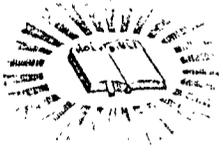


# Adventist Review

OUR FIELD



## AND SABBATH HERALD.



"Here is the patience of the Saints: Here are they that keep the commandments of God and the Faith of Jesus." Rev. 14:12.

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#### LIGHT IN THE DARKNESS.

"Unto the upright there ariseth light in the darkness." Ps. 112:4.

"Light in the darkness!" Oh be of good cheer!  
Let not thy sorrows overwhelm thee with fear;  
Trust in Jehovah to lead thee aright,  
Pillar of Fire to guide thee by night.

All things against thee! No break in the cloud!  
Troubled and stricken, thou criest aloud.  
Friends may forsake thee and foes may surround,  
"Light in the darkness" in Jesus is found.

Is thy faith shaken with doubt undefined?  
Darkening thy soul and bewildering thy mind?  
Go tell thy Saviour! He ever is near.  
"Light in the darkness" will surely appear!

"Light in the darkness." When tempest is nigh,  
Hear the Voice saying, "Behold, it is I;"  
When on the billows Christ cometh to thee,  
Peace thou shalt welcome, and light thou shalt see.

Upright and strong, let thy course be pursued;  
Blotting out evil and striving for good:  
Trusting and striving, whate'er may befall,  
"Light in the darkness" shall shine over all.

—E. G. Sargent, in New York Observer

### 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.

#### "SANCTIFY THEM THROUGH THY TRUTH."

BY MRS R. O. WHITE.

BEFORE Jesus went forth to his final conflict with the powers of darkness, he lifted up his eyes to heaven and prayed for his disciples. He said: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. . . . Neither pray I for these alone, but for them also which shall believe on me through their word."

The burden of Jesus' request was that those who believed on him might be kept from the evil of the world, and sanctified through the truth. He does not leave us to vague surmising as to what the truth is, but adds, "Thy word is truth." The word of God is the means by which our sanctification is to be accomplished. It is of the greatest importance, then, that we acquaint ourselves with the sacred instruction of the Bible. It is as necessary for us to understand the words of life as it was for the early disciples to be informed concerning the plan of salvation. We shall be inexcusable if, through our own negligence, we are ignorant of the claims of God's word. God has given us his word, the revelation of his will, and has promised the Holy Spirit to them that ask

him, to guide them into all truth; and every soul who honestly desires to do the will of God shall know of the doctrine.

The world is full of false teaching; and if we do not resolutely search the Scriptures for ourselves, we shall accept its errors for truth, adopt its customs, and deceive our own hearts. The doctrines and customs of the world are at variance with the truth of God. Those who seek to turn from the service of the world to the service of God, will need divine help. They will have to set their faces like a flint toward Zion. They will feel the opposition of the world, the flesh, and the Devil, and will have to go contrary to the spirit and influences of the world. Since the time when the Son of God breasted the haughty prejudices and unbelief of mankind, there has been no change in the attitude of the world toward the religion of Jesus. The servants of Christ must meet the same spirit of opposition and reproach, and must go "without the camp, bearing his reproach."

The mission of Jesus was demonstrated by convincing miracles. His doctrine astonished the people. It was not the contradictory jargon of the scribes, full of mysticism, burdened with absurd forms and meaningless exactions; but it was a system of truth that met the wants of the heart. His teaching was plain, clear, and comprehensive. The practical truths he uttered, had a convincing power, and arrested the attention of the people. Multitudes lingered at his side, marveling at his wisdom. His manner corresponded with the great truths he proclaimed. There was no apology, no hesitancy, not the shadow of a doubt or uncertainty that it might be other than he declared. He spoke of the earthly and the heavenly, of the human and the divine, with positive authority; and the people "were astonished at his doctrine; for his word was with power."

He had declared himself to be the Messiah, but the people would not receive him, though they saw his wonderful works and marveled at his wisdom. He did not meet their expectation of the Messiah. They had been instructed to look for earthly pomp and glory at the advent of their Deliverer, and they dreamed that under the power of "the Lion of the tribe of Judah" the Jewish nation would be exalted to pre-eminence among the nations of the world. With these ideas they were not prepared to receive the humble Teacher of Galilee, although he came just as the prophets had foretold that he should come. He was not recognized as "the truth," the "light of the world," although he spake as never man spake; for his appearance was humble and unpretending. He came without attendants of earthly pageant and glory. There was, however, a majesty in his very presence that bespoke his divine character. His manners, though gentle and winning, possessed an authority that inspired respect and awe. He commanded, and disease left the sufferer. The dead heard his voice and lived, the sorrowing rejoiced, and the weary and heavy-laden found rest in his compassionate love.

Spies watched him with suspicious glances, ready to put an evil construction on any word or action that was in the least questionable. They were continually lying in wait to find whereof they might accuse him. He was the central object of observation and scrutiny to the people of Judea. His steps were thronged with curious multitudes that waited for a sign. The lame, the blind, the palsy-stricken, the leprous, and those afflicted with

all manner of diseases, came to him, and he healed them all. Those who had come to criticise and condemn, heard the people glorifying God; and his fame spread from city to city. Heaven indorsed his claims with mighty manifestations; but the evil hearts of men, filled with unbelief born of prejudice, thrust aside the tokens of his truth, and clung to their empty traditions. They were not prepared to acknowledge him as the long-looked-for Messiah, because of their false conceptions as to the manner of his advent and the character of his mission. They walked in the obscuring shadow of man-made theories.

The word of God, that they professed to believe, stated plainly every detail of his ministry, and again and again he quoted from the prophets, and declared, "This day is this scripture fulfilled in your ears." But the minds of the Jewish people were so concentrated on the hope of earthly power and national elevation that they despised the humble Nazarene, and would not have him to reign over them. Had they earnestly searched the Scriptures, and brought their theories and expectations to the test of God's word, Jesus need not have wept over their impenitence. He need not have declared, "Behold, your house is left unto you desolate," "because thou knowest not the time of thy visitation." They might have been acquainted with the evidences of his Messiahship, and the calamity that laid the proud city in ruins might have been averted. The minds of the Jews had become dwarfed and narrowed by their unjust prejudices and unyielding bigotry. The practical lessons of Christ revealed the deficiencies of their characters, and demanded thorough repentance. If they accepted his teaching, their practices must be changed, their thoughts enlarged, and their cherished hopes relinquished. They would have to sacrifice the honor of men, in order to be honored of heaven; and if they obeyed the words of this new "Rabbi," they would have to go contrary to the opinions of the great teachers and thinkers of the time.

Many wonder at the unwillingness of the Jews to receive Christ as the promised Messiah. Why did they cling to their false creeds, empty forms, and useless ceremonies, when the truth of heaven waited their acceptance? They spent their money for chaff and husks, when the Living Bread was within their reach. Why did they not go to the word of God, and search diligently to know whether or not they were in error, and to discover to Jesus the absurdity of his claims and the evidences of his deception? The cause of their rejection of Christ was the same as that which keeps men in error to day: they "loved darkness rather than light, because their deeds were evil."

Truth was unpopular in Christ's day. Truth is unpopular in our day. It has been unpopular ever since Satan first gave man a disrelish for it by presenting bewitching fables that lead to self-exaltation. Do we not meet theories and doctrines to day that have no foundation in the word of God? Men cling as tenaciously to them as did the Jews to their traditions and delusions. We have the same difficulties to meet and resist as did the Redeemer of the world.

The Jewish leaders were filled with spiritual pride. Their desire for the glorification of self, manifested itself even in the services of the sanctuary. They loved the highest seats in the synagogues, and the praise of men. They loved greetings in the market-places, and were gratified with the sound of their titles on the lips of men. As

real piety declined, they became more jealous for their traditions and ceremonies. Do we not see the same perverseness in the Christian church of to-day? Those who love God with sincere hearts should the more earnestly desire the truth as it is in Jesus. They should search the Scriptures with humble hearts, intensely desiring to know what is truth; for Christ prayed that his disciples might be sanctified through the truth.

The Jews, because their understanding was darkened by selfish prejudice, could not harmonize the strange power and authority of Christ's convicting words, with his humble life and appearance. They did not appreciate the fact that real greatness can afford to go without display. This man's poverty and humility seemed wholly inconsistent with his claims to the great honor and power of the Messiah. That he should announce himself as the Son of God, they deemed intolerable blasphemy. They questioned, if he were the Messiah, why was he so unpretending? What would become of their nation if he were satisfied to be without the force of arms? When and how would the glory and power, so long anticipated, bring the nations as subjects to the city of the Jews? Had not the priests taught that they were to bear rule over all the earth? and could it be possible that the great religious teachers were in error? The Lord had answered their query through Isaiah: "O my people, they which lead thee cause thee to err, and destroy the way of thy paths."

The scribes, Pharisees, and Sadducees had wandered away from the truth, and Jesus exhorted the people to study the Scriptures for themselves. God has endowed men with intellect, and has made it possible for them to be enlightened by the word of life; but to-day, as then, people will accept the teaching and doctrines of men, rather than obey the plain word of God. They choose to take the broad road that leads to death, rather than to bear their cross and follow the blood-stained path that leads to eternal life.

Pharisees, Sadducees, and Herodians joined to oppose the Son of God. Their rejection of the truth influenced many to turn from the Saviour. Those who cherish enmity to the pure principles of heaven, are acting in concert with the "rulers of the darkness of this world." When Christ met with success in his ministry, those who hated truth and rejected light manifested their spirit of opposition, and sought to silence him. The same spirit is apparent to-day, wherever the truth is brought in contact with long-established error of doctrine and custom. With mad prejudice, men bitterly condemn that which disturbs their preconceived opinions. It is a matter of the highest importance and interest to us that we understand what the truth is, and our petitions should go forth with intense earnestness that we may be guided into all truth.

David appreciated the divine enlightenment, and recognized the power of the word of God. He declares, "The entrance of thy words giveth light; it giveth understanding unto the simple." Let those who want light, search the Scriptures, comparing scripture with scripture, and pleading with God for the illumination of the Holy Spirit. The promise is, that those who seek shall find

### CHRISTIAN HELPFULNESS.

BY ELD. M. C. WILCOX.

There is in the world at the present time, much that is called Christian helpfulness and sympathy, that could well be dispensed with, and the world would be no poorer, and the church of Christ would be much stronger. All human beings long at times, to a greater or less extent, for human help and human sympathy. The trial seems too sore to bear, the burden too heavy, the way too dark, our enemies seem too great and strong and many, and the human heart longs for human help and sympathy. The longing is sometimes so great that the heart is wholly absorbed in its own desires, and is satisfied with that which is more of a hindrance than a help. Sympathy may do good; sympathy may do evil. It may be truly helpful; it may be hindering. The worldly-wise and selfish heart cannot discern the difference; in fact, the decision as to which is helpful, is likely to be made on the wrong side. It is only by the use of the principles of truth, unselfishness, and righteousness

that we may be able to discern between the two.

Much sympathy is used as a mere matter of policy, and has a wholly selfish basis, and is designed to appeal to the selfishness of the one to whom it is offered. Much sympathy is based on a sickly sentimentalism, and is extended only toward those who are loved and whose good opinion is desired. This, also, has a selfish basis. There is another kind which springs from real goodness of heart, but which is used unwisely.

For spurious sympathy, the world has no need; it is better without it. But for wise Christian pity and helpfulness there never was a greater need; such as knowing how and when not to speak, not to sympathize, as well as how to "speak a word in season to him that is weary." The only way to discern, as before remarked, is by the principles of truth and unselfishness. It is not by tone or manner, or the way in which that tone or manner strikes the feelings of the individual. The false may seem kinder than the true; the tones in which it is expressed may seem more tender, and the one who offers it, more friendly. We cannot tell by these outward expressions; for the false are nearly always in consonance, or harmony, with the selfishness of the heart of the one to whom the sympathy is extended. Hence it is easy to be deceived,—to count as a friend one who is not a friend, and to count as an enemy one who is the truest of friends.

Then, again, the one who offers the false will protest as strongly as the offerer of the true, that he is our friend, and oftentimes will do this sincerely, being himself deceived. How, then, can one tell? you ask. There is one infallible way. Wise Christian sympathy and pity and counsel are always truly helpful. Let us consider briefly the conditions which demand sympathy or help. This condition is always a state of trial. God permits these trials to come upon the children of men, either to give them strength by developing within them powers which they already possess (always, of course, through Christ), or to lead them nearer to God, the source of all strength and unailing, effectual help. In all cases the trial is designed to purify and lead nearer to the Lord, unless, as is sometimes the case, the trial is a direct consequence of the individual's sins.

Now, that sympathy which fails in either one of the respects for which the trial was intended, is radically wrong or unwisely directed. If it leads us to regard as our friends above all others the ones who offered this sympathy, to lean upon them, to depend upon them, to pour into their ears what we ought not, it is a sympathy from below, not from above. It is to be rejected. It leads us to place our dependence on that which, though it may promise to be ever so true, is most insecure—frail humanity. The heart may be one we can trust, but to-morrow's sun may find it cold and still, and us left without a stay, only weaker for our dependence upon another. Or, the heart in which we trusted, which seemed so strong and brave yesterday, may to-day be groping under darker clouds, and threading more blindly the mazes of trial and sin, and longing more for sympathy than we ourselves. Our hopes in him are blighted. The one on whom we lean may prove false, like the Israelites' trust in Egypt. The "staff" may prove a "broken reed," which will pierce the one who placed in it his confidence. The lesson which God would have us learn is that our trust should not be put in the "son of man, in whom there is no help." Ps. 146:3.

This false sympathy is one of the ways in which the enemy destroys thousands of souls. We have done wrong, perhaps, taken a wrong course, and may have been justly censured by those in authority, and our heart has risen up against the testimony and the trial. We know that in our hearts there are sins which merit the censure. We know our course has been wrong, but our heart, sensitive and selfish, is grieved, because we are told thereof. We give vent to our grief by talking, and then the oneray comes in. He stirs up some who are like-minded, who offer us sympathy. "You have been wronged and misused," say they; and our selfish heart pours into their ears a tale of real or fancied wrongs, and a responsive sympathy condones our offense, and magnifies our imagined injuries.

What is the result of so doing?—It confirms us in a wrong course; it places us where we cannot be helped by right influences. It hardens us against accepting the only conditions on which God

can accept us,—repentance and faith. If this is the nature of the sympathy which is offered us, if this is its tendency,—if it hardens our hearts, if it separates us from God and our brethren, if it leads us to depend upon a human arm, if it confirms us in a selfish course,—then by all means reject it. It is from beneath, not from above. And yet when members of our churches or other individuals are in trial, longing for sympathy and help, how many there are who are always ready to offer just such sympathy as the foregoing, which always confirms the affected one in a wrong course. The sympathy may be designed to help, but if it is in harmony with the natural heart, if it condones or excuses wrong, it is harmful and only harmful. Instead of bringing the individual where he can be effectually helped in God's way, it confirms him in an evil course. The sympathizer is not a friend, but an enemy. He may not design to be, but he is, working on the side of Satan.

But not so with wise Christian counsel and sympathy—sympathy with God's plan and for the eternal good of the individual, not sympathy with a wrong course. It may reveal to us that our idols are dust; that our motives are selfish; that our case is not so bad as we thought; that the lions are all chained; that we have strength, God-given strength, for the struggle; that we are in the wrong; that our brethren with whom we are grieved are not our enemies. Christian counsel may reveal all this to us. Gal. 4:16. But our selfish hearts have thought so differently! We have builded costly shrines to our idolized and fancied trials, to our "inordinate affections;" we have nourished and strengthened our trials; we have forced ourselves to the conclusion that there was no hope for us, that we could bear our self-made burdens no longer; and now, to be told so differently than we had believed, to be bidden to go on bravely and hopefully, to bear the trials still longer, to humble the heart before God, to confess and forsake our sins, to plead on in the darkness till light from the heavenly Sanctuary cleaves and clears the gloom,—to be told all this, is so hard for our selfish hearts to accept. We would not have it thus. We do not wish to humble our hearts. We are not willing to bear longer for Him who has borne so much for us. We wish our prayers answered without effort on our part, only in our way.

The one who seeks to help us may kindly turn our gaze from human help, and direct it to the mighty one, our Saviour, Helper, Redeemer. But He requires conditions, and our selfish heart does not wish to fulfill them. We want our way. This is the secret of long-continued trial. When we are willing to, when we do, submit our wills to God's will, the bitterness of trial is over.

But will we reject such counsel? This true sympathy with the only plan which will help us is also in harmony with our eternal good, though it may not be in harmony with our selfish feelings. Shall we nurse our fancied wrongs and trials, our unpleasant feelings and grievances? or shall we heed the kind, Christian, and only helpful counsel? Shall we allow the enemy to triumph because of our selfish feelings, and that, too, over us? or shall we humble our hearts before God, and turn from the offerers of false sympathy as enemies to God, to the truth, and to our own soul's interest, and seek God's way, do his will, bear the trial as long as God wills, and trust in him alone? May God help us to be wise, to be able to discern between the false and the true, between those who are friends only in name and those who are friends indeed.

### IS THE LIQUOR TRAFFIC A SIN, OR NOT?

BY ETHAN LANPHEAR.

If a sin, how great is that sin? To license the traffic by high or low license must add sin to the crime of those that grant the same, or aid or abet in the same, whether professed saint or sinner. To what source but the Bible can we go to decide this question? We learn from that source that "God cannot look upon sin with the least degree of allowance." Nowhere in the Bible do we find any warrant for giving sanction to an evil, directly or indirectly, on the plea that large revenue can be obtained from it. Did Christ sanction the profanation of the temple by high license or a tax? Let us see: "And Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the mon-

ey-changers, and the seats of them that sold doves; and would not suffer that any man should carry any vessel through the temple." Mark 11:15, 16.

This sounds like prohibition. To patronize or endorse sin of any kind, is sinning against God and Christ. Christ came into the world to redeem from sin, not to approve, aid, or abet. To approve would be a contradiction to his divinity, as the gospel claims him to be without sin. What Christ would not do, no Christian has a right to do. Would Judas have been justified if he had charged one hundred pieces of silver instead of thirty? Will any one claim that a high or a low price would have mitigated his crime in any way? If the rum traffic is a sin, no license for money, or any other consideration, can make it a virtue; and yet how many thousands of professed Christians vote for it, not because they believe it to be in accordance with the will of God or the teachings of Christ and his gospel, but because of their politics and to be with the majority. They do not stop to consider that the word of God places the "woe" of the Almighty upon them for so doing.

"Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken," etc. Hab. 2:15. When you read this woe, do not pass it over to the saloon-keeper, or the man that stands behind the bar; for it is you who by your vote made it possible for him to secure his license to do this wicked work. You may have cast your ballot in secret as to men's knowing how you voted; but God sees every secret thing, and he will reward you openly at the Judgment. "Let him that thinketh he standeth take heed lest he fall."

### A FEARFUL FALL.

BY W. A. COLCORD.

THE tendency of sin, like gravitation, is downward. When, standing on the brink of a precipice, one's equipoise is lost, down, down, with grasping arms, he goes, striking projecting rocks only to take more fearful leaps, until at last he reaches the bottom, a mangled, bleeding, lifeless mass.

Such may serve to illustrate the downward course of the Sunday-Sabbath institution. From the lofty height of God's Sabbath, based upon his sure, unerring word, men, clinging to a man-made institution, have dared to take the fearful leap, and trust to chance to grasp some out-put sprig or safely fall on some projecting rock. First, they hope to strike the rock of a Scripture text that Christ changed the day, and that the fourth commandment now requires men to keep the first and not the seventh day of the week. True, this would be a good foundation to rest upon, could such be found. But, alas! it proves to be but a glancing boulder, and only dooms the falling victim to take another leap.

Not being able to find the scripture for the change, it is now claimed that the fourth commandment has not been changed, but simply requires the observance of one day in seven. But with meager sense it is easily seen that if the commandment is binding to all, a definite seventh day is required. So this frail hold, like a brittle twig, is broken, and another fearful leap impelled.

From the depths of this third plunge we hear, The law is abolished; no Sabbath, but Lord's day now, which is the first day of the week, of course. Do not ask for a command; example is enough.

Stunned by this wild fall, the reeling victim takes another long and downward leap. Baffled in all attempts to fasten to a single Bible hold, down, down he goes, and for a brief moment rests on the crumbling rocks of civil and social necessity.

The institution has now reached its low level—a commandment and a line of men. But man himself is not enduring, and the last drop is yet to come,—a drop into oblivion. God's message to those who are laboring to bolster up the crumbling and tottering foundation is, "Say unto them which daub it with untempered mortar, that it shall fall." He says he will "bring it down to the ground." "Thus," says he, "will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that daubed it." Eze. 13:10-15.

—Folded hands never win conquests.

### "LOVE ONE ANOTHER."

BY MARY E. INMAN.

It within my heart is glowing  
Love for him for whom Christ died,  
Will there from my lips be flowing  
Tales that his good name deride?  
Will I ever hear with gladness  
How my brother went astray,  
Never feeling aught of sadness  
That he left the narrow way?

When he asks to be forgiven  
For the wrong that he has done,  
Though against the wrong he's striven,  
Shall I speak in chiding tone?  
If I turn away with coldness  
From the tempted, erring one,  
Dare I e'er approach with boldness  
Unto God's all-gracious throne?

Ah! my sister, ah! my brother,  
If in truth Christ's words we heed,  
That we each should love the other  
As he loved us, then, indeed,  
From our lips words of unkindness  
Will not be so often heard.  
Tender pity for their blindness  
Will call forth the loving word.

Evart, Mich.

### JOSEPH BENSON ON THE SOUL.

BY N. J. BOWERS.

I HAVE in my possession an old volume printed sixty-three years ago, and which belonged to my grandfather. It is entitled, "Memoirs of the Rev. Joseph Benson," by the Rev. James McDonald. Mr. Benson was one of the early Methodist preachers in England, and was contemporary with Mr. Wesley. He is the author of Benson's Commentaries on the Bible, and his abilities, both natural and acquired, seem to have been more than ordinary. He was a staunch believer in the immortality of the soul, as the "Memoirs" plainly show, yet he and his biographer, the Rev. James McDonald, confess that there are some stubborn difficulties attaching to the subject, enough so, indeed, to cause one to well doubt the truth of this popular doctrine. Mr. B. seemed perplexed as he looked at the subject in the light of common facts, yet he clung to the dogma notwithstanding. He says:—

I have employed some time this week in perusing Drew's book on the soul. The reasoning is close and, in general, conclusive. But two great difficulties stand in the way: 1. Have we not our souls by tradition? and if so, are they necessarily immaterial and immortal, and incapable of dying? [Italics his.] Does not their immortality depend on the sovereign will and pleasure of God? 2. Have not the brutes perception, memory, a will, and passions? [Italics his.] Have they, therefore, in them an immaterial and immortal spirit? [He then adds,] The declarations of Scripture are of more weight with me than any philosophical or abstract reasoning I ever saw on the subject.—Page 252.

We learn from the above some of the perplexing things Mr. B. encountered in believing in the immortality of the soul. Two great difficulties stood in his way:—

1. Our souls are transmitted. How, then, can they be incapable of death? "That which is born of the flesh is flesh," says our Saviour. This being true, how can the soul be immortal? Physical peculiarities "run in the family," and so do mental. If mental bent and bias are of descent,—and they undoubtedly are, as they develop and manifest themselves as physical development progresses from childhood to maturity,—then certain it is that the human mind is subject to physical conditions, and so, not immortal.

2. The lower animal possesses perception ("cognition by the senses or intellect."—Webster), memory, power to will, etc. These faculties, we are told, prove immortality in man. If so, they prove the same in brutes.

The learned Bishop Warburton, of England, long ago said:—

I think it may be strictly demonstrated that man has an immaterial soul; but then, the same arguments which prove that, prove, likewise, that the souls of all living animals are immaterial.

If, then, the human soul being immaterial is immortal, and the Bishop thinks it can be "strictly demonstrated" that it is, beasts as well as ourselves have immortal and never-dying souls, and so there must be a beast hereafter, a beast paradise! Just imagine the "spirit-land" peopled with bugs, "woolly bears" and porcupines!

Mr. B. gives us to understand that the Script-

ures only can instruct us certainly as to the nature of the soul; and this is true. We there get full information regarding this subject. We there read that the soul can be killed (Josh. 11:11); that it can die (Eze. 18:4, 20; Num. 23:10, margin; Jud. 16:30, margin); that it can be torn in pieces (Ps. 7:1, 2); that it can be strangled (Job 7:15); that it can expire (Job 31:39, margin); that it can go into the grave (Ps. 49:15; 89:48); and that it can with the body be destroyed in hell at last. Matt. 10:28. Surely, according to all this, the soul is not immortal.

### CHRIST AND "NATIONAL REFORM."

BY W. S. RITCHIE.

OUR Saviour plainly showed that the mystery of keeping the law of his Father was in love to him. God loved man down through the ages, and in due time made Christ manifest for his salvation. It would be strange if men did not love in return one who had suffered so much for them as the blessed Jesus. But to compel men to love the Lord is another idea, born of darkness. Who ever heard of the like? Our Lord showed his love to men, and when in any case they were so hardened and callous as to be unmoved by it, he wept over them; but the thought of compulsion seems never to have entered his mind.

Some modern teachers seem to have discovered an improvement on his method. Oh! is it too much to believe that they themselves, though loved by the Lord, have never yet learned to love him as they ought? If they had, they would have known that the Spirit of love, or the Holy Spirit, is the only influence that can persuade men to obey the laws of God from the heart; nor would they have tried to do the work of the Holy Spirit with machinery of man's devising. The Holy Spirit cannot be imitated where it is not.

Not one shadow of encouragement for this kind of work can these men find in the example of our Lord and the apostles. Their whole scheme is one which causes angels to cover their faces. It is worthy of a torrent of ridicule, were it not that the moral condition it discloses brings grief uppermost. Christ's followers can only sigh and cry for the abominations that are done in the land, lamenting also their own spiritual leanness.

Hudson, Ohio.

### RECIPROCAL DUTY.

BY A. SMITH.

A VERY good brother recently said to me, "I think that when any person is called to labor in the cause of God, he ought to attend to the duties of his calling, even though he and his family should be reduced to want for the necessities of life."

Though expressed in strong terms, the brother's opinion embodies a truth perhaps, in many cases, too little heeded by those upon whom rests responsibilities of this character. It appears to be much easier for us to see what another's duty is than to comprehend our own. Faithfulness should not be limited to those called to labor in word and doctrine. God gives "to every man according to his several ability." A man who has successfully spent nearly all his life and ability in acquiring property, may, judiciously, dispose of it at a sacrifice, if need be, and put the price of it into the cause of God, such a sacrifice being equivalent to spending all his life in personal labor in the spread of the gospel. It is doubtless not the will of the Lord that his servants should be reduced to penury; but if they are, it is, doubtless, because selfishness on the part of some has created a state of unjustifiable inequality. See 1 Cor. 9:7-11, 13, 14; 2 Cor. 8:13, 14.

As a people we believe that in a short time all our earthly possessions not used in carrying forward the Third Angel's Message will be swept forever away in the great day of God's fierce anger. Riches in good works may be carried with us into the heavenly world, but hoarded gold will, in that day, "eat" the "flesh as it were fire."

—"We make too little of what we say of others, and a great deal too much of what they say of us."

## Choice Selections.

### A WELL-SPENT LIFE.

To live well is the great object of living. At the beginning of a new year, it is fitting that attention be given to the way in which there may be a well-spent life, so that the best end of living may be attained. Among other characteristics of such a life as ought to be lived, it may be remarked that it *reviews well*. Life is constantly being lived over again, especially by those who have reached its most advanced periods, and seen the most of it in its different aspects. With all, whether old or young, there is more or less of this reliving what has been lived. Life's various scenes are re-enacted as they are recalled to mind, and its diverse events seem to occur again, as they are remembered in after years, or months, or weeks, or days, or even hours.

In the deplorable effects of former mistakes and misdeeds, there are frequent reminders of those portions of life which would gladly be forgotten, if it were possible to consign them to forgetfulness. The lamentable results of misimproved opportunities and abused privileges, inevitably lead to reflection upon losses sustained and evils encountered, by not seizing the blessings which were once within the reach of the unblessed. On the other hand, there are remembered actions and occurrences of a better description, in connection with which the demands of duty were honored, and the paths of rectitude pursued, while possible good was secured and imminent evil escaped. We often review the past seasons of life, and bring before us again the events with which they were crowded, as identified with ourselves; and that retrospect is pleasant or unpleasant according as life has been well spent or otherwise.

Many painful recollections might be prevented by living better lives. In the same way, many agreeable and pleasurable memories might be insured. It is an almost unequalled source of enjoyment to recall that which is commendable and not liable to awaken feelings of self-reproach. Very delightful is it to look back over the past of life, if there is a good degree of assurance, or, at least, of hope, that the great object of life has been obtained, in peace made with God, and treasure laid up in heaven. The experience which dates from a true consecration to God, is the most precious that can be recalled by the pilgrim in the heavenly way. He who is pressing forward in this holy pilgrimage, needs not the command, "Thou shalt remember all the way which the Lord thy God led thee;" for he cannot but remember it with gratitude and joy.

It may have been, in many respects, a painful way to him, yet it has certainly been a blissful way. The more he has suffered therein, the more he has enjoyed. Afflictions have been blessings in disguise. The wilderness has had its bread from heaven, and its water from the smitten rock; its pillar of cloud by day, and its pillar of fire by night. Jehovah's providential and gracious goodness affords truly precious recollections to all whose God is the Lord. A godly life reviews well, and is, indeed, the best description of a well-spent life; yea, it is the only life that can be regarded as well spent. No one lives well who does not love and serve God. The life that is right Godward, will also be right manward. He who best serves God will best serve his fellow-men. Accordingly, no other life than one devoted to God, can review well.

Review our lives, we shall, whether pleasantly or unpleasantly; . . . and we should be greatly concerned to live such lives as will not fail to review well. The real character of our lives, as ultimately estimated, will be, in an important sense, determined by the retrospect which they afford. If they do not review well, they will not end well. As the years go by, and one by one come to an end, the review which they can bear may be significant as to how an ended life may finally review. None of all the living need concern themselves about the length of their lives, if they are careful to live well while life continues, whether for a longer or shorter period. All may live so well as to make a short life long. Some really live more in a few years than others do in many years. Very pertinently has Horatius Bonar said:—

"He liveth long who liveth well!  
All other life is short and vain;  
He liveth longest who can tell  
Of living most for heavenly gain.

"He liveth long who liveth well!  
All else is being flung away;  
He liveth longest who can tell  
Of true things truly done each day."

—The Watchman.

### THE DUTY OF BEING PLEASANT.

In his graceful speech at the Dean Stanley commemoration meeting, James Russell Lowell told of his friend, Dr. Holmes, pointing out to him an epitaph upon a tombstone in the neighborhood of Boston. It recorded the name and date of the death of a wife and mother, and then added simply, "She was so pleasant."

Happily applying this thought to the subject of his address, Mr. Lowell added: "I think no man ever lived who was so pleasant to so many people." And as we read that strong, sincere testimony, it seems as though one half the secret of Dean Stanley's unique influence upon the world in which he lived, were at once revealed to us.

"So pleasant to so many people." The whole force of the sentence lies in that latter half of it; for everybody knows how easy it is to be pleasant at times, and to certain people, but when it comes to "so many," ah! there's the rub; for no man, be he dean or deacon, or nobody in particular, could ever win a like encomium by being pleasant only when it was pleasant to be pleasant.

Very lovely must have been the life of the New England mother whose biography could thus be summed up in one short sentence which yet leaves nothing to be told, and of that other mother whose resting-place in an old England church-yard is marked with a marble slab bearing the beautiful words, "She always made home happy."

Many a time must the outcries of wearied muscles and overtaxed nerves, not to speak of sorrow-smitten hearts, have gone unheeded in order that the face might seem full of sunshine to the sharp eyes ever upon it.

"Why do n't you laugh, mother?" asked a little three-year-old, as the mother with clouded countenance was dressing her one morning; and the mother, thus awakened from her gloomy thoughts, made the little questioner happy by smiling lovingly upon her.

It may appear a hard thing to say (but can it be gainsaid?) that there is no duty more largely neglected by the average every-day Christian than the duty of being pleasant, which, in view of the fact that no other duty is so easy of performance, and costs so little, seems passing strange, particularly when, of all people in the world, Christians ought to be the most cheerful in their social relations.

It is true there is no evidence that Christ Jesus ever laughed, and those who follow him to-day with downcast countenances might, perhaps, plead this in their own behalf. But even though it is not told about the Master that he at any time so much as smiled, while it is recorded that he wept, no one questions for a moment that his countenance was pleasant to perfection. Were it otherwise, indeed, would the little children have so readily suffered him to take them up in his arms, or would the Marys have loved him as they did?

The power of beauty is great, but I verily believe that, could a fair test be applied, it would be found that the power of pleasantness is greater. Mirabeau and John Wilkes, two of the ugliest men of their day, were fascinating in the extreme, to men and women alike; and of one whose face I love because of its unflinching pleasantness, I have heard it well said that he is "beautifully ugly." Next to charity, there is nothing that can cover such a multitude of sins, from our fellow-sinners at all events, as a pleasant manner. What, then, is the reason that this most admirable accomplishment is so little sought after?

Understand me. I have no reference to that thin veneer of geniality which the gruffest of us can assume, together with our "company manners." There is something so patently insincere about this that it hardly deceives even the children. Nobody would earn the Massachusetts mother's epitaph, though they practiced that kind of pleasantness all their days. True pleasantness, like true beauty, must be more than skin-deep. It must have its

roots in the heart ere it flower forth in the face to brighten and bless.

If Christians only realized as they should the gain of being pleasant, they would surely take more pains to cultivate the grace. Bishop Ryle relates concerning Whitefield, that a venerable lady of New York, when speaking of the influences by which she had been won to God, used these remarkable words: "Mr. Whitefield was so cheerful that it tempted me to become a Christian,"—a most fragrant testimony to one of God's grandest workers, and full of inspiration, too; for while to only one in a million may be given the eloquence of a Whitefield, all who serve the same Master may reasonably hope to vie with him in the matter of cheerfulness, and thereby do their part in tempting outsiders into the kingdom.

Come, then, friends and fellow-workers, some little forethought, a constant watchfulness, and a good deal of self-restraint, and we may all be Whitefields; and although it may not be engraven upon marble when we are gone, let it be written in the loving memories of those who knew us best that we were so pleasant as always to make home happy, and that by our very cheerfulness we tempted others to become Christians.—J. M. Oxley, in *S. S. Times*.

### WORRYING CHRISTIANS.

THE *Morning Star* remarks that worrying Christians are of two classes,—those who worry over the past, and those who worry over the future. One sort are always mourning over their old misdeeds, and regretting their old mistakes. They are sure that if they had done differently in this thing or that, they—or somebody else—would now be a great deal better off. So they waste their time in vain regrets that their past is just what it is, and just what it must remain forever; for all the worrying in the world will never change the past in the slightest particular.

The other sort of Christians are in a worry over what is before them. It is not the old burdens, nor yet the present ones, which are crushing them hopelessly; it is those burdens which are just ahead, and which they are sure will prove heavier than they can bear. What they worried over yesterday, they will admit came out better than they anticipated; and the thing now in hand could be done, if that were all of it; but those things which must follow this are of a very different nature. Tomorrow is to bring the load under which they must inevitably sink. So they fail of doing their best work in the present because of their dread of a work which, at the worst, is not yet upon them, and which probably never will be; for they may never see to-morrow's dawn.

As a matter of fact, we never have more than one duty at a time, and that is the duty of the present minute. Whatever that duty is, it ought to be done; and in doing that duty we cannot by any possibility neglect any other duty; for "duties never conflict." The duty of the present has its bearing on both past and future. Past and future enter into the question of what is the present duty. But, with the duty of the present clearly defined in our mind,—and commonly there is little difficulty in so defining it,—we ought to leave past and future out of thought for the time, that we may give ourselves utterly and absolutely to the duty of life—the duty of the present and passing minute.

There ought to be comfort in the thought that we are living one minute at a time, and that our only duty of now is with the business of now. Its hearty acceptance will put an end to most of the causes of our worry in life. What is my duty for the present minute? That is the point which we are to have in question. The instant that question is settled, the recognized duty is to be done—done, if we die for it.—*Messiah's Herald*.

—Great occasions of serving God present themselves seldom, but little ones, frequently.

—Right dreads not the scrutiny of the investigator. Truth can stand the noonday brightness. The Bible can endure the electric flash. The friends of Jesus need not fear when the citadel of their faith is stormed. Christianity is invincible. The severest tests and most hostile criticism only bring into broader relief its verity, its beauty, and its excellence.

## The Mission Field.

"Blessed are ye that now beside all waters."—Isa. 31: 20.

### THE PACIFIC ISLANDS AS A MISSION FIELD.

THE PITCAIRNERS' REMOVAL TO NORFOLK ISLAND, AND THE SUBSEQUENT DISCONTENT OF A PORTION OF THEIR NUMBER.

NORFOLK ISLAND is located a little west of north of New Zealand, and nearly 1,200 miles directly east of New South Wales, Australia. The island is seven or eight miles long, with an average breadth of five or six miles, and has an elevation of something over 1,000 feet. It is mostly broken up into hills and valleys, the latter being extremely fertile. Here are found, growing side by side, nearly all the productions of both the temperate and the tropical zones.

On the lowlands there may be seen in the same inclosure, coconuts, pine-apples, figs, guavas, oranges, lemons, pomegranates, bananas, grapes, peaches, apples, quinces, strawberries, cabbages, peas, and beans. Cinnamon and other spices, with tobacco, arrowroot, red pepper, and sweet potatoes, are also cultivated. Wheat, barley, rye, and corn are grown on the higher lands. Pigeons, plovers, parrots, and paroquets abound on the island, yet no venomous reptile of any kind can be found there.

In the waters surrounding the place, are many kinds of edible fish, such as salmon, herring, schnapper, gar-fish, and mullet. There is said to be some danger in fishing from the rocks which stud the coast, on account of the sea's sometimes rising suddenly to the height of eight or ten feet, and as quickly receding with great violence. A few Europeans have been washed away from these rocks while intently watching their lines, and have never been able to make the land again.

When the Pitcairners were removed to this island, they came into possession of numerous handsome edifices, built of stone, with store-houses, barns, etc., and a neat chapel, capable of holding 1,000 persons. In short, upon their arrival there they found 800 acres of land cleared and fenced (the work of convicts formerly occupying the place), eighty-one substantial buildings for various purposes, together with household furniture, artizans' tools, and agricultural implements. Upon the farms were 2,000 sheep, 300 cattle, horses, pigs, and poultry. All this was generously bestowed upon the new-comers. The above engraving represents the island just as it appeared at the time of their arrival.

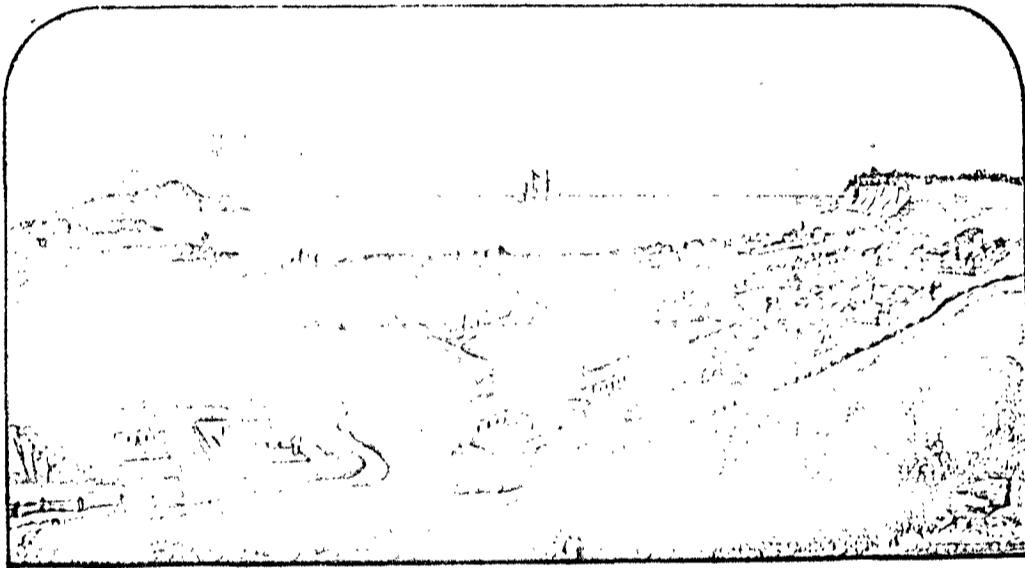
After the vote of August, 1855, to remove to Norfolk (as mentioned in last week's article), the subject was continually agitated, and discussed over and over again until the month of May of the following year, when the ship "Morayshire" came to take them away. Seeing their friends and relatives getting ready to embark, the reluctance of those who had previously voted against removal, gave way, and the entire community, now numbering 194 souls, embarked, with all their movable property, for their new and untried home.

The voyage occupied thirty-one days. Upon landing at Norfolk, they were much delighted at their first sight of the horses there. Some of them hardly knew how to conceal their almost childish pleasure. But they were not long in learning the use of the creatures they saw. The day after their arrival, some of them secured the overseer's horse, and took turns riding him about the island. Before they had ceased their sport, they had completely tired out the poor beast.

The majority of the new-comers soon settled down in their adopted home quite contented. Not so, however, with all of them. Two years after their arrival, sixteen of their number found means of transportation, and returned to their old home on Pitcairn, and five years later (1863) about

thirty more followed their example. All the rest gave themselves up to the quiet pursuits of agriculture in their enlarged quarters. In 1870, the population of Norfolk was between 400 and 500 souls, the most of whom were the direct descendants of the mutineers of the "Bounty." These maintained at that time the same simplicity of manners, and the same adherence to truth and uprightness, that had distinguished them while in Pitcairn.

While in California last year, the writer was told by one of the native Pitcairn Islanders that the population of Norfolk had now increased to 1,700, the most of whom have sprung from the old hardy and virtuous stock removed there from Pitcairn in 1856. With their rapidly increasing numbers, and present facilities for extensive intercourse with the world, it cannot be supposed that at this time the primitive simplicity of that people has been fully maintained; yet, while in Australia two years since, the writer was informed that even now the people of that island are considered models of morality, and he was advised to lose no time in trying to get the truth we hold before them, as it



was surely thought they would readily accept it.

There is no doubt that they are even yet a remarkable people; and could the proper effort be put forth in season, it is quite evident that many of them would easily yield to the truth, and rejoice in it as fully as their relatives of Pitcairn Island.

Those who returned to Pitcairn, seemed extremely glad to get back to their old quarters again. They immediately re-adopted the rules by which the island had formerly been governed, and their days went by as before. In 1875 their number had increased to seventy-three, and in 1878, to ninety, of all ages. Sir Charles Dilke and others who have visited the island in late years, speak in the highest terms of their Christian integrity and generous hospitality.

From a certain cause, some restrictions have been placed upon those now landing at Pitcairn. No one is permitted to remain on the island any length of time without the unanimous consent of all its inhabitants. This insures peace and quietude to these humble lovers of simplicity and truth, and preserves them from the possible inroads of immorality, which otherwise might be the means of their spiritual destruction.

Although these people, after returning to Pitcairn, adhered to their Church of England forms of worship, they have never been allowed a regular pastor of that order. One of their number has, however, regularly attended to the reading of the church service, and has been recognized as their pastor. Perhaps the providence of God was in their being thus left without a regular minister of their church, as such sometimes do all in their power to keep their flocks from imbibing the pure truths of the Bible. At any rate, we shall feel so in this case, as we consider the wonderful change that has recently taken place in the minds of these islanders, and the singularly strange manner in which it was brought about.

It is well known to most of the world that the entire community on this fair spot have embraced the truths of the Third Angel's Message. Indeed, this fact has called forth much comment and criticism from public men in various parts, and zeal-

ous efforts have been made to induce them to give up their newly received faith. How they will resist the persuasive appeals made to them by some, and stem the opposition offered them by others, remains to be seen. God is able to keep them, though left without encouragement from those of like faith. If it were an ordinary case, the chances would be greatly against them. If they should be left to become overwhelmed, after appealing to us as a people for help for themselves and their relatives of Norfolk Island, it is to be feared that some who have the means within their reach with which to help this people, will be found culpable in the day of God for neglecting a high duty to their fellow-men.

But the story of how these islanders heard the truth, and became acquainted with our work, will be reserved for a future article. J. O. COLLISS.

### NEW ENGLAND TRACT SOCIETY PROCEEDINGS.

THE seventeenth annual session of the New England Tract and Missionary Society was held at South Lancaster, Mass., Jan. 1-8, 1888. Our worthy President, Eld. S. N. Haskell, being absent in Europe, the Vice-President, Eld. A. T. Robinson, took charge of the meetings, the first of which was called Jan. 1, at 9:30 A. M. Prayer by Eld. G. I. Butler.

Preceding the reading of the report of the last session, the Chair made a few remarks on the dangers that may result to our local societies from a neglect of the missionary work, urging upon the people the importance of increasing instead of diminishing our efforts as the message hastens on.

The Secretary's report for the past year showed a net gain of twenty-six members, the present membership being 463. Forty-five per cent of these have reported, and from

the summary we learn that 2,667 letters have been written, and 1,007 received; 5,109 visits have been made, 1,305 Bible readings held, 2,162 subscriptions obtained, 63,892 periodicals and 1,306,465 pages of reading matter distributed.

The financial report showed that the business of the Society is still on the increase, the cash receipts for the year being \$15,127.80, a gain of \$1,311 over those of last year. The cash in the treasury is \$1,404.60, and the present worth of the Society is \$2,419.32.

After the reading of the report, it was voted that the Chair appoint the usual committees. These were afterward announced, as follows: On Resolutions, Eld. E. E. Miles, Eld. A. L. Wright, and O. O. Farnsworth; on Nominations, W. B. Mason, F. B. Reed, F. W. Mace.

On motion, the meeting adjourned to call of Chair.

SECOND MEETING, AT 2:30 P. M., JAN. 3.—The Committee on Resolutions presented a partial report, as follows:—

Resolved, That in harmony with the recommendations of the late session of the International T. and M. Society and the General Conference, we adopt the following resolutions:—

1. That our general agents be recognized as members of the Board of Directors.
2. That whenever a member of any local tract society may desire to transfer his membership to any other society in the Conference, he shall make his request known to the librarian of the society of which he is a member, and receive a written statement of the fact that he is a member of said society, and that he desires to unite with some other stated society.
3. That each of our city missions report to the State Secretary, quarterly and annually, all labor performed.
4. That all of our people literally carry out the advice of the apostle Paul in 1 Cor. 16:2: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." As a weekly free-will offering in behalf of the foreign mission work, this is to be laid aside each week at home, and at the end of the quarter to be paid to the tract society officers, to be sent by them to the general treasury.
5. That the officers of this Society appoint in each church and company of Sabbath-keepers in this Conference, a person who shall act as the business agent of the State Society, and shall receive from the members their orders for papers or books, and deal directly with the State Secretary.

**Resolved**, That we recommend the officers of this Society, through their business agent, systematically, thoroughly, and as soon as possible, to carry into effect the following plan to place our church paper, the REVIEW AND HERALD, before all our people within the limits of the Society: 1. To endeavor to secure the subscription of all who are able to take the paper and pay for it; 2. To report to the State Secretary the names of any who may be found who are too poor to pay for it.

**Resolved**, That all our canvassers be urgently requested to gain the consent of their subscribers to receive and read copies of our periodicals if sent to them, and then, after a short time, to see to it that these persons are corresponded with in reference to the interest with which they have read the books and papers that are sent them, if possible; and, further,—

**Resolved**, That many suitable persons be sought out among our people, and instructed so that they may assist the canvassers in this exceedingly important work.

**Resolved**, That we will endeavor to conduct a city mission training school, as recommended by the late General Conference.

**Resolved**, That we more strictly carry out the recommendations of the eleventh annual session of the International T. and M. Society, in reference to the canvassing work, and that we especially emphasize the fact that canvassers are to confine themselves strictly to the territory assigned them by the general agent; that they solicit orders for only one subscription book at a time, except by the consent of the general agent; and that no Scandinavian settlements shall be assigned to American agents.

**Resolved**, That in no case shall our American agents be allowed to solicit subscriptions for Scandinavian books, except as they find scattered families of these nationalities while making a thorough and systematic canvass of the place for an English book.

On motion, the report, after being carefully considered, was adopted. The recommendation in regard to the offerings upon the first day of the week called forth considerable discussion. Eld. Butler spoke quite earnestly in its favor, remarking at length upon the resources among our people, and the means that might be turned into the cause, if this systematic plan of offering to the Lord were carried out. If each one of our people would give a little in this way, it would soon cancel the debt that is upon our foreign missions, and enable them to make the advance moves necessary to carry these glorious truths to the ends of the earth.

Interesting remarks were made in favor of the recommendation to increase the circulation of the REVIEW AND HERALD, several observing that they did not see how a person could be a real, live, spiritually active S. D. Adventist without taking this paper. Pending the discussion of this resolution, the meeting adjourned to call of Chair.

THIRD MEETING, AT 9:30 A. M., JAN. 4.—The consideration of the recommendations presented at the last meeting was resumed, and after considerable discussion, in which the Chair, Elds. Miles and Wright, Bro. Whittier, and others participated, all were adopted.

The Committee on Resolutions then made the following additional report:—

**Resolved**, That each director in our Society shall spend at least one week each quarter in earnest labor in his district, and shall render a faithful report of labor performed and expenses incurred, to the Conference Committee at the time of our annual camp-meeting, to be acted upon by the Auditing Committee.

**Whereas**, Our beloved and esteemed brethren, Elds. Haskell and D. A. Robinson, with whose valuable labors and faithful counsel we have been blessed in the past, have, in the providence of God, been called to the distant and difficult fields of labor of the English and South African Missions; therefore,—

**Resolved**, That we extend to them our heartfelt sympathy, and let our earnest prayers arise to God for the success of the work committed to their hands.

These recommendations were considered and adopted, the last one, after many feeling remarks, by a rising vote of the entire congregation.

In view of the fact that some of the districts in the Society have become reduced in numbers by the removal of their members, while others have increased correspondingly, the Chair suggested the propriety of taking measures to divide the districts more evenly. After some discussion as to how the divisions should be made, it was voted that the Chair appoint a committee of five, to consider the matter and report at the next meeting. The following-named persons were subsequently announced as said committee: F. W. Mace, S. A. Whittier, C. W. Comings, J. C. Tucker, E. T. Palmer.

Meeting adjourned.

FOURTH MEETING, AT 5:30 P. M., JAN. 4.—The following resolution was presented and adopted:—

**Whereas**, Much confusion and difficulty have resulted in the past from the practice of the members and church librarians in doing their business direct with the State Secretary,

instead of through the district officers; therefore,—

**Resolved**, That it is the sense of this Society that all business, except that of the church business agent, should be done by the individual members with the church librarian, and through him with the district secretary, who will, in his turn, deal with the State Secretary.

The Committee on re-arranging the districts presented their report, which was adopted, making some changes in the location of districts.

The Committee on Nominations then reported, recommending the following-named persons as officers for the coming year: For President, Eld. S. N. Haskell; Vice-President, Eld. A. T. Robinson; Secretary and Treasurer, E. T. Palmer. Directors: Dist. No. 1, H. B. Tucker; No. 2, W. E. Stillman; No. 3, Hattie O. Warren; No. 4, S. A. Farnsworth; No. 5, F. B. Reed; No. 6, W. L. Payne; No. 7, F. W. Mace; No. 8, G. E. Fifield.

Upon motion, these names were considered separately, and the vote which followed resulted in the election of each to his respective office.

Adjourned to call of Chair.

FIFTH MEETING, AT 2:30 P. M., JAN. 8.—Bro. C. Eldridge, of Battle Creek, Mich., addressed them upon the canvassing work, and the methods which are proving most successful. He showed the great importance of having order and system in this work. We cannot expect to carry on the canvassing work without observing those principles which are necessary to success in any other business. The prosperity of any society in this work, depends largely upon its general agent. This has been shown by the marked success which has attended every society, when an active general agent has been employed. The practice of canvassing in companies under some leader appointed by the general agent, was strongly recommended. Not only were the methods which are proving successful, and the encouraging results already seen, brought out, but those things which are proving detrimental to the work were also presented.

The following resolution was then introduced, and adopted by the Society:—

**Resolved**, That our canvassers should not expect the Tract Society to take books back that have been ordered for them at their request.

On motion, the meeting then adjourned *sine die*.

A. T. ROBINSON, *Vice-Pres.*

E. T. PALMER, *Sec.*

#### PENNSYLVANIA TRACT SOCIETY.

A BUSINESS meeting of the Pennsylvania Tract Society was held at Jamestown, N. Y., Sunday, Jan. 15, in connection with the State meeting, Eld. J. W. Raymond in the chair. Prayer by J. S. Shrock. The following resolutions were presented:—

**Resolved**, That we believe there are many among our people in this Conference who might prove a blessing to the cause, if they would consecrate themselves wholly to the work of God, and enter the work of canvassing for our denominational books, which contain the present truth for these last days.

**Resolved**, That we believe it to be the duty of all our people to be missionaries, and to avail themselves of the privilege of becoming members of the tract society, and receiving its benefits; and also to report faithfully all their missionary work, for publication in our statistical reports.

**Resolved**, That we heartily endorse the recommendation of the General Conference concerning the making of weekly offerings, in harmony with the instructions given by the apostle in 1 Cor. 16:1, 2; and that we pledge ourselves to carry out practically said recommendation, and thus assist in supporting the foreign mission work.

**Resolved**, That we will do all in our power to circulate our valuable missionary papers, in connection with other branches of missionary work.

**Resolved**, That we believe the time has come in the providence of God, to move the depository of our State tract society to a more central part of our territory; and we recommend that the move be made to Williamsport, Pa., as soon as consistent.

These resolutions were thoroughly discussed by Elds. Butler, Underwood, Raymond, and others. In speaking to the third resolution, Eld. Butler presented some figures showing how much might be raised if all our people would adopt the plan suggested, and lay by something each week for this important purpose. The resolutions were all adopted, the third one by a rising vote of the entire congregation.

J. W. RAYMOND, *Chairman.*

E. J. HIBBARD, *Sec. pro tem.*

—Many a favor which God giveth us, ravel out for want of hemming, through our own unthankfulness; for though prayer purchaseth blessings, giving praise doth keep the quiet possession of them.—*Thomas Fuller.*

#### MICHIGAN TRACT SOCIETY.

THE State quarterly meeting of the Michigan T. and M. Society was held at Flint, Mich., Jan. 20-25. The directors of the twelve districts were in attendance. There was also a good representation of ministers and others, and everything passed off harmoniously. Four meetings were held, and the following resolutions were presented by a committee previously appointed by the Chair:—

**Whereas**, The Scriptures teach that negligence, inactivity, and failure to walk in the light is a principal cause of spiritual death; and,—

**Whereas**, We as a Conference are greatly remiss in the duty of paying tithes, many of our members not paying any, and many more not paying an honest tithe; therefore,—

**Resolved**, That we deplore our condition in this respect, and that we do pledge ourselves to be faithful in the performance of this duty, and that we will earnestly work to present these duties to our brethren as we labor among them.

**Whereas**, The Bible evidences upon the subject of tithing are not well understood by our people; and,—

**Whereas**, There is no uniform system of collecting the tithes; therefore,—

**Resolved**, 1. That we recommend the Conference to present the pamphlet on tithing (by Eld. Butler) to every family of Seventh-day Adventists in our Conference, who will promise to read it.

2. That in presenting this, it should be done by the directors, assisted by the ministers, who shall personally labor with the people upon this important subject.

3. That the treasurer of each church should visit monthly, or at least quarterly, every member of the church within his reach, and correspond with those whom he cannot visit to collect tithes; and in such cases where it may not be practicable for the treasurer to do this work, that the church appoint an assistant.

4. That church treasurers be requested to give a receipt for all tithes paid to them.

5. That at the end of each quarter, treasurers be required to read before the church the names of all members, and the amount of tithe received from each during the quarter; also that he show receipts or cash for the same.

6. That at least once each quarter all the tithes be sent to the State treasurer.

**Resolved**, That this Society adopt the plans recommended by the action of the General Conference, of raising means for the support of the foreign missions, as recorded in the "Year Book," page 45, recommendation 4, which reads as follows: "That our people everywhere literally carry out the advice of the apostle Paul in 1 Cor. 16:2: 'Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.' As a weekly free-will offering in behalf of the foreign mission work, this is to be laid aside each week at home, and at the end of each quarter to be paid to the tract society officers, to be sent to the general treasury."

**Resolved**, That this society adopt the form of individual missionary record book which was recommended by the International T. and M. Society at its last session, and that we urge upon our officers the duty of placing one of these books in the hands of each member of the Society, upon the conditions named on the first page of the book.

**Whereas**, We are admonished to search the Scriptures, that we may be able to give a reason for the hope that is within us; and,—

**Whereas**, In most churches there are persons who, with devotion and preparation, could accomplish much good by holding Bible readings, or engaging in other branches of missionary work among the people of their community; and,—

**Whereas**, Personal missionary effort is absolutely necessary for the spiritual life of every professing Christian; therefore,—

**Resolved**, That it is the duty of every Seventh-day Adventist minister, director, church elder, and all other laborers in the Conference, to unite in making an earnest missionary effort throughout the State: 1. By securing the appointment of a missionary committee in each church, and by assisting them to conduct regular meetings for the benefit of all who may desire to study and prepare themselves for usefulness in one or more branches of the missionary work; 2. By encouraging such persons to go out and labor for others, either by holding Bible readings, by canvassing, or by engaging in any other missionary work which may be assigned them by the committee.

**Resolved**, That we request the Conference committee to send persons of some experience, to assist churches in which there are a sufficient number who desire instruction in the various branches of missionary work.

The following was also submitted for consideration:—

**Moved**, That a committee of three be appointed by the Chair from the Battle Creek society, to assist in carrying out these plans, by furnishing instructions in Bible reading and missionary work, etc.

**Moved**, That the recommendation of the International T. and M. Society, passed at the General Conference, in regard to the circulation of the *American Sentinel* among the several State Conferences, be adopted.

*Moved*, That this Society believe it a duty to take a State club of 1,000 copies of the *American Sentinel*, and that we recommend the Board of Directors to take steps to carry it out.

*Moved*, That in accordance with the resolution passed at the Charlotte meeting, May 2, 1887, we request the President to write an article for the REVIEW on the subject of raising a fund for the support of worthy poor, and that all our ministers and directors act as agents, and that they commence this work at once.

*Moved*, That resolution three be so amended that the weekly offerings to the foreign missions be given into the hands of the church treasurers, instead of the T. and M. officers.

These resolutions were considered separately, and after careful and thorough discussion, all were adopted, resolutions one, three, and nine by a rising vote of nearly all present.

REPORT OF LABOR.

No. of members.....	2,610
" reports returned.....	738
" members added.....	130
" " dismissed.....	39
" letters written.....	1,355
" " received.....	356
" missionary visits.....	1,794
" Bible readings held.....	478
" persons attending readings.....	995
" subscriptions obtained for periodicals.....	535
" pages publications distributed.....	281,227
" periodicals distributed.....	48,270

Cash received on Tract Society fund, \$2,331.87; on other funds, \$1,352.72.

Stirring remarks were made by the President, and his words of faith could not fail to inspire new courage in all hearts. It is to be hoped that the plans laid may be successfully carried out, and new life be given to the missionary work in our State.

GEO. I. BUTLER, Pres.

HATTIE HOUSE, Sec.

Special Attention.

"DANGERS AND OPPORTUNITIES OF THE CHURCH."

UNDER the above heading, the Cincinnati *Christliche Apologete* describes a recent alliance meeting of the ministers of Cincinnati, O., and vicinity, in which six eloquent, well-boiled-down speeches were given, taking the above for their theme.

The first speaker, Dr. Giffin, a minister of the M. E. church of Covington, Ky., called attention to the following dangers of the church:—

1. *Spiritualism*. Speaking of Spiritualism, he said: "My experience as a minister has lately forced me to the conclusion that this is the first danger which we have to meet in our churches. While visiting from house to house during the past week, the following cases came under my observation: One member whom I wanted to visit was just going to attend a spiritualistic meeting. Another member told me plainly, that he visited such meetings, and a third one asked me whether it was possible for her to communicate with her deceased husband through a spiritualistic medium. At his death her husband had assured her that he should visit her, if it were possible for him to do so. If, from my own experience, I can judge about the influence of Spiritualism in other churches, there is a very large danger threatening from this side."

2. *Materialism*. The speaker used this term more in the sense of worldliness, stating that most church-members are worldly-minded and striving for earthly things.

3. *Individualism*. He stated here, that egoism, selfishness in all its forms, spreads alarmingly, and must be uprooted, if it would not cumber the entire ground.

4. *Romanism*. All those who keep their eyes open, cannot fail to see that the Roman Catholic Church assumes a bolder and more challenging position. Her churches and institutions occupy the most prominent places in our cities. They try their best to gain an entrance into our public schools, and have succeeded in some cities.

5. *Socialism*.

6. *Denial of our position as a church*. Dr. Giffin remarked here, that the *human* is substituted for the *divine*; that there is great danger that a spirit of doubt, or even of infidelity, will

arise. Members are admitted into churches, who have not even a desire to be saved, and many take the liberty to interpret the word of God according to their own understanding.

It is not very often that these things are freely admitted. In regard to substituting the *human* for the *divine*, Dr. Giffin utters, it may be unconsciously, a great truth, which perhaps makes it a necessity for members to "interpret the word of God according to their own understanding."

T. VALENTINER.

VISIBLE INSTANCE OF DIVINE RETRIBUTION.

THE *Christian at Work* mentions the following remarkable and well-voiced-for circumstance as evidence that in cases of extreme wickedness and daring blasphemy, the Almighty sometimes manifests his presence and authority by visible acts of retribution. The evidence certainly seems to be conclusive:—

Many years ago, in Newburg, thirty-six infidels formed themselves into a society. On the ground where the Presbyterian and Methodist churches now stand, was a pond of water. Near this was an old tree with a hollow trunk. In this they baptized a cat, and gave communion bread and wine to a dog. Within a year from the time when the sacrilege was committed, the entire membership of the society was exterminated, of whom seven members killed themselves, and five were killed in railroad accidents. This certainly is a most remarkable history, and it is well authenticated by a lawyer, Mr. G. B. Taylor, who has recently investigated all the circumstances. Indeed, the statement of the case was made by Rev. J. H. Smyth, of this [New York] city, in a sermon, after which the lawyer by pushing inquiries found it literally true. Such a thing could hardly have happened by chance. God still lives, but the thirty-six infidels died within one year of their useless and hateful act of sacrilege.

THE HOANGHO FLOODS.

MAIL advices do nothing to lessen the magnitude of the calamity in China, caused by the flooding of the Hoangho, or Yellow River, on September 27. No catastrophe of modern times has been so appalling in the number of lives lost and the destruction of property, the submerging of the island of Deccan Shahbazpore in 1876, when 300,000 lives went out, bearing no comparison to it. The Hoangho, at ordinary level, containing nearly five times the water of the Danube, and of almost unequalled swiftness, in times of flood becomes an immense reservoir, a mile wide, seventy feet deep, and 300 miles long. The province of Honan, through which it passes, and which exceeds by 10,000 square miles the area of England and Wales, is flat and low-lying, created by the silt-deposits of the river; and when the latter breaks its dykes, it is submerged with inconceivable rapidity.

But despite the fact that such catastrophes have repeatedly occurred, the river having cut for itself at least nine new beds, the exceeding fertility of a soil producing two crops a year and yielding more than one hundred-fold, has for centuries tempted a teeming population into the lowlands. The river always has to be fought, the autumn floods, nine times the regular flow and with a current of twelve miles an hour, submerging the plain to the depth of ten feet; but the Chinese have dyked it, and for twenty centuries Honan has been the garden of the empire. True, at intervals of two hundred years or more the yellow stream defies all efforts to confine it, and sweeps away whole populations; but others follow, the marshes are drained, and the vast plain again blossoms as a rose.

In September, when the river was at its highest, the dykes gave way for a distance of 1,200 yards, and a mighty flood, having for its center a stream ten feet deep, thirty miles wide, and a current of twenty miles an hour, began pouring over the populous province. There was no escape from such a deluge, for the current was swifter than a horse could gallop, and over a territory of ten thousand square miles the relentless waters have for more than two months been pouring steadily on. Three thousand villages and at least 3,000,000 people have, it is estimated, been engulfed, or perished of starvation; and there is fair reason to believe that a correct estimate would increase it to twice that number. Happily, the work of relief has been promptly begun, the Peking government having contributed largely from its treasury, and, more important still, ordered the immediate repair of the dykes under military discipline. That any permanent protection against a recurrence of the disaster

will be found, however, there is little hope, though the Yellow River will doubtless be confined for another generation, and the plain of Honan again become a fruitful garden. Were a channel cut for the stream from the mountains to the ocean, or a vast reservoir constructed midway for its overflow, further catastrophe might be averted; but the government lacks at once the will and the strength for such an effort, and will be content to secure safety for its own brief day.—*The Interior*.

THE SITUATION IN EUROPE.

TESTIMONY OF THE EUROPEAN PRESS.

A TELEGRAM to one of our dailies, dated London, Dec. 31, says:—

With the exception of the *Pall Mall Gazette*, all the London dailies and weeklies insist that the year ends in general gloom. The *Spectator* declares that there is now less reason than ever for believing that peace on the Continent is possible. The *Saturday Review* generally commends the German policy, and says that Germany and Austria have been studiously peaceable for twelve years past, meanwhile suffering constant menace from Russia. The *Review* sees a single tangible peaceful glimmer in the decision of the czar to permit the publishing of the forged documents in Berlin.

The *London Christian Commonwealth* of Dec. 29, says:—

The people are suffering. Where vast sums are hoarded, some petty schemes for employing a few hundreds are being languidly formulated. The complacency with which the grandees of palace or mansion-house can look on while Christmas is being celebrated with starvation by hundreds of thousands, is saddening. The people have been willing enough to cry, God save the queen! This was the Jubilee shout of 1887. Now let the cry be also heard, God save the people!

The *London Christian Herald* of Dec. 28, says:—

Lord Salisbury forcibly referred, in his speech at Derby, on Dec. 19, to the menacing war clouds in Europe, and the necessity of England's being prepared for coming conflicts, and also to the ruin staring farmers in the face from the importation of cheap corn from foreign countries. He said: "In sad and sober truth, it is impossible that the vast European armaments, constantly growing, can continue to watch each other without creating some well-founded solicitude in those to whom the peace of Europe is a matter of the deepest interest. These great, heavy, overcharged clouds, charged with the electricity of war, near each other, come closer and closer. Who is he who shall be bold enough to prophesy that at any given time the thundering clap shall not ensue? I say that the mere existence of these growing armaments is a constant and steady danger, and that he would be a bold man who would extend his prophecies to many years from this time. I believe that more intensely than ever, the rulers, all rulers, of Europe at this time are deeply anxious for peace. But there are great waves of popular sentiment sweeping over the nations of Europe, and no man knows what impulse they may give to the councils of the rulers whom they seem to obey, but whom they in reality govern. I wish to draw a moral for ourselves. In past times, danger announced itself afar. If there was a prospect of war, there was a preliminary diplomatic trouble which gave ample opportunity for preparation. That state of things has passed away. If the thunder-clap of war should ever break, it would give you no warning; and if by any untoward chance you should be involved in it, your fate will depend upon the preparation you have made in time of peace."

The *London Christian* of Jan. 6, says:—

The New Year opens upon "a world out of breath," and ominous clouds are gathering on the social, political, and religious horizons. The general feeling, unspoken it may be, but none the less intense, is one of unrest and expectancy. At home, we are face to face with wide-spread distress in London and our large towns, and the labor problem is crying loudly for solution. Among the churches we see on one hand the most unblushing sacerdotalism; on another, a tendency to drift from the safe anchorage of the old scriptural doctrines of Non-conformity. Intemperance, impurity, Sabbath-breaking, and gambling are sapping the physical and moral sturdiness of the nation. Abroad, there are uncertainty, intrigue, and mutual suspicion; the Continent is a vast armed camp, and the "dogs of war" are straining at the leash. Nevertheless, "the Lord reigneth." The Christian, casting an anxious eye over the troubled waters, will thankfully remember that kings and statesmen, nations and individuals, peace and war, prosperity and distress, are but instruments in the all-wise hands of Him who "worketh all things after the counsel of his own will."

—Christ never commanded us to take up our cross and lug it mournfully along on Sabbaths, bend painfully beneath it in prayer-meeting, struggle around with it occasionally when we are asked to pay our just share of the church expenses, and then lay it carefully away while we attend to our every-day duties. If Christianity has not made a man kinder to his wife, more patient with his children, more honest with his neighbor, more cheerful in his work, more liberal with his money, purer, better, more Christ-like any day and every day, that man would better begin again, accept Christ as a little child, and enter into the glad enjoyment of every-day religion.—*Central Christian*.

# The Review and Herald.

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

BATTLE CREEK, MICH., FEBRUARY 7, 1888

URIAH SMITH, EDITOR.  
L. A. SMITH, ASSISTANT EDITOR.  
GEO. I. HUTLER, CORRESPONDING EDITOR.  
S. N. HASKELL.

## INTERPRETATION OF PROPHETIC TIME.

The question not unfrequently arises in the minds of those who are beginning to investigate the prophecies, why a prophetic year consists of 360 days, while an actual year consists of over 365 days. That the ordinary year recognized in prophecy does consist of 360 days is evident from some passages in Daniel and the Revelation. Smith's Bible Dictionary, art. "Year," says:—

Two years were known to, and apparently used by, the Hebrews. 1. A year of 360 days, containing twelve months of thirty days each, is indicated by certain passages in the prophetic Scriptures. The time, times, and a half, of Dan. 7: 25; 12: 7, where "time" means year, evidently equal the 42 months of Rev. 11: 2, and the 1260 days of Rev. 11: 3, and 12: 6; for  $360 \times 3\frac{1}{2} = 1260$ , and  $42 \times 30 = 1260$ .

The same method of reckoning was in use in Noah's time; for the five months' continuance of the flood, is called 150 days, that is, thirty days to the month. See Gen. 7: 11, 24, compared with 8: 3, 4. There was another reckoning in which the months were determined strictly by the moon, in which case the months alternately would consist of twenty-nine and thirty days each. But in both cases there was a considerable deficiency in their calendar as compared with solar time. To remedy this, an intercalary month was thrown in every third year, called Ve-Adar, or the second Adar, in which thirteenth month, every third year, just enough time was reckoned to make their calendar correspond with sun time. Now in taking time to be used symbolically in the prophecies, it is evident that the ordinary year of 360 days must be used; and each one of these days, according to the illustrations given in Eze. 4: 6 and Num. 14: 34, would denote a literal year.

Now the query will arise whether the years thus represented by symbolic days, should not be years of 360 days each, after the Bible reckoning, instead of 365 days and a fraction each; as, the 1260 years, the 2300 years, etc. A similar query seems to be troubling the mind of a correspondent who writes:—

I would like to know what you do with the five days and six hours every year of the 2300 days, or years, which make in all thirty-three years and ninety-five days.

There might be, perhaps, some occasion for such a query, if we had any prophecy in which a period of time was symbolized less than three years in length. But we have no such prophecy; and every third year, all the lost time was made up. Thus the Jews, in 1260 or 2300 years, calling their years 360 days each, but making every third year a long year with a thirteenth month, to bring them up to solar time, would get in just as much time as we would get in, reckoning each year 365 days, 5 hours, 48 minutes, and 46.04 seconds. Hence it is evident that a prophetic period of any such number of years, must cover the full time, or so many years of full length; and therefore we do not have, as our correspondent supposes, a redundancy of five days and six hours every year to be disposed of in some other manner.

## LAST-DAY SCOFFERS.

In the Cincinnati Commercial Gazette of Jan. 29, 1888, appears a long article ridiculing the prophecies and such interpretations of them as are designed to show that the end of the world is near. While the air and spirit of the article are wholly to be condemned, it is to be regretted that there is so much ground given for the ridicule and sarcasm in which it indulges, in the foolish and fanciful positions of the writer to whom reference is made. The article is called out by a work written by one Mr. Duncan, of Kentucky, indulging in the speculation that Russia is to be the conqueror of the world, and furnish the future personal antichrist, etc., etc. There will, of course, be plenty of scoffing at interpretations of prophecy which are sound and true. But when positions are set forth which are virtual burlesques upon both reason and the Scriptures, it furnishes the scoffer an occasion and an advantage which should not be given him.

One point will illustrate. Mr. D., like many other first-day Adventists, takes the position that we are under the sixth plague of Revelation 16, and the seventh only is before us. In reference to this position that the seven last plagues are nearly all in the past, we spoke years ago in "Thoughts on Daniel and the Revelation," p. 712, as follows:—

We here pause a moment to inquire where, in past ages, the judgments here threatened have been fulfilled. Can judgments so terrible be inflicted and nobody know it? Then where is the history of the fulfillment? When did a noisome and grievous sore fall upon a specified and extensive portion of mankind? When did the sea become as the blood of a dead man, and every living soul die in it? When did the fountains and rivers become blood, and people have blood to drink? When did the sun so scorch men with fire as to extort from them curses and blasphemy? And when did the subjects of the beast gnaw their tongues for pain, and at the same time blaspheme God on account of their sores? Interpreters who thus foolishly put such scenes in the past where a shadow of fulfillment cannot be shown, openly invite the scoffs and ridicule of the skeptic and infidel against God's holy book, and furnish them with potent weapons for their nefarious work. In these plagues, says Inspiration, is filled up the wrath of God; but if they can be fulfilled and nobody know it, who shall henceforth consider his wrath so terrible a thing, or shrink from his judgments when they are threatened?

The anticipation here expressed, that the enemies of prophetic study would make such positions the butt of their ridicule and the point of their attack, is fulfilled in the article before us. The Gazette, speaking of Mr. Duncan's position on this point, says:—

He proposes to draw the cork of the seventh vial. This may be boxed in two ways. 1. Nothing adequate to the description of the foregoing vials has yet transpired. 2. If all that is described of the previous six vials has transpired, then the seventh need not scare us.

Again the Gazette says:—

When B. D. says that we have gone through all the foregoing, up to the seventh vial, he strips that of its terrors, and bellittles all the rest to the current teapot tempests of political ambitions and to the accustomed cable news sensations.

One more quotation from the Gazette, will suffice:—

But the world goes on all the same. Blanton Duncan knocks out all the prior stages of the final catastrophe, when he says they have come off up to the seventh vial. If the others have been opened, the seventh will make no great disturbance.

Thus under the influence of such false expositions of Scripture, people will take occasion to lull themselves into a feeling of carnal security, dismiss all anxiety in regard to a preparation for the coming crisis, and so be the more readily taken, as in a snare, by the judgments of the great day.

However well-meant Mr. Duncan's intentions may be to arouse people to prepare for the dangers before them, his teaching, as represented by the Gazette, will have just the opposite effect, he will find himself acting the part of a deceiver, and rendering people less liable to be prepared for the great day, than they perhaps would have been if he had said nothing.

## A TRAVESTY OF RELIGION.

In the Independent of Feb. 2, 1888, James Buckham makes statements concerning the course of some professors of religion in New York City, which seem utterly incredible, but which, coming from the source they do, cannot, of course, be questioned.

The article states that there were confined in the Tombs prison of the city of New York, not long since, four men sentenced to be hanged for the crime of murder, that an eminent clergyman, after repeated visits, had found it impossible to make any impression upon their minds, touching the terrible nature of their crimes, and the fearful condition of passing to the other world with such crimes unrepented of.

The cause of this indifference appeared to be that certain brainless idiots (for ordinary idiots seem to have, in comparison, quite a supply of brains) had wrought the minds of the prisoners up to a great pitch of expectation regarding the dramatic effect of their coming execution, the notoriety they would gain, the display of their names and their pictures in the papers, the comments which would be made upon them from one end of the land to the other, etc., etc., till they had come to consider themselves the heroes of the hour, and their execution as a grand and crowning event in their earthly existence. So absorbed had they become in this matter that one actually requested the sheriff to permit him to rehearse his part, to see with what firmness and bravado he could walk to the gallows and ascend the steps, when the hour should come.

This would be had enough; but the great shame and humiliation is yet to appear. The church must put its hand into this disgraceful business. A rivalry

sprang up between Catholic priests, a Methodist exhorter, and some lay workers, including a delegation of ladies from one of the fashionable churches of the metropolis, for the so-called conversion of these men; and the means they made use of showed the nature of the work in which they were engaged; it was not sincere conviction and repentance on the part of these men, but a mere profession of adhesion to their church; and they sought to accomplish this by promises of a greater display and more imposing ceremonies at the funeral!

Thus the report states that the ladies above referred to, had, at the time of the clergyman's visit, "succeeded in capturing one of the distinguished criminals by the bribe of a first-class funeral, with flowers, music, a broadcloth suit, a white neck-tie, and the services of the most artistic undertaker on Manhattan Island. The other gentlemen of the gallows were still holding out for extra inducements."

Can anything exceed the disgrace of such proceedings? Alas for religion, when such a travesty can be carried forward in its name! Is it any wonder that, in the control of such unworthy hands, "Ichabod" should be written over all its temples?

## AMUSING AND AMAZING.

In the reply to Mr. J. W. Morton's attack upon our views on the subject of the sanctuary, published in the Review of Aug. 2, 1887, this language was used:—

Had he confined himself to the theology of the question, we might have let it pass unnoticed; for when a person still clings to the fog and mysticism of medieval theology, instead of exchanging that mazy pabulum for the clearer light and more satisfactory conclusions of modern investigation in this age of advanced Biblical knowledge, he could hardly be expected to present anything worthy of serious refutation.

To this Mr. M. replies:—

This sounds a good deal like the utterances of modern "free thinkers." The idea that such writers as Ellen G. White and Uriah Smith have greatly "advanced" beyond such men as Charles Hodge in "Biblical knowledge," is truly amusing, not to say amazing.

Perhaps this Damascus blade which he intends to be so keen for us, has another edge for himself as well. Let us see. Mr. Morton is a Seventh-day Baptist. In his church there are little girls who keep the true Sabbath and understand perfectly the teaching of the Scriptures on that important subject. Now we will submit to Mr. M. himself to decide which are the more "advanced in Biblical knowledge" on this question—those Seventh-day Baptist children, or Mr. Hodge. He surely cannot so far go back on his own principles as to give the palm in this respect to Mr. Hodge. But now we may adopt his language: "The idea that a little Seventh-day Baptist girl has greatly 'advanced' beyond such men as Charles Hodge, in 'Biblical knowledge,' is truly amusing, not to say amazing."

This will serve to illustrate the kind of advancement to which we referred. We believe that some of that light which the Lord declares is sown for his people (Ps. 97: 11), has been springing up in these later years. We believe that the church has been emerging, through the agency of the great Reformation, from the darkness and superstition of the medieval theology. Such reforms as these may be mentioned: Discarding the papal Sunday for the Sabbath of the Lord; practicing Scriptural immersion instead of sprinkling for baptism; discarding Augustine's endless and ever-burning hell; discarding the doctrine of the natural immortality of the soul, a doctrine invented, as Luther expressed it, "to make the pope's pot boil," and bearing in its train a long list of errors, as Mariolatry, saint worship, purgatory, no resurrection, no general judgment, universalism, and finally spiritualism; discarding the fable of a world's conversion and a temporal millennium; returning to correct principles of interpretation in place of the mystical; setting forth clearer light in regard to the second coming of Christ, the kingdom of God, the signs of the times, fulfillments of prophecy, the saints' inheritance, etc., etc.

Great light has shone forth upon these points; but it has come more through humble searching of the word of life, guided by the Spirit of truth, than by the great learning or the profound scientific attainments of the schools. To this Mr. M. would endeavor to confine our statements; but we drew no comparison on this line. The points we had in mind were rather such as the Saviour referred to when he said, "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Matt. 11: 25. Now when precious truth is hid thus from

the wise and prudent, and revealed unto babes, who are the more "advanced" in Biblical knowledge—the great and learned men, "the wise and prudent," or the "babes"?

We trust Mr. Morton can concede to this people a standing in the plans of development and intelligence approximating in some degree, at least, to that of the latter class, without being either amused or amazed over it.

#### CHURCH DISCIPLINE.

We feel sure that as a people we are failing to carry out the principles of church discipline as God's word teaches; and the results are evil. There are large numbers of our churches where many evils are tolerated which ought not to exist among us. The Bible makes very plain the principle that where iniquity is permitted in our midst, it brings upon us the frown of God.

Take, for instance, the case of Achan. Under circumstances of great solemnity, he chose to be covetous, and took to himself the golden wedge and the Babylonish garment. As the result of this transgression, he brought defeat upon the people of God, and they suffered great evils in consequence. They fled before their enemies; and before success could be obtained, this accursed thing had to be removed from the camp. Take the case of the two wicked sons of Eli, a priest of the Most High. Because he permitted such great evils to exist in his own family, among those who ministered in holy things, the frown of God came upon him, the nation suffered a great defeat, the ark of God was carried away into captivity among the heathen, and it was scores of years before they recovered from this terrible visitation. It was the course of murmuring and complaining in the wilderness that brought the frown of God upon the children of Israel, came near ruining the whole congregation of the people, and kept nearly all of them out of the promised land.

The principle is plainly taught in the Scriptures that when God's people are organized as bodies, God holds them responsible as such for the wickedness of the members who compose the body. It is a reasonable principle; but it leads to sad reflections when applied to our present condition as a people. Are there no Achans among us, who have the golden wedge or Babylonish garment? We fear there are thousands of them who cherish covetousness in their hearts, and do things which are very displeasing to God. There are many evils lurking in our very midst, which must be eradicated before God can work for us.

It seems to us that we are somewhat in the condition of Gideon's army—we are too many. We are going out to battle,—even to the great battle of God Almighty, the most terrible period brought to view in all revelation,—with evils among us which separate us from God. We are in the day of God's preparation. God cannot work in our midst as he must, if we succeed. We expect there will be a shaking out of those who are not thoroughly in earnest in this work. We believe the church itself ought to arise to more correct views on this subject, and labor in faithfulness and love for those that hold back in religious things. Call offenders to question, deal with them, show them their wrongs, and if they will not put them away, take up church labor with them. Deal faithfully with their souls. Lay before them their sins, and if they will not repent, put them under censure, and dis fellowship them from the church.

There are evils existing even among men in prominent positions, who do not only disbelieve the truth themselves, but oppose it,—men perhaps as elders, deacons, and treasurers, that are opposed to the tithing system, and feel really offended if anything is said concerning it. Some of these men, if the plain truth of God's word is presented concerning it, get angry and leave the church in a huff. They seem to have no regard for what God's word says on this point, for what the testimonies of his Spirit have pointed out as duty time after time, and what our people have indorsed over and over again in our General and State Conferences. Others are very sensitive when the subject of the "Testimonies" or other points important to our truth are touched.

We believe the time has come when there should be plain dealing. If it has come to this that our ministers are obliged to close their mouths, afraid to give the plain testimony on the truth of God, which is acknowledged to be correct by the highest legislation of this body, may the Lord pity us. We believe

the time has come to arouse and try to suppress some of these evils, and that God's faithful servants should cry aloud and preach the plain truths of his word. If there are those in the church who cannot stand it, let them go out, understanding that the church has done its duty, and the responsibility is now with them. We would better have one half of our present membership than to have our hands tied, our energies sapped, and our influence destroyed by men who are full of covetousness, worldliness, pride, and evil passions, who exert a wicked influence in our midst. Such men are a source of weakness rather than strength. They should be dealt with in love, but in faithfulness.

We have a class of ministers in our midst who preach smooth things that appeal to the people's sympathies; but they are weak when it comes to anything a little unpopular. They want as much pay as any class of men among us, and even grumble because they do not receive as much as they think they should. But when it comes to laboring to bring up the tithing and such questions, they are as weak as water, and unfaithful in their efforts. Such men, we believe, do more harm than good; yet a certain class will praise and flatter such preachers because they go all around the sins and evils in our midst, and do not faithfully declare the word of God.

For our part, we believe the time has come to revive the plain testimony, and preach the truth of God in love, regardless of whether man will hear or forbear. If it has come to this that in our churches there are members of our people that cannot listen to the truth of God without becoming angry, the quicker they repent of their sins, or leave us, the better. We believe that God has given us a great system of truth, and that it will stand or fall together. But it will stand, if we stand by it and are faithful in its proclamation. It is only such weakening influences as these that we have to fear.

We urge our brethren in all our Conferences to be faithful and preach the truth of God; and wherever they see any unwillingness to listen to the truth, there is the very place where it should be presented. In this way we may be able to save souls from ruin. The elders of our churches should be faithful in their work of warning the unruly, and of comforting the feeble-minded, and reproving iniquity. They should bring these matters before the church, and have them condemned, that the church may stand clear before God. If this course were pursued, we should soon see a better state of things existing among us. It is not the greatest evil in the world to turn out members that are standing in the way of the cause of God. Better far that they be outside than in the church. When they see that their course is condemned, many of them will repent of it, but while such things are tolerated, and they allowed to remain in our midst, they seldom come to realize their condition. May God help us to be a faithful, earnest people, warning those in danger, and leading them to see the importance of faithfulness in every Christian duty.

G. I. B.

#### THE PAST, PRESENT, AND FUTURE OF THE CANVASSING WORK.

There are times when this important branch of the work drags heavily; and, no doubt, it will ever require continued encouragement to keep up an interest in it. There are some unpleasant features connected with it which require a spirit of sacrifice on the part of those who give themselves to the work of canvassing. It is never pleasant to our natural hearts to make a sacrifice. It requires something painful of us, which certainly never agrees with our natural feelings. Yet the pathway of sacrifice ever brings with it much of the blessing of God.

We greatly desire to encourage the hearts of those faithful souls who have taken hold of the canvassing work, leaving pleasant homes, dear friends, and loving families, and going out into a cold world to circulate our precious books which reveal the truth of God for this time. Our hearts follow them as they go from house to house, often meeting coldness, rebuffs, and unpleasant treatment, tramping through snow and mud, enduring heat and cold, having but little encouragement, and getting but small pay, sometimes not enough to feed and clothe themselves and those dependent upon them. Such receive oftentimes but little credit and attention. They are not welcomed like the minister, to hospitable homes and the best the house affords. They have no flattering praises bestowed upon them for having spoken elo-

quently, as preachers sometimes do. They do not work merely for a few hours in a pleasant room, surrounded with good society, as some of our laborers do, but must toil daily, going from house to house, constantly among strangers, and with this feeling generally noticeable: "He is nothing but a canvasser, so keep him out of your houses, if possible." These and many other kindred experiences are frequently met, and they are not naturally pleasant.

But we are cheered by knowing that we have a God above, and a blessed Saviour who knows all about the unpleasant experiences and sorrows his dear ones have to suffer in this world of sin. He sees not as man sees. He judges not from appearances, but according to our works. If for Christ's sake we meet sorrows, trials, hardships, extra toils, and deprivations, he knows it, and feels keenly the same. There is a blessed tie of sympathy between Christ and his humblest followers. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." We firmly believe that the devoted canvasser who goes forth with pure motives, will enjoy fully as much of the blessing of God as the ordinary minister. God blesses us according to the completeness of our consecration, and the degree of the sacrifice we make for him. We honor such men, and we know they are doing a noble work.

The circulation of our literature must ever be one of the principal means of spreading the truth. There are great nations where we can do but little more than to put it before the people. On account of oppressive religious laws and inability to find halls or places of meeting, preaching will be difficult. The wonderful art of printing was, no doubt, designed by God's providence to be the means of carrying light and truth to the world, to prepare a people for Christ's coming. God led to the writing of our excellent books for this object, and we are prepared to print them by the million to supply the wants of the people all over the earth. We believe that to-day there is more being done to enlighten our fellow-men by printed truth than by all other agencies put together. Talk about preaching! We are doing more of it by means of the printing-press and our canvassers than by all other means.

Every tract we sell preaches an excellent sermon. The Review, Signs, Sentinel, Sickle, the English, Scandinavian, German, French, Holland, and other papers, preach thousands upon thousands of sermons in all parts of the world. Every copy of "Thoughts on Daniel and the Revelation" which is sold, preaches seventy-five or eighty of Eld. Smith's most excellent discourses,—better far than those delivered by many of our ministers. Every copy of the "Marvel of Nations" sold contains twenty-five or thirty; and so of the "Great Controversy," "Life of Christ," and other precious books. They are all preaching sermons for the truth of God, and many of them in places where no living preacher could go.

There are multitudes who are studying these things in their private rooms and retired studies, away from public gaze. Many of them would not go out to hear a preacher for fear of being ridiculed. We often meet persons of moral worth, good education, and high standing, who have embraced the truth. Some of these tell us they had been studying the truth in a quiet way for fifteen or twenty years before they publicly acknowledged it. They had investigated it carefully, point by point, fearful of embracing error. It was from these printed sermons that they obtained light. Multitudes are passing through the same experiences to-day.

We are convinced beyond all doubt from facts which come before us, that there was never such a wide spread interest in the work we are doing as at the present time. If we had no other evidence upon which to base our belief, the course taken by our enemies would prove it. When people in various parts of the world and all over our own country are so interested in ridiculing us, trying in that way to meet our arguments, depend upon it they have been greatly troubled and perplexed over these arguments, not having known how to answer them. When, to meet a popular demand, we are vilified and caricatured in the papers, depend upon it a great many have heard about us beforehand. These things are only an evidence to the thoughtful that we are beginning to make some impression on the public mind.

The public papers are not troubling themselves about the "Marion Party" or the "Seventh-day Baptists," yet both of them observe the seventh-day Sabbath. But they are not making any stir in the world.

There is no popular demand for caricatures on them. But this message is *going*. Yes, thank God; *even to the ends of the earth*. We shall have a thousand-fold more opposition to meet than we have yet seen. Father Miller, in the height of the 1844 movement, was traduced, vilified, held up to ridicule, and sneered at in every way. So was our Lord and Master in his day. So shall we be more and more, if we have the truth of God and are faithful to it.

What agency do you suppose, dear canvassers, is bringing us before the popular notice—the public mind? We firmly believe it is largely *your* efforts. Our tract societies and colporters, and above all our *canvassing* workers, are doing even more than our preachers to awaken public sentiment and call attention to our work.

Let us notice a few facts and figures. According to the "Year Book," the sales of publications from the REVIEW Office alone, during the past year amount to about \$100,000. These at retail prices would amount to over \$200,000. In 1883 the sales amounted to about \$40,000; 1884, \$63,000; 1885, \$61,000; 1886, \$74,000. In these five years, at retail prices, there were sold over \$700,000 worth of our publications from one office alone. You will notice, also, that the sales have just about doubled in the past four or five years; that is, they have increased on an average each year about twenty-five per cent. The past year the increase was over \$28,000. And this is not all. Owing to the greater discounts we are giving, and the production of our books at less cost than formerly, we really sold about three times as much reading matter the past year as we did in 1883. This does not seem to indicate that the people are tired of our books, or that Seventh-day Adventists are "running out."

This large increase, dear canvassers, is because of your exertions. How many sermons do you suppose three fourths of a million dollars' worth of reading matter would preach? A dollar book, containing perhaps three hundred pages, would furnish matter for about twenty-five sermons. Then, to approximate, we should have to say that \$700,000 worth of reading matter in five years would preach some 14,000,000 sermons! Truly our canvassers who have sold the most of this reading matter have been doing some preaching these few years past.

Suppose we have somewhere near 400 ministers and licentiates in our employ, and that these would average 150 sermons per year, which is above what would actually be preached. This would be some 60,000 sermons per year. In five years they might be supposed to preach somewhere near 300,000 sermons. It would seem, then, that the number of sermons preached by our publications exceeded those preached by the ministry, *forty-fold*. We will say nothing of the *quality* of each, or of the far reaching effects of the reading matter circulated. We know very well it often goes where the living preacher is not heard.

Dear canvassers, you are doing a great, a mighty work in warning the world by the sale of our reading matter. I expect you will do the greater part of it. You should not be discouraged. You are preaching mightily the truths of this message, and when the great reward comes, you will be remembered. There has been a vast increase in the amount of reading matter distributed the past year. It is by carrying our reading matter all through the various countries of our globe that the great truths of this message are to be brought to the notice of the general public. Millions of dollars' worth of books, pamphlets, and tracts, must be distributed within the next few years. These will have their effect, creating an interest, stirring up public thought, settling the minds of men of intelligence, and opening their eyes to the dangers of the present time and the secret currents of influence which are working silently among the masses of mankind. It is the circulation of our reading matter which our enemies dread. Apostates may leave us, and pander to the public taste by ridiculing the truths they once held sacred; they may cause the idle laugh, the sneer, the contemptuous expression; but they know very well that this army of workers moving here and there throughout the field, is something they can neither meet nor stop.

O, that God would put within the hearts of our people a desire to carry on this blessed work of circulating our publications! Hereafter our books must be brought out in the very best style possible. Great care must be used in illustrating them so that they

may appear attractive. We have failed in this direction. If there is anything under heaven which should be given to the people in first-class form, it is God's eternal truth. It is worthy of most careful preparation. Its very appearance should be such as to create an interest in its favor.

There seems to be a lull in the canvassing interest of late, though we are still selling books quite rapidly, the average being about \$10,000 per month from this Office alone. Yet there is not that enthusiasm in the work which we greatly desire to see. At the last General Conference, special efforts were made to perfect this branch. Bro. F. E. Belden has been appointed general agent to give instruction to canvassers in the different Conferences, by holding institutes, etc., yet we have had but few calls in this direction. The canvassing interest must not be allowed to falter. To permit this would be treason to the cause. It started off nobly last year, and a vast amount of good has been done; but it must still be cherished. We know that on account of the drought in some parts of the country, and other causes, the work has been difficult; but what shall we do? Shall we become discouraged, fold our hands, and consider the task an impossible one?—God forbid!

We have been rejoiced to hear good news from the old country, that this work is well started there. In a recent letter from Eld. Conradi he says that within the last few months they have sold many hundreds of dollars' worth of our books, and have the money in their hands. Eld. Matteson also writes most encouragingly in regard to their training schools in Stockholm and other countries of Europe. He states that young men are selling hundreds of dollars' worth of our books right in the midst of those large cities where the work goes so hard. Their canvassers receive a less per cent than is given in this country, and the difficulties in conducting the work are far greater. But their Christian zeal, we apprehend, exceeds that possessed by many in this country.

Brothers, be not weary in well-doing; for in due season you shall reap, if you faint not. We call upon our presidents of Conferences, and all other ministering brethren everywhere who are laboring to advance God's cause, to encourage suitable persons to engage in the canvassing work, and be sure to do nothing that will tend to discourage those who have already given their lives to it. Here is a great field for earnest labor, and we expect to see the work move on to a glorious triumph in spite of the many difficulties attending it. May God bless the canvassers and the canvassing work throughout the field the present year as never before. G. I. B.

#### THE MORMON ISSUE IN CONGRESS.

THE Mormon plea for statehood continues to be sounded, and will probably receive an answer in the halls of Congress during the present session of that body. The Mormons, as if anticipating a favorable answer, have not in convention and drawn up a State constitution for the governing of the prospective State, in which the doctrine of polygamy is expressly repudiated and guarded against by heavy penalties. But to guard against the appearance of trickery, as it is well known that every State, in a matter like polygamy, has power to make and enforce its own laws, a special provision has been inserted, binding the future State to make no change in the laws relating to polygamy without the consent of Congress. In this shape the question stands at the present time.

From all the evidence which can be gathered on the subject, this action of the Mormons is invested with a very suspicious character. Their system of church government is too well understood by the people of the United States to allow the Mormon protestation of honesty and sincerity any weight whatever. The Mormon faith with "gentiles" is understood to be something like the Roman Catholic faith with "heretics"—it is a virtue not to keep it. As it is viewed by the people generally, the question of the Mormon renunciation of polygamy is not one of faith, but of policy. They might renounce it, if the incentives thereto were sufficiently strong, but it is wholly incredible and contrary to all the testimony of history that an entire denomination should have experienced such a sudden and radical change in religious faith.

The circumstances under which this radical change is proposed, invest it, as before stated, with an appearance of insincerity. It is the outcome, not of quiet and peaceful deliberations, but of prosecution

and trouble,—a thing which, however it may affect the outward actions, can never change the convictions of the heart. It is doubtless as true of a Mormon as of any one else, that—

"A man convinced against his will,  
Is of the same opinion still;"

and if any other force has been operating to convince them of the wrong of polygamy than that which has been so evidently against their will,—the pressure of Federal authority,—the world at large is ignorant of what that force is.

To renounce polygamy is to abandon faith in the "revelations" of Joseph Smith, unless the world has been greatly misinformed in the matter; and to abandon faith in his "revelations" is to abandon Mormonism. This no one believes the Mormons are ready to do.

As to the validity of the proposed anti-polygamy clause in the proposed State constitution, and the provision relegating all authority in the matter to Congress, there is much dispute, the majority of the legal opinion, however, being on the negative side.

The Mormon population of Utah, considering the exodus of the past few years due to adverse legislation, cannot be much, if any, greater than it was before the Mormon peace began to be disturbed by the action of the United States marshals; and as the "gentile" vote of the territory, which amounts to considerable, would undoubtedly be cast against its admission as a State, there is, on the customary grounds of admission, no more reason for it now than then. The fact of the Mormon system being a hierarchy, in nature contrary to a republic, and no more capable of welding with it than lead can be welded with iron, is sufficient reason why any claim for admission should not have been pressed formerly; and it would hold good to-day unless the reasons for desiring it were more than ordinary. On the whole, there is the best of warrant for viewing the action with suspicion; and the dreadful evil which would result from the establishment of polygamy by State law, renders it the imperative duty of those upon whom action in the matter may devolve, to take such action as will guard against not only the probability, but the possibility of its occurrence. L. A. S.

#### A REFORM WHICH IS NO REFORM.

THE so-called friends of temperance who advocate "high license," have a very curious idea of what constitutes temperance reform. If prohibition cannot be had, and they are always of the opinion that it cannot, we ought, they say, to take the "next best thing," by which they mean high license. This class of self-styled temperance "reformers" have just two arguments, which they are never tired of sounding. One is, "It brings in a large revenue." This argument has become attenuated to the last degree, and scarcely any one now has any difficulty in seeing through it. All that was necessary to render it transparent was to make clear where this "large revenue," which "reduced taxes," etc., came from—that it proceeded from the pockets of the drinking classes, who not only had to pay that, but enough more to support the saloons. The second argument, viz., "It reduces the number of the saloons," seems to have generally escaped comment, though its density is even less than that of the first argument. It rests upon a false assumption; namely, that a reduction in the number of saloons is equivalent to progress in temperance reform. High license does reduce the numerical importance of the saloon, but it *does not decrease its power*. A glance at the subject makes this evident. Suppose the number of saloons in a place which adopts high license to be reduced thereby one half, or even more than this. What is the result? Simply that the remaining one half or one fourth, whichever it may be, has one half or three fourths of the former number less to compete with, and can consequently well afford to pay as a license an amount which very likely comes far short of the gain which they derive from a restricted number of competitors. And the more the number is reduced, the better the business becomes for the remainder.

And how does the reduction of the saloon numerically by high license, affect the drinking classes themselves? Because one saloon has been closed by means of high license, does it therefore follow that the lover of strong drink will refrain from going to another saloon, or that he will drink any less than formerly? Has strong drink no greater hold than this upon its victims? Possibly an advocate of high license would claim this, but no one else would be so foolish. Advocates of high license are continually pointing to statistics showing great reductions in the number of saloons, but there is one kind of statistics which, so far as we know, they have never attempted to compile, perhaps because they did not care to; namely, statistics showing how far high license has decreased the amount of drunkenness. When a few such statistics have been carefully compiled and made public, it is probable that this next-best-thing argument will have a more secluded place in the public press. L. A. S.

# The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—*M. C. Agnes.*

**SPECIAL NOTICE.**—Please observe carefully the following directions for the guidance of those who send queries to this department. 1. Always accompany the questions with your name and post-office address. 2. Always enclose a stamp for reply, for it is necessary to answer a large majority of the queries by mail instead of in the Review. 3. If the questions are sent with a letter pertaining to other business at this Office, write the matter designed for this department on a separate sheet of paper, and in so doing do not neglect directions 1 and 2. By observing these simple directions, parties will be much more certain of receiving satisfactory information than if they neglect them. Those who have not sufficient interest to regard these directions, are hardly entitled to the work of this department, and they must not think strange if they never hear from their questions.

## SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

### 724.—"THINGS WHICH ARE NOT SEEN"—NATURE OF THE SOUL.

1. What is meant by the expression in 2 Cor. 4:18: "The things which are not seen are eternal?"  
2. Since the soul of man cannot be seen, does it follow that it is eternal in its nature? C. G.

1. The things pertaining to heaven and the new earth state; those things of which the apostle speaks in 1 Cor. 2:9: "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

2. Gen. 2:7 says that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." By this we see that it takes the whole live man to make a living soul. This living soul can be seen; hence, according to the first part of the text quoted by our correspondent, the soul of man as now possessed by him is not eternal, but temporal.

### 725.—FIRE BROUGHT DOWN FROM HEAVEN.

Is the prophecy in Rev. 18:8, that fire should be brought down from heaven, fulfilled in the electrical discoveries of modern times? J. W.

We see no good reason for reaching such a conclusion.

### 726.—DO THE RIGHTEOUS ENTER INTO PEACE AT DEATH?

Isa. 57:2, in speaking of the death of the righteous, says: "He shall enter into peace: they shall rest in their beds, each one walking in his uprightness." Is the condition of peace here referred to, and of "walking in his uprightness," attained while in the grave, or not until after his resurrection and entrance upon an immortal existence? J. E. A.

In harmony with Job 3:17, we should say that the statements refer to the righteous while in their graves: "There the wicked cease from troubling; and there the weary be at rest." The revised version of the text quoted by our correspondent reads thus: "He entereth into peace; they rest in their beds, each one that walketh in his uprightness." In the previous verse the prophet has stated the fate of the righteous from the stand-point of one who disbelieves in a future existence of reward for him. He then states his true condition; viz., that of peaceful repose, in trustful expectation of a resurrection to an immortal existence.

### 727.—ISA. 65:20.

Please explain the above-named text through the Review. E. M.

By reading the connection, it is evident that the prophet is speaking of a time after the close of human probation and the second advent of Christ. In the 20th verse he says: "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old: but the sinner being an hundred years old shall be accursed."

The real meaning of this peculiar passage seems quite obscure, but the following may be given as being in harmony, at least, with other Scripture teaching:—

The words "there shall be no more thence an infant of days" may signify that from and after Christ's second advent to gather his children, there shall be none among them whose existence can be numbered by "days"—they will live forever. The words "nor an old man that hath not filled his days" may signify that no instances of untimely death will occur; for none shall die. The remainder of the passage may be considered as referring to the wicked, and indicating the relative punishments given to a sinner of antediluvian days and one of the last days. In antediluvian times, people lived to a much greater age than in the last ages, and when one died even at the age of one hundred years, he was comparatively a child. In those times the people had not been given as much light from heaven as in the later years of the world's history, and hence their sin was correspondingly less; for the more light one sins against, the greater his condemnation. When the antediluvian sinner of one hundred years is raised from the dead, and stands beside the sinner of one hundred years who lived in the last age of the world's history, the former may be said to be a "child;" and the statement is that his punishment will be simply death, while the latter will be accursed.

### 728.—BAPTIZED FOR THE DEAD.

Please explain 1 Cor. 15:29. How can one be "baptized for the dead"? B. D. L.

The subject of discourse in 1 Cor. 15, is the resur-

rection, which Paul endeavors to substantiate beyond the possibility of doubt. In receiving baptism, the candidate proclaims to the world his faith in the resurrection from the dead; and this, or a change equivalent thereto, constitutes the Christian's hope. Thus it can be said that one is baptized for the dead; that is, with reference to his condition when he shall have died. The most important question for the living to settle, with death in view, is a resurrection from the dead to a life of immortal glory, and that question must be settled during this life. In the gospel plan of salvation, baptism is one of the steps to be taken in order to insure that greatly-to-be-desired consideration—a resurrection from the dead; but this, Paul would teach, is wholly unnecessary if the dead rise not at all. The idea is this: If the dead rise not at all, there is no occasion to be baptized or to perform any other acts with reference to one's condition when dead; such steps are wholly unnecessary and superfluous. The doctrine that some endeavor to teach from this and kindred texts, that the living can perform any acts that will in the least degree affect the welfare of those who are already dead, is erroneous in the extreme, and has no foundation whatever in the Bible.

The position above taken is made more clear and conclusive by an examination of the meaning of the original from which the preposition "for" is translated, as it appears in the expression, "baptized for the dead." The word is *hyper* in the original, and is defined by Robinson, as used in this connection, thus: "Causal, for, i. q. because of, on account of, . . . implying the ground, motive, occasion of an action." With this signification in view, the text would read thus: Else what shall they do which are baptized because of their belief in the resurrection of the dead, if the dead rise not at all? Why, then, should a belief in the resurrection be an impelling motive to be baptized?

Let it not be thought, however, that baptism has no further signification than has been referred to; it is one of the most beautiful and expressive of all gospel ordinances. The only feature considered in this mention is being "baptized for the dead," which it is hoped has been made sufficiently clear.

### 729.—HATING ONE'S FATHER AND MOTHER.

What is the signification of Luke 14:26? L. J. H.

Doubtless the difficulty that our correspondent finds is with regard to the use of the word "hate." In many cases, the signification of words undergoes a change in the course of time; thus words at the present time may not convey the same meaning that they did a few centuries ago. The original from which the word "hate" is translated in this text, is *miseo*, which being used in antithesis with *agapao*, signifies "to love less." When the translation was made, it would seem that the word "hate" more nearly expressed the idea of the original than any other word that occurred to the translators. By substituting the words "love less" for "hate," the text would read something like this: If any man come to me, and love not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, less than he love me, he cannot be my disciple.

### 730.—DID JOHN THE BAPTIST LOSE FAITH IN JESUS CHRIST?

It appears from Matt. 3:13, 14, that at the time John baptized Jesus, he fully believed him to be the Messiah whose coming he had been proclaiming. But in Matt. 11:2, 3, it is recorded that he sent two of his followers to Jesus to inquire of him if he was the true Messiah, or if they should look for another. Shall we conclude from this that John had lost faith in Christ? G. W. F.

"John having spent his life in the open air, in active, persevering labor, enduring privations, hardship, and toil, he had never before experienced the trials of confined living. He, therefore, became desponding, and even doubts troubled him whether Christ was indeed the Messiah. His disciples had brought to him accounts of the wonderful things they had witnessed in the ministry of Christ. But he concluded that if Christ was indeed the Messiah, he would publicly proclaim himself as the Saviour of the world.

"John had indistinct ideas of the kingdom Christ came to establish, as also had the disciples of Christ. They thought Christ would establish a temporal kingdom, and reign upon the throne of David in Jerusalem. He became impatient because Christ did not immediately make himself known, assume kingly authority, and subdue the Romans. He hoped that if Christ established his kingdom, he would be brought out of prison. He decided that if Jesus was really the Son of God, and could do all things, he would exercise his power and set him at liberty.

"John sent his disciples to inquire of Christ, 'Art thou he that should come, or do we look for another?' . . . Jesus said to the disciples of John, 'Go and show John again those things which ye do hear and see.' . . . In these words John is gently reproved for his impatience. The cautious reproof returned to John was not lost upon him. He then better understood the character of Christ's mission. And with submission and faith, he yielded himself into the hands of God, to live, or to die, as should best advance his glory."—*Spirit of Prophecy*, vol. 2, pp. 70, 71.

# 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.*

## IF THE LORD SHOULD COME TO-NIGHT.

BY M. B. DUFFIE.

Christ is coming for his people!  
Am I ready for the flight?  
Would he own me and accept me  
If the Lord should come to-night?

Would he send a shining angel  
To uphold me by his might?  
Would I hide my face in terror  
If the Lord should come to-night?

Could I join in glad hosannas  
With the angels robed in white?  
Could I meet him with rejoicing  
If the Lord should come to-night?

Could I gaze upon his splendor  
When the heavens blaze with light?  
Could I look upon his glory  
If the Lord should come to night?

Do I love my Lord's appearing?  
Would it be a joyous sight?  
Can I say, My light is burning?  
Come, Lord Jesus, come to-night!

## DENMARK.

FREDERICKSHAVN AND COPENHAGEN.—The cause is making some progress even here in Denmark. The prospect of success is more promising than at any previous time. A church consisting of seven members is now organized in FredericksHAVN. Others who are keeping the Sabbath and are taking a lively interest in the truth, we hope will join us soon. The week of prayer was one of special interest to us. The Lord came near to bless. Reports from other places in Denmark are encouraging. In some places the gifts were more than had been expected. In Copenhagen the interest is quite good. Five were added to the church in December, and others are much interested. We are of good courage in the work. E. G. OLSEN.

## CENTRAL EUROPE.

We cannot refrain from making a brief mention of the encouraging news which we continue to receive from Central Europe, that the readers of the Review may rejoice with us at the tokens of good which come from the field which in the past has seemed so difficult. The success of the canvassers for the "Life of Christ," both French and German, has already been mentioned in previous reports, and still continues. A third edition of the German is now being published, and there seems to be no diminution of interest in the canvass. A brother who is canvassing in a small town near Zürich, reports sixty orders taken in nine days.

The French edition of this valuable work also meets with an encouraging reception. As is the case with the German, the colporters for the French edition are mostly young, and without previous experience in this kind of work; but they have taken hold of the work with zeal and courage. The same systematic plan of labor has been carried out that was adopted in the German canvass. Several canvassers enter a city, and divide their time between class work and practical canvassing, visiting every house in order, and thus going over the ground thoroughly.

From La Chaux-de-Fonds, where there is such a class of young canvassers, we have received the most encouraging reports. One brother writes that in twenty-seven hours of work he has taken twenty-four orders for the French "Life of Christ." Another young brother took thirty-four orders in six days. A sister reports twenty-four orders taken in an adjoining city in five days. A brother who had just joined the canvassing class, sold twenty books the first two days of practice. Three canvassers in sixteen days' work sold 240 copies of the book in connection with the work of the class. Others are desirous to enter the field as canvassers as soon as they can have the instruction and necessary preparation. A second edition of the French, of 1,000, has been issued; but in view of the rapid sale of the book, the publishers regret that it was not double that number, as a third edition will soon be needed.

The success of the canvassing work is doubly encouraging, as it not only extends the circulation of these valuable works, but also does it without expense to the Mission. Many are thrown out of employment by accepting the truth, and those who are capable of succeeding as colporters and canvassers find thus a means of gaining as much, often, as in their former employment, while the cause of God is being furthered by their efforts. The interest at Zürich continues. Six have been added to the number of believers there recently.

The week of prayer was observed by our churches

throughout Switzerland. The friends enjoyed precious seasons together as they tried to humble themselves before the Lord and seek his blessing. Christmas was also celebrated by the Sabbath-schools as in our American schools. We are able to report only from the school at Basel, where about \$200 were contributed for missions. Our hearts are filled with gratitude and praise as we see the work advancing in this field, and the tokens of encouragement growing more frequent. Truly God has a people here, and his blessing rests upon the work and the workers, feeble though they be in numbers and experience.

B. L. WHITNEY.

#### VIRGINIA.

**BUCK HILL SCHOOL-HOUSE.**—I continued my meetings at this place until Monday evening, when I received notice that the house would be closed on the following evening. As there had been threats to that effect before, I announced my meetings for the next evening; but the house was locked, and the large congregation on the outside. As there was no house we could get, I was obliged to close my meetings. The whole neighborhood was enraged at the injustice which had been shown us. After consultation with the brethren, we concluded it was the time to raise means to build a church. A kind friend gave us a nice lot of a half acre, free of charge, and within a few rods of the school-house, upon which to build a church. As I was obliged to return to my home on Friday, I did not have much time to solicit donations; but in a few hours I had \$107, and quite an amount of lumber subscribed. I left the subscription with the brethren to work up till I should return, which will be in a few days. We expect to commence work on the building as soon as the weather will permit.

Jan. 30.

R. T. FULTZ.

#### MICHIGAN.

**WEXFORD.**—I continued the work here after Bro. Horton left, by holding meetings in the adjoining school district. Twelve more signed the covenant, making a company of thirty adult Sabbath-keepers. A Sabbath-school was organized, with a membership of fifty. Donations amounted to \$10.72. I obtained fourteen orders for the REVIEW. All seem to be in earnest to put away everything displeasing in the sight of God, to be prepared for the great day which we see, by the multitude of evidences accumulating all around us, is very near at hand.

F. I. RICHARDSON.

**NORTH EATON.**—After spending a few weeks at Webberville and Fowlerville, and in efforts at Fleming, Cohoctah, and other points, we came to this place. This is a country church (sectarian) which has stood comparatively idle for several years. As we tried earnestly to present the living truths of God's word, the Lord came near, and many willing ears were reached. Six souls now rejoice in the glorious light of present truth where before there was but one. The interest continues, and a number are in the valley of decision, for whom we confidently hope. The Sabbath-school numbers twenty, equipped with record books, ten copies of the *Instructor*, and other helps. Two took a stand for the truth at Fleming. We trust these tender plants may, through His grace, grow up into Christ, our living head.

L. N. LANE.

C. B. CHILDS.

#### MINNESOTA.

**MINNEAPOLIS.**—Since my last report, I have attended our State meeting, at which time it was decided that I should come to this city to take the place in the mission made vacant by the removal of Eld. H. P. Holsar to foreign fields. Accordingly, after spending a few days in preparation, myself and wife came, arriving Dec. 28. We were cordially received by the mission workers and members of the church. The work is somewhat new to us, yet we are trying to trust in God and seek for grace and wisdom, that we may become useful in the work of the message. As at almost all other places, there are difficulties to encounter. But we are of good courage, and are confident that the Lord has "much people" in this city who will yet rejoice in the last message.

It will be hardly necessary for me to state to the friends in this Conference that our mission treasury is low. Donations of flour, fruit, or anything in the line of provisions, as well as feed for a cow or horse, would be thankfully received, and the donor will be remembered at the throne of grace. All donations designed for the mission may be sent to me. Be sure to send a card, notifying us of the shipment, to box 1058, Minneapolis, Minn.

Jan. 29.

BYRON TRIPP.

**FARGO, STOWE PRAIRIE, AND VERDALE.**—Dec. 21-27, I was at Fargo, Dak., during which time the general meeting was held, which has already been reported by Bro. White. The weather was quite severe, but the season was a profitable one. Part of the time was occupied in presenting the importance of the H. and T. work.

Dec. 31 to Jan. 16, I was at Stowe Prairie and Verdale, Minnesota. The condition of the cause at these places is not what could be desired. Some question the tithing; others are in doubt as to the "Testimonies" and the H. and T. work, and, as is always the case where there are doubts as to any part of God's work, there was a spirit of indifference, and a lack of interest in the meetings. Bro. Evrest, the director, was with me a part of the time. We tried to deal faithfully with all in our public and private labor. We took five orders for Vol. I. of the "Testimonies," and believe that a careful perusal of them will do good. The installment plan now being acted upon, places these books within the reach of all. Brethren, buy and read them. The extreme cold weather and deep snow were a hindrance to the success of this effort. Sickness also kept some away from the meetings.

Brethren, this is God's work, and it all goes together. It is entirely unsafe for us to doubt in regard to any part of it. Let us give our doubts to the enemy from whom they come, and go forward with the work of God. The heavy fall of snow, and the extreme cold, which in some places was 58 degrees below zero, led us to quit the field for a little time. I have been in this State for nearly twenty-three years, and have not in all this time experienced such intense cold. It makes me long for the Eden of God, where such extremes of heat and cold are not known.

H. F. PHELPS.

#### OHIO.

**FOSTORIA.**—The first canvassing company in this State was started at this place Nov. 10, 1887. We commenced with "Sunshine" and *Good Health*; and are now getting the "Bible Reading Gazette" before the people. Although the times are very hard, we are of good courage, and feel like going forward. We have distributed papers and tracts, and have talked the truth to some who are interested. We have taken orders for \$178 worth of books. Six persons are interested, and are determined to find out if this is the truth.

One lady, after I had convinced her which was the true Sabbath, came around to another door as I was leaving, and handed me a note. It contained these words: "God bless you for the light you have brought. I cannot say what I wish to here. Send more reading matter." A gentleman who is interested, is going to take tracts and papers to New York, where he is going on a visit. Four of these interested persons are to meet with us next Sabbath. There is hope of some fruit here; and we believe that if we sow in tears, with hearts imbued with the Spirit of Christ, we shall reap with joy.

Jan. 26.

JOSEPH W. COLLIE.

**CLEVELAND.**—After spending the week of prayer very profitably with the several churches in Western New York, I closed my labors in the New York Conference, and, according to the recommendation of the General Conference, accompanied by my wife, I came to this city, to connect with the mission here. Although we have been here only one month, we feel very much at home, and also very thankful to the Lord for the blessings that he has bestowed upon the work.

Our ten workers are divided between the canvassing and Bible work, and both branches are prospering. We have plenty of room for more canvassers, and openings for many more Bible readings than we can possibly hold. Not less than twenty, by actual count, have begun to keep all God's commandments during the present month; and scores of others are deeply interested. We feel humble under a sense of our own unworthiness, and God's great goodness. We praise him for what we already see, and are deeply conscious that he alone can bestow the vastly greater blessings that we are expecting, and for which we are working and praying.

There is but very little prejudice here against the advent doctrine. This city was mightily shaken by the first angel's message, and we long to see the ten-fold greater manifestation of power which was promised should attend the Third Angel's Message. The spirit of sympathy and love reigns in our mission home, and all seem of good courage in the work. While the Lord is bestowing rich spiritual blessings, I trust that our dear brethren in this State will not forget that this mission is a costly one, and that it needs a large amount of sympathy, manifested in a substantial way, for its support. Money is always acceptable, and all kinds of hygienic provisions that can be sent without freezing, will also be highly appreciated. We crave for the work and workers here an interest in the daily prayers of all our brethren and sisters.

J. E. SWIFT.

#### WEST VIRGINIA.

**QUIET DELL.**—After the meeting at Salem, I came to this place, and began a series of lectures. I had been here about ten days, when Eld. Huffman (S. D. Baptist) came and made about the same tirade upon us that he did at Salem. I reviewed him, and with some his talk had but little weight. Rev. Mr. Brooks (Presbyterian), of Clarksburg, came and presented

the first-day Sabbath. I reviewed him the same evening, with good results. I have been here a little over three weeks. Eld. Huffman and the M. E. minister will commence a revival meeting in the house occupied by us, and I shall be obliged to close the meetings the last of this week; but as it is only five miles from Clarksburg, our head-quarters, and where we expect to hold our camp-meeting, I will look after the work here, and believe good will result from the labor bestowed. I have obtained six subscriptions for the REVIEW, which will help to keep the interest alive. The collections were sufficient to more than meet our incidental expenses. Many expressed themselves as desirous of attending our camp-meeting, and I feel that the effort has not been in vain. Eld. Foggin is visiting the churches, and setting before them the plan and importance of supporting our foreign missions. He reports that the plan is being received with favor, all voting to adopt it. The work throughout the State looks encouraging.

W. J. STONE.

#### LOUISIANA.

**NEW ORLEANS.**—The Lord is reviving the believers, and they are generally seeking for a closer connection with God and a fitness to stand alone, if necessary, and to labor better for the Master. Two persons were baptized by Bro. Gibbs in Lake Pontchartrain last Sabbath, after a precious season in our hall in this city. Most of our brethren and sisters, and some of our interested and investigating hearers, were present. All were deeply impressed, and tears were shed. They felt it was good to go seven miles to attend this ceremony.

Now ones are dropping into our meetings. Some have lately decided to obey the truth. To-day arrangements have been made for me to give lectures among the colored people in a village near by, just across the Mississippi, where Bro. Hilliard has given Bible readings. Some of these speak French. This people, too, must hear the message, and I believe many of them will receive it.

There are some 200,000 French-speaking people scattered in about twenty counties bearing French names, in this part of the State. These are nearly all Roman Catholics. We believe the providence of God led the French to sell this territory to our Government in 1802, that some of the French element might come in contact with gospel light, and that the way might be prepared for the last gospel message. The work will require great sacrifices and persevering effort; but with the blessing of God, victories will be gained, and even in Louisiana some of the sons of France will be found ready to meet the Saviour at his coming. Pray for us, that we may have more than human wisdom and mortal energy to reach souls and bring them to Christ.

Jan. 25.

D. T. BOURDEAU.

#### IOWA.

**SPRINGVILLE, WINTHROP, AND MARION.**—Since the close of the tent labor, I gave a short course of lectures at Springville. The Methodists kindly granted us the free use of their house of worship in which to hold meetings, but the attendance was small. Through the good influence and faithful missionary efforts of some Sabbath-keepers living in the place, one family had been added to their company before I came to the place. The meetings were a source of encouragement to these, and all seemed to feel that time is short, and that they must be making speedy preparation for the coming of the Lord. I left them all of good courage, and felt that the meetings, though the attendance had been small, were not in vain.

I attended the church quarterly meeting at Winthrop. This church was organized last spring by Eld. McCoy, with fourteen members. Since that time eleven more have been added to their number. One was disfellowshipped at this meeting, leaving their present number twenty-four. The ordinances were celebrated, and a deacon was elected and ordained. When the new plan of weekly contributions to support the foreign mission work was presented, it was unanimously adopted by the church. If all in this church continue faithful, others will soon be added to their number.

Jan. 14, 15, I spent with the church at Marion. The district quarterly meeting was appointed to be held there at that time. On account of the very cold and stormy weather, none were present but the church. The Lord came near to us by his Spirit, and encouraged the hearts of all. We are of good courage, and feel like doing all we can to advance the work of the message.

R. C. PORTER.

#### MAINE.

**AMONG THE CHURCHES.**—According to appointment, a meeting was held at Woodstock Jan. 14, 15. A good spirit came into our meeting, and some outside interest was manifested on Sunday. But I was obliged to leave at noon, in order to reach East Fryeburgh in season to attend the funeral of Sr. Linscott on Monday. I held three meetings with the church at Fryeburgh, and obtained a club of seven for the *American Sentinel*. All present voted to carry out

the resolution passed by the General Conference, to support our missions. From this place Bro. Thurlow took me with his team to North Paris, a distance of about thirty-three miles, where we arrived Jan. 20. Finding it impossible, on account of the deep snow and stormy weather, to reach my appointment at Milton, Jan. 21, 22, I remained here until Monday. Two meetings and a Sabbath-school were held on Sabbath. The congregation numbered only seven, but the Lord was with us. One requested prayers. Here, also, all voted to aid in the support of the missions. Bro. Osborne accompanied me to Milton Jan. 23. Held two meetings, and obtained a club of five for the *Sentinel*. Two of the children requested prayers. The weather was unfavorable for meetings, and but few came out.

Jan. 25 we went to South Paris, and held a meeting in the evening. About twenty-six were in attendance. About a year ago Bro. Webber held meetings at this place, and a few began the observance of the Sabbath. They seem firm in the truth. We are now having the heaviest snow storm we have had this year. About two feet of snow has fallen, and the roads are impassable. Bro. Osborne will return to South Woodstock, to follow up the interest there, while I go to meet other appointments. My courage is good to labor on, knowing that the truth will gain the victory.

Jan. 27.

J. B. GOODRICH.

## INDIANA.

INDIANAPOLIS.—We were greatly encouraged by the services of last Sabbath and Sunday. We enjoyed a large measure of God's Spirit on the Sabbath, and on Sunday we were gratified with an audience nearly filling the room. This was much the largest congregation we have had. Excellent attention was given to the preaching. An encouraging number have decided to obey all the commandments of God and the faith of Jesus. We rejoice to see a good beginning of our work here. Several have recently begun to keep the Sabbath, and one has been reclaimed. We shall advertise extensively for our coming State meeting here, and if our brethren and sisters generally will attend, coming with a burden for the work, with God's help much will be accomplished. If it is God's will, I expect to go to California in March, on account of my health. Any one wishing to do business with me, will please attend to the same before that time.

A. W. BARTLETT.

BOGGSTOWN, FARMERSBURGH, AND LIGONIER.—Since my last report, I have visited the churches at these places. The church at Boggstown has been organized only a year, yet they have a neat, well-arranged church, and seem to be very anxious to have it occupied more of the time by a minister. There is much prejudice existing here, consequently the attendance of those not of our faith was small. I remained with them two weeks, when I went to Farmersburgh, and found a meeting in progress, conducted by Bro. Covert and Kauble, in which I assisted some, though much worn. Some good was done here, but not as much as we had hoped. There are some at this place who should become burden-bearers, and then they would be better satisfied with those that lead out in the work.

Jan. 19, I came to Ligonier. This might be a strong church, if they would only learn to step aside and let the Lord do his work. There is quite a good degree of interest manifested to know the will of the Lord, and resolutions are being made to conform their lives to it. We praise the Lord when we see omens of peace, good will, and love returning to the borders of Zion. We set before this church the plan proposed by the General Conference for supporting the foreign missions, and were much encouraged by the zeal manifested in taking hold of it. The little children were as eager to participate as were the older ones. I trust that many pennies, nickles, and dimes will be gathered for our needy missions. The subject of tithing received some attention, and many confessed to have come far short on this important point. Our courage is good. I go to Wolf Lake next week.

D. H. OBERHOLTZER.

Jan. 31.

AMONG THE CHURCHES.—Since the General Conference, I have held meetings at Waldron, New Marion, Hartford City, Farmersburgh, Marion, Mechanicsburgh, and Noblesville. Bro. Oberholtzer and Huffman have reported the meetings held at Waldron and New Marion.

At Hartford City the attendance was small. I desire to see a much greater interest in the work at that place than I can conscientiously report. I was at Farmersburgh Jan. 8-11. Bro. Kauble was with me all of the time except the first day. We held two meetings every day, except during the last five days that I remained, when we held three each day. Nearly all our work there was of a close, practical nature. Indeed, I am making my work partake very largely of this character. The standard of Christian refinement and spirituality must be raised, if we are prepared for Jesus' coming. We felt that our meetings were partially successful. Quite a number were able to see the situation, and we left some, at least, climbing toward Mount Zion.

At Marion we met several of our ministers, can-

vassers, and tract society officers, in council. We have seldom enjoyed a better meeting than was this one. Courage and union in the work were the prevailing sentiments. We met Eld. S. H. Lane at Mechanicsburgh, Jan. 20-22. The attendance was large, and the interest to hear was quite good. Bro. Lane did most of the preaching at this meeting, which was of a doctrinal and historical character. It was highly appreciated by those present. The brethren and sisters and friends of that vicinity were indeed highly pleased to meet Eld. Lane again, after several years' absence, and our prayers go with him to his new field of labor in the South.

Jan. 26-28, we spent with the Noblesville church. We found them in a state of union and courage in the work, and left with the assurance that they love the truth and the Author of it. We placed before them the plan recommended by the General Conference, of laying by in store upon the first day of each week as the Lord shall prosper them, that they may help bear the financial burden of the foreign work. All indorsed the plan, and voted to carry it out. We shall endeavor to have this Scriptural plan carried into effect all over the Conference.

WM. COVERT.

## SOUTH LANCASTER ACADEMY.

## FOURTH ANNUAL SESSION.

PURSUANT to appointment, the fourth annual meeting of the stockholders of South Lancaster Academy convened at South Lancaster, Mass., Jan. 3, 1888, at 9:30, A. M. The meeting was called to order by the Secretary. After the singing of a hymn, prayer was offered by Eld. J. B. Goodrich. The organization of the meeting showed that there were 348 shares represented by stockholders present, and 151 by proxy, making a total of 499 shares represented at the meeting.

In the absence of the president, Eld. Geo. I. Butler was chosen chairman. The report of the last meeting was then read and approved. The Treasurer then presented his report for the last fiscal year. It showed the total resources of the Academy to be \$71,931.36; total liabilities, \$53,530.32; net resources, \$18,401.04. Last year the net resources were \$14,498.07. There has been, therefore, a gain of \$3,902.97 during the past year. This was accounted for in part by donations received. Following the reading of this report, the important question, "How shall we diminish our annual loss, and place the institution on something like a paying basis?" was discussed with much interest and freedom. The conclusions arrived at were the following: (1.) To fill up the Academy with students able to pay their bills, or with those for whom individuals of Conferences are financially responsible; (2.) By the taking of stock, and by donations; (3.) By loans of money without interest; (4.) By judicious financial management. The opinion was expressed both by the Chairman and by the Secretary, and generally concurred in by those present, that an educational institution cannot reasonably be expected to be financially profitable. The liberality of our people in the support of the institution in the past, was gratefully recognized.

The principal of the Academy, Prof. Ramsey, made a statement relative to the attendance, condition, and progress of the school. Although the attendance was not so large at the beginning of the present school year, which was accounted for by several good reasons, the enrollment is now as large as at the same time last year. A large majority of the students are pursuing studies with direct reference to laboring in the cause. The spiritual condition of those in attendance is encouraging, and the religious interest is good. The attendance at prayer-meeting and Sabbath-school was never larger than at present. The progress of the school as to intellectual discipline and moral culture, was never before more satisfactory. For detailed information respecting the various departments, courses of study, and practical workings of the institution, he referred all to the annual catalogue and the *True Educator*, which contain full statements of these and very many other interesting facts.

The Chair being empowered to appoint the usual committees, announced the following: On Nominations, F. B. Reed, C. W. Comings, and F. W. Mace; on Resolutions, O. A. Olsen, J. B. Goodrich, and Chas. C. Ramsey.

SECOND MEETING, AT 10:30 A. M., JAN. 5.—The Committee on Resolutions presented the following partial report:—

Whereas, The chief design of all our schools is to qualify laborers for aggressive work in the Third Angel's Message; and therefore,—

Resolved, That while gratefully recognizing the efforts that have already been made to render the Academy useful to the cause of God in the preparation of workers, we recommend that every means by which this supreme end can be attained shall be utilized.

Whereas, The Academy is prepared to aid our adult brethren and sisters, who desire to labor actively in the cause, by giving them preliminary training for the work; and therefore,—

Resolved, That we urge all such to avail themselves of this valuable means of becoming better qualified for efficient service.

Whereas, The demands for labor are so apparent in every branch of the cause; and therefore,—

Resolved, That parents of children among our people, the elders of churches, our ministers, and all influential brethren and sisters in our churches, be requested to keep constantly before our youth the duty of preparing to labor in the cause, and to seek to impress its vital importance upon their minds, and to present to them the great advantage of attending the Academy to secure such preparation.

Whereas, The same financial needs and embarrassments exist at this time as last year; and therefore,—

Resolved, That we request all our brethren, whenever possible, to loan money to the Academy without interest, and urge upon churches their duty, as pointed out in the testimonies of God's Spirit, to send students to the Academy, and meet their expenses while in attendance.

The first resolution was discussed at length by Eld. G. I. Butler and Prof. Chas. C. Ramsey. The former regarded it as stating the case rather too strongly, and gave his reasons in a brief *resumé* of the inception and progress of education among us as a people, and by making an analysis of the nature and objects of true education. His remarks in advocacy of broad and liberal views concerning education among us were very interesting, and may be briefly summarized as follows: True education will lead us nearer God; will prepare us for the heavenly world, where God dwells, whose works we should study as much as possible here and now; will enable us to obtain the approbation of God, who has endowed us with powers and faculties which he requires us to develop and discipline by educational culture; will enable us to do vastly more good in the world every way; will qualify us as nothing else will, with the blessing of God, for active work in behalf of the great and solemn message which we are giving to the world; will make us far happier in this life, and much more capable of rendering all around us happier and better. While on the one hand he rebuked narrowness and shortsighted educational policy, on the other, he cautioned against spending time upon studies which are not in harmony with the word of God, our chart and compass in these perilous times.

Pending the discussion of this resolution, the meeting adjourned.

THIRD MEETING, AT 10:30 A. M., JAN. 6.—In harmony with the remarks of Eld. Butler, Prof. Ramsey, and Eld. Olsen at the previous meeting, the first resolution was amended by changing the word "chief" in the preamble, to "prominent," and "supreme" in the resolution, to "important." As thus amended, the resolution was unanimously adopted. After much animated discussion, in which Eld. Butler, Prof. Ramsey, Eld. A. T. Robinson, Eld. J. B. Goodrich, C. W. Comings, E. P. Farnsworth, and J. N. Wilkinson participated, the remaining resolutions presented at the previous meeting, were adopted.

The Committee on Resolutions presented the following, which, after discussion by the Chairman and Secretary of the meeting, were also adopted, the last by a rising vote of nearly all present:—

Whereas, Mental and moral culture and the acquirements of useful knowledge are important not only in the preparation of workers for the cause, but also that all of our youth may meet the mind of God's Spirit in the development and discipline of their mental faculties; and therefore,—

Resolved, That our ministers and workers and all of our people who have influence, be requested to improve all opportunities to solicit students of good character to attend the Academy.

Whereas, As a people interested in true education, we never appreciated manual training more than at the present time; and therefore,—

Resolved, That we indorse the efforts that have already been made by the Board and Faculty in behalf of this department of the Academy, and that we encourage an increase of attention to this important branch.

The Committee on Nominations then presented the following named persons as a Board of Trustees for the ensuing year: S. N. Haskell, G. I. Butler, A. T. Robinson, E. E. Miles, E. P. Farnsworth, W. B. Mason, C. W. Comings. The nominees, receiving a majority of the votes of the stockholders present, were declared duly elected.

At a meeting of the Board for organization, held subsequently, Eld. Miles resigned his membership in favor of Prof. Ramsey. The resignation was accepted, and Prof. Ramsey duly elected to fill the vacancy. Eld. Haskell was then elected President of the Board, Prof. Ramsey, Secretary, and E. P. Farnsworth, Treasurer. The officers of the Board, therefore, stand the same as last year.

Never were the labors of one of the servants of God more appreciated than were those of Eld. Butler in connection with this meeting of the Academy stockholders, and his efforts were greatly blessed of God. By his words of sound wisdom, intelligent sympathy, and deep Christian charity, all were encouraged, strengthened, and edified. All the friends of the Academy congratulate the institution on his accession to its Board of Trustees.

Much to the regret of the friends of the school, the inspiring presence of Eld. Haskell and his words of fervent faith and earnest solicitude, were not heard this year as always heretofore, he being absent in a foreign field of labor. He and others who have been intimately connected with the Academy, were greatly missed; but we hope for his speedy return, and for his valuable assistance on no distant date.

GEO. I. BUTLER, *Pres. pro tem.*CHAS. C. RAMSEY, *Sec.*

## Special Notices.

### MEETING-HOUSE FOR KOKOMO, INDIANA.

Our people in Indiana will be glad to hear that arrangements are being made for building a church house in Kokomo. This has been much needed in the past. A lot has been purchased, and material is being provided for the purpose. The plan is to build a neat frame house 28 x 40 ft. If any wish to assist in this enterprise, they can send funds to C. S. Edwards, Kokomo, Ind.

WM. COVERT.

### KENTUCKY CANVASSERS, ATTENTION!

Those canvassing for our subscription books can at the present time get orders filled at the State Tract Society depository, and pay for the books when delivered, provided they send for only such books as they canvass for, and only enough to cover the orders actually taken. But in no case should books be ordered in advance of subscriptions taken, unless paid for in advance; neither should agents use money collected for books, as in this way they seriously cripple the publishing houses. If agents assume the responsibility of using this money instead of paying immediately for their books, the secretary will be compelled to refuse to trust them until back accounts are fully paid up.

These strict rules we are compelled to make and enforce. We must not make debts with the publishing houses. These rules carried out will educate us to promptness in business.—a lesson that we much need. The State secretary will see that these rules are enforced.

J. H. Cook, Pres.

### TO KENTUCKY TRACT SOCIETIES.

ALL orders sent by librarians to the State Tract Society secretary, for books, tracts, and papers, must be payable at the time of the first quarterly meeting following, so that each librarian may have his account settled in full at that time.

Each librarian must feel himself personally responsible for all that he orders to be settled at the end of that quarter, and a failure to thus settle will impair the credit of the librarian; for the State secretary will not extend further credit until all old accounts are paid.

Each librarian will receive a blank report from the State secretary on which to make out his quarterly report, with instructions how to fill out the same, being careful to have it full and complete. The State secretary, Sr. Elsie K. Scott, cannot make a report to the International Society unless the librarians report to her. You will notice in the "Year Book" that the report for Kentucky of last year is mostly a prolonged blank. It must not be thus in the future, and the way to prevent it, is to make out the quarterly reports promptly and complete. If you do not know how to fill them out, write to Sr. Elsie K. Scott, Cecilia, Ky., stating the difficulty, and she will try to make it all plain.

J. H. Cook, Pres.

### INDIANA, NOTICE:

I HAVE secured word from Eld. Butler that he expects to come without fail to our State meeting to be held at Indianapolis, Feb. 15-22, and he also thinks that Eld. Farnsworth will be with him. He especially requests a general attendance of the brethren and sisters from Indiana. There are many good reasons why all should come. It is seldom that we have had the favor of Eld. Butler's presence in our meetings, and none should fail to attend when it is possible to come. Let no trivial excuse keep any one away.

The railroads leading to the city will sell tickets for full fare to the meeting, and will give you a Central Traffic Association certificate. This will be signed here by W. A. Young, and will entitle the holder to a return ticket at one-third fare. Let our ministers purchase tickets in this way where they intend to return to the place of starting. The railroad companies desire all to use their influence to have their neighbors buy tickets and attend the meeting. Please get your neighbors to avail themselves of this opportunity to visit the city and attend the meetings. But if you fail to get a certificate, you cannot get a reduction. Those coming to the Union depot can take the Massachusetts and Colgate Avenue street-car, and ride to Christian Avenue, and then go north on Central Avenue two blocks and a half to the place of meeting.

WM. COVERT.

### TO THE CHURCHES IN KENTUCKY.

We have just sent to each company of Sabbath-keepers in the State, the circular letter sent out by the General Conference Committee, in reference to the missionary contributions to be laid by on the first day of each week. We have requested the elders to read said circular in their respective churches, and to make an earnest effort for each one to fall in line and

cast in his mite. We have but little idea of what may be accomplished when all the 80,000 S. D. Adventists engage in this enterprise. I expect to visit soon all the companies that desire my labors; but I do not want you to wait till I come before you commence this good work. I hope each Sabbath-keeper in Kentucky will at once feel himself a missionary. If he cannot go to foreign lands to carry the truth, he can invest some of his means in this way, and thus help to send some one else.

There are some who do not have the privilege of attending meetings. To such, I would say, Fall in line. You are just as responsible as though you were where there was a church. On each first day, let every Sabbath-keeper in the State lay by him in store as the Lord has prospered him, and at the end of the quarter, send the donation to your church treasurer, or if not a member of any church, send it to our State treasurer, and it will find its mission field. Should any further information be desired on this point, write me at Leitchfield, Grayson Co., Ky., Box 88.

J. H. Cook, Pres. Ky. Conf.

## News of the Week.

FOR WEEK ENDING FEB. 4.

### DOMESTIC.

—Florida strawberries are selling in New York City for \$2.50 per box.

—Business failures in the United States for the week, number 280, against 259 last week.

—A half-dozen firms at Lanark, Ill., were burned out Tuesday morning. The loss is \$50,000, with about \$35,000 insurance.

—Fifteen car loads of cattle and hogs were frozen to death near Palmyra, N. Y., and several car loads of stock perished at other points.

—Fire in the penitentiary at Richmond, Va., destroyed the buildings leased by the Davis Shoe Company, of Boston. The loss is about \$200,000.

—John Hoesch, aged twenty-eight, was declared to be a lunatic in court at Louisville, Ky., Tuesday, caused by excessive smoking of cigarettes.

—At Port Blakely, W. T., opposite Seattle, two saw-mills, the largest on Puget Sound, were burned Friday at a loss of \$250,000, with no insurance.

—An open switch wrecked a west-bound express train Tuesday, at Urbana, Ohio. Two men were killed, and others sustained fatal injuries.

—At many points in New England shocks of earthquake were felt Wednesday morning, the vibrations being severe enough to rattle windows and dishes.

—A New York Herald correspondent estimates that there are over 40,000 persons in the Lehigh Valley receiving assistance from the Knights of Labor.

—At Otseville, Mich., on Thursday last, a mad dog ran through the streets and bit several persons, who are now being carefully attended by physicians.

—Prof. Asa Gray, the eminent botanist of Harvard University, and author of well-known standard text-books, died in Cambridge on the evening of Jan. 30.

—The largest cigar manufactory in the United States, with a capacity for 1,000 cigar-makers, and a product of 200,000 cigars a day, is to be built at Key West, Fla.

—Since the beginning of the Reading strike, nineteen of the forty-three furnaces in the district have gone out of blast, and others are expected to close down soon.

—Fire on the Union Wharf at Charleston, S. C., Wednesday afternoon, destroyed 2,000 bales of cotton, causing a loss of about \$200,000, fully covered by insurance.

—The women of Washington Territory have obtained the right of suffrage, the bill entitling them to vote having recently received the approval of Governor Semple.

—Resolutions protesting against the passage of the Blair bill in Congress, and declaring it to be an iniquitous measure, have been adopted by the Kentucky Legislature.

—The San Francisco Grant Monument Committee has sent out circulars inviting architects and sculptors to compete for the honor of designing a monument for General Grant to cost \$500,000.

—Reports from West Virginia are that the Mc Coy-Hatfield war has ended for the present, and that the belligerents have disbanded. Governor Wilson has countermanded the order calling out the militia.

—A party of twenty-two Arabs arrived at New York Jan. 16, on the steamship "Amsterdam" from Rotterdam. They were not allowed to land, and will be held to await the action of the Commissioner of Emigration.

—The growth of the cotton and woolen industry in the South in seven years, is shown by the following figures: Increase in mills, 51 per cent; increase of spindles, 116 per cent; and increase of looms, 129 per cent.

—The assembly chamber of the New York Legislature was declared to be unsafe Friday, a commission reporting that the whole ceiling may collapse at any time. They recommend that the entire wing be abandoned at once.

—The dry-goods house of Barnes, Hengerer & Co., at Buffalo, was burned Wednesday, causing a loss of about \$1,200,000. Adjoining buildings and structures on the op-

posite side of the street, also suffered heavy losses. It is believed that the total damage is covered by insurance.

—Mr. Barnum is considering an offer made him by Henry Bath & Sons, of Liverpool, the owners of the Great Eastern. They have made a proposition to the great showman that he buy the Great Eastern for \$250,000, and utilize it for a floating show. Mr. Barnum is said to believe the project feasible.

—The granulating mill of the Austin Powder Works, near Cleveland, Ohio, was blown up Friday morning. One man was killed, and not a vestige of the structure remains, its site being simply marked by a hole in the ground. Windows in stores and dwellings for a mile and a half around were shattered.

—Several heavy fires were reported Saturday from various places, the principal of which were, the printing establishment of W. H. Rokker, State printer at Springfield, Ill., loss \$100,000; the Chappell block at Eau Claire, Wis., loss \$60,000; and the mill of the Chemical Paper Company, at South Holyoke, Mass., loss \$75,000.

—The Philadelphia Record says that it has been shown by the coal reports that there has been no diminution in the aggregate amount of coal mined; yet retail prices here have been advanced out of all reason. The consumers are helpless to protect themselves against a triple alliance of coal operators, railroad companies, and dealers.

—An appeal for moral and financial aid for the 60,000 miners and railroad men now on strike against the Philadelphia and Reading Railroad Company, has been addressed to all bodies of organized labor in this country. It has been issued by the Executive Committee of the strikers, and is exhaustive in its treatment of the causes and primary progress of the strike.

—Monday morning, at New York, fire broke out in the store of Henry Rogers & Co., No. 548 Broadway, and extended on either side until eight buildings had been destroyed. Thirty firms were burned out, and the stocks of other merchants were damaged by water. Several firemen were hurt by falling walls, one of the victims dying of his injuries. The loss is figured at \$1,400,000.

—The second instance of selling a tramp in this country occurred Jan. 26, at Milan, Mo. A man having been arrested and tried for vagrancy, and the charge having been sustained, the prisoner was sold as a vagrant for thirty-five cents to William Mc Clanahan. The sale was for a term of six months. In the former case of a similar sale, thirty-five years ago, the man sold brought twenty-five cents.

—The House Committee on Commerce Tuesday adopted a resolution—7 to 6—requesting the Interstate Commission to investigate the Reading strike. The minority of the committee insist that Congress itself should make the investigation, that the mere request to the Interstate Commission amounts to nothing, and that the adoption of the majority plan would be simply a justification of the position assumed by the Reading company.

—The air-brakes of the East-bound Bee Line express became unmanageable at Muncie, Ind., Monday morning, and the train dashed into the depot there at the rate of fifty miles an hour. It collided with a freight engine, both locomotives, two palace cars, and several coaches and freight cars being wrecked. Fire breaking out, completed the destruction. The tracks were torn up for rods, and the gates and depot building were reduced to splinters. The freight engineer was the only person hurt.

—A riot of large proportions took place Feb. 3, in the city of Shenandoah, Pa., in consequence of the attempted working of the collieries in that place and West Shenandoah, by men taken to supply the place of the striking miners. The workmen were attacked by a mob of strikers on leaving work in the afternoon, and six policemen who attempted to quell the disturbance were roughly handled. Several shots were fired, and three or four persons wounded. The mob wrecked the two magistrate offices in the place with stones, and held possession of the town till late in the evening, when they dispersed.

### FOREIGN.

—Recent dispatches report a heavy snow storm in Wales, which seriously interfered with travel.

—Baby King Alfonso XIII. of Spain, has received a present of 10,000 cigars from a tobacco merchant of Havana.

—Movements of Russian troops continue to take place toward the Austrian frontier. The general opinion is that war is inevitable in the spring.

—Professor Virchow, in a letter discussing the latest phase of the crown prince's illness, says he is of the opinion that the disease is not cancer.

—Reports received at Winnipeg are to the effect that a Canadian Pacific train is stalled in the mountains, and that the passengers are in danger of starving to death.

—The French Council has taken off the Legion of Honor list 157 persons who secured their crosses fraudulently, and has suspended sixty-six others pending a more thorough examination.

—During the last week in January, the village of Alzone, in Italy, was almost wholly destroyed by fire, leaving the inhabitants destitute. Two persons lost their lives, and many were injured.

—A dispatch from London dated Jan. 30, states that the committee on the Emin Bay relief expedition has received advices from Uganda up to the middle of November, but had heard nothing from Stanley.

—A new line of steamers is to be established between Canada and England, which is likely to be a formidable rival to the English and American lines now carrying the bulk of passengers and the mails.

-A memorial to the Senate in favor of a new extradition treaty between the United States and Great Britain, makes the statement that more than fifty American embezzlers have fled to Canada within the past eighteen months. Their stealings amount to \$4,000,000.

-A dispatch from London, dated Feb. 2, reports a sharp shock of earthquake in Scotland and different parts of England, being most severely felt in places on a line stretching from Fort William in the west of Scotland, to Nairn in the east. No damage has been reported.

-The construction of a railroad through the valley of the Euphrates, is again mooted, and French enterprise is foremost in promoting the scheme. The plan is to connect the coast of Syria with the Persian Gulf, and glowing pictures are painted of the consequences of such an enterprise. In point of time, communication with the East would be shortened ten days, as compared with the Suez canal route.

RELIGIOUS.

-The Dunkards report nearly 4,000 baptisms for the past year. They baptize by trine immersion.

-At Evergreen, Ga., Tuesday night, two ministers had a fight in the pulpit, the congregation taking sides, there was a general battle.

-Central Asia, including Tibet, is the only large region destitute of missionaries; yet, at this late day, there is but one Protestant missionary to 20,000 pagans.

-A law passed by the present Tennessee Legislature prohibiting the playing of base-ball on Sunday, was on Jan. 10 pronounced constitutional by the supreme court of that State.

-Andrew J. Stewart, an agent of the Mormons in Utah, has just secured from the Mexican government the grant of 1,250,000 acres of land for a grand colonization scheme the Mormons are getting up.

-A very encouraging and extensive religious interest is reported of the labors of the Moravian missionaries in Central America, on the Mosquito Coast, bounded North and East by the Caribbean Sea. Since 1881, about 1,500 have been added to the church, and the revival still continues.

-The mission halls of London have accommodations for 251,980 persons. On a recent Sunday the attendance at three services was found to be 195,120. The largest attendance was at undenominational halls, next at the Salvation Army hall, and third those of the Church of England.

-The "Spirit of Missions" of the Protestant Episcopal Church states that "the Chinese governor of the large island of Formosa, in starting a college, has chosen a missionary to inaugurate and organize the institution. Such a step would have been regarded as a miracle one generation ago."

-Dr. T. De Witt Talmage says that twenty years ago he began praying that God would open the way for him to preach through the secular press. His prayer has been answered, and now he says that 13,000,000 of his sermons are distributed in this way in this country, and about 4,000,000 in other lands.

-The Vos de Mexico, the leading Catholic paper of Mexico, having published a criticism of Bishop Sanchez of Tamaulipas, for saying, in a pastoral letter, that the adoration of the virgin of Guadalupe is not obligatory, and that belief in the apparition is only local, the bishop has responded by a letter anathematizing the Catholic organ.

Appointments.

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

I will hold meetings at Burke, Wis., Feb. 11, 12, instead of Feb. 4, 5, as previously appointed. W. W. SHARP.

The Seventh-day Adventist church at Sterling, Kan., will be dedicated Feb. 12, 1888. Meetings will begin on Feb. 10. Elds. R. F. Barton and John Gibbs will be present. The neighboring churches and scattered brethren are cordially invited. E. H. BRAWARD.

Nothing preventing, we will meet with the following churches in Minnesota, at the time specified:-

- Hutchinson, Feb. 25, 26
Dassel, " 27, 28
Grove Lake, March 3, 4
Sauk Centre, " 5, 6
West Union, " 7, 8

We would like to see a general attendance at all these meetings. Where we spend the Sabbath, meetings will begin Friday evening. We feel that the work at this time needs your special attention, brethren, and we hope you will show your interest by coming and bringing others with you. A. D. OLSEN. H. GRANT.

Nothing preventing, I expect to meet with the churches in Iowa, as follows:-

- Winthrop (evening), Feb. 11
Madison Rapids, " 14
Marion, " 15
Springville, " 16
Olin, " 17-19
Lisbon (evenings), " 21-22
Clarence, " 23-26
Keota, March, 2-4

At Keota the meetings will be continued as long as the interest may demand. I hope the church will see that the meeting is well advertised. R. C. PORTER.

Convis, Pine Creek, Feb. 11, 12, 18, 19. We earnestly request a full attendance at these meetings, as matters of great importance are to be presented. F. D. STARR. W. C. SISLEY.

Obituary Notices.

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

WEAKS.-Died in Mc Cleure, Henry Co., O., Jan. 21, 1888, Jennie, oldest daughter of Willis and Jane Weaks, aged 10 years, 5 months, and 17 days. She was an affectionate child. During the tent effort here the past summer her parents embraced the Sabbath, and little Jennie loved the Sabbath-school dearly. She was taken sick with the measles and only lived a few days, when she fell peacefully asleep. We laid her away to rest until the life-giver shall come, when she will be restored to her parents, who now mourn her loss, but not as those without hope. Funeral services were conducted by the writer. A large and attentive audience were in attendance. Text, 1 Thes. 5:13. H. H. BERKHOLDER.

SANFORD.-Died of consumption, Dec. 27, 1887, at the home of her mother, at Friendship, N. Y. Wealthy Sanford, in the thirty-first year of her age. She publicly confessed Christ and united with the West Genesee Seventh-day Baptist church when she was thirteen years of age. About five years later she accepted the present truth, and has since that time been a faithful believer in the Adventist doctrine. At the time of her death she belonged to the church at Wells-ville, N. Y. She donated liberally to the cause at different times of the means which she earned, and although unable to work for some time previous to her death, she left some money, after paying her expenses, to be used in the work of God. Funeral services were conducted at Nile, N. Y., by Eld. L. C. Rogers, (Seventh-day Baptist), text 1 John 3:2. L. C. CHADWICK.

NELSON.-Died of consumption, Jan. 17, 1888, at her home in Golden Springs, Bert Co., Neb., sister Bertha Nelson, aged forty-eight years. She leaves four children to mourn her loss, one daughter and three sons, who will find homes among our people. She has been a believer in the present truth for about ten years. She became interested in, and embraced the truth through, the missionary labors of sister Whitaker, who fell a victim to the same disease, and is now sleeping in Colorado. Although bitterly opposed by her husband, who afterward deserted her, she has stood firmly for the truth through all these years. Funeral services were conducted in the Peculiar church. We tried to impress upon the minds of those present the importance of bestowing kindness upon those with whom we are associated, ere it is too late; for tender words and loving deeds cannot be appreciated by those who sleep the sleep of death. D. NIKITKON.

CUTTS.-Died at Zionville, Ind., Jan. 23, 1888, of general debility, resulting from exposure received in the service of his country during the late war. Bro. Adam Cutts, aged 71 years, 4 months, and 8 days. Four years ago he, with his wife, united with the Seventh-day Adventist church at Northfield, Ind., of which church he was a member at the time of his decease. He leaves his wife, two sons, and two daughters to mourn. Besides his near relatives, many friends and neighbors were in attendance at his funeral. The people of his former church association (Disciple) kindly furnished their house of worship, and wept as they listened to the gospel truth relative to the resurrection of the righteous dead, and the future life of the redeemed in the kingdom of God. His afflictions were of such a nature that he had been an invalid for many years. He bore his sufferings with Christian resignation, and willingly laid down to rest a "little while," till the life-giver shall come to give the saints of God possession of the kingdom. Wm. COVARR.

SHAW.-Died in Mt. Airy, Iowa, at the residence of her daughter Mrs. Mary E. Hughes, Jan. 7, 1888, Sr. Rachel Shaw. She was born in Morris Co., New Jersey, in 1805. When twelve years of age, she united with the Methodist Church, and continued a worthy member until nine years ago, when she embraced the truths of the Third Angel's Message, through reading the Review, sent her by her son-in-law. To these views she remained faithful to her death, although never uniting with the body or enjoying church privileges, as there was no church of our denomination near her. But though thus isolated, she obtained a clear knowledge of the truth, having read nearly all our publications, and especially delighting in the writings of Sr. White. She also helped forward the cause by missionary work and liberal offerings of her means. We believe she sleeps in Jesus. The immediate cause of her death was a stroke of paralysis, after which she lived but eight days. The funeral services were conducted in the Baptist church by Rev. T. H. Jones, who spoke words of comfort from Heb. 9:23, last clause. S. ISADORE MINER.

DENNIS.-Died at Lamont, Mich., Jan. 30, 1888, as the result of an injury to the spine sustained about five years ago. Bro. Moses Dennis, in the seventieth year of his age. Bro. Dennis experienced religion at the age of seventeen, and united with the Congregational church at Oberlin, Ohio. At the age of thirty-four, being then a resident of Hancock, Wis., he received from a sister of Eld. R. F. Cottrell, a few copies of the Review, which he read with interest, and as the result, began with his wife to keep the Sabbath. He then wrote to Eld. J. H. Waggoner, who in response went to Hancock, and gave a course of lectures at Fish Lake near by, which resulted in raising up a church of which Bro. D. was chosen elder. In 1869 Bro. D. removed to Michigan and united with the Blenden church. He continued in the faith of his choice under the Third Angel's Message until the end. His remains were taken to the home of his daughter at Eastmanville, where his wife, who is in very feeble health, is staying. The funeral services were conducted by Eld. E. H. Root, giving a discourse from Isa. 3:10, 11. We laid him away in the Allendale cemetery in hope of a resurrection when the life-giver shall come to call forth his sleeping saints from their dwelling in the dust of the earth. A. SMITH.

WATERS.-Died in Battle Creek, Mich., Jan. 20, 1888, Elmer Waters, in the twentieth year of his age. At the Grand Rapids camp-meeting last fall, Elmer was one of the large number who was seriously impressed with the importance of seeking the Saviour, in token whereof he came forward for prayers with many others. He would gladly have been baptized, but the opportunity did not present itself. From this time," his father writes, "he took part in family worship till his departure for the Sanitarium training school." After a stay here of a few weeks, about the first of January, he was seized with inflammation of stomach and bowels, a difficulty to which he had been subject from childhood. He was not considered dangerously sick at any time, and the last week of his sickness till the night previous to his death, he seemed convalescing. This night was one of great suffering. We visited him the next morning, found him quite comfortable, but greatly reduced in flesh and strength. Speaking of his extreme suffering during the night just passed, he said he prayed to the Lord to relieve him, and he believed it was in answer to prayer that he was so free from pain. He enjoyed our season of prayer, and we parted without the least thought that we were to meet no more. With scarcely a moment's warning, he quietly fell asleep about five o'clock P. M. His father, Bro. T. L. Waters, of Fremont, Mich., reached here the next day, and left for home with the remains Sunday night, after short services in the evening in respect for the dead. The funeral services were conducted on the 24th, in the Disciple church, at Fremont, Eld. E. H. Root preaching an impressive discourse from 1 Thes. 4:

18. A large circle of sympathizing friends were in attendance. The principal of the high school dismissed his department that he and his students might attend. Not three months since, Elmer left his home and friends with a view to qualify himself to properly care for the sick; but suddenly his hopes were blasted in this direction, and he was borne home with the silent seal of death upon the form once the sunlight and joy in the family circle. And here the question with its answer forces itself upon the mind: "For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away." A. S. HURCHINS.

Publishers' Department.

"Not slothful in business."-Rom. 12:11.

BUSINESS NOTICES.

[Under this head short business notices will be inserted at \$1.00 for each notice of four lines or under. Over four lines, 25c. 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, reliable man, to work on the farm. Must be a Sabbath-keeper. Single man preferred. Address James H. Kirk, Salisbury, Charlton Co., Mo.

RECEIPTS.

Notice of expiration of subscription will be given by special stamp on the margin of the paper. We should be pleased to receive your renewal at once.

Notice.-The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these change do not in due time appear, and if books ordered by mail are not received, notice should be given. All other business is acknowledged below.

In sending money to this Office, please observe the following rules:- 1. Direct your letters REVIEW AND HERALD, and not to any private individual.

- 2. Send by Draft, Money Order, Express Order, or Postal Note.
3. Stamps may be sent for small amounts.
4. Drafts should be made payable to REVIEW AND HERALD, on New York or Chicago Banks. Those written on other banks cost us a collection.

Books Sent by Express.-C B Hughes, Wm McCullister, F T Poole, Mrs Ellen Treach, G S Honeywell, L Mc Coy, Charles Johnson, Prof B T Washington, Virginia Normal & Collegiate Institution, Pacific Press, L C Chadwick, E W Snyder, E Johnson.

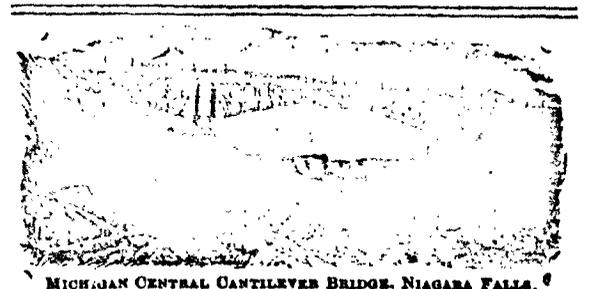
Books Sent by Freight.-T T Stevenson, Cora B Waterman, Mrs M N Bogue, H W Miller, L T Nicola.

Cash Rec'd on Account.-Wis T and M Soc \$300., W Va T and M Soc 40., Florida T and M Soc 71.24, Mich T and M Soc 106.12, Ohio T and M Soc 4.35, Ind T and M Soc 30., Neb T and M Soc 100., Ind T and M Soc 35.67.

S. D. A. E. Soc.-Wis T and M Soc \$100., Wm Lawton S.

International T. & M. Soc.-Ind T and M Soc \$6.92, Mich T and M Soc 4.52.

Travelers' Guide.



MICHIGAN CENTRAL CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST and GOING WEST, listing stations like Detroit, Ann Arbor, Jackson, Marquette, Battle Creek, Kalamazoo, and Chicago with arrival and departure times.

Gr. Rap. & Rm. Ex. lvs. Kal' at 7:00 a. m., Bat. Creek 7:31, Marshall 1:57, Jackson 4:10 p. m., Ann Arbor 5:30, Detroit 11:50 a. m. Returning, lvs. Detroit 4:00 p. m., Ann Arbor 5:30, Jackson 7:10, Marshall 8:34, Battle Creek 8:52, ar. Kalamazoo 9:45. All trains run by Nineteenth Meridian, or Central Standard Time. Day Express, Grand Rapids and Detroit Express, and Grand Rapids and Kalamazoo Express daily except Sunday. Pacific, Evening, and Chicago Expresses west, and Atlantic, New York, and Night Expresses east, daily. Nov. 20, 1887. O. W. RUGGLES, Gen. Pass. Agt., Chicago.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect May 15, 1887.

Table with columns for GOING WEST and GOING EAST, listing stations like Chicago, Port Huron, Lapeer, Flint, Durand, Lansing, Charlotte, Battle Creek, Vicksburg, Schoolcraft, Cassopolis, South Bend, Muskegon, Valparaiso, and Chicago with arrival and departure times.

Trains only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Chicago Passenger, Pt. Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, Day, and Atlantic Expresses, daily. Sunday Passenger, Sunday only. GEO B. BEVEE, Pass. Manager. W. J. SPICER, General Manager.

The Review and Herald.

BATTLE CREEK, MICH., FEBRUARY 7, 1888.

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[All articles, except in the departments of Choice Selections and The Home, which contain no signature or other credit, will be understood as coming from the Editor. All signatures to articles written for the REVIEW will be printed in SMALL CAPITALS; to selections, in italics.]

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NOTICE!

It frequently happens that persons find it difficult to obtain employment on account of keeping the Sabbath, and that Sabbath keepers employing help who wish to procure persons of the same faith, are unable to do so. The Labor Bureau has been established to put such persons in communication with each other, with a view to helping them. Any in want of work, or any desiring to employ workmen, should address C. Eldridge, Supt. of Labor Bureau, REVIEW AND HERALD Office, Battle Creek, Mich.

REPORTS FROM THE WEEK OF PRAYER.

We have been thinking that it would be an excellent thing if the proper officers of our State Conferences, or ministers and elders of our churches, would give something like a summary of the effect of the week of prayer in all the different parts of the field. It would be cheering to learn what blessings God bestowed upon his people on this important occasion. We cannot believe that God did not bless his people when they sought him earnestly. To conclude so would be unreasonable. It would indicate that God did not verify his word. That would be infidelity. We have known quite a number of instances where he greatly blessed on that occasion. It is good to show that we appreciate the mercies and blessings of God. "Praise is comely." We do not thank God enough for his goodness to us. If the Lord has blessed you, brethren, say so. Thank him. Tell of his salvation. How can we expect he will bless us, if we do not show our gratitude to him? Let us hear from you, presidents of Conferences and others, on this subject. We are sure that the week of prayer was an occasion of great good. How much did your Conference do in remembering the foreign work?

G. I. B.

"YEAR BOOK" NOTICE.

SINCE the 1888 "Year Book" was issued, changes have been made in the officers of several of our State organizations; also in the address of certain ministers and licentiates.

Changes in any particular which have been made since the book was printed, should be forwarded to

me immediately, at Battle Creek, Mich. Every month all changes reported will be published in the REVIEW, for the benefit of those who are more desirous of knowing what is than what was. Official changes should be reported by official authority. In all cases be sure that you give the address as well as the name. F. E. BELDEN, for "YEAR BOOK" Com.

THE BOXES FOR WEEKLY DONATIONS.

We have heretofore stated that in the plan laid at the General Conference for our weekly donations, the General Conference Association would furnish boxes to all who would promise to adopt the plan. These, of course, will not be costly, but convenient in which to bestow money for each quarter. It has been thought best that each individual should have one, if they would sign the pledge written upon them to pay something each quarter for the support of the foreign missionary work. We have several thousand of these on hand, and if our brethren in different Conferences wish to obtain them, we will forward them to their order. Address, W. H. EDWARDS, REVIEW AND HERALD Office, Battle Creek, Mich.

G. I. B.

NOTICE!

The new quarterly report for librarians and State and district secretaries, and also books for librarians and church clerks, are now ready, and will be furnished at the same price as the old.

C. ELDRIDGE.

NOTICE FOR MICHIGAN.

ALL those who expect to attend the meeting at Jefferson, Mich., Feb. 24, and who come by rail, will get off at Pittsford. I would be glad to hear from all those who expect to come, so that I may know for how many to provide at each train. Address me at Pittsford, Mich.

F. D. SNYDER.

CHICAGO MISSION TRAINING SCHOOL.

For the benefit of those who were unable to attend the course now in session, the managers of this mission have decided to hold a shorter course, commencing Feb. 20, and continuing six or eight weeks. Every effort will be made to furnish, in this short time, in as wide a range as possible, both instruction and practical experience in canvassing and Bible work, in order to prepare persons to enter the work in their respective Conferences during the coming summer. The expense of room and board will be \$2.50 per week, street-car fare about fifty cents per week additional. No charge will be made for tuition.

All profits accruing from subscriptions obtained on books sold, will be allowed the workers on their expenses. Several persons are now planning to attend. We can accommodate twelve or fourteen more. Any wishing to attend will please send for applicants' blank, which will be forwarded them to be filled and returned, accompanied by a recommendation from their church and Conference officers.

Those attending this course, or persons planning to attend the Special Course at Battle Creek College, from Northern or Western States, would find it much to their profit to attend both.

Address all communications to Chicago Training School for City and Foreign Missions, 2 and 4 College Place, Chicago, Ill., or to the writer.

GEO. B. STARR.

FUNDS FOR OUR FOREIGN MISSIONS.

I wish to say a word in commendation of the plan recommended by our General Conference for raising means to help our foreign missions. It is evident that if the plan be carried out by our people generally, there will be an abundance of means to carry forward the work; and no one will find it a great sacrifice. I believe the wisdom of God is in the plan; that the Lord has led to its adoption; and if all will act upon it, it will be a great blessing to the cause, and the means of saving souls, and not only so, but a blessing to every individual who shares in the good work. Let us hope that it will be carried out by all. Should not this be the case, the blame of failure will not rest upon those who have acted their part as individuals. Let us as individuals do our duty, and the blessing will be ours.

R. F. COTTRILL.

WHAT SHOULD THE TITHE IN INDIANA BE?

I THINK and believe that this State should pay about three times as much tithe as is being paid. When the facts are set forth, none can deny the proposition. Only \$6.04 on an average per member, were paid last year. This represents \$60.40 income per member. No one can live on such a meager allowance as this. I should judge from this that on an average three persons were to get their living from the amount that is represented by the tithe paid, and if this is a tithe of all, it proves that our people can live on twenty dollars for each member of the family.

I will give a few instances of persons who pay tithe, that all may see what would come into the treasury, if a tithe were actually paid. I saw a brother who had worked in the coal mine pay \$18.46 tithe for one quarter. This amount represented the labor of only one man for three months. Should he have constant work for one year, he would pay to the Conference \$73.84 as tithe. This divided between himself and wife, would make \$36.92 per member. Another brother who is a renter, paid \$24.83 tithe for one quarter; and another who rented a farm last year and owns no home of his own, paid \$70 tithe. This included the tithe on what he and his wife had made from a rented farm in one year. This estimate makes \$85 tithe per member.

I am acquainted with a lady who sewed by the day for her neighbors, and paid sixteen dollars' tithe per year. Certainly our brethren will not claim that a poor girl can make more by her needle than they can with all their opportunities. I have referred only to the poor of our brethren and sisters, and they have averaged about thirty dollars. If this has been done by the poor, what shall we expect from all those in better circumstances? If all, the rich and the poor, would pay an honest tithe, we would not be under the necessity of crippling along in the work as we now do. We are often much perplexed to obtain means with which to pay our laborers, when, if a tithe were paid in, we could not only pay all who are now laboring, but could put as many more in the field.

This matter of retaining the tithe, is working great injury to the cause, as well as to those who are guilty of it. The cause everywhere is in need of the Lord's money; but it is in the hands of those who claim to be his children. They are also in great need of the blessings which they will receive when they do their duty.

WM. COVERT.

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