

# The Adventist HOLY BIBLE **REVIEW AND HERALD** IS THE FIELD OF THE WORLD And Sabbath

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

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## CHRIST MY ALL.

BY MARY E. INMAN.  
(Ewart, Mich.)

WHAT is the Lord to me?—

All, all and everything.  
 I have no need he does not fill,  
 And cause my heart to sing.

The Lord a stronghold is  
 In every hour of need;  
 Strong confidence is in his fear,  
 His name is strength indeed.

A shelter safe, secure  
 From tempest, cold, and heat;  
 From strife of tongues on every hand,  
 He is a refuge sweet.

A shield on every side,  
 A hedge from all my foes.  
 Naught can approach unless he will—  
 In him is sweet repose.

My Shepherd, he doth guide  
 My feet mid pitfalls deep.  
 He gently leads me through the vale,  
 Or up the rocky steep.

My righteousness and hope,  
 My comfort and delight;  
 His love and truth and mercy shine  
 Throughout the darkest night.

The Lord is all to me,  
 More than my tongue can tell.  
 The sweetest comfort, peace, and joy,  
 Doth in his presence dwell.

## 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.

## THE EXAMPLE OF JUDAS.

BY MRS. E. G. WHITE.

JESUS said in his prayer for his disciples, "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition." The betrayer of Christ might have had eternal life if he had been a doer of the words of Christ and not a hearer only. Judas had the same opportunities, the same privileges, as had the other disciples. He listened to the same precious lessons, but he failed to practice the principles laid down by our Lord, and would not yield his opinions and ideas to receive the teaching of Heaven. The practice of the truth, which Christ required, was at variance with the purposes and desires of Judas.

The disciples were not chosen because they were imperfect, but in spite of their imperfections, that through the knowledge and practice of the truth, through the divine grace of Christ,

they might become transformed into his image. Christ brought them into his school, and they had the privilege of listening to the instructions of the greatest educator the world ever knew. Judas was brought under the influence of the divine Teacher, and how tenderly did the Saviour deal with him who was to be his betrayer. Jesus knew the dark phases of his character, knew that if his evil traits were not overcome, he would betray his Lord. Jesus presented principles of love and benevolence that struck at the root of covetousness. He pictured before the covetous Judas the heinous character of greed, and many a time Judas realized that his character had been portrayed, his sin pointed out; but he still cherished his evil, and would not confess and forsake his unrighteousness. He was self-sufficient, and instead of resisting temptation, he followed his fraudulent practices, and this in the light of the teaching and life of Christ. Christ was before him, a living example of what he must become if he reaped the full benefit of the divine mediation and ministry. Lesson after lesson fell unheeded on the ears of Judas. How many to-day follow in his steps. In the light of God's law, selfish men see their evil characters, but fail to make the required reformation, and go on from one state of sin to another.

The lessons of Christ are applicable to our own time and generation. He said, "Neither pray I for these alone, but for them also which shall believe on me through their word." The same testimony is brought to us in these last days as was brought to Judas. The same lessons which he failed to make practical in his life come to men who hear, and yet make a like failure, because they do not put away their sin. But all who finally have a seat with Christ upon his throne will be those who have overcome. All selfishness must be rooted from the heart. The apostle says, "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

The world's Redeemer has given himself our sacrifice, and he has left us also an unerring pattern. We cannot excuse our defects of character on the ground that others are defective, for we are to see Jesus only. We are not only to assent to the truth, but we are to yield joyful obedience to its requirements. With the cross of Calvary before us, can we harbor pride, selfishness, and rebellion, as did Judas? Christ took step after step down the path of humiliation and self-denial, that we might become the sons and daughters of God. What returns are we making for all this manifestation of infinite love? How cold, how indifferent we are! How little we give to Jesus, when he has given all for us! He died the death of lowest shame for us, and yet how feeble is our service, how reluctant our hearts to yield all to him!

Who of us are copying the pattern? Through the grace of Christ are we mastering pride of heart? have we uprooted selfishness? have we opened wide the door of the heart to let in the precious love of Jesus? Or are we cherishing

sins that will ruin us at last? We cannot meet Christ in peace with one sin unrepented of, unconfessed, and unforsaken. But John writes, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us." "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Jesus bore long with the perversity of Judas, and he bears long with our perversity. Although we have before us the example of Judas, how many dare to do as he did! But in our case, as in the case of Judas, there will come a time when the boundary line of God's mercy and forbearance will be reached. We shall either heed the sayings of our Lord, and carry out their instruction in our lives, or we shall be hearers and not doers, and fall under condemnation. We shall either overcome our evil traits of character, and become like Christ, or we shall cherish our defects, and fail of the divine standard. In the latter course we set up our will in opposition to the will of Christ, and enter into conflict with him who has given us the most unmistakable evidences of his love. O that we may not reject him and choose our own deficiencies! From his heart flow forth waves of blessing to every heart open to receive his love. We have only to love him, to trust him, to obey him, and he has pledged his immutable word that we shall have the riches of his glory. We have only to come to him in child-like simplicity and meekness, and he will make us one with himself, and we shall be the sons and the daughters of God. It is our place to learn the lessons that Judas might have learned from the lips of the divine Teacher, and we shall become Christ-like in character.

Let us not be in the position of those for whom the Saviour has died in vain. In Christ there is sufficient grace to overcome all our evil traits of character, and strength is found alone in him. He bears long with us. If he had been like many, he would have sharply rebuked Judas for his covetousness; but what divine patience he manifested toward this erring man, even while he gave him evidence that he read his heart as an open book. He presented before him the highest incentives for right-doing, and if Judas rejected the light of heaven, he would be found guilty and without excuse.

Those who profess to be the followers of Christ are in danger of taking a course similar to that of Judas. If they do not hourly make Christ their strength, and through his grace become overcomers, their unlikeness to Christ is strengthening; their evil habits are confirming. Those who are spiritually proud, selfish, and stubborn, may now make diligent work in repentance, and their sins may be blotted out when the times of refreshing shall come from the presence of the Lord. The precious light shining upon us, shone upon the disciples; for it came through them to us, and it is of the same value to-day as in the early days of Christianity. Christ did not compel Judas to receive the light; neither will he compel us to receive it. The Lord sends his servants to open the treasures of truth to the understanding of all who will accept evidence; but if men choose to

cherish their own notions, and resist the truth, refusing to be sanctified through it, their hearts will become hard and unimpressible.

**THE RELATION BETWEEN A WELL-ORDERED GOVERNMENT AND THE PROGRESS OF CHRISTIANITY.**

BY PERCY T. MAGAN,  
(Battle Creek, Mich.)

UNDER this heading an address was delivered before the convention of the National Reform Association at Pittsburgh, Pa., by the Rev. I. N. Hays, D. D., containing not only a remarkable illustration of the manner in which the political preachers of the present day wrest the Scriptures to suit their own purposes, but also a tableau of the manner in which these would-be reformers propose to deal with those who do not agree with them on points of religious faith.

After a few preliminary remarks treating on the theory that the Church cannot carry her work to the most successful issue without the aid of civil power, the speaker said:—

A corrupt and demoralized government does not furnish the necessary conditions for sound spiritual development among the people. . . . There is no more heretical doctrine prevalent than the alleged fact that religion has nothing to do with politics, nor politics with religion, and that each should be kept and made independent of the other. According to the high decree of Heaven, the Church and the commonwealth are co-ordinate departments of society, yoked together for the lifting up of our fallen humanity to a higher level and a grander destiny; and it is only when religion breathes her benedictions on the State, and the State throws her protecting arms round the Church, that each can best fulfill its appointed mission.

With this we take issue and inquire, Is it to the government that we are to look for "necessary conditions for sound spiritual development"? On the contrary, is it not to the Church and the preaching of the gospel? We take the ground that no matter whether the government be "corrupt" or virtuous, if the gospel of Christ is preached in its purity and simplicity, it will accomplish its end just the same, and those who heed will attain to the Bible standard of "spiritual development."

Here we would call attention to the fact that perhaps never in this earth's history has a more corrupt government existed than that of Rome in apostolic days; and when has there been a time when purity and spiritual development made greater strides among the people of God, or when the cause of Christ advanced more rapidly—so much so that in vision to the beloved John on the Isle of Patmos, the Lord was pleased to represent the advancement of the Christian army by one sitting on a white horse, who "went forth conquering and to conquer"? "White" here, as elsewhere in the Bible, is a symbol of purity. Paul and the other apostles, the greatest preachers the world has ever seen, were persecuted on every hand, and still without the aid of the civil power which National Reformers seem to think so necessary, multitudes were added to the church, in one day 3,000 souls. Acts. 2:41. The more the civil power strove to hinder the preaching of the apostles, the more was accomplished, and the light of God's word was disseminated through every rank of society, from those of the household of Cæsar to the slave Onesimus; in Rome, Athens, Corinth, and elsewhere conversions were brought about, and churches were raised up. When the apostles were brought before councils, and forbidden to continue their work, their answer was, "Whether it be right. . . to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Acts 4:19, 20.

Now mark the words, "There is no more heretical doctrine prevalent than the alleged fact that religion has nothing to do with politics nor politics with religion, and that each should be kept and made independent of the other." It would rather appear to us that the heresy lay on the other side, for his statement is directly opposed to that of our Lord and Saviour Jesus Christ; and, in fact, he charges him from whose lips fell teaching the

most divine that the inhabitants of earth have ever had the privilege of listening to, with teaching "heretical doctrine;" for when the Pharisees with their questions sought to entangle him in his talk, he answered, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matt. 22:21. Cæsar was at that time emperor of Rome, a universal kingdom, and he represents civil power. If the words, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's," imply that the things to be rendered to God, or religious duties, are to be mingled with the affairs of Cæsar, or politics, then the Pharisees gained their argument, and they did entangle him in his talk. But no such construction can ever by a sane man be placed on the words of the Master; rather do they stand as a monument through all ages, that God's plan is to keep Church and State forever separate.

The United States is the first nation that has ever existed having a complete separation of Church and State, and it is needless to tell what grand results have attended both the civil and the religious administration of our country. Where exists more piety than among the churches of America, that have lived thus far in our history without the aid of legislative acts to assist them in their work? How will they compare with those of European countries where Church and State have been united? We think such a comparison would prove quite favorable to this nation. It has taken the world 1,800 years to learn that God's plan in regard to the relation of Church and State (to keep them separate) is best, and just as it is being so successfully proved, the National Reform party would seek to bring us back to the Dark Ages. The precedent established by the United States has had its influence on many of the nations of Europe. Austria, Holland, Switzerland, France, and other nations have followed in her footsteps, and according to the reports of missionaries throughout all the world, more success attends the arms of Christianity to-day than ever since apostolic times.

Let us glance, on the other hand, to a time when politics and religion were one,—to the Dark Ages, when the Romish Church exercised civil and religious power: never was so great spiritual darkness, never did Christians suffer greater persecutions, and never was the light of Bible truth so trampled upon and hidden from the people. Dr. Hays produces what seems to his mind, no doubt, three lines of proof in support of his theory; but to our's they come a long way short of fulfilling their intended mission. His first appeal is to "reason and history." I quote again:—

Let the government become corrupt, its legislature enact laws in the interest of vice rather than virtue, and its executive officers, with bribes in their hands, throw the shield of their protection around the guilty rather than the innocent; let the Sabbath law be abrogated, and the Lord's rest day be transformed into the Devil's holiday; let the doors of our saloons, gambling hells, and houses of prostitution be thrown open, and sin everywhere be enthroned, and evil-doers walk the streets in defiance of law, if not protected by it, and what would all the influence which could emanate from the pulpit amount to in the face of such tremendous opposition? It would be as when one of God's ministers would lift the fires of a pure gospel in the midst of surrounding heathen darkness, and strive to wake up a benighted heathen nation to realize her accountability to Him who sits upon the throne of the universe.

When we ask, Where in this lies any proof for the statements he has already made? naught but the hollow, mocking sound returns from the echo—Where? Only once since the commencement of the Christian era has this state of affairs existed. I refer to the case of France during the revolution. At that time they strove to extinguish Christianity; crime and licentiousness of the most degrading nature was tolerated on every hand. But this state of affairs lasted but a short time; soon the word of God was restored to its old place; and to-day the Bible has a larger circulation in France than ever before, and far greater liberty is given to the teachers of its principles. We may here add that should all the

armies and powers of earth be concentrated against the word of God, with an intent to blot it from the face of the universe, their attempt would be just as futile as if they tried to crush the light of the sunbeams of heaven, and prevent them from filling the earth with their brightness.

The second line of proof taken is an appeal to history, and it is so utterly and strangely illogical that we wonder that any man claiming to possess his senses could have uttered the words. The first part was as follows:—

If history demonstrates anything, it is that there is a point in the downward progress of nations beyond which God does not require or even suffer his ministers to testify. Rather does he remove his candlestick out of its place. The light of heaven is withdrawn, and the voice of his providence is heard above the noise and the tumult of the people, saying, Come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you, and be a father unto you, and ye shall be my sons and daughters saith the Lord Almighty.

That there has been a place in the downward progress of some nations where God has left them, and that that point is fast being neared by our own, we not only admit, but inquire, Has there not, by the living preacher, through the medium of the press, and in every other legitimate manner, been a warning message given to this effect by the very people whom Mr. W. F. Crafts, in an address before the same convention, said composed the front rank of the opposition to the labors of the National Reformers? Further: the doctor says that the Lord will remove his candlestick out of his place, that the light of heaven will be withdrawn, and at the same time the voice of God's providence will be heard saying, "Come out from among them," etc.,—a remarkably logical theory, truly. How consistent for the Lord to desert a nation, withdraw the light of heaven from them, and at the same time continue mercifully to plead, "Come out of her." We believe that voice is crying now, and that when it ceases its sweet intercessions, then, and not till then, will God have forsaken this nation, and the words recorded in the book of Amos the prophet be fulfilled: "Behold, the days come, . . . that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it."

How nicely this agrees with another pet theory of National Reformers; namely, that of a soon-coming millennium and the enthronement of Jesus as king of the nations. What a unit they are on the doctrine they propagate. One says we are on the verge of the millennium, and everything is working to hasten it on; and another, that if things go on as they are in our nation, the Lord will forsake us, and our doom will be sealed. O consistency, thou art a jewel!

• (Concluded next week.)

**THE BOOK OF JAMES.**

BY WILLIAM BRICKEY,  
(Kingston, Minn.)

As our Sabbath-school lessons for this quarter are on the book of James, and as I have received so much benefit myself from the study of those lessons, I thought a few practical thoughts on the subject in the good old REVIEW, might be pardonable. I doubt if there is another book in the Bible of the same size, containing so much practical instruction for us, as the book of James. And when we see that this book has a special application to us at the present time, it is much more interesting. This book is dedicated to the twelve tribes scattered abroad. And I am satisfied that it is dedicated to the 144,000 developed by the third angel's message. Rev. 7:1-8; 14:1-5. This sets many otherwise obscure scriptures in a very clear light. It will help us to understand the matter to know that there are no literal Jews recognized by the gospel. (See Jer. 11:16; Rom. 11:16, 17; Gal. 3:28, 29; 5:6; Col. 3:11.) "But he is a Jew, which is one inwardly." Rom. 2:29. And the

internal evidence is abundant that it was written for the last generation.

Let us examine a few of the points that prove this: "Ye have heaped treasure together for the last days." James 5:3. "Ye have condemned and killed the just,"—persecution of the last generation. Rev. 13:15. "Be patient therefore, brethren, unto the coming of the Lord." James 5:7. "The coming of the Lord draweth nigh." Verse 8. "The judge standeth before the door." Verse 9. If evidence has any weight, these texts prove this point. And its practical instruction is just suited to those living under the third angel's message, and is strikingly calculated to develop a people to stand upon Mount Zion without fault. Rev. 14:5. This whole epistle is a searching, sweeping comment on the commandments of God and the faith of Jesus, showing in a wonderful manner the comprehensive character of the law of God, and its practical application to our every-day life, our thoughts, our words, and even our profession of faith.

How wonderfully this epistle is adapted to meet the present craze of salvation through faith alone, and holiness of heart without obedience to the holy law of God. Let us notice a few points in this epistle, and see how beautifully they correspond with our understanding of the third angel's message: "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:4. But "tribulation worketh patience; and patience, experience." Rom. 5:3, 4. Then without this experience of tribulation there could be no perfect patience. Then how could it be said, "Here is the patience of the saints"? Rev. 14:12. (See James 5:6, 7.) James says, "If any of you lack wisdom, let him ask of God, . . . and it shall be given him." Chap. 1:5. John says, "Here is wisdom. Let him that hath understanding count the number of the beast." Rev. 13:18. John says the 144,000 are "the first-fruits unto God and to the Lamb." Rev. 14:4. Christ is "the first-fruits of them that slept" (1 Cor. 15:20); but the epistle of James develops a people who are "a kind of first-fruits" (James 1:18), and I think they are the kind of first-fruits of them that did not sleep. 1 Cor. 15:51.

Will faith without obedience accomplish such results as this?—Nay. James says, Look "into the perfect law of liberty, and continue therein," until "ye fulfill the royal law according to the Scripture." Chap. 1:25; 2:8. When we do this, we will love our neighbor as ourself, and will not speak evil of him, but will bridle our tongue. James 1:26. Then it can be truthfully said of us, "And in their mouth was found no guile." Rev. 14:5; Zeph. 3:13. James says if we have the faith (religion) of Jesus with respect of persons, we are transgressors of the law of God. How, then, could it be said of us, "Here are they that keep the commandments of God, and the faith [religion] of Jesus"? Rev. 14:12. James says of those false professors who say they have faith but have no corresponding works, "Ye adulterers and adulteresses." James 4:4. But John says of those who are developed by the precious truths of the third angel's message, who have resisted the world and its false religions, "These are they which were not defiled with women." Rev. 14:4. These are a few of the points that appear on the surface, and there may be many more, to prove that the book of James is the practical side of the third angel's message. While John simply shows the character of the 144,000, James shows how they must develop this character.

One more thought: If we bridle not our tongue, if we have respect of persons, we transgress God's law. If we transgress in these points, are we guilty of all? I can say, brethren, I have had some very humble views of self since I have continued to look into this perfect law of liberty, and will say for one, that if God will forgive the past, I will try to put these precious truths into practice, and separate myself from the world, and bridle my tongue, and not respect persons.

THE CHILD OF A KING.

BY G. T. WILSON.  
(Battle Creek, Mich.)

How happy are they who truly can sing,  
My Father is God, "I'm the child of a King."  
I once was in bondage, blind, could not see,  
But through "The Beloved" I'm perfectly free.

I once feared his justice, and shook at his name,  
And clung to good works to relieve me of shame;  
But more vile was my bondage, and stronger sin's  
chain—  
The thought of reward brought me nothing but pain.

The law of the Lord, I saw holy and good,  
As God's standard of right it ever hath stood;  
I willed and I worked its precepts to do,  
But my work when compared, was failing, untrue.

"I am lost and undone!" I cried in my fright,  
My pathway grows darker instead of more light.  
Then I turned to God's word, and this promise did  
read,  
"Whom the Son maketh free, hath freedom indeed."

Said the infinite One who dwelleth in light,  
Thy chains I will break, and restore thee thy sight:  
Believe on my Son, and the right I will give  
To make thee my son, and with me ye shall live.

So knowing my weakness, and learning God's might,  
I fell at his feet, overcome with delight;  
My chains he then severed, my bondage he broke,  
And unto my soul sweetest comfort he spoke.

God's law, once my terror, is now my delight:  
Redeemed from its curse, I walk in its light.  
In the strength Jesus gives are its precepts fulfilled,  
And he worketh in me what I only had willed.

Only moment by moment, and hour by hour,  
Can I stand by his grace the foe's subtle power;  
And by faith in God's promise, in trials can sing,  
Christ reigns in my heart, "I'm the child of a  
King."

As a child in God's household, I have been received  
Since on his dear Son I have fully believed;  
And with his free children I truly can sing,  
"With Jesus, my Saviour, I'm the child of a King."

From the wells of salvation, I daily will drink;  
Of God's infinite love, I will constantly think;  
And of praises to him, I a tribute will bring  
For making sin's slave "the child of a King."

Behold, then, the love God on us hath bestowed!  
To make us his sons, what mercies have flowed!  
All free in the Lord, we surely can sing,  
With Christ I'm an heir, and "the child of a King."

The rich in the faith will the kingdom receive;  
The promise our Father hath made us, believe,  
And then with his family glad you will sing,  
My bondage is gone, "I'm the child of a King."

HOW WE ARE MADE HOLY, AND HOW WE ARE KEPT FROM SINNING.

BY CHAS. F. WILCOX.  
(Battle Creek, Mich.)

"AND without controversy great is the mystery of godliness." In Christ center all the needs of man; he is the one to whom all can come and be filled. In the verse from which we have quoted, are found several statements, but we will notice only one. Next to the last clause of the verse says of Christ, that he was "believed on in the world." In this is summed up all that is of worth in man toward God. Not that faith is in man, for we read, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." God gives faith to man, and this faith exercised, accepts the things promised in the word of God, and when we accept the promise of God he makes the thing which we accept on his promise a fact.

God says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." So, then, when we confess our sins, he forgives them. Then we are free from sin. Do you say you cannot understand how that can be? Perhaps not. This is the point for you, "God says so, and this I believe." This is all there is to it. Just the instant you believe the statement of God that he forgives your sin, it is so. Why?—It is so because God says it is so. Upon the simple condition of accepting his promise that sin shall be forgiven upon confessing it, God makes it a fact.

When you have confessed all your sins to God, it is then imperative that you believe God, else you make him a liar. When we believe God, believe that he has forgiven our sins, then we are to accept another promise, and that is this: "The righteousness of God without the law is manifested, . . . even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe;" and that we are "justified freely by his grace through the redemption that is in Christ Jesus." God says that the righteousness of God is "unto all and upon all them that believe." Have you then the righteousness of God? If not, why not? If your sins which are known to you have been confessed, God says they are forgiven. If you believe this, you should have the joy and comfort of knowing that you are freed from sin. This is not to be known by any feeling, but by simply accepting the promise of God. God will give feeling in his own time. It is not faith, and no confidence should be placed in any happy feeling. But when God sees fit to give a joyful, happy flight of feeling, he should be praised and thanked for the happiness experienced.

"Abraham believed God, and it was counted unto him for righteousness;" and "to him that worketh not but believeth on him that justifieth the ungodly, his faith is counted for righteousness." So, then, we see that righteousness is not through any works that we can do, but by simple belief on the Son of God who "taketh away the sin of the world." "God hath set him forth to be a propitiation through faith," and God accepts faith in Jesus as full satisfaction for all sin which we have committed.

If we are freed from sin through faith, we are then to accept the righteousness of God in the same way—by faith; and then we come to another point, and that is the power of God to be manifested in us, to keep us from sinning. For if when we are freed from sin through grace, we again do sin, we are instantly under the condemnation of the law just the same as before. But "if any man sin, we have an advocate with the Father, Jesus Christ the righteous." As soon as one is conscious of having sinned, that instant should confession be made to God, and rest found in the promise that the sin is forgiven, and that he accounts us justified because of the Beloved.

But by the word we find that it is not God's will that we should be constantly making mistakes and sinning. There is a higher plane for the child of God, and that is found in being so closely connected with the Author of our salvation that he will keep us from falling—keep us from getting into sin. To show that this is so, we will examine a few of the promises of God and the statements of the inspired writers of the word of God.

Peter tells us that we should commit the keeping of our souls to him as unto a faithful Creator. 1 Pet. 4:19. The soul, or life, is forfeited through sin, and it is that which Christ died that he might give us, even his own precious life. This is to be committed to God. Now we ask, Is God able to keep us from sinning if we commit ourselves to him? and in what way will he keep us? Jude tells us that he "is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." So, then, God is able to keep me from falling; he is able to keep you from falling. Do you believe this promise of God? If you do, if you accept it just as it reads, rest your helpless soul in it; God will make you know that it is the truth and no lie. But unless you do believe it, you will never know whether it is the truth or not.

Can you keep yourself from falling? Has not failure after failure convinced you that there is no power in man to keep him from sin? and will you not now cast yourself upon the naked promise of the Mighty God, and let him show you that he can, and that he will keep you from sinning? But you say, "How shall I do this?—how shall I know that God will help me?"—Simply read the word, accept what it says, and say to your-

self, to God, and to others, "That is so; God says so, and it is so, because God says so." Then stick to it. Satan may whisper doubt about it, but repulse him with, "It is written" thus and so in God's word, and I know that it is so because he says so. Just hold fast to that, and God will make you know it.

Now we ask, How great is the power which we shall have in us to keep us from falling? Paul tells us in Eph. 3:14-20. We will notice a few points; but let each reader ponder those wonderful words as though they were written to him alone, even as though there were not another person in all the world who needed help. Consider that God has written to you alone all that is given in this epistle.

Paul says, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, . . . that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; . . . that ye might be filled with all the fullness of God." That is the promise of God to you personally. Do you accept it? Will you believe it? If you will, and if you do, God will make you know that he "is able to do exceeding abundantly above all that we ask or think."

Now notice what God says: we may be strengthened with *might*, and this according to his riches in glory. How great is the glory of God? Who can understand his riches in glory? Who can lack when he has all the treasures of might and wisdom in abundance from the fullness of God's supply? Nor is this all. He would have us "filled with all the fullness of God." Can there be more? Was not that all that Christ had when he was upon the earth? Just the same is freely offered, nay, it is urged upon us that we should accept in our own personal behalf a complete exhibition for us and in us, of the whole power and greatness of the eternal God. The only question is, Will we accept it? God offers it to us, and just the instant we accept the promise, God is wholly ours. He will then make you know that "it is God which worketh in you both to will and to do of his good pleasure." And "we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

John says, "Truly our fellowship is with the Father and with his Son Jesus Christ." Paul says, "Grace be to you, and peace, from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God our Father." Gal. 1:3, 4. So, then, Christ gave himself for our sins; he wanted to take them from us, because if they remain upon us, we shall be destroyed with them. If, then, we confess them, he does take them, and we are justified, or accounted righteous, in the sight of God.

But this is not all. Christ gave himself "that he might deliver us from this present evil world;" and this is according to the will of God the Father. It is the will of God the Father that we should be delivered from the sin of this present time; we need not wait until the time when the Son of man shall be revealed in glory. The whole power of God is pledged upon his oath that he will fulfill his promise to us. The only condition of the fulfillment is with us, whether we will accept the help offered. If we say, "Lord Jesus, the door of my heart is open. Blessed Lord, come in, come in; take me just as I am; cleanse me, use me; make of me what thou wilt, I am thine," and then rest in that position,—wait for the Lord,—we shall see his salvation and know that our Redeemer liveth. "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." And again Christ says of such an one, "My Father will love him, and we [the Father and the Son] will come unto him, and make our abode with him." Oh, think of having the Father and the Son,—of having fellowship with them, they to live and abide with us! Indeed, there is help to keep us

from sin. What can the enemy do while we accept the Lord of hosts as our helper, take him as our shield, have him to stand by us in every trial and battle with the foe? Can there be failure?—No, indeed. God kept Christ from sin for more than thirty years, and Satan tempted him as he can never tempt you and me; yet the same power, and all of the power, is given freely to us, to keep us from falling under sin, to keep us from yielding to the darkness and discouragement which the enemy would throw across our pathway.

The only thing that can possibly prevent God from keeping us from sinning is our own unbelief. But this can be taken to God, can be confessed, for it is "the sin" of all sin, and we may lay it at the feet of Jesus, and he will give us faith in its place. Then we shall have power to receive the written word, and we shall grow thereby. If you have doubt, confess it; and if the enemy comes and whispers that God will not do all this for you, but possibly he would do it for some one else, tell him that it is written, Christ died to save sinners; that you well know that you are a sinner, and so you know that Christ will save you.

Point to Calvary, and you can never doubt that God loves you personally. There is life in a look. The psalmist says, "They looked unto him, and were lightened: and their faces were not ashamed." By looking to God in the face of the well Beloved, we may, "my brethren, be strong in the Lord, and in the power of his might."

#### THE MILLENNIAL DAWN.—NO. 3.

BY E. J. ROGERS.

Revelation 20:5.

[See review of this article in our Editorial columns.—Ed.]

As soon as this Gentile lease expires, Christ, with every member of his anointed body glorified, will take the kingdom and restore the "all things" lost by sin—man lost his dominion over "all things" which God created and made; when he fell from the plane of perfect humanity to the lower depraved plane, his dominion was gone, his paradise lost, his privilege of continued life by continued obedience was cut off. He must die. To live again he must have a Lifegiver. Christ is to the whole world such a Restorer. He has redeemed, and will deliver, raise up man—generic man—from Satan's prison-house, the grave.

The curse shall be removed from all the earth. No more thorns and thistles, no barren desert, no sterile parched soil. Wells and streams of water shall burst forth from the dry ground, and "the whole earth shall become as the garden of the Lord." The highway of holiness shall be there, "cast up for the ransomed of the Lord to walk in." No giant corporations shall be there, no ravenous beasts, dreadful, terrible, and strong exceedingly. All stumbling-stones are to be removed.

The whole world—the millions of millions "who have never heard his fame nor seen his glory"—will be "taught of the Lord," and be invited continually by the Spirit and the bride to "come and take the waters of life freely," having continued life conditioned upon continued obedience,—the very thing lost in Adam then and there restored in Christ.

"Glad tidings of great joy to all people!" Rich legacy then offered to "whosoever will," by the anointed Christ (head and body), "in whom all the families of the earth shall be blessed."

We now pass to notice briefly Rev. 20:5 (first clause): "But the rest of the dead lived not again until the thousand years were finished." That this is not regarded as a "troublesome text" by Bro. Russell, is shown in vol. 1, p. 352, where a few facts of history, which we have never seen controverted, are adduced; viz., 1. "This clause is not found in any MSS. dates earlier than the fifth century, neither Greek nor Syriac. 2. It is not found in the oldest and most reliable Greek MSS.; among these are the Sinaitic,

Syriac, and Vatican, Nos. 1209 and 1160. 3. Of all the manuscripts of the New Testament, the Sinaitic is the most accurate as well as the oldest.

In the light of such facts, he suggests its probable marginal origin. But he there shows that the thought of this clause, as Bro. S. claims, is expressed in other scriptures, and that it is in perfect harmony with every phase of the plan he presents.

In this, and a few paragraphs of vol. 2, it is clearly shown that the word *resurrection* has been misapprehended greatly; it signifies *to raise up*. As related to man, it signifies *to bring up* to the full perfection of manhood—the thing lost through Adam. The perfection *from which* our race fell, is the perfection *to which* they will gradually rise during the millennial age, which is not only an age of trial, but also of blessing, through restitution or resurrection to *life*—to that which *was lost*. The process will be a gradual one, requiring the entire age for its full accomplishment.

The Scriptures instruct us fully as to the agencies by which this "raising up" of the "whole world" is to be effected, from the lower, depraved plane to the higher plane of perfect humanity. Not only is Christ the resurrection and the *life*, but "this life is the light of the world." To bring man up from the grave, is but the first step, so to speak, in his restoration.

Not only are "all the world" to be taught of the Lord, but the "highway of holiness" is then to be "cast up for the nations of the redeemed to walk in;" and the waters of the river of life will be there, the trees ("wood") of *life* will be there; "these shall bear twelve manner of fruits, ripening every month, and these fruits shall be for the healing of the nations."

Divinely appointed agencies for *life-giving* and healing! Christ's anointed body, the bride, shall point the nations of the redeemed to the highway of holiness, saying, "This is the way. Walk ye in it. Take of the waters of life freely." Eat also, monthly, of the ripening fruit, thus ripening "for the healing of the nations."

This millennial age is six times, in six consecutive verses of one chapter of Revelation, declared to be a thousand years long. Not a day too long nor a day too short for restoration's great work! It will not be until the thousand years are finished, that the race will have fully attained to the complete measure of life lost in Adam. And since anything short of perfect life is a condition of partial death, it follows that it would be strictly true to say that the rest of the dead will not live again (will not fully regain the *life lost*) until the thousand years of restitution and blessing are completed.

As all die in Adam, their representative, during a process of 930 years, by being cut off from the trees and river of *life*, so, since it is allotted now unto man to live only three-score and ten (seventy) years, *without these* life-giving agencies, he must have 930 years added *with these*, for recovering the same life Adam was 930 years in losing. These added make the thousand years, which must be finished before the rest of the dead will live again. As Adam was a living man till he was fully dead, so the rest of the dead will be dead men till they are fully alive, which cannot be, in God's plan, till the 930 + 70 = 1,000 years are finished.

Beyond this restitution age revelation is silent, and here we stop.

—Must everybody stop work on Sunday in order that those who believe it to be a religious duty to rest on that day, may not fall behind others in the competition for wealth? Must one be compelled to keep a religious institution which he doesn't believe in, to make it easy for another to do as his conscience requires him to do? Is it the province of civil government to take away the cross from Christianity?

R. F. C.

## The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144: 12.

### AS YOU GO THROUGH LIFE.

DON'T look for the flaws as you go through life;  
And even when you find them,  
It is wise and kind to be somewhat blind,  
And look for the virtue behind them.  
For the cloudiest night has a hint of light  
Somewhere in its shadows hiding;  
It is better by far to hunt for a star,  
Than the spots on the sun abiding.

The current of life runs ever away  
To the bosom of God's great ocean.  
Don't set your force 'gainst the river's course,  
And think to alter its motion.  
Don't waste a curse on the universe—  
Remember, it lived before you.  
Don't butt at the storm with your puny form,  
But bend and let it go o'er you.

The world will never adjust itself  
To suit your whims to the letter:  
Some things must go wrong your whole life long,  
And the sooner you know it the better.  
It is folly to fight with the Infinite,  
And go under at last in the wrestle.  
The wiser man shapes into God's plan  
As the water shapes into a vessel.

—Ella Wheeler Wilcox.

### BOOK COMPANIONS FOR CHILDREN AND YOUTH.

BEAUTIFUL sight!—children, from the smallest to the largest, gathered round the evening lamp, enjoying the healthful companionship of books of history, travel, biography, and scientific research, the younger minds feasting on the information imparted by the many illustrations, while those of more understanding are gathering from the print that which is not expressed by the picture, and, all together, discussing the varied circumstances brought to view. Beautiful sight indeed! And so say those parents who have made it possible for their children to form such a scene.

Literature forms one of the most powerful forces for developing character. Who ever saw a child of from three to fifteen years of age that was not always ready to look at pictures, and to talk about them? Who ever saw one that would not quickly drop his toys to hear a good story, especially if told as a true story? Any person who ever spent twenty-four hours with such a child, knows that to satisfactorily answer one half the questions put in that time, requires no small amount of patience and tact. So intense is the curiosity of our little people, that one has but to mention an historical event, and they ply you with questions that would puzzle a lawyer.

What does this all mean?—Simply this: the healthy youthful mind is exceedingly active, and must have something to do,—must have food for its ever-increasing curiosity. In other words, it must grow; and to do so it will use that which is unfit if the proper food is unavailable.

Solomon said, "Train up a child in the way he should go: and when he is old, he will not depart from it." "Train up" does not mean to wait till the child is half grown, and then commence that work; but it does mean to commence with the beginning of its life, and train all the way up. And here is where the judicious use of literature is of untold value. I say judicious, for this is the point where so many well-meaning parents fail.

The first, most natural, and most effective means of cultivating true ideas of life in the very young mind, is by the use of book pictures,—pictures of natural history, especially of the animal kingdom. But right here let me utter a protest against many of those books called "nursery rhymes," which are filled with pictures of miserable impossibilities, such as dogs and pigs dressed up in uniform, walking on their hind legs; cats playing the fiddle, and cows jumping over the moon, etc. What can be more absurd

than filling the young mind with such false ideas that must in time be eradicated or leave the mind in a state of confusion? Why not in this early period of most lasting impressions, teach the real, the true? Not only is the use of the eye abused in this case, but the very absurd stories connected with such pictures teach that to be interesting everything must be comical, exaggerated; and thus at the very outset destroy the necessary basis upon which to build a sound mind—that of reality and truth.

Following the pictures, naturally comes the illustrated story book. Having learned to read, natural curiosity will lead children to find out what is said about the illustrations. Then is the time for parents to ever be ready to aid them over difficult words or expressions, that no discouragement may take place until the proper age and training is reached when the child is able to form in his own mind pictures of what is read, and has thoroughly fixed the habit of reading only good and sound matter.

Some good parents who are very anxious that their children should read only good literature, place before them strictly religious reading, and that, often, which is many years too old for their comprehension; and what is the result? While at first they may be ever so anxious to read, difficult matter, and that, too, of so serious a nature, will soon blunt their zeal, and cause them to seek other sources of entertainment. The matter of means to furnish the needed literature is sure to come up in the minds of some, but consider well before you conclude to let the subject drop; for the expenditure of a few cents now may result, a few years hence, in dollars of value to your credit.

Do not neglect the children. Do not leave them to find their own amusement; if you do, can you blame them for falling into bad company and bad habits? They are your greatest fortune, and if properly educated will bring honor to your old age. Neither leave them entirely to their school instructor, but see to it that at home they are provided with proper food for their growing minds.

Our institutions are now publishing such companions of the very highest type for children and youth. For the very small children there is the bright weekly visitor, *Our Little Friend*, at a cost of fifty cents a year; for both children and youth, the *Youth's Instructor*, which is always full of interesting matter, costing sixty cents a year. As to books, there are many; but especially to be recommended for children from the age of eight up, is the line called "Young People's Library," published by the Pacific Press. Many others, to suit any age, may be obtained from the International Tract Society, Battle Creek, Mich. An abundance of this literature may be obtained at a very small outlay of means. Our children are to be fitted for earthly citizenship as well as for the kingdom of God, and a good general knowledge of the different plants, animals, countries, and peoples of the world is of no small importance. The attainment of all these objects is encouraged by the judicious use of good literature in the home.

N. W. L.

### A NEW-FANGLED WORD.

A FRENCHMAN after going to the theater to hear a play, or to the *Sorbonne* to hear a lecture, or to Notre Dame to hear a sermon, does not say I was present at, but I "assisted" at, the play, lecture, sermon. "Assisted!" laughs the average American, struck by the odd expression, "pray, how does a man 'assist' when he merely sits down quietly and listens to what other people pour into him? They are the only ones to do the active work!"

And yet, spite of all the ridicule visited on the queer word, it is none the less irresistibly making its way into the English language, and is to-day met with in all our newspapers. Just as inevitably will it come to be good American, as any Irishman, German, or Italian who comes over here in the flesh, gets naturalized and then

votes the regular Democratic ticket. In point of fact, there is so telling an element of sense in the word that people quickly come to feel its force. "Frenchmen, after all, are not such fools as they seem!" one man after another begins to say: "Why, come to look at it, if a man does not 'assist' at the play or lecture with his hands, his lungs, his mind, his heart, his imagination, precious little good will he get out of it. Everything must be action and reaction. The player or the traveler cannot do all the work himself. Funny, he cannot be, unless I genially appreciate his fun; pathetic, he cannot be, unless my eyes moisten with tears. I am as needful to him as he is to me. Why does he refuse to play to the empty seats of the theater, without a human being in one of them? It is not simply because the empty seats do not 'assist' at the play? Nay, even if he plays to a whole theater full of apparently living men and women, and no one of them is seen to smile at his humor or applaud his tragic passion, in what way do they 'assist' at the play more than so many vacant chairs?"

The Frenchman is a social being, and understands perfectly that it takes at least two people to be intellectually or emotionally social. Americans are just beginning to find this out. In fact, back in the country they have not yet found it out. The Frenchman thinks that a play or a sermon means a large concourse of people enjoying together the fine comedy of a certain situation, or all having their pocket handkerchiefs out and weeping together over a tragic catastrophe. Except in this way, he would as soon think of two people waltzing together, the one of whom stood stock-still while the other whirled round in a circle. No, each must "assist" at the gyration.

Look, in contrast, at a back country New England audience at a lecture! Does it enter the heads of the men and women there gathered that they are to "assist" the poor wretch they have cruelly summoned from the distant city at \$10.00 and an ice-cold room in the tavern, to enlighten, instruct, and amuse them? If he make a telling point, is it any of their business to applaud? If he is genuinely humorous, are not their lips their own, to grimly contradict with their stiff expression any conjecture as to the possible hilarity within? On and on the poor, lonely, perspiring, disconsolate creature goes. Is he interesting any one? How in the world is he to know! Is he amusing any one? What depths of induction will enable him to tell! Gloomier and gloomier he grows, till, thankful that at last all is over and the cast-iron audience has gone out, he retires to his ice-cold sheets to enjoy their grateful warmth as a relief from the Arctic winter night of his fellow-creatures. No one has "assisted" at the lecture. It was his business to do everything. Doing it all alone, he inevitably did it very poorly. A few rounds of applause, a few hearty bursts of laughter, and he would have been ten times as amusing and electric. Mutual enjoyment on the part of speaker and audience, of the ideas entertained, would have made these ideas a hundred-fold richer, deeper, or brighter.

Along, then, with the importation into English speech of this French word "assist," the sympathetic, social spirit of the Frenchman must be imported likewise, to give the word genuine meaning and flavor. This spirit should be a part of all education. Boys and girls should be made to understand from the start, how in reading a book they must vigorously "assist" the writer. He cannot be their intelligence, feeling, or imagination. The richer contribution of their own they bring, the more of him will they carry away. If people would only "assist" all round at domestic life, the conversation, the sermon,—if, even when they have little to say themselves, they would at least contribute the light of their eyes and the sympathy of their smiles,—straightway would be seen a brighter and more liberated world. No rose bush is expected to throw out beautiful perfumed flowers while sun and showers refuse to "assist." Why should not human nature have the same generous treatment?—*Sel.*

## The Mission Field.

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

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

### SOUTH AFRICA.

In harmony with previous appointment, the third general session of the South African Mission was held at Cape Town Dec. 12-31, 1890. The object of this meeting was to impart instruction in the different branches of the work, especially to the canvassers; to lay plans for future labor, and to seek God for his help.

During the past two years our attention has been largely given to the introduction of the truth through the agency of the printed page. We have had colporteurs laboring in Cape Colony, Natal, and the South African Republic, all of whom have been blessed with a goodly measure of success. All of these agents now in the field, except one young lady, are natives of South Africa.

A successful effort was made to have all the canvassers present at this meeting, and we were all happy to meet with several "new recruits," who we trust will do faithful and effectual service in this branch of the work. Bro. E. M. Morrison arrived from Australia shortly after the commencement of the meetings, and gave instruction in the canvassing work. In order to make the teaching in church and missionary work as practical as possible, societies were formally organized, and lessons were given to the respective officers and members as in class exercises. Services were conducted each evening by Bro. Hankins and the writer, in the form of Bible lessons. These evening meetings were open to the public, as were also our early morning prayer and social meetings.

Some of our more experienced workers have gone to America to attend the college at Battle Creek, but we hope that these new laborers will more than fill the places left vacant, as they are more in number.

The program followed was much the same as that of our camp-meetings in the United States:—

Prayer and social meeting,	6:00 A. M.
Canvassing class,	9:00 " " 2:30 P. M.
Business,	10:00 " "
Instructions in church, tract society, or Sabbath-school work,	4:00 P. M.
Instruction in the Bible,	7:30 " "

Among the matters considered in the business meetings may be mentioned:—

1. A school for South Africa.
2. A concert of action among the churches in the Wednesday evening meetings.
3. The publication of our current Sabbath-school lessons, and other works, in the Dutch language.
4. Help,—at least one laborer who shall be qualified to engage in, and instruct others in regard to, Bible work.

The matter of a school was earnestly discussed in both committee and public meetings. As proof that a school is needed, I may mention, 1. Nine persons have gone from us to America, to attend the Battle Creek College; 2. Not less than four Sabbath-keeping families employ private teachers for their children; 3. These and others would gladly support a denominational school.

It was recommended that each of our churches study the lessons published in the *Home Missionary*, and make them a part of the exercises of the Wednesday evening prayer-meeting. A vote was passed asking the General Conference to send at least one man who has had an experience in Bible work, and also, as they may be able, to furnish literature in the Dutch language.

Some in attendance at this meeting were from the Diamond Fields, between 600 and 700 miles to the northwest, and others from the Eastern Province, nearly as far to the northeast. Love prevailed, all hearts were drawn near to each other, and there was a renewing of consecration to God and to his service.

Bro. Morrison remained in Cape Town to further instruct the agents, and to engage with them in canvassing the city for "Bible Readings for the Home Circle." We hear that good success is attending their labors.

In harmony with the advice of the General Conference Committee that I attend the next session of the General Conference, at Battle Creek, arrangements were made to sail immediately after the close of our general meeting. I was accompanied by my wife and child, and two young ladies, one English and the other Dutch, who will attend the Battle Creek College, to fit themselves for work in the great African mission field. We secured passage on the steamer "Tartar," of the Union Steam-ship Company. The United States Consul and about fifty of our dear friends in the faith accompanied us to the docks. Those who have bidden adieu to loved friends need no explanatory words to understand the parting, while those who have never passed through this experience would fail to comprehend the real meaning of any words which might be used to describe our feelings. Sea-sickness made its attack before our moving home had fairly started on her way; but this, also, can only be understood by those who have experienced it.

The captain, stewards, and others were unusually kind and solicitous for our comfort, for which we were very grateful. By invitation, each Sunday evening I conducted services while on board. The weather was fine, with but little wind. While passing through the torrid zone, we watched the thousands of flying-fish which seemed pleased to entertain us; and occasionally we had a view of some of the larger inhabitants of the mighty deep.

On the morning of Jan. 20 we sighted land, and during the middle of the day passed between the picturesque islands of the Canary group. Next day, at 10 A. M., we landed at the beautiful island of Madeira. We had scarcely dropped anchor when one of our officers, who is a Christian, came to me, and said: "The Rev. ———, missionary of the island, has just come on board; if you like, I will bring him here and introduce him to you." The most of the inhabitants are Catholics, and this minister has charge of an English mission embracing both church and school. He gave us an invitation to go ashore with him, which we gladly accepted. He seems to be a good man, and I trust that God will use the copy of "Bible Readings for the Home Circle" with which I presented him, to lead his mind into all truth.

From the time we anchored till the bell was sounded for all to leave the ship, we were thronged with peddlers. Fruits of different kinds, and innumerable works of art were offered us at low figures. Notwithstanding the weather was cool, we were surrounded with a lot of naked, half-grown Portuguese money-divers. The passengers would drop a piece of silver money into the water, and like the eagle from the aerial regions, swooping down upon its prey, they, from their little boats, would dive to the bottom, and bring up the coin.

A few days' stay at the mission home in London was both pleasant and profitable. It was pleasant to meet again with Bro. and sister D. A. Robinson and some of their co-laborers, with whom, four years ago, we crossed the Atlantic to our respective fields of labor.

In company with delegates from Europe to the General Conference, we took passage on the steamer "Majestic," sailing from Liverpool on Feb. 11. Our voyage was a rough one. Our noble ship was somewhat injured by the violence of the angry waves, but through the tender mercies of a kind Heavenly Father, in one week's time we anchored in safety in New York Harbor. Never before did the stars and stripes seem so inspiring. Kind friends from whom we had been separated for long years gave us a hearty welcome back to our native land; and "America for an American" never before seemed so true.

One Sabbath was spent with the workers at the Brooklyn mission. The theme considered at the meeting was the specialty of our work. And now,

thanks to the Master, we are meeting with his dear servants, who are sent as delegates from different parts of the earth to this International Convention; and we expect this to be one of the most important assemblies ever convened by our people.

May God direct in laying plans, and give his servants such a fitting up as will help in the execution thereof, and hasten that long-looked-for assembly when we shall see face to face Him who has been leading his people through the long dark night of probation. CHAS. L. BOYD.

Battle Creek, Mich.

### THE SOUDAN.

WHERE is it? What is it? Who thinks or cares about it? Yet its people number *eighty millions* to *ninety millions*—more people than in all the United States and in all North America.

□ Everybody knows about the Congo. Stanley has made it famous. To most the Congo is "the New World of Central Africa." Yet the Soudan is greater than the Congo region, in extent and population. It is a newer world in Central Africa, and an older. It is less known, less explored than the Congo region, and was peopled earlier. It is far more civilized than the Congo. It is not wholly heathen. Half its people worship in their way the one living God; they are monotheists, Mohammedans; the other half, the lower, subject, conquered half, are heathen. Arab monotheism and negro fetichism are mingled in the Soudan. Its people are of mixed blood and mixed religions.

The name Soudan is a witness to this mixture. It is an Arabic name, and means "Land of the Blacks." It witnesses that the land of the negro has become Arab. The Semite and the Hamite dwell together in its sunny plains.

The Soudan lies between the great desert of Sahara and the vast Congo basin. It is bounded on the east by the Indian Ocean, and on the west by the Atlantic. America is 3,000 miles broad from New York to San Francisco; the Soudan is half as broad again—4,500 miles.

The Soudan consists of three regions, a Western, an Eastern, and a Central. Western Soudan is the region of the lordly *Niger*, Eastern Soudan is the region of the Upper Nile, and Central Soudan is the region round Lake *Tchad*. The Soudan is the true home of the negro. In North Africa, north of the Sahara, the people are Berbers, Moors, Arabs; in South Africa, including the Congo, the people are Bantus; in the Soudan, the natives are negroes. The Arabs are innovators. They have come in and conquered, but are not natives of the soil. They have acclimatized, and are at home, among the sons of Ham; they proudly rule them, they semi-civilize them, they hold them in slavery, but they do not lift them up to God.

In the Soudan the people speak a host of languages. More than 100 such are known to exist. Their tongues are a Babel, a confusion of sounds, uttering no reasonableness and rightness of true religion; no gladness and gratefulness of holy praise.

The western rampart bounding the Soudan, running for 2,000 miles parallel with the Atlantic coast line, is the range of the Kong Mountains.

□ The eastern boundary of the Soudan proper may be said to be the mountains of Abyssinia. The breadth of this inner Soudan is about that of the United States. If San Francisco was on the Kong Mountains, New York would be in Abyssinia. In all this Central Soudan there is not found to-day witnessing for Jesus Christ, *one solitary missionary*.

Travelers have crossed the Soudan in all directions. They have gone at the risk of their lives. Many of them, like Mungo Park, have died in exploring it. They have left their tracks and traces all over it. But the missionary of the cross has never entered it. The Arab has gone there, he has conquered and killed, and boasted of Allah and Mohammed, and multiplied houses and wives and slaves. But the messengers of the cross have shunned the region. They have not cared or

dared to enter it. Merchants have gone there; gold-seekers have gone; hundreds of each are gathering the riches of the land. There are half a score of steamers on the Niger. There is a Royal Niger Company, which has made 200 treaties with the Niger chiefs and potentates; a company with chartered rights and governmental powers. But the missionary of a Higher Power and a nobler enterprise makes no attempt to go in and possess the land for Jesus Christ. There is a mission on the Lower Niger, the delta region; but in Central Soudan, along the 1,900 miles of Kworra and Joliba, along the 600 miles of the Binue, around the vast overflowing waters of Lake Tchad, in the Mountains of Adamawa, in the plains of the Haussa tribes, in the rugged ranges of Darfur, in the forests of Kordofan, among the teeming millions of the Soudan proper, no missionaries are found, no gospel is proclaimed, no Bibles are scattered, no voice is lifted up to cry, "Behold the Lamb of God, which taketh away the sin of the world." The men of the world are the heroes of the Soudan. Travelers have been heroic. Distance has been no bar to them. Disease and death have proved unable to affright them. Neither love of friends nor fear of foes has been able to dissuade them from their fixed resolve to open it to the knowledge of the world, and bring its people into contact with the civilization of surrounding lands. But the heralds of salvation have feared or scorned or forgotten this mighty heritage of a host of heathen nations. They have left them all these ages to the reign of unmixed darkness and unmitigated depravity.

How much longer shall this state of thing continue? How much longer shall a population in Central Africa equal to, or greater than, that of the whole of North America, be allowed to remain in ignorance of the way of life? How much longer shall the command of Him whom we call "Our Lord Jesus Christ," to go "into all the world, and preach the gospel to every creature," be, as far as the millions of Central Soudan are concerned, neglected, disregarded, and ignored?

We plead for these neglected millions. We raise our voices on their behalf. They cannot speak for themselves. Distance makes them dumb. Strangership silences them. They wander in moral midnight. They know not what they do. Year after year, age after age, they fall and perish as though of no more worth than the withered leaves of autumn. They have fallen by millions, none has cared for them. Torrid sun and sweeping rain have bleached their bones, or blanched their sepulchers. Melancholy winds have moaned their requiem. Relentless Time has rolled over their generations the billows of oblivion. They have perished from the earth, gone into a dark and dread eternity, without ever having heard of Him who died and rose that men might live, who was lifted up from the earth to draw all men unto him, and who cries aloud to a ruined but redeemed humanity, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."—*H. Grattan Guinness, in The Soudan and Regions Beyond.*

## Special Mention.

### THE EASTERN QUESTION.

#### A Valuable Historical Extract.

[In the study of the Eastern Question in our class at the Central Bible School this winter, we became very much interested in establishing beyond controversy, from reliable history, the date of the triple engagement between France, Egypt, and Turkey, and at the same time, the date of the beginning of "the time of the end," covering verses 33-35, and 40, of Daniel 11, and verse 4 of chapter 12. The encyclopedias recommended "Creasy's" as the best history of Turkey, a copy of which we found in the Chicago Public Library. The following is an extract (taken from "Creasy's

History of the Ottoman Turks," first American edition from the New England edition. Henry Hall & Co., New York, 1877) covering that period and that engagement, which seemed to us clear and very much to the point, and was the very only one, in any history we found, which clearly covered all points. The last, the subjugation of Egypt, was omitted by several. Thinking it might be of value to some others also, we forward it for publication. GEO. B. STARR.]

War broke out between France and Turkey in 1798, in consequence of the attack which the French Republic, or rather Napoleon Bonaparte, made on Egypt.

It had been the anxious wish of Sultan Selim to keep clear of the conflicts which the French Revolution had produced in Europe. He knew the paramount necessity of reorganizing his empire, and the impossibility of this being effected while it was involved in the jeopardies of war.

But the tidings which reached Constantinople in July, 1798, that a French army, 30,000 strong, under the most celebrated general of the republic, had suddenly landed in Egypt, and taken the city of Alexandria by storm, left the sultan no alternative. It was true that the Turkish authority in Egypt was little more than nominal; and that the Mamelukes, the real lords and tyrants over that country, were as deeply hated by the Sublime Porte as by the Copts and the Fellahs whom they oppressed. It was true also that Napoleon professed hostility against the Mamelukes only, and put forth proclamations, in which he vaunted the sincerity of the alliance between the Turks and the French, at the very time he was ordering all the severities of military execution against the Turkish janizaries who had defended Alexandria. But the intention of the French general to conquer and retain Egypt for France, or rather for himself, was self-evident; nor could the Porte forego its rights of dominion over that province, where its pasha was still titularly the supreme ruler, and which it had made vigorous efforts to reduce to effective obedience so lately as 1787, when the outbreak of the Russian war checked Gazi Hassan in his successful performance of that duty.

We know from Napoleon's own memoirs, that he expected to overawe Constantinople by means of the magnificent fleet which had brought the French army to Egypt. His victories over the Mamelukes at the battle of the pyramids, on the 21st of July, and the submission of Cairo six days after that battle, seemed to insure the realization of the dazzling visions which had led him across the Mediterranean. But on the first of August, Nelson destroyed the French fleet in the battle of the Nile. This at once removed all considerations of alarm which might have made the sultan pause. An alliance was concluded between Turkey, Russia, and England, and war was solemnly declared against France. An Ottoman army and a fleet were forthwith ordered to be assembled at Rhodes, and another army was collected in Syria. The formidable Pasha of Acre, Djezzar Pasha, though contemptuously independent of his sultan in times of peace, consented to act as his seraskier against the Gaours of Franghestan, in the command of the Syrian forces. It was designed that the Syrian army should cross the desert and attack the French in Egypt early in 1799, and that the armament from Rhodes should act simultaneously with it by landing 16,000 of the best Turkish troops under Mustapha Pasha at Aboukir (Ah-bookeer.)

The activity of Napoleon disconcerted these projects. Instead of waiting to be thus assailed in Egypt, he anticipated his enemies by crossing the desert into Syria during the winter, and carrying offensive war into that important province. In his own words, he expected that "according to this plan, the divisions of the army of Rhodes would be obliged to hasten to the aid of Syria, and Egypt would remain tranquil, which would permit successively to summon the greatest part of our forces to Syria.

The Mamelukes of Mourad Bey, and of Ibraheem Bey, the Arabs of the Egyptian desert, the Druses of Mount Lebanon, the Metualis, the Christians of Syria, the whole party of the Sheiks of Azor in Syria might join the army when it was master of that country, and the commotion would be communicated to the whole of Arabia. These provinces of the Ottoman Empire in which the Arabian language was spoken, desired a great change, and only waited for some one to bring it about. Should the fortune of war be favorable, the French might, by the middle of summer, reach the Euphrates with 100,000 auxiliaries, who would have as a reserve 25,000 veteran Frenchmen of the best troops in the world, and numerous trains of artillery. Constantinople would then be menaced; and if the French could succeed in re-establishing friendly relations with the Porte, they might cross the desert, and march upon India toward the end of autumn.

These dreams of Oriental conquest were finally dissipated before St. Jean d'Acre. Djezzar Pasha had proved himself in readiness and energy no unworthy opponent of the great victor of Italy and Egypt; and English skill and gallantry now co-operated with the stubborn valor of the Turks.

Djazzar had sent Abdallah, the Pasha of Damascus, forward with the advanced guard of the Syrian forces as early as January, 1779. Abdallah garrisoned Gazi and Jaffa, and proceeded as far as El Arisch on the 15th of February, and Gazi in a few days afterward. Jaffa resisted more obstinately, but was breached and stormed on the 3rd of March. Two thousand Turkish soldiers, who were made prisoners here, were on the following day put to death in cold blood. As the best biographer of Napoleon relates this fearful scene,—

The bodies of prisoners were marched out of Jaffa, in the center of a large square battalion. The Turks foresaw their fate, but used neither entreaties nor complaints to avert it. They marched on, silent and composed.

They were escorted to the sand-hills to the southeast of Jaffa, divided into small bodies, and put to death by musketry. The execution lasted a considerable time, and the wounded were dispatched by the bayonet. Their bodies were heaped together, and formed a pyramid, which is still visible, consisting now of human bones, as originally of bloody corpses.

(Concluded next week.)

### ANOTHER PAPER ALL RIGHT.

THE Fontanelle (Iowa) *Observer* of Dec. 25, 1890, speaking of the religious persecution in Tennessee, utters the following sound sentiments in regard to the civil law and religion:—

An exchange says, that in parts of Tennessee and other States, people are quite frequently imprisoned for working on the first day of the week, or Sunday, and people, too, who keep the seventh day as their Sabbath. A law which would imprison a seventh-day man is not right. It is an interference where the law has no business—in the religious dictates of a man's conscience. We believe the first day is the proper day to observe, but if others wish to keep the seventh, they should have the same right to so do which we have to keep the first, and they should be protected in such right by law.

—The new Gatling gun invented by Dr. Gatling, of Hartford, is, if reports are true, the most formidable weapon yet constructed. It is a rifled steel tube thirty-five or forty feet long. It will throw a projectile fifteen miles, and ten miles with sufficient force to pass through armor plate twenty inches in thickness. If this gun shall prove to be what is claimed for it, the matter of our coast defense will be simplified very much.

—Evolution is disturbing one of the colored churches in the South. The pastor determined to put an end to it, and roared in a powerful manner, "Sons of God, or gorillas—which? That's the question." The late Dean Burgon had the same idea when he cried, "O you men of science! Give me back my ancestors in the garden of Eden, and you may have yours in the zoölogical gardens."

—"Whenever we vary from the highest rule of right, just so far we do an injury to the world."

## The Review and Herald.

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

BATTLE CREEK, MICH., March 17, 1891.

URIAH SMITH, EDITOR.  
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THE MILLENNIAL DAWN.—NO. 3.

Review of Article on Page 164.

WHAT our brother means by saying, as he did last week, that we call the second coming of Christ "the third *parousia*," we do not know; for we have never held such a position, and have never used such an expression.

As the present paper is devoted principally to a discussion of Rev. 20: 5, it will only be necessary for us here to recapitulate some of the arguments we presented on this subject in the REVIEW of Jan. 28, 1890. The text reads as follows: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."

We can readily understand why this text gives the nightmare to every Age to Come theory. If only the righteous dead have part in the first resurrection, as this and the following verse declare, and no others are alive till the thousand years end, what of all the finely painted pictures and pleasant songs of Christ at the head of a company of his chosen followers reigning over unconverted men, and bringing them to a knowledge of the gospel, thus putting his enemies under his feet during this time?—They vanish into thin air. And so this text must be treated in some way so that it shall not preclude the living of men upon this earth during the thousand years. This is attempted in two ways: the first is to call the text an interpolation, and throw it out; the second is to deprive the word "live" of its literal meaning. But neither of these ways, nor both together, will accomplish the end in view.

In proof that the text is not genuine, the claim is urged that it is not found in the Sinaitic manuscript. To which we replied, that the Sinaitic manuscript has been before the world ever since 1859, and eminent scholars who show that they have consulted the manuscript by quoting it upon other texts, say nothing about its omission on this. Thus, the Emphatic Diaglott says nothing about its being omitted in the Sinaitic, though noticing its omission in the Vatican and Syriac. Its omission in the Vatican is attributed to an oversight, as it is found in A. B. C.,—three of the oldest manuscripts extant.

Alford, in his New Testament, notices the variations of the Sinaitic manuscript in other places, but says nothing of its omitting this text in this place. On the other hand, he utters a sharp criticism upon some who misinterpret the text.

But more than this, Tertullian, A. D. 200, whose writings antedate any manuscript whatsoever, in vol. 3, page 431, quotes the text as it stands in the Common Version, and treats it as a genuine portion of the book of Revelation. If, therefore, it is omitted in the Sinaitic, such omission must be accounted for as in the Vatican,—as an error of transcribers. It is such considerations as these, doubtless, which have led such modern and close critics as Meyer, the great German commentator, and the authors of the Revised Version to retain the passage as genuine.

But we showed further, that even if we throw out the first clause of Rev. 20: 5, it does not materially affect the question. For the great fact still remains, that there are to be two resurrections, as is plainly shown by other scriptures; and that in the first resurrection the righteous only are included, and in the second, the wicked only; that some time elapses between them; and the only time that can be found is the thousand years of Revelation 20. This fact is fatal to every conception of a reign of

Christ and his saints on earth among men during this time.

Another turn is now taken to avoid this dilemma; and that is, as set forth in the article under review, that the "living again" does not mean a raising up to life from the dead, but only the bringing of men back to the original perfection they lost in Adam; and to accomplish this, the whole life of Adam, 930 years, is added to the present allotment of seventy years, making up the thousand years. But this, it strikes us, is doing a little better by the degenerate reprobates of these last days, than by the father of the race himself. If the language, "The rest of the dead lived not again," is not to be taken in its literal and obvious sense, then we are all afloat in regard to the interpretation of the Scriptures. Those who live and reign with Christ, live in contrast with the condition they were in when they were "beheaded." Verse 4. But if this means only a state of perfection, how is it that this class reach it at once, while in the cases of the others it takes a thousand years to accomplish it? And if life in the one case means perfection, then the second death (verses 6, 14) means, not destruction, but only humiliation and degradation. If language can be used in such an illegitimate manner for such an illegitimate purpose, then let us say nothing more about the arguments of those who defend Sunday-keeping and the immortality of the soul; for no worse break was ever made by any of them than this. A position dependent upon such support ought not to find any countenance among Seventh-day Adventists.

Beyond this millennial age, says Bro. R., revelation is silent, and so he stops. It would be well for his position if revelation was silent there. But that is just the trouble; it is not silent, and what it says sounds the death-knell of his theory. "The rest of the dead," who come up on the breadth of the earth, are deceived by Satan, and with him destroyed. And thus, according to the Age to Come theory, whatever is gained during the thousand years, is lost at its close. The sun which had shone so fairly for a thousand years, is eclipsed at last. The dark shadow of rebellion and apostasy falls upon the triumphs which the gospel had made for a thousand years. This is the fatal flaw in all these schemes. The Bible presents no such inconsistency. How much better to take the statements of the Scripture as they stand in consecutive order, and in their plain, obvious meaning; namely, that when Christ comes, he comes not to be where his people are, but to take them to be where he is, in the mansions he has gone to prepare for them (John 14: 1-3); that they have right to the tree of life which is in the city, the New Jerusalem (Rev. 22: 1, 2); that then is heard in heaven the voice of much people, chanting the songs of the redeemed (Rev. 15: 2, 3; 19: 1); that the saints do not possess the earth till it is made new; and it is not made new till the wicked are destroyed at the end of the thousand years (2 Pet. 3: 7; Rev. 20: 9-11); that the thousand years which the saints spend with Christ in the New Jerusalem in heaven, is none too long a time for them to accomplish the work of judgment committed unto them, the judgment of evil angels and a wicked world (Dan. 7: 22; Rev. 20: 4; 1 Cor. 6: 2, 3); that the city does not come down till the end of the thousand years, and the saints then descend with it, and then the wicked, being raised, can come up around the camp of the saints as Rev. 20: 9 declares; and then the judgment written against them is executed, fire from heaven devours them, the perdition of ungodly men comes (2 Pet. 3: 7), the earth melts with fervent heat and flies away (verses 10-12; Rev. 20: 11), then to be succeeded by a new heavens and new earth wherein the righteous shall evermore dwell. Rev. 21: 5, 1; 2 Pet. 3: 13. With such a view all is harmonious. Why not accept it?

One point, however, may occur to the reader which may not look to him exactly harmonious and plain; and that is, 1 Cor. 15: 26: "The last enemy that

shall be destroyed is death." This we place at the beginning of the thousand years; and it may be asked how death is then destroyed, when death itself is not cast into the lake of fire till the end of the thousand years, according to Rev. 20: 14. The answer is, that the enemies spoken of in 1 Corinthians 15, are the enemies of Christ and his people. Death is one of these; for if he can hold them forever under his power, Christ can never give them the promised kingdom. But as such enemy, he shall be destroyed; and he is destroyed so far as the Lord's people are concerned, when they are released forever from his power, as they are at the coming of Christ. As the enemy of the wicked, death is never to be destroyed; but this is not the apostle's subject in 1 Corinthians 15.

### THE WORLD'S CONVENTION OF STUDENT VOLUNTEERS FOR FOREIGN MISSIONS.

PRELIMINARY notice of this remarkable gathering has already appeared in a REVIEW of recent date. The convention assembled according to appointment, in the rooms of the Y. M. C. A. building, in the city of Cleveland, Thursday, Feb. 26. Dr. A. J. Gordon, editor of the *Missionary Review*, gave the opening address, his theme being, "The Holy Spirit in Missions."

Six hundred and seven delegates were present, from 157 institutions in the United States and Canada. Returned missionaries were present from all parts of the foreign missionary field, to the number of about thirty. Many of these had had long experience in the work in their various fields, which made their presence during the convention especially valuable.

The program embraced three regular services each day, commencing at 9 A. M. and closing at 10 P. M. The first hour of each day was given up to devotional exercises, and some time in each of the subsequent meetings was devoted in the same manner. Little, if any, of what could be styled preaching, was included, the object of the convention being not so much to awaken a spirit of devotion and missionary zeal, as to direct in the wisest manner that which was already aroused. To this end the secretaries of the various Mission Boards, and the returned missionaries from foreign lands, occupied much of the time, giving such instruction and information as their experience fitted them to impart.

The topics brought before the convention included foreign missionary work in all its phases, and the relation of the student volunteer to the work from the moment of his enlistment in the movement. The limited time of the session, and the large number of speakers to be heard from, as well as of subjects to be presented, made it necessary to limit the time of each speaker strictly to a few minutes, which, of course, were improved to the utmost. At the close of each brief address, opportunity was given for questions, of which more were generally forthcoming than could be given the attention of the speaker.

A few words relative to the origin and history of this remarkable movement will not be out of place in this connection. This was presented in the report of the Executive Committee, from which we quote:—

"In July, 1886, a memorable conference of college students was held at Mount Hermon, Mass. Two hundred and fifty-one young men, from eighty-nine colleges of the United States and Canada, had come together at the invitation of Mr. D. L. Moody, to spend four weeks in Bible study. Nearly two weeks passed before the subject of missions was even mentioned in the sessions of the Conference. But one of the young men from Princeton College had come, after weeks of prayer, with the deep conviction that God would call from that large gathering of college men, a few, at least, who would consecrate themselves to the foreign mission service. At an early day he called together all the young men who were thinking seriously of spending their lives in the foreign field. Twenty-one students answered to this call, although several of them had not definitely decided the question. This little group of consecrated



men began to pray that the spirit of missions might pervade the Conference, and that the Lord would separate many men unto this great work. In a few days they were to see their faith rewarded far more than they had dared to claim. On the evening of July 16, a special mass-meeting was held, at which Dr. Arthur T. Pierson gave a thrilling address on missions. He supported, by the most convincing arguments, the proposition that 'all should go, and go to all.' This was the key-note which set many men to thinking and praying.

A week passed. On Saturday night, July 24, another meeting was held, which may occupy as significant a place in the history of the Christian Church as the Williams Hay Stack Meeting. It is known as the 'meeting of the ten nations.' It was addressed by sons of missionaries in China, India, and Persia, and by seven young men of different nationalities—an Armenian, a Japanese, a Siamese, a German, a Dane, a Norwegian, and an American Indian. The addresses were not more than three minutes in length, and consisted of appeals for more workers. Near the close, each speaker repeated in the language of his country the words, 'God is love.' Then came a season of silent and audible prayer, which will never be forgotten by those present. The burning appeals of this meeting came with peculiar force to all.

"From this night on to the close of the Conference, the missionary interest became more and more intense. One by one, the men, alone in the woods and in rooms with their Bibles and God, fought out the battle with self, and were led by the Spirit to decide to forsake all, and carry the gospel 'unto the uttermost part of the earth.' Dr. Ashmore, who had just returned from China, added fuel to the flame by his ringing appeal to Christians to look upon 'missions as a war of conquest, and not as a mere wrecking expedition.'

"Only eight days elapsed between the 'meeting of the ten nations' and the closing session of the Conference. During that time the number of volunteers increased from twenty-one to exactly 100, who signified that they were 'willing and desirous, God permitting, to become foreign missionaries.' Several of the remaining 151 delegates became volunteers later, after months of study and prayer.

"On the last day of the Conference, the volunteers held a meeting, in which there was a unanimous expression that the missionary spirit which had manifested itself with such power at Mount Hermon, should be communicated in some way to thousands of students throughout the country who had not been privileged to come in contact with it at its source. It was their conviction that the reasons which had led the Mount Hermon hundred to decide, would influence hundreds of other college men, if those reasons were once presented to them in a faithful, intelligent, and prayerful manner. Naturally, they thought of the 'Cambridge Band' and its wonderful influence among the universities of Great Britain, and decided to adopt a similar plan. Accordingly, a deputation of four students was selected to represent the Mount Hermon Conference, and to visit during the year as many institutions as possible. Of the four selected, only one was able to undertake the mission, Mr. Robert P. Wilder, of Princeton College. Mr. John N. Forman, a graduate of the same institution, was induced to join Mr. Wilder in his tour.

"During the year, 167 institutions were visited. They touched many of the leading colleges and seminaries in the United States and Canada. Sometimes they would visit a college together; again, in order to reach more institutions, they would separate. Wherever they went, their straightforward, forcible, scriptural presentation came with convincing power to the minds and hearts of the students. In some colleges as many as sixty volunteers were secured. Not an institution was visited in which they did not quicken the missionary interest. By the close of the year 2,200 young men and women had taken the Volunteer Pledge.

"During the college year 1887-88, the movement was left without any particular leadership and oversight. Notwithstanding this fact, over 600 new volunteers were added during the year, very largely the result of the personal work of the old volunteers.

"In the following year, 1888-89, Mr. Wilder on his second tour enrolled 600 volunteers in ninety-three institutions. At least twenty-five of these institutions had not been touched previously by the movement.

"Mr. R. E. Speer, also a graduate of Princeton, during the year 1889-90 visited 110 institutions, add-

ing 1,100 volunteers to the movement. He reached many new institutions, especially in the South and Southeast.

"Thus far in the year 1890-91, Mr. W. H. Cosum, of Colgate University, has added nearly 300 to the roll of volunteers, and has extended the movement to the Maritime Provinces. Miss Lucy E. Guinness, of London, Eng., has spent nearly three months among the women of our colleges. The outcome of her work is at least 240 volunteers. Other volunteers have added several hundred to those secured by regular workers. The number of names on the volunteer roll now stands at 6,200 scattered throughout the United States and Canada in 350 institutions."

In each institution the volunteers are organized in what is known as the Volunteer Band, who hold weekly meetings for prayer and the systematic study of missions, and seek to extend the movement by securing new volunteers and enlisting the sympathy and support of churches and individuals.

The significance of the movement can be better appreciated when we consider that at the time of its inception the cause of foreign missions was represented by only a few hundred laborers throughout the entire field, while in the short period of less than five years which has since elapsed, no less than 6,200 young men and woman have enlisted as foreign mission volunteers. It is firmly believed that this step has been taken conscientiously and intelligently in the vast majority of cases. Three hundred and twenty volunteers have already sailed, and a very large majority are still in the various stages of preparation.

The "Volunteer Pledge," as it is called, reads: "We are willing and desirous, God permitting, to become foreign missionaries;" and the placing of the volunteer's signature beneath it, signifies his intention to go to the foreign field, unless directly hindered by Providence. It is considered that, having once enlisted in the work of proclaiming the gospel, he is bound to go to that part of the field which needs him most, without waiting for any special call from Heaven to do so. The fearful disparity between heathen and civilized lands in point of gospel privileges, seems indeed to place the duty of the gospel missionary beyond question, in the absence of any more direct token of the divine will.

To the intelligent Bible student, the meaning of this great missionary awakening must be obvious. He cannot fail to see in it a fulfillment of the prophetic utterance of Christ, that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations," before the end shall come. And let it be noticed here that the motto of the movement is, "The evangelization of the world in this generation," indicating not a design or expectation of converting the world, but of carrying to it the gospel. As one speaker at the convention expressed it, the aim is not to bring the world to Christ, but to bring Christ to the world. The latter, man can do; the former, is the province of God and the Holy Spirit.

It is hardly necessary to add that the Student Volunteer Movement is one which merits the full sympathy and co-operation of Seventh-day Adventists. Unselfish, unsectarian (so far as concerns Protestant sects), animated by a pure zeal and devotion to the cause of Christ, and seeking only to bring the sound of his gospel to the millions whose ears it has never reached, it is a part of the great gospel work which God is doing for the world in this last generation of its history, and in which it has pleased him to assign us so wonderful a part. The cause is one, the hope is one, the reward will be one when the Master shall come to reckon with his servants, and to give to every one according as his work shall be.

The closing meeting of the convention was held Sunday evening, March 1. The session throughout was conducted with the utmost harmony and order, and seems in all respects to have accomplished the design of its projectors. It is the first convention of its kind ever held, and its success will contribute much to the furtherance of the work in the interests of which it was convened.

L. A. S.

#### THE LAW IN ADAM'S DAY.

(Concluded.)

THE fact, then, that sin came into our world in Adam's day, demonstrates beyond all possible question the presence and violation of the law of God. "Sin is not imputed when there is no law." Rom. 5: 13. As sin was imputed to Adam, then certainly the law then existed, and he transgressed it. "Wherefore, as by one man sin entered into the world, and death by sin." "The wages of sin is death." Rom. 5: 12; 6: 23. The presence of death from Adam's time to the present, proves conclusively the existence and violation of the law then and there. Temporal death came as a consequence of Adam's sin; and through him, by virtue of the mortal nature he bequeathed to us as a consequence of his transgression the race dies a temporal death. But every individual not pardoned through the gospel, will die an eternal death as the penalty of his personal sins. So in its true sense, "the wages of sin is death; and death proves the existence of the law in Adam's time.

The law existed before man's creation, and its principles were wrought into his very nature in the act of creating him; and all the knowledge of right and wrong he ever naturally possessed, he inherited by virtue of that fact. Our great progenitor Adam was created a holy being, with no natural leaning or predisposition to sin. His sinning was caused by influences from without, through temptation and falsehood of another; while we, since inheriting a fallen nature, have dispositions from within—from the heart—which naturally lead to sin. "For when the Gentiles, which have not the [written] law, do by nature the things contained in the law, these having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another." Rom. 2: 14, 15. The "work of the law written in their hearts" is not done by a fiat of God in every man's individual creation. But when God formed man in the beginning, he was made with a moral nature naturally disposed to virtue and right-doing, with a love of justice, purity, goodness, truth, and equity. When Adam sinned, these principles were marred.

Our first parents bequeathed their own nature to their posterity. Like produces like,—a primal law of nature. We are not to suppose that after Adam sinned he never had a good desire, or appreciated virtuous action, or had longings for goodness and purity. He had not power within himself to regain the good he had lost by sinning. He could not lift himself to the plane where he stood before. Nothing short of divine grace could do that for him. But there was in him even yet, lamentable as his condition had become, something to which to appeal,—principles of right desire which would respond to the presentation of noble thoughts; otherwise he could never have been induced to seek pardon, or to make efforts to come to God. There was some love of justice, truth, and equity even yet. Who can doubt that Cain's murder of Abel caused not only the greatest grief, but sincere horror? This was not solely because a loved one was killed and his self-interest affected, but because of a sense of justice remaining in his nature planted there by God himself. Cain was his brother as well as Abel. Parental love would prompt to look upon Cain with the same interest and feeling as he did upon Abel. His abhorrence would come because right was violated. So of myriads of others. Their nature has been inherited by transmission from Adam. God has thus planted in man—directly at creation, and causing it to descend by the law of nature's God himself, established at creation—a love of justice, truth, and equity, more or less marked some it is more marked than in others. Like a coin coming from the mint, the emblem of liberty placed there by the dies formed and engraved. It leaves their indelible impress. But in the west

life, we often find only faint traces left of these; yet enough is discernible to prove that it came from the mint of government, and had a lawful parentage. So yet even in man, in his natural state, some traces are left of the "work of the law written" in the "heart," causing conscience to accuse or excuse. Inspiration says this is so. History demonstrates the same. Even among the heathen, with all their perverse ideas and great depravity, there are many noble examples of honest integrity and faithful performance of duty, appeals to justice and right, adherence to principle even to giving life for it. Who has not heard of Regulus, the Roman, going back to Carthage and certain death, because he gave his sacred word that he would? Socrates and Plato had many noble principles, but they had great blemishes also. Who does not know the great sacrifices made by skeptics and rationalists for the abolition of American slavery? They put to shame the great mass of church-members.

The work of the law, then, written in the heart at creation, necessarily presupposes the existence of the law, as truly as the stamp of the die upon the coin shows the existence of the engraver's art in making the die. That law, then, existed at creation. We see traces of the law all along through the age of the patriarchs. The criminality of Cain proves the existence of a law against murder. "The wickedness of man" at the deluge, when "every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5), demonstrates the existence of a law defining wickedness; for "sin is not imputed when there is no law." And the terrible destruction of these sinners proves it beyond question. When God said, "Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous" (Gen. 18:20), we know a law existed defining their iniquity; for "by the law is the knowledge of sin," and the purifying fire which cleansed those vile cities of their deeds of infamy, demonstrates that the wages of sin is death. When the pure-minded Joseph was solicited to violate the seventh commandment, and cried out (Gen. 39:9), "How then can I do this great wickedness, and sin against God?" we may be sure he believed in a living law of God which denounced adultery. How, then, can learned men teach that the law did not exist till Sinai?

But says one, "We would not deny that such things as these were wrong, but we cannot believe the seventh-day Sabbath existed before the law was spoken from the mount." Well, to prove that that Sabbath did exist is easier than to prove the existence of any of the rest; for we have the plain, direct statement of inspiration for that. Gen. 2:3: "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." To sanctify, is to set apart to a holy or religious use. Then God must have informed those living how to use it for a holy and religious purpose, or it would not have been "set apart." Our first parents kept it. "The Sabbath was made for man," says Christ. Time was reckoned by sevens of days in Noah's time, and the cycle of the week existed also. Gen. 7:4; 8:12; 29:27. And thirty days before the giving of the law, the Sabbath was being kept by the congregation of Israel, numbering millions. Ex. 16:4-30. How could this be, if it owed its existence to the law? This clearly shows that the knowledge of the Sabbath existed before the giving of the law.

This is a great subject. We have merely glanced at it, but have said enough to prove that the law of God existed from creation; yea, it must have existed in its principles from eternity. We cannot conceive how it could be removed while God and his creatures exist, for it defines the relations of man to God and his fellow-men. We must ever love God and ever love our neighbor, and therefore cannot violate the law which tells us how to do so.

G. I. B.

— "Blessed are they that do his commandments."

#### "WHAT IT IS, WE DO NOT KNOW."

SPIRITUALISM appears to be attracting notable attention just now. That such individuals as Edward Everett Hale, of Boston, widely known as an author and preacher; Dr. Heber Newton, of All Souls Episcopal Church, New York; Rev. Edward A. Horton, of the Second Congregational Church, Boston; Rev. Minot J. Savage and Rev. T. Earnest Allen, noted Unitarian divines of Boston and Providence, R. I.; B. O. Flower, editor of the *Boston Arena*; and Mrs. Mary A. Livermore, well known as an advocate of women's rights and other modern reforms, should enter into arrangements, sign a call, and issue a prospectus for the investigation of Modern Spiritualism, is significant. It shows that while Spiritualism has been considered by many as a thing of no importance, consisting simply of charlatanry and chicanery, there is still, in spite of all this, that about it which, to thinking, investigative minds, is not explainable in this way.

That Spiritualism has been gradually and stealthily gaining adherents among church-members, is, no doubt, one incentive which prompts to this proposed investigation. In the prospectus issued, the signers of the call for the formation of a "Psychic Investigation Association," as it is called, say: "That Modern Spiritualism has votaries in all parts of our country, and that it has the power to influence the thought and action of those who believe its teachings, are indisputable facts." But the fact that some of these individuals have themselves been having something to do with Spiritualism, and in their meddling have met with phenomena which they cannot explain, is undoubtedly a still stronger incentive for prying into this mysterious ism. While some may be like Mr. Horton, who says, "I am perfectly ignorant of so-called spiritualistic manifestations," others are not thus ignorant. Rev. Minot J. Savage, in the *Boston Globe* of Feb. 11, says:—

"I have been quietly investigating psychic phenomena for the past fifteen years, . . . and here is what staggers me, I have been told things which neither the medium nor myself knew or could by any possibility have known. If there is any other theory than the spiritualistic one to explain facts of this sort, I don't know what it is. I can't explain certain experiences of this sort, except on the theory that I am dealing with some invisible intelligences."

Rev. Mr. Allen, writing to the *Banner of Light* of Feb. 28, concerning the investigation, says:—

"The spiritualistic hypothesis seems to be the most natural explanation of experiences which I have had."

It is worthy of note, however, that all are in a quandary as to what Spiritualism really is. None appear to have firmly fixed views upon the subject. The very fact of calling for the formation of an association to investigate it would, of course, indicate this. The Rev. Heber Newton, in the *New York Herald* of Feb. 10, well states the case when he says: "What it is, we do not know." Like the puppies in the picture, standing around the tortoise, wondering who the strange visitor is that has recently arrived, these men appear curious and confused over the revival of ancient sorcery under the name of Modern Spiritualism. In the prospectus sent out, they ask, "Is the movement founded upon fact or delusion?"

And how do these gentlemen propose to obtain an answer to this question?—It is by "a scientific investigation of Spiritualism." They hope to "exhaustively investigate Spiritualism" upon "the scientific method." We sincerely hope that in some way they may arrive at the truth of the matter, and be led to see Spiritualism as it is. But why is it that such men, who profess to believe the word of God, when asked to "seek unto them that have familiar spirits, and unto wizards that peep and that mutter,"—why is it that they do not go "to the law and to the testimony"? Why is it that in "trying the spirits," they do not rely on the sure word of prophecy? Why do they not

read, and when they read believe, what the Spirit has spoken expressly, that "in the latter time some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils"? 1 Tim. 4:1.

The question has suggested itself to us, What if these men in their investigation to ascertain whether Spiritualism is fact or fiction, should learn that it is fact,—that there is really something to it as there certainly is,—would they mistake fact for truth? Not being guided in their investigation by the word of God, would they come to a correct conclusion as to its nature and origin? Would they not call it truth instead of fact? We greatly fear for them in this respect. In the *New York Herald* before mentioned, Mr. Newton says:—

"My attitude in regard to Spiritualism is well known. . . . I certainly believe that back of all the chicanery that has been practiced under the name of Spiritualism, there are great truths—a plus of something other than fraud." And then he adds, "What it is, we do not know."

We are thankful to say to our readers, however, that to each of the above-named persons has been mailed a copy of the pamphlet entitled, "Modern Spiritualism," and we trust that it may have some influence upon some, at least, of those engaged in this investigation. Several favorable replies have already been received. Mr. Allen says:—

"We thank you for the pamphlet upon 'Spiritualism.' We desire to consider everything bearing upon the subject."

Mr. Horton replied:—

"I thank you for the courtesy of both [letter and pamphlet]. At the first opportunity I shall read the 'Essay on Modern Spiritualism.'"

It is indeed time that men were learning what is the nature and origin of that doctrine, the manifestations of which are to be the overmastering delusions of the last days. The Bible student has no excuse for ignorance upon this subject. After carrying us down past the papal persecution in that notable prophecy found in the twenty-fourth chapter of Matthew, Christ says: "For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before." From the most casual glance at passing events, who cannot see that we have reached the time of false christs and wonder-workings? Truly we are amid the perils of the last days. Let us watch and be sober, holding up the light that others may see the pitfalls of Satan, and escape his snares. W. A. C.

#### A VISIT TO THE DON CHURCH.

FROM our general meeting we returned to Alexanderfeld. Hardly were we seated when a new surprise awaited us, for a number of people entered the adjoining room through the hall, and soon we heard the beautiful strains of one of the gospel songs in the Russian tongue. Two loads more of our R—— church had come, but being advised to remain, they stopped here instead of proceeding to our general meeting. Thus I had an opportunity to become acquainted with all the members of the church. I was glad to meet such intelligent faces, and several expressed a desire to work for their Master. We sung and talked together quite awhile. They also attended the evening meeting, and the next morning we had a prayer-meeting together. We could not understand their prayers, nor they ours; yet the softening influence of the Holy Spirit was felt in all hearts, and not an eye remained dry. All promised to live nearer to their Lord. The last Sabbath was a very busy day. All were prompt at the early morning meeting, and its blessings pervaded all the meetings during the day. We were glad to see how all took part in the Sabbath-school, and how anxious all were to give something for our foreign missions.

In the afternoon we had, at their special request, a meeting with the so-called Templars, or "Tem-

pellete." This is a German religious society, whose head-quarters are in Palestine, and whose object is to erect a spiritual temple there by planting colonies at Jerusalem, Joppa, etc. They showed great interest in the prophecies. Their leading men attended our meetings, and when the school-house was taken from us, they took our part. We had a profitable talk with them, during which I referred them to the true temple, or tabernacle, in heaven; it was an entirely new subject to them, and they were sorry we had to part so soon. Afterward we had an excellent meeting with the youth, during which quite a number made their first start in the Christian life. Bro. L. baptized eight of them after my departure. In the evening we celebrated the ordinances, had our regular quarterly meeting, and to the final close a very good praise meeting. Many pressed us to tarry longer, but we had many evidences that it was time to leave. Quite a company went with me to the depot, and soon we had to bid farewell to each other, but with the consolation that if we should not meet again here, we could meet in the kingdom of God.

From here I was left to pursue my journey alone to the Don church; even Bro. Laubhan, who thus far had proved a good and cautious guide, remained behind to visit some interested friends quite a distance farther in the Caucasus. A ride of some twenty hours past the cities of Rostov and Taganrog, near the Don, brought me to a small railway station, where I was so fortunate as to find a German colonist, who took me by team to a Russian Baptist living some twelve miles from the station. It was dark before we reached the place, and we had considerable difficulty in crossing one creek and in finding the house. On the road there, the farmer told me that it was a good thing that I had met him, as the Russians were not safe; but at the same time he added, "The Russian to whom you are going—he is an exception, 'one of these pious fellows.'" A stranger in a strange land, with but very little knowledge of the native tongue, it was quite a consolation to me that the man to whom I was directed by Bro. Laubhan, knew at least the language of heaven.

When we arrived, the German departed as fast as possible to reach his home, and thus I was for the first time in my life, alone in a Russian house, none understanding a word of German. I gave the host a small note, but it did not seem plain, so I asked him for his Bible, and there I opened to the text, Matt. 12:50: "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." I never appreciated the knowledge of the word of God as at this moment, for he had hardly read it when he grasped my hand, and, giving me a kiss, exclaimed: "Lubtsivi brad!"—"Dear brother!" With the aid of the Bible and my little pocket dictionary, I learned that he was a Molokan, or one of the milk-eaters, but that he had also accepted baptism. Before supper, the family assembled and sung some religious songs; they did likewise after supper, before retiring. I noticed at once that there were no pictures whatever in the house, whereby one will always recognize the orthodox and the other Russian sects. After supper we took our Bibles, and I gave him a reading; being able to turn to the text in the Russian Bible, and knowing enough of the words to point out the idea I wished to convey or the part of the verse I wished to impress, I could get along quite well, and it was late before we retired. He had received one Bible reading, and he showed it to me. It was indeed well preserved, and he longed for more.

The next morning he hitched up his horses in good season, and drove me ten miles farther, to a place where several of our brethren belonging to the Don church live. My coming was quite a surprise, though they knew that I intended to come. In the evening we had quite a meeting, the Russian attending; his daughter being married to a German Baptist, translated the sermon for him. The next

morning he departed, and when I asked him about the price for the trip, he said the best pay would be a visit from me soon again. From here one of the brethren drove me some thirty miles farther. We stopped over dinner with a brother who lives all alone with his family in quite a large village.

By evening we arrived at Bro. Kablanow's, the elder of the Don church. He is a natural Israelite, and to my knowledge he is the only Israelite church officer in our ranks. His experience may interest the readers of the REVIEW. He was born in 1837. He grew up in the Jewish faith, choosing tailoring as his occupation. From reading the Bible, he gradually became convinced that the Messiah must have come, and he began to investigate the subject. He first went to the Greek Church, but in vain; then to the Mohammedans, but this did not fill his want. Finally, in 1857, he came among the Lutherans. One Sabbath he read Deut. 18:18, and he wondered who the "Prophet" there mentioned might be. He prayed earnestly for light, and having a Bible with parallel texts, he from there read Isa. 9:6 and chapter 53. Thus the fact began to dawn upon his mind that Christ must indeed have been the Messiah. He talked with the people, but they pointed him to the pastor. He mustered up courage and went, but the pastor told him that if he remained a faithful Jew, he would be saved. But he assured him that he had no rest; he wished to become a Christian. Then he told him to go to Charkow, 500 *wersls* distant, and see a pastor there. Though it was winter, and such a great distance, he went. On his arrival, the pastor asked him whether he could read German, which he had to deny. The pastor then gave him a New Testament, and sent him back with a recommendation to the former place. But the pastor, instead of instructing him, put him off until spring.

In the meantime he learned German from the school children, and one day he heard the people mention that there were some peculiar people in an adjoining village, a sort of a pious set, but not possessing their right sense. His desire for the truth was so great that he went there, and when he came among these common people, they at once took pains to point him to Christ, and instruct him in God's word. Finally he was sprinkled, in October, 1858, in Charkow, and joined the Lutheran Church; but he attended the meetings of the so-called "Brethren." He married a Lutheran wife, but he never felt fully satisfied about the observance of Sunday. In the year 1873, he, with his wife, became acquainted with the Baptist faith, and they were buried with their Lord in baptism. He labored all he could for others, and often they together prayed that if there was more light, God might grant it. In the meantime one of their converts, who had gone to America, learned there of the truth, and, in return, sent a number of our publications. They began to investigate, and soon became convinced that there was another step to be taken. It was quite hard to separate from the Baptist Church, and seemingly stand alone; but they did it in the fear of the Lord, and, lo! when during the week they met others of the Baptists, they learned that several families had commenced on the same Sabbath, each thinking they were the only ones. In 1887, Bro. Laubhan visited them, and organized a church of seventeen members, which has since grown to nearly thirty, Bro. Kablanow being ordained as elder. This church is scattered over a territory of some fifty miles, yet they meet whenever they can.

From here we went several miles farther to Bro. W.'s, the richest brother we have in Russia, and there we had our general meeting till Sabbath, when we returned to Bro. K.'s again. Our time was well occupied with various meetings. A tract society of ten members was formed. The brethren gave me 170 *rubles* in tithes, and ten *rubles* toward my traveling expenses; and all seemed anxious to learn and help wherever they could. One man embraced the truth, and quite a number attended our evening services. Here I also met Bro. ———, one of our

canvassers, and gave him all the instruction I could. He has thus far had the best success of any, and his reports are about the most orderly and satisfactory. On Sabbath we celebrated the ordinances and held our quarterly meeting, and Sunday morning early the team was hitched up to carry me to the station some fifteen miles from here.

The week spent among the brethren here was indeed a profitable one, and when we parted it was with the wish that I might visit them soon again. God has yet many honest hearts in this great empire, and with his help we may soon see a great work performed.

L. R. C.

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## LEARNING THE NATURE OF THE W. C. T. U.

SOME people, it seems, are getting their eyes open to the fact that the Woman's Christian Temperance Union, in entering the realm of politics and arraying itself against certain political parties, and allying itself with others, has fallen from the high and worthy plan of operations upon which it started, and has degenerated into a mere political organization, and should be treated accordingly. They cannot see how political electioneering becomes non-political simply because a woman does the electioneering. They agree with Theodore Cuyler, that woman in yonder missionary meeting looks beautiful, but that when she enters the political caucus she loses much of her angelic attractiveness.

The following from the *Orleans Herald* of Feb. 27, 1891, published at Albion, N. Y., bears out the above statements, and is a stinging rebuke to the W. C. T. U.'s for departing so far from their first and Christian methods of labor:—

"The Orleans County W. C. T. U., it seems, is very much disgusted because the trustees of the Baptist, Presbyterian, and Methodist churches at Albion recently refused to allow this political organization the use of their churches for conventions. Just what argument these masculine female politicians set up in behalf of church use for their political purposes is not stated, but it cannot be anything more than sentimental. It is a political organization, pure and simple, and these women have an unmitigated gall to ask such a privilege. That is all there is to it. The Republican and Democratic parties have just as good a right to ask for the use of a church, and would cut quite as beautiful a figure there discussing Hill and Cleveland, Blaine and Harrison, reciprocity, free trade, protection, free coinage, and federal election, as the W. C. T. U. for revenue and politics would cut in discussing St. John, St. Fiske, or any other office-seeking saints and their political methods and prospects. When the W. C. T. U. embraced politics as its reason for existence, it cast itself loose from the Church and all right to brood under the wings thereof. That is as plain as a wart on your nose."

Neither are their efforts to create sentiment in favor of enforced Sunday observance received with universal favor. An officer of the W. C. T. U. out West wrote an article to the *Spokane Falls Review* of Feb. 22, in which she protested against the holding of funeral services in honor of General Wm. T. Sherman on Sunday, and urged every one who read her communication to "at once besiege our legislators to strengthen, not weaken, our Sunday laws," and said, "Let us pile their desks with such a snow-bank of white envelopes that out of sheer self-protection they will grant our request." To this a member of the G. A. R. replied in the same paper two days later, as follows:—

"The W. C. T. U. lady who aired her prejudiced, bigoted, and most uncharitable opinions in the *Sunday Review*, should send a copy of the same to each of our legislators, along with her petitions in the interest of Sunday laws. The spirits of the 400,000 loyal men who fell in defense of their country will probably hover over her, and those that survived will no doubt call her blessed. Her dear ones she mentions, judging from her utterances, must have been on the confederate side. No loyal woman, and but few disloyal ones, would have the consummate gall or could be so narrow-minded as to say that it was a desecration of the Sabbath day to hold funeral services over such a man as General Sherman, and we are sorry that the cause of temperance and Christianity should have such an advocate."

It would seem that the Woman's Christian Temperance Union should have learned ere this the wisdom of keeping to its own special work, and of prosecuting it in a proper and commendable way.

W. A. C.

## 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 CROWNS.

BY ELLA C. ECKERT.  
(Ravenna, Ohio.)

EVEN the sun may have clouds that obscure it ;  
Wonder not, then, at the sorrows that come,  
Spreading a pall o'er the joys of your pathway ;  
They are but angels to beckon you home.

Glad, glad, indeed, may the soul be that folds them  
When the glad morn of eternity dawns :  
Which will we thank Him for most, pain or pleasure ?  
Which will shine brightest, think you, in our  
crowns ?

Joy will have spent itself in the full present ;  
Pleasure and ease and contentment, gone by.  
Empty, rewardless, their record confronts us—  
What is their profit when death draweth nigh ?

But for the feet that grew weary in serving,  
Hearts that ached sadly neath sorrow's cold  
frowns,  
Eyes that grew wet with sweet mercy and pity,—  
These are the gems that will brighten our crowns.

Bright grow the hours that had seemed utter black-  
ness,  
Dim sink the hours that gay pleasure deemed fair.  
One was a seed springing up to a harvest,  
One reckoned "nothing but leaves" over there.

Never a life filled with woe like our Saviour's,  
Never a triumph so glad and complete :  
Bear well your crosses, then, till you can lay them  
Down with rejoicing at Jesus' dear feet.

### MINNESOTA.

FRAZEE.—I came to this place last Friday, to hold a district quarterly meeting in connection with Bro. Phelps. The weather was intensely cold, the thermometer indicating forty-five degrees below zero. The interest was good, and the attendance was larger than we expected considering the weather. The Spirit of the Lord seemed to be present from the beginning. A goodly number of outsiders attended, who appreciated the meetings very much. The brethren went home with renewed strength and courage in the Lord. We are very thankful for the gracious manifestation of God's presence with us.  
March 2. W. B. HILL.

### NEW YORK.

HAMLET.—Since my last report, the opposition from the ministers of the place has been steady and persistent ; however, the attendance has been good, with the best of attention paid to the word spoken. But as duties and crosses have been presented, and the narrow way has been pointed out more plainly, the ministers and many of the people have seemed in a striking manner to fulfill Jer. 5 : 31 and Eze. 13 : 6. A few have accepted the truth, and thus are holding up the light. Others are interested. The Lord willing, we shall meet with them once in two weeks. Although Satan has seemed to use his best efforts to discourage and hinder the work, we have had some precious seasons ; and we trust, by the grace of God, to be able to labor on, knowing there will be resting by and by.

As there are several openings before me, I am seeking God for wisdom that I may go aright. My son, H. G. Thurston, and his wife rendered valuable service a portion of the time, both in speaking and singing.  
S. THURSTON.

### ARKANSAS.

CINCINNATI, ROBINSON, AND DRAKE'S CREEK :—After the close of the tent-meeting at Van Buren, in December, my wife and I returned to our home in Springdale. I remained there a short time, and then visited the church at Cincinnati during the week of fasting and prayer. We enjoyed a fair degree of the Lord's Spirit in our meetings. There is a good company at this place, the Sabbath-school numbering twenty members. If consecrated to the work, this church can be a shining light. I spent part of the week of prayer at Springdale, and the remainder with the church at Mt. Pleasant. We had marked evidence of God's blessing at the latter place. I left them encouraged. Several subscrip-

tions for our periodicals were given me at these two places.

Jan. 29 I visited Drake's Creek, where one of our brethren lives who desired labor in his neighborhood. After a discourse on Sunday night, Feb. 1, to a crowded house, the people almost unanimously requested me to hold a series of meetings with them. In company with my wife, I returned Feb. 5. We visited the Hindsville church on our way. At Drake's Creek a good interest was manifested in our meetings from the first. I preached in all fifteen discourses to good audiences. The majority were deeply interested, and three honest souls covenanted to keep God's holy law. The house being open and the weather unfavorable, we closed our meetings Sunday night, Feb. 22.

We are of good courage, and can say with the psalmist, "The Lord hath done great things for us ; whereof we are glad."  
W. F. MARTIN.

### WISCONSIN.

BOSCobel, WATERLOO, MT. HOPE, ETC.—Leaving the secretary's office of the State tract society, we moved to Boscobel Nov. 25, 1890. The time between this and the week of prayer was spent in visiting and holding meetings both here and at Sand Prairie.

The meetings during the week of prayer were great blessings to the church at Boscobel, where we spent most of that week. The Christmas exercises were profitable in more ways than one. The people were affected by the readings, and many were moved to tears, especially by a "Missionary Penny" song by three little girls. Although the church has but fifteen members, the donations were \$31.72.

We spent the last Sabbath of the week of prayer, and until the following Tuesday, with the Waterloo church. God came very near to us, but we did not see all accomplished for this church that we had hoped to see. Elder Brown has since visited them, and reported "a victory."

Dec. 30, 1890, we went to Mt. Hope, but on account of a storm we could not have a meeting until Sabbath evening, Jan. 2. The quarterly meeting on Sabbath, Jan. 3, was a precious season. The church, which has had but little help for months, appreciated the occasion, as was shown by word and action. Some interest was manifested by the neighbors, but we had to leave it, being called home on Sunday to attend a funeral. Brn. Olds and Swinson have since done a good work there.

After spending two weeks in laboring with and for our church at Boscobel, we began meetings, Jan. 21, at Sand Prairie, which continued until Feb. 22, with the exception of but three nights. The Mormons tried hard to draw us into a debate, but God would not allow the good interest to be broken in upon, and delivered us from this hindrance. We found in some of their papers, quotations from the "Book of Mormon," which teach that angels are men who have been translated,—spirits of dead men are the "ministering spirits" of Heb. 1 : 14 ; that after the resurrection, both righteous and wicked will be immortal ; that John and two of the other apostles are alive still, preaching the gospel here on the earth ; and a large amount of error that will not stand the test of Isa. 8 : 20. Bro. Snow was with us a few days, but was obliged to leave on account of sickness. His help was timely, and was appreciated by all. We left a good feeling in the community, and eight or ten adults ready to unite with the church. Others are keeping the Sabbath, and we hope for still others. We praise God for his help and love, and take courage to go on.  
E. W. AND L. A. WEBSTER.

### GEORGIA AND FLORIDA.

We closed our previous report with our meetings at Old Harmony, Pike Co., Ga., where we finished our tent labors for the season. The brethren there have been shut out of the school-house, and so hold their meetings and Sabbath-school in private houses ; but they hope to build a house of worship next fall.

It was thought best at the Atlanta Council, that myself and wife should labor in Florida some during the winter, and on our way there we visited the company in Brooks County, Ga., where we gave a course of lectures last spring. Here a church of eleven members was organized, and a church clerk and treasurer elected. But the election and ordination of elder and deacon was deferred until our return from Florida, in February.

By consulting with Elder Crisler, it was thought advisable that Bro. C. P. Whitford should accom-

pany him, and that myself and wife should labor in a new place if the way opened ; also visit some of the scattered ones, and encourage them.

At Waldo, five discourses and one temperance lecture were given, two persons were baptized ; and the brethren and sisters were much encouraged. A few meetings were held at Orlando during the week of prayer, to encourage those who live there. But being invited to give a course of lectures at Seneca, we went there and gave eighteen discourses and baptized three persons. One young man took stand for the truth. I gave one discourse in the Presbyterian church at Archer, which seemed to remove some prejudice ; and at Gainesville, by invitation of the pastor of the First Baptist church I spoke in his church to a full house. The subject, The Gospel of Christ (Rom. 1 : 16), left a favorable impression. Several other discourses of a practical nature, and also one temperance lecture, were given in another place.

Services were held at Litesville, La Crosse, and St. Augustine, and out in the country about three miles from this place. Those we had the privilege of visiting seemed to prize the opportunity of hearing the word of God preached, and gave testimonies which showed that they were much revived and encouraged to go forward. We tried to hold up to them the rich promises of God, and show that we need more faith in Jesus ; that he is our wisdom, peace, joy, and righteousness. We found that some were neglecting family prayer and other Christian duties of daily life ; and as we sought the Lord to help these, we were made glad to see some beginning them again. We have endeavored to set before our brethren and sisters the fact that to endure trials we need our minds stored with the never-failing promises of God's word, and so we need to study it daily.

On our return to Georgia we held meetings at Dixie ; but sickness prevented the attendance of a sufficient number for an election of elder and deacon to take place. At Old Harmony one more had begun to observe the Sabbath, and those who attended the two meetings held were of good courage.

In Atlanta there is considerable inquiry about our people and faith, and articles are being published in the city papers favorable in some respects to religious liberty. It seems that the literature on that subject circulated in the city, has had its effect, and some are inquiring after the truth. Several calls have been made to have preaching where some interest has been aroused by the "Bible Readings" delivered by our canvassers in Georgia.

On our way to Battle Creek to attend the General Conference, we stopped over one Sabbath at Graysville, Tenn., in company with Elder R. M. Kilgore. We praise the Lord for the many blessings he has bestowed upon us in our labors this winter ; and while we see much room for improvement in our work, we trust in the Lord for help, and are of good courage to go forward.  
G. T. WILSON.

Battle Creek, Mich., March 5.

### THE WORK IN WISCONSIN.

We thought a brief report of the work in Wisconsin during the winter, and a statement of plans for the work during the spring months would be of interest to the readers of the REVIEW, and especially to our brethren and sisters in Wisconsin. After our workers' institutes closed, about Dec. 1, our ministers who were at liberty to enter the field, began labor among the churches and companies of Sabbath-keepers in different parts of the State. The writer has held meetings at Madison, Milwaukee, Waterloo, Leon, Hundred Mile Grove, and Milton Junction, and assisted in moving our stock of publications and State office furniture from Madison to Milwaukee.

Revival efforts have been made at La Grange by Bro. Sanborn, and at Sand Prairie and Mt. Hope by Brn. Olds, Snow, Webster, and Swinson, with good results. Bro. Snow has also labored at Mosinee, and assisted Bro. Scott for a few days in his meetings at Valley. Bro. S. S. Smith has visited the churches at Royalton, Mackford, Adams Centre, Victory, and Sextonville, and held religious liberty meetings at Palmyra and in connection with his other meetings in other places. Bro. Olds also assisted Bro. Gros in his district (No. 6), and the writer in the meeting held at Milton Junction, at the time of the holidays.

The results of the work done among these churches and companies have been truly encouraging. About fifty have been converted, and our

Children and sisters have been revived and blessed. During the fall and winter one church has been dedicated—Scott (French)—and four churches have been in process of construction, one of which is ready for dedication; the others will be ready by May or June, and also the one for which we are negotiating at Boscobel.

The dedication of the church at Milwaukee, which is now finished, will be held April 11, 12. We trust that the church buildings at Sparta, Victory, Oxford, and Boscobel will be ready for dedication soon after the Milwaukee dedication.

We shall hold a canvassers' institute at Milwaukee, commencing April 3, and continuing about two weeks, after which we shall endeavor to hold workers' institutes at other places where several churches can meet together for instruction in the different lines of work, due notice of which will be given.

Our annual Conference and camp-meeting will be held about the middle of June, either at Fondulac or Oshkosh. The camp-meeting will be preceded by a brief tent-meeting of two or three weeks, and a workers' meeting of one week, to prepare for the regular camp-meeting. M. H. BROWN.

THE WORK IN NEW ENGLAND.

The following extracts from private letters, in reference to the good work going on in the Worcester, Mass., church, will be interesting to the readers of the REVIEW. I enjoyed much of the good blessing of God in my labors with this church during the week of prayer, and am rejoiced to know that the same good work still continues. Bro. M. Wood writes as follows:—

"Our meeting Friday evening was held at the house of Bro. Smith, with a fair attendance of our brethren and a few others not of our faith. Bro. Edwards enjoyed good freedom in presenting the truth.

"On Sabbath our meeting was held at the hall as usual, nearly all the church being present, also several strangers. The Lord seemed to come very near to the place, and souls were affected by the preaching of the word of God. Sunday afternoon the meeting was held at my house, and we enjoyed a most precious season; words are inadequate to describe it. Such meetings must be witnessed to be appreciated. I have attended meetings where I have experienced much of the blessing of the Lord, but Sunday's experience surpasses anything in my former experience, and I feel like praising God for his wonderful love. When we take up the stumbling-blocks, then the Lord will work for us; and, oh, how he wrought for us! Parents confessed to their children, and children to their parents; and if Malachi 4:6 was ever fulfilled, it was at this meeting. A flood of light burst in upon us, and it was several hours before we could close our meeting. Hearts were melted by the subduing love of Jesus. Several of my own children gave themselves anew to God. Again I say, Praise the Lord for the marvelous change wrought in the Worcester church!"

Bro. Edwards, in speaking of the same meeting, says:—

"Sabbath day the meeting was excellent, but Sunday was the best day I think I ever spent. We indeed had a shower of the 'latter rain.' I think that was the best social meeting I ever attended. I found the brethren and sisters hungering and thirsting after the righteousness of God. The promise is that such shall be filled, and I praise the Lord that he is filling them. I have spoken five or six times, dwelling much on the love and power of God, and his willingness to bestow his power upon his people.

"The Lord has wonderfully blessed me as I have tried to point the brethren and sisters to Jesus. My courage was never so good as now. The Lord has indeed put new songs in all our mouths."

Bro. Whittier is holding meetings in Conway, Mass., and reported at the opening of his meetings, a good prospect for the work in that place. Elder Fifield has closed his meetings in Lynn, for the present, and will spend some time in Washington, N. H., where quite a company were converted under the labors of Elder O. O. Farnsworth last summer, in the east part of the town, about eight miles from the Washington church, which is the oldest S. D. A. church in the world.

Brethren, pray for God's blessing upon the laborers. We are enjoying the best General Conference I ever attended. We expect to return to the work in New England, filled with hope and courage. A. T. ROBINSON.

Battle Creek, Mich., March 12.

MOUNT VERNON SANITARIUM.

The first graduating exercises of the Mt. Vernon Sanitarium Training-school for Nurses were held in the parlors of the Mt. Vernon Sanitarium, Thursday evening, Feb. 26, 1891, at which time twelve nurses who had taken the two years' course of training, were granted diplomas. After the opening prayer by Elder Guilford, the large company of patients and friends who crowded the parlors listened to a brief opening address by the Business Manager, Bro. H. M. Mitchell, which was followed by an interesting program rendered by members of the graduating class, showing many phases of the practical life and work of the trained nurse, and forcibly illustrating the advantages derived from a thorough course in the training-school. It embraced, among other items, the following:—

1. Resuscitation of a man supposed to have been drowned.
2. Tableau—Bandaging.
3. Massage to music.
4. Class poem.

The farewell address was given, in behalf of the faculty, by Dr. J. D. Hare, after which the diplomas were conferred by the writer, and the exercises of the evening closed with the benediction.

This completed the training of the first class that has graduated from the Mt. Vernon training-school. During the two years the school has been in operation, the Sanitarium has experienced a growth quite satisfactory to its friends, the number of patients reaching as high as thirty-five, which was about all the old building would comfortably accommodate. The financial report presented to the stockholders at the last annual meeting, showed that the income for the past year had been sufficient to meet all running expenses, including interest, and leave a balance of more than \$1,400, with a prospect of a larger patronage than ever before, as the work of the Sanitarium is becoming more widely known.

We regret that failing health has compelled us to sever our connection with the work at Mt. Vernon, which has been almost as dear to us as life itself. We trust that God will raise up friends to carry on the good work begun here.

G. A. HARE, M. D.

Special Notices.

WEST VIRGINIA WORKERS' MEETING AND TRAINING CLASS.

We expect to hold a meeting for the benefit of all who are interested in the canvassing work, especially in the western part of the State. The meeting will be held at Kanawha Sta., March 26 to April 12. The regular quarterly meeting of this church will be held April 11. Elder Miles has promised to be with us a part of the time, and we hope to make it a profitable meeting for all.

S. F. REEDER, State Ag't.

CANVASSERS' INSTITUTE FOR VIRGINIA.

ARRANGEMENTS have been made to hold a canvassers' institute at New Market, Shenandoah Co., Va., March 29 to April 10. We trust that every canvasser now in the field will plan his work to be present during the entire time of the institute; also all others who desire or expect to engage in the work should not neglect this opportunity for instruction. The meeting will be held at a time when it will be convenient for all to attend; and as there will be no State meeting held in May, as we have done before, we trust that many will attend this institute. We expect efficient help, and much valuable practical instruction will be given besides the regular training work on the canvass, which will be of great value at this time. Any one desiring any further information will address C. D. Zirkle, New Market, Va. VA. CONF. COM.

DEDICATION AT MILWAUKEE, WIS.

This important event for our work in Wisconsin will take place April 11, 12. Help has been promised us by the General Conference, and we expect several of our own ministers will be in attendance. This gathering will be one of interest to all our people in Wisconsin. A cordial invitation is extended to our brethren and sisters to attend and become better acquainted with the situation and work

in this great city and commercial center of our State.

A canvassers' institute will be held in connection with the dedication, commencing April 3, and continuing about ten days. All those who desire to become acquainted with the canvassing work, or to receive instruction in it, should attend, as it will be an excellent opportunity. Bro. F. L. Mead, our district canvassing agent, and our State agent will be present, and thorough instruction will be given to those who desire to enter the work. Those who attend the dedication are requested to bring some bedding if they can do so consistently, for it may be needed.

We would especially request those who expect to attend the Milwaukee institute or the dedication, to write to Elder S. S. Shrock, 865 Fifth St., Milwaukee, Wis., at least one week before they are to come, so that all may be provided with accommodations. Those who expect to stop with relatives or friends not of our faith will not need to write.

M. H. BROWN.

QUARTERLY MEETINGS IN MICHIGAN.

APRIL 4, 5, is the regular time for quarterly meetings among our people in this State and all over the world. This can be made a very important season in every church and company, if the elders and leaders will put forth the proper effort. Notice of the meeting should be given beforehand, and due preparation made for it.

At this season of the year the roads are often in a bad condition, and but little can be done by our ministers in new fields. The ministers and licentiates, therefore, should lay their plans to be with some church or company at this time, and render them all the assistance they can. Much good could also be done by these ministers if they would write letters to those where they have labored, and have been instrumental in bringing some into the truth. This would let them know that you are anxious for their spiritual welfare, and that they are not forgotten. Some of you have gained an experience in the Ministers' School the past winter which would be valuable to our people as well. Others of our ministers have been greatly blessed with the advancing light of the message, and to impart it to churches and individuals by letter would be a good thing.

Besides the regular quarterly business meeting, I wish to call the attention of all our brethren and sisters in this State to the fact that, in harmony with a resolution passed at the annual Conference meeting last fall, we are now making an effort to raise a camp-meeting fund. This duty has been placed in the hands of our directors. All our people should readily respond, and that liberally, when called upon. If a sufficient amount can be raised before our camp-meeting to satisfy all claims without calling for means at the meeting, it will be a great relief. We have found, as we have talked of this in our general meetings, that all our people are in harmony with this plan. May it meet with good success.

Every officer and minister should now be awake to duty. There is no time now for idle hands. Every soul who knows and loves the truth should hold up the light, and let it shine in its full strength and power. None of our people should be war-makers, but all should become peace-makers. Peace, the peace that Jesus alone can give, should dwell in the borders of every church, and in the heart of every lover of the truth. May the Lord greatly bless ministers and people on this quarterly meeting occasion. I. D. VAN HORN.

The Sabbath-School.

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

LESSON XIII.—JAMES 5:13-20.

(Sabbath, March 28.)

1. What is the course to pursue under affliction? James 5:13.
2. What is the meaning of the word "merry" in the third clause? Ans.—It is not to be affected with mirthfulness in a frivolous sense, but to be in a buoyant, cheerful, courageous state of mind.
3. How is this state of feeling to be properly manifested? Verse 13, last clause.
4. What are the instructions in case of the sick? Verse 14.

5. Who are the "elders" here referred to? (See note 1.)

6. What is signified by the act of anointing with oil? (See note 2.)

7. What promise is given to the prayer of faith? Verse 15.

8. What conditions and limitations must be understood in these cases? (See note 3.)

9. What precious promise is added respecting our sins?

10. What duty is enjoined in verse 16, first clause?

11. How has this instruction been perverted in a great part of Christendom? (See note 4.)

12. What is said of the prayer of a righteous man? Ans.—"Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working." James 5:16, Revised Version.

13. What must be the nature of prayer to avail? Verse 16, last clause.

14. To what does James refer as a notable instance of the prayer of faith? Verses 17, 18.

15. What encouragement has this reference to Elijah for us? (See note 5.)

16. For what did he pray?

17. How long was rain withheld in answer to that prayer?

18. Have we anywhere a record of this prayer that it might not rain?

19. Would the rain have been withheld if the prayer had not been offered?

20. Where is the account of Elijah's prayer for rain? 1 Kings 18:41-46.

21. State the circumstances?

22. When one errs from the truth, what is our duty? James 5:19, 20.

23. If we succeed in turning him from his error, what good work is done?

#### NOTES.

1. Verse 14: "The elders." The word rendered "elders" signifies primarily "one advanced in years and experience;" and as from this class the spiritual leaders of the early church were probably chosen, it came to signify that office. In the case before us, the instruction need not refer exclusively to the officers of the church; for the service of offering prayer for the sick can be properly rendered by any one who has had years of experience in the exercise of faith, and the duties of a Christian life. That those who are elders in years and in Christian service are to be held in special honor in the church, is evident from such passages as 1 Tim. 5:1.

2. "Anointing with oil." This is done simply as an act by which to give expression to our faith, as the oil is not applied for any medicinal virtues which it may possess. As directed by James, the oil is applied to a person with a view to his healing. This has been perverted by the Roman Catholic Church to applying oil to a person with a view to his death. They call it "extreme unction," and make it one of the sacraments of the church. But for such a practice there is not the least warrant in the Scriptures.

3. Verse 15: The promises in reference to the sick are not absolute and unconditional; if they were, none need ever die from sickness, nor even from old age, which is only a species of sickness. But all are mortal and under sentence of death, and there is a special promise for those who die in the Lord, as Christians, in the last days. Rev. 14:18. God, who sees as man cannot see, knows that sometimes it would not be best that the prayers we offer in our short-sightedness should be answered. So our prayers should be offered at all times subject to his will. Even the prayers of the apostles for the sick were not always answered; for it is not a supposable case that Paul and his brethren should not have prayed for the recovery of Trophimus; yet we are informed that he, at one time, left him at Miletum sick. 2 Tim. 4:20. Even the "signs" to follow believers (Mark 16:17, 18) are subject to conditions; for they will not be wrought to meet the challenge of skepticism, nor to gratify curiosity, nor for any idle purpose; but only when the necessities of his servants require that he interpose in their behalf, or when it will be for his glory to do so. Why, then, pray for the sick at all? James lays it down as a general rule that we do so; and such a course always has its advantages. It cultivates in us a spirit of prayer and dependence on God. It begets the habit of turning to him to whom we should turn, in calamities and affliction. It will often create conditions under which God will be

pleased to interpose in our behalf, as he could not consistently do without our expressed desires and earnest petitions to this end. And we know not how many blessed answers may be obtained, till the trial is made.

4. Verse 16: Confession of faults is directed to be made, not all to one, as all are required to confess to a priest in the Romish Church, and in some half-reformed Episcopal churches, but it is to be made one to another; and this is to be done only so far as we have injured one another by some wrong course. Confession should be limited, as to publicity and extent, to the injury done. If an offense has been openly committed, a scandal to the church and to the community, it should be publicly confessed. If only one person is knowing to, or affected by, a wrong committed by another, confession should be made to that one, and the matter be made right with him; and that is as far as the matter need go. And if the sin is a matter between ourselves and God only, to him alone confession should be made. A homely illustration is often used to express the true position on this point, and that is, "Make the plaster no larger than the sore." The Romish Church has perverted James 5:16 to sustain auricular confession to the priest, a custom which is one of the mightiest engines of evil ever devised by Satan. The priests use it for the vilest purposes.

5. Verse 17: The enemy would tempt us to a lack of faith by suggesting that Elijah was a person of an order superior to ourselves, and we need not think that we can prevail with God as he did; but, as if for the special purpose of warding off that temptation, the record states that he "was a man subject to like passions as we are." Our temptations and sense of imperfections need not, therefore, disarm or discourage us. We have no account of the particular occasion when he prayed for rain. When first introduced into the Scripture narrative (1 Kings 17:1), he meets King Ahab, and boldly announces to him that there shall be neither dew nor rain upon the land of Israel but according to his word. James says that he prayed that it might not rain, and this was in answer to his prayer. He must have prayed, and received the assurance from God that he was heard, before he made this announcement to Ahab. The king, not looking beyond Elijah, and understanding that the drought was to be according to the word of Elijah, as he had declared, accused him of being the one that was troubling Israel. 1 Kings 18:17. But Elijah told the king that he was the one who was troubling Israel, because he had forsaken the commandments of the Lord. This shows the place prayer has in the divine plans.

6. Verse 20: God alone can convert a sinner; yet he who co-operates with God in this work, is spoken of as doing the work, and saving a soul from death, and hiding a multitude of sins, by helping to the result of having them blotted out of the books at last.

## News of the Week.

FOR WEEK ENDING MARCH 14.

### DOMESTIC.

—John F. Smith, United States Minister to Tokio, Japan, died Tuesday night.

—The works of the Samuel Hano Company, bookbinders at Boston, burned Monday night, causing a loss of \$69,000.

—Augusta (Ga.) mills were closed Tuesday, because of high water, which is thirty-seven feet above low-water mark.

—A dispatch from Phoenix, A. T., says that the Legislative Council has passed a Woman Suffrage bill by a vote of ten to two.

—Ohio admitted her third woman lawyer to practice Thursday, the 5th. She is the wife of the assistant city solicitor of Columbus.

—Thomas Ecker, who was too sick to move, and his three-year-old boy, were burned to death in their home at Ellsworth, Wis., Tuesday.

—It is stated that the Edgar Thomson Steel Works will remain closed for some time to come. Two thousand men are out of employment.

—Professor F. W. Goodwin, of the Greek department of Harvard College, has received a copy of the manuscript of Aristotle, the first sent to this country.

—In the Sugar Trust investigation at New York, Monday, an accountant testified that the trust had made a profit of \$11,900,000, of which ten per cent. had been paid to stockholders, and that the rest is held by the constituent companies.

—Two attempts to wreck trains were made at Norwalk, Conn., Thursday night. The trains in both cases at high speed dashed into piles of ties, but neither left the rails.

—The Census Bureau announces the population of Texas by races as follows: Whites, 1,741,190; colored, 492,837; Indians, 766; Chinese, 727; Japanese, Total, 2,235,523.

—America has 441 educational institutions with right to confer degrees, the oldest being Harvard University, of Cambridge, Mass., organized in 1638. It is non-sectarian.

—There are a number of trichinosis cases near Grove, Iowa, the result of eating Bologna sausage. There are now seventeen persons whose recovery is doubtful, and four have died.

—There have been 130 pupils admitted to the Mechanical Trade School of Philadelphia up to Jan. 1. The committee are much encouraged. The receipts were \$8,719.52; expenditures, \$5,779.25.

—A dispatch from Watertown, S. D., says that for homes for 12,000 families is what the opening of the famous Sisseton and Wabpeton reservation means. A great rush of settlers is expected as soon as President Harrison issues his proclamation. The opening of the reservation is regarded as a boom, not only for Watertown, but for the whole northeastern part of South Dakota.

—Fire, Monday, destroyed Taylor Bros.' foundry at Lyons, Iowa. The body of the watchman was found in the ruins. Foul play is suspected. Loss, \$6,000; insurance, \$3,200. A New York Central mail and baggage car and a large quantity of mail burned at Cranesville, N. Y. A loss of \$50,000 was caused by flames at Shelbyville, Pa.; and a loss of \$43,000, at Montreal.

### FOREIGN.

—There are 10,862 school districts, 62,373 teachers, and 2,800,000 school children in Japan.

—Strong opposition to the reciprocity treaty with the United States has developed in Brazil, and the ratification of the treaty is doubtful.

—It is reported that people at Bonavista, Newfoundland, are starving, owing to the failure of the shore fishery. Diphtheria also prevails there.

—Colombia intends to imitate the Argentine Republic by importing teachers for the public and normal schools from the United States. The Minister of Education has been authorized to make contracts.

### RELIGIOUS.

—The pope was eighty-one years of age on Monday, the 2nd.

—Ten Chinamen in a membership of 631, are reported in the Pilgrim Congregational Church of New York.

—The New York Presbytery, Monday, voted against establishing the office of deaconess in the Presbyterian Church.

—Yale Divinity School, New Haven, is the recipient of a handsome gift of fifty one-thousand-dollar Government Bonds, from Morris K. Jessup, of New York.

—The Lower House of the Tennessee Legislature, Tuesday, passed a bill prohibiting the running of excursion trains or freight trains, except those carrying fruit or stock, on Sunday.

—George Jardine & Son, of New York, have the contract for the large organ to be erected in Dr. Talmage's Brooklyn Tabernacle. It will contain four manuals of five octaves each, and a pedal of two and one half octaves, the largest pipe of which will be deep C C C C, thirty-two feet long and of the same scale as those in Westminster Abbey. There will be 110 stops, and 4,448 pipes.

## Appointments.

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

### SPRING MEETINGS IN DIST. NO. 5.

AFTER a consultation of the presidents of the Conferences in the district, it is decided to hold the spring meetings as follows:—

Colorado, Denver,	April	7-14
Texas, Dallas (camp-meeting),	"	7-21
Arkansas, _____,	"	22-26
Kansas, Ottawa,	"	30-May 10

For the district,

J. N. LOUGHBOROUGH, *Sup't.*

THE Michigan State Tract and Missionary meeting and canvassers' institute will be held at Greenville, Mich., beginning Tuesday evening, April 14, 1891, and continuing till Monday, May 4. All ministers, licentiates, directors, and those who would enter the canvassing work are expected to attend. See particulars next week.

MICH. CONF. COM.

T. and M. meeting for Dist. No. 4, Maine, will be held at South Woodstock, March 29.

HENRY DAVIS, Director.

There will be a canvassing institute held in Dist. No. 4 at South Woodstock, Me., from March 25 to April 1. Come, all that can give a part of their time to the work of God the coming year.

J. B. GOODRICH.

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 good man to work on farm this summer; must be a Sabbath-keeper. Address John Harle, Duffield, Mich.

LABOR BUREAU.

WANTED.—Work on same or adjacent farms, by two young men. Address E. L. McCullis, Tomah, Monroe Co., Wis.

ADDRESS.

The permanent P. O. address of Elder John Gibbs is Woodland Park, El Paso Co., Colo.

PAPERS WANTED.

Any of the brethren having clean copies of the REVIEW, Signs, or Sentinel, which they desire used to a good purpose, will do a favor by sending them prepaid to J. E. Evans, Wallaceburg, Ont.

INFORMATION WANTED.

The mother of Aaron Hammons desires to learn his P. O. address. He is thirty-one years of age, has black eyes and dark complexion. If any one knows of his whereabouts, please address Mary C. Hulse, Ft. Calhoun, Washington Co., Nebr.

NOTICE!

To those who have been sending papers to my address, we feel very grateful. We hope they will continue the good work by sending them to the superintendent of the mission here, E. E. Andross, Box 450, Spokane Falls, Wash.

S. H. CARNAHAN, Librarian.

Obituary Notices.

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

BELL.—Died in Blaine, Me., Oct. 1, 1890, Susan Bell, wife of William Bell, in the fifty-first year of her age. She was a member of the S. D. A. church at Blaine, where her earnest and consistent life caused her to be esteemed by all who knew her. She leaves a companion, and five children, mostly grown, to mourn the loss of a loving wife and mother. We believe that when the Lifegiver comes she will come forth triumphant over the grave. Funeral services by Rev. Pitcher.

W. W. PYLE.

ANGLUM.—Died of typhoid pneumonia in Trenton, Mich., Jan. 27, 1891, Lewis G. Anglum, aged 14 years, 5 months, and 26 days. He was a very promising young man. He embraced the truth with his mother by reading, and was a faithful Sabbath-keeper and a true Christian; he was converted among the Methodists. His death is a heavy blow to his mother, for whom he had a tender care. He leaves two brothers and two sisters, who also deeply feel his loss. His funeral sermon was preached by a Methodist minister, from 2 Sam. 12: 23, last clauses.

R. S. WEBBER.

LOCKWOOD.—Died at Elmwood, Tuscola Co., Mich., Jan. 26, 1891, Bro. W. W. Lockwood, aged nearly fifty-six years. His death was occasioned by a fall from the roof of a barn, breaking his neck. Bro. Lockwood embraced the truth and was baptized thirty-seven years ago. He was elder of the church at Elmwood, and was a man of such integrity and kindness of disposition that he won universal esteem. The church and his family will greatly feel the loss, but they do not sorrow without hope. Comforting words were spoken by the writer, from Rev. 14: 13, 14.

M. E. CORNELL.

POWER.—My dear mother, aged 52 years, 2 months, and 2 days, died in Baldwin City, Kans., Feb. 12, 1891, at the residence of my brother, N. P. Power. During the past twenty-five years she has been earnestly trying to live a daily Christian life. She believed that God required his people to seek and find a living connection with him. A few weeks before her death, I received a letter from a faithful worker in the cause of present truth, in which he stated that his first acquaintance with my mother awakened a desire for a holier life. He sought and obtained a closer walk with God, and this acquaintance with her had proved to be not merely a blessing to him, but to hundreds of others. Thus she lived and died, always seeking to do good to some one, and tried never to let an opportunity pass unimproved in which she could speak a word for Jesus or lead some one to him. Her remains were taken back to Illinois, and placed by the side of those of my father, who has been dead twenty-nine years. She spent five or six months last summer and fall in visiting her relatives in and near the same county in which she was buried. She has been a very great sufferer most of the time the past ten years. She died of pneumonia. After her release from suffering, her face had a calm and most peaceful expression. For fourteen years she lived up to the light of present truth.

S. R. LEMASTER.

WILD.—Rhoda, little daughter of Bro. and sister Wild, of Kimberley, So. Africa, was born May, 20, 1890, and died Jan., 15, 1891, being seven months and twenty-five days old. Little Rhoda was first taken ill with inflammation of the stomach, which was followed by inflammation of the lungs, terminating in death. The parents feel greatly bereaved, but rejoice in the blessed hope of soon seeing Jesus, who will release their little one from the embrace of the tomb. Words of comfort and encouragement were spoken by the writer, from Jer. 31: 16, to a small gathering of friends and relatives.

R. S. ANTHONY.

JOHNSON.—Died at Catlin Centre, Chemung Co., N. Y., Dec. 25, 1890, of heart-disease, Mrs. Elizabeth Johnson, in the forty-eighth year of her age. Sister Johnson united with the S. D. A. church of Catlin, N. Y., in September, 1880, and has ever since lived a consistent Christian life. Deceased was a sister of Elder D. T. Fero, of Milton, Oregon. She leaves an adopted daughter in the thirteenth year of her age, an aged father and mother, four sisters, and one brother to mourn their loss. We shall miss her much in our Sabbath-school and social meetings. Funeral services were held on the Sunday following her death, and were conducted by Elder Thompson (Baptist).

JAS. D. KIMBLE.

STILWELL.—Bro. Allen E. Stilwell died of consumption in Grand Rapids, Mich., on Sabbath morning, Oct. 4, 1890, aged sixty years. Bro. Stilwell embraced the Seventh-day Adventist faith under the labor of Elders Moore and Wales, at Carlton Centre, some four years ago. He has been failing in health for about five years. His greatest wish was that he should not be confined on a lingering bed of pain, which request was granted him, as he was confined only five or six days, but suffered greatly. He lived a very exemplary life, and had strong hopes of meeting his Saviour at his second appearing; and we have every evidence that he will be raised at the last great trumpet of God. He leaves a wife and three children to mourn the loss of a loving husband and father. Funeral sermon by Elder L. G. Moore.

F. B. F.

EVANS.—Julia A. Evans, wife of E. Evans, and the oldest child of Milo and Jane Winter, died at her home in Grand Meadow Township, Minnehaha Co., South Dakota, Feb. 10, 1891, at half past 10 p. m., of congestion of the heart, aged 45 years, 4 months, and 21 days. Deceased was born in Cattaraugus County, N. Y., Sept. 20, 1845, from which place she emigrated with her parents to the State of Iowa, where she was married to Edward Evans. After several years residence in that State, she, with her husband and children, in company with her father, mother, brothers, and sisters, came to Dakota in the year 1874, where she has since resided, up to the time of her death. Sister Evans, at the time of her decease, was a member of the Seventh-day Adventist Church, and at her departure gave proof of a well-grounded hope in Christ her Lord. She was a kind wife, a loving mother, a true friend and neighbor. . . . She leaves a sorely bereaved husband and six children to mourn her loss, besides a father, mother, three brothers, and one sister, and a host of friends. The funeral services were held in the district school-house, Rev. Jackson, of the Methodist Episcopal Church, preaching the funeral discourse from Heb. 9: 27, 28, after which the remains, followed by a large procession of sorrowing friends and relatives, were taken to the Hartford Cemetery, and there interred.

E. H. EVANS.

MILLIRON.—Bro. Joseph Milliron died of cancer of the liver, at his home near Osakis, Minn., Jan. 11, 1891, aged 70 years, 10 months, and 7 days. Until within about two months of his death, he had been active, and did the work necessary to the carrying on of a small farm. Upon the first approach of the ailment, he went to a doctor, and after he had been examined by three physicians, they told him he had a cancer on the left lobe of the liver, and could not live to exceed two months. Bro. M. had been a Christian from his youth, and when he heard the decision of the physicians, he quietly went about to make preparations for the crisis; but no murmur arose from his lips during the time intervening between that and his death. With childlike simplicity he commended himself into the hands of God. It was my privilege to meet with him a few times during his illness, at which times he would talk about his departure with perfect composure, and said he did not want anything to stand between him and his God. He fell asleep on the morning of Jan. 11, with scarcely a struggle, those looking on hardly knowing when the end came, it was so peaceful. Truly his was a glorious end, full of trust and resignation. He leaves a wife and four children to mourn his loss, yet they mourn not without hope. Words of comfort were spoken by the writer, to an uncommonly large company who had gathered to pay the last tribute of respect to one whom they loved and respected.

BYRON TRIPP.

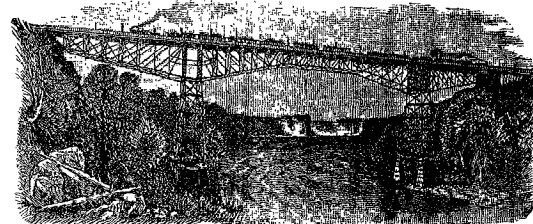
ATTEBERRY.—Again the dreaded enemy has called from our midst one of our promising young men. After suffering with a disease of the stomach and bowels for about three weeks, Bro. Charles Atteberry fell asleep on the evening of Jan. 31, 1891. He was born in Wayne County, Ill., in 1873, and was, therefore, in his eighteenth year at the time of his death. He had kept the Sabbath from childhood, and was baptized two years ago by Elder John Sisley. He united with the Keenville church, and has led a consistent life. Before his last sickness he was a strong, healthy young man, and would have been the last thought of to so soon sicken and die. Death may claim us at any time. How important that we should learn how properly to relate ourselves to the laws of health, and thus live each day in perfect readiness for the final summons if we should be called suddenly from health to the grave, as was the case with Bro. Charley. Before his death, he expressed strong confidence in God, and said that he felt ready to go if it was the Lord's will. He was the only child of Bro. and sister A. K. Atteberry, and will be greatly missed from that little home circle. The loss will also be much felt by the church and Sabbath-school at Keenville, of which he was an active member. But the loss of all is made lighter through the blessed hope of a soon coming Saviour, and a joyous meeting in the resurrection to life and immortality. Funeral services were conducted by the writer, assisted by Elder J. W. Bagby.

A. O. TAIT.

BEAN.—Killed at Kaukauna, Wis., Feb., 16 1891, Richard Bean, son of Solomon and sister Hattie Bean, of Seymour, Wis. He was in his twenty-second year. Richard was brakeman on the Lake Shore and Western Railroad, and while switching cars at Kaukauna, was swept from the side of a car by a car that had been left too near the track on a siding. His left arm was torn from the socket, and he was thrown under the wheels, and both legs were nearly severed near the body. He lived about two hours, and was conscious nearly all the time, and seemed to suffer but little pain. He gave directions in regard to his temporal matters, then called for a minister of the gospel, and when told he had but a short time to live, said he had a great work to do. He desired the minister to pray with him, and earnestly sought the dear Saviour for pardon, and seemed to find peace before he died. He bore an unusually good name on the road. The Kaukauna paper, in speaking of him, said he was called one of the most faithful men on the road. His mother is a member of the Clintonville church. His body was brought to Seymour for burial, and the funeral service, held at the Congregational church, was largely attended. The blow falls with almost crushing force on his parents. But they have hopes of meeting him when the Lifegiver comes. Words of comfort and admonition were spoken from 2 Sam. 14: 14, by the writer.

M. REED.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 30, 1890.

Table with columns for EAST and WEST stations, including times for Mail, Day Express, N. Shore Limited, N. Y. Express, Att'nto Express, Eve's Express, and Accom'n. Stations listed include Chicago, Michigan City, Niles, Kalamazoo, Battle Creek, Jackson, Ann Arbor, Detroit, Buffalo, Rochester, Syracuse, New York, Boston, etc.

Daily, † Daily except Sunday, †† Daily except Saturday. Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6.15 P. M., arriving at Jackson at 7.55 P. M., daily except Sunday. Accommodation train for Niles and all intermediate points leaves Battle Creek at 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.

Table with columns for GOING WEST, STATIONS, and GOING EAST, showing train times and connections between Chicago, Port Huron, Lapeer, Flint, Durand, Lansing, Charlotte, Battle Creek, Hicksville, Schoolcraft, Cassopolis, South Bend, Haskell's, Valparaiso, and Chicago.

Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, Day, and Atlantic Expresses, daily. W. E. DAVIS, Gen. Pass. and Ticket Agt., Chicago. A. S. PARKER, Ticket Agt., Battle Creek.

# The Review and Herald.

BATTLE CREEK, MICH., MARCH 17, 1891.

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A paragraph is now going the rounds of the papers, stating that one Llewellyn Haskell, in 1843, built a tower upon his property in Kearney, N. J. His neighbors did not at first know what the tower was for; but when they learned that he had received the doctrine of the second coming of Christ, then they knew what the tower was for! Oh, yes; seeing here an opportunity to throw out a slur and raise a very taking reproach against Adventists, they started the idiotic story that the tower was built to "go up" from, and that the said Haskell and his family put on white robes and waited on the top of the tower for the Lord to come—which is only another of the ten thousand lies that have been hatched up on this subject.

### NOTICE!

THE Pacific Coast delegates to the General Conference expect to return to the coast about the first of April. All who would like to join the party will please write at once to C. H. Jones, 53 College Ave., Battle Creek, Mich., and full information will be given in regard to route, time of starting, fare, etc.

### "AMONG THE NORTHERN ICEBERGS."

THE sixth volume of "Young People's Library," with the above title, has come to our table. It contains many of the more important items of interest connected with fourteen voyages of discovery in the Arctic Seas, which have been sent out and maintained by the different nations of both continents. This book will afford its readers much information concerning life and its surroundings in the far North. And at so moderate a cost (50 cts.), it should find a place in many homes. Address, Pacific Press Pub. Co., Oakland, Cal.

### THE GENERAL CONFERENCE.

THE past week, as all who have ever attended General Conference would certainly anticipate, has been a very busy one for those connected with the Conference and the different organizations now in session here. The time allotted for the session is nearly half gone; and those to whom special work has been assigned, are getting into the merits of

their respective duties. There are twenty-three different committees at work, who have to watch their opportunity to get in a meeting for consultation on the matters committed to them, and improve every hour.

Reports of the several superintendents of the General Conference districts have been heard, which are too lengthy to be reported in full except in the *Bulletin*. They were able and interesting papers, and were listened to with marked attention by the large congregation. We are happy to note a more general attendance at the General Conference and other meetings, than ever before, the auditorium of the Tabernacle being well filled on each occasion. Many features of encouragement were reported in all the districts.

The International Sabbath-school Association held its first meeting as appointed, March 6, at 3 P. M. The president, C. H. Jones, made an opening address, full of interest in regard to the workings and present standing of the association, with valuable suggestions for the future. From statistics rendered, it appears that but little over a quarter of our Sabbath-school officers and teachers are taking the *Sabbath School Worker*, the average of each issue of this journal not being over 2,000. Thus the laborers in the Sabbath-school work are not only deprived of valuable instruction prepared expressly for their benefit, but it causes the *Worker* to be published at a loss. This ought not so to be; and the remedy will be apparent to every one. Nevertheless, there has been an encouraging growth in the Sabbath-school work, as the following figures will show, which represent the increase in the various items named, from Sept. 30, 1889, to Sept. 30, 1890: schools, 269; members, 4,697; scholars, church-members, 1,122; classes, 693; contributions, \$5,108.62.

A call was received from Washington, D. C., for the Conference to devise some plan for the erection of a building in that city, not only to accommodate the church there, but to be a center for our work in that section. Referred to Committee on Finance.

Reports from General Canvassing Agent and Educational Secretary were given. The treasurer of Union College at Lincoln reported \$60,358.97 received, and \$59,191.97 expended, in that enterprise. It was decided to locate the Northwestern College at Walla Walla.

The Health and Temperance Society has held several meetings.

The Foreign Mission Board presented its report through W. C. White, secretary. Since the last Conference, the Board has sent out twelve persons to foreign fields. During the same time, seven, not including any of the first-named number, have returned. Total receipts for year ending June 30, 1890, \$48,589.93. Receipts for last two quarters of 1890, \$42,502.69. This will probably be increased by the close of the year, June 30, 1891, to \$60,000. But this is far below what is necessary to carry on the work as it should be, and fill the openings everywhere appearing. Total cost of the ship "Pitcairn," including building, furnishings, books, and equipment for voyage, \$22,098.35; all of which is paid.

At the second meeting of the International Tract and Missionary Society, interesting reports were given by the corresponding secretaries in regard to the circulation of literature and the state of the work in different fields. Sixteen hundred persons in the West Indies have received publications accompanied by letters. The report of the secretary of the Religious Liberty department showed the number of pages of literature sent out to be 5,242,134.

The Committee on Resolutions made a partial report, responding to telegrams of fraternal greeting from Scandinavia; reporting resolution of mourning and sympathy in reference to the following laborers who have fallen since the last Conference: Samuel Fulton, John Sisley, A. D. Olsen, E. A. Briggs,

J. E. Robinson, and E. E. Marvin; and accepting the proposition of the Michigan Conference, that the Battle Creek church remain a part of the Michigan Conference, but pay seventy-five per cent. of its title to the General Conference. The question of establishing a school in Australia was considered.

Interesting talks have been given from time to time, on the progress of the work in great Britain, Central Europe, Russia, South Africa, Australia, and New Zealand.

The services Sabbath, the 14th, were conducted according to the program. The discourse of sister White in the afternoon was a stirring appeal to cherish and encourage the missionary spirit, beginning with our own hearts, extending the work to our families, to our neighborhoods, and to all places where there is an opportunity to do good.

The Bible Study each evening is eliciting great interest.

### WHERE THEY STAND.

EDITOR ABBOTT, of the *Christian Union*, recently published the assertion that "no intelligent Christian believes that the earthly body has any resurrection;" whereupon the *Banner of Light* comes forward with the assertion that "Spiritualism has done much in this modern day to remove the scales from the eyes of intelligent persons." Dr. Abbott in making this assertion, stands as the representative of a large and growing class in the popular churches who thus unconsciously stand upon the border line of Spiritualism.

L. A. S.

### A RESULT OF BIBLE STUDY.

WE make the following quotations from a letter lately received at this Office, from a minister in the East:—

"The Baptist Church was about to license me to preach, but upon examination I said that I believed in the sleep of the dead, the destruction of the wicked, etc. They said that they would pray for me, that I might have light, and asked me to pray for myself. Several months of prayer and study went by, and at last I became a Seventh-day Adventist instead of a First-day Adventist. This, to my church, seemed even more hopeless than ever. It is nine years since I have seen a seventh-day publication of any kind. I have become a Seventh-day Adventist by simply studying my Bible, alone. I have not heard or read anything on the subject for nine years. The nearest church is more than twenty miles distant. I have preached for three years."

### CANVASSERS' INSTITUTE FOR MINNESOTA.

SINCE writing the previous notice of the special course and canvassers' training institute, to be held at Minneapolis, March 26 to April 5, I have received the promise that Elder Holser, of Europe, formerly of Minnesota, can be with us a part of the time. It is also quite probable that we shall have other General Conference help. We hope all who are in attendance at the school will remain through the special course; and that all who expect to enter the canvassing work will come without fail. A Bible study will be held one hour each day, which will be of great profit to all who can attend.

Let us come together to seek with humility the wisdom that cometh from God only, that we may know how best to advance his work.

R. C. PORTER.

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

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

(Previously reported, \$1,600.)

O. Glass \$20 00

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