

The Advent Review and Sabbath Herald

HOLY BIBLE IS THE FIELD THE WORLD

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

VOL. 68, No. 1.

BATTLE CREEK, MICH., TUESDAY, JANUARY 6, 1891.

WHOLE No. 1897.

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

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

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

REVIEW & HERALD, Battle Creek, Mich.

A NEW YEAR'S WELCOME.

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

BRIGHT and glad the new year cometh,
Bringing blessings unto all;
Hail we it with voices swelling
Notes which grandly rise and fall.
Lift each voice in glad thanksgiving
Unto Him who from on high,
Listens with a love most tender,
As to Him man draweth nigh.

Lift each voice, swell glad, sweet praises—
Fair new year, we welcome thee;
But with awe we view thy pages,
Pure and fair, from sin-stains free.

And amid our songs of gladness
We would not forget to raise
Prayer from hearts contrite and humbled,
By the failures of past days,
That each day of this year opening
Pure and fair, before us here,
May bear record of grand triumphs,
In His name who answers prayer.

Lift each voice in rapturous praises—
Fair new year, we welcome thee;
And with care we'll trace thy pages
Opening now in purity.

May this glad new year, now opening,
Unto us a foretaste prove,
Of that blissful one we're hoping
Soon to see, with Him we love,
When on shining portals swinging,
Gates of pearl shall open wide,
And our hands sweep golden harp-strings,
By life's waters' crystal tide.

Lift each voice, swell loud the chorus—
Fair new year, we welcome thee,
While we pray, with earnest longings,
Keep us, Lord, from sin-stains free.

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.

HOME MISSIONS.

BY MRS. E. G. WHITE.

WHILE there is an awakening among our people in regard to foreign missions, there should also be much more interest than is now shown in home missions. This zeal for foreign work should kindle zeal for home work also. Some who have long professed to be Christians, and yet have felt no responsibility for the souls of those who are perishing right around them, within the shadow of their own homes, may feel a burden to go to foreign lands, to take hold of a work far off; but where is the evidence of their fitness for such a work? Wherein have they manifested a

burden for souls? Let such begin the work at home, in their own household, in their own neighborhood, among their own friends. Here they will find a favorable missionary field. This home missionary work is a test, revealing their ability or inability for service in a wider field.

This is the work that the Lord is constantly keeping before me. Who is carrying this burden? Who is doing this kind of missionary work? It is left undone. Children of Sabbath-keepers are not brought up in the nurture and admonition of the Lord. Those who feel no real burden for the souls in their own houses, who cannot educate and discipline their children, in the kindness, patience, and forbearance of Christ, have no work to do in larger missions. Let them do their home-work in the fear and love of God, showing their tact and wisdom by presenting to the church and the world a well-ordered, well-disciplined family. Such a family will indeed be a power for good; its influence will be far-reaching.

Fathers and mothers should awake to their God-given responsibilities, and so order their families that they may present to Him who hath loved us and died for us, the results of their painstaking labor. In educating their children, they themselves are gaining precious knowledge, learning how to keep the way of the Lord, to do justice, and to love mercy, to be patient, to be true and faithful to their Heavenly Father, as they would have their children be obedient to them. Those who do not feel the responsibilities of their home missionary work, are not fitted to be missionaries in the neighborhood, in the church, or in foreign countries. Let parents and churches awake from the delusion that Satan has cast upon them. Let them not allow their children to do as they please, and then complain of God because these children are impenitent, wayward, and irreligious. This state of things reveals a neglect on their part toward the lambs of the flock. They have been absorbed in things of minor importance, and their home-work has been negligently done. When you have come up to the point of faithfully performing the work in your own homes, there is a work for you to do in the neighborhood, in the church, in the town where you live.

In the case of Philip and Nathanael, we have an example of true home missionary work. Philip had seen Jesus, and was convinced that he was the Messiah. The knowledge he had received was so blessed to him that he wished his friends, also, to know the good news. He was desirous that the light and truth which had brought him such comfort and joy, should be shared by Nathanael. True grace in the heart will always reveal its existence by diffusing itself. Philip went in search of Nathanael, and as he called, Nathanael answered from his place of prayer under the fig-tree. Nathanael had not had the privilege of listening to the words of Jesus, but he was being drawn toward him in spirit. He longed for light and truth, and was at that moment sincerely praying for them. Philip with joy exclaimed, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth." This is the way light is to be communicated,—by private, personal effort. In the home circle, at your neighbor's fireside, at the bedside of the sick, in a quiet way you may read the Scriptures, and speak a word for Jesus and the truth. Pre-

cious seed may thus be sown, that will spring up and bring forth fruit after many days.

When God reveals the light of his love and truth to one person, it is not to be confined or hidden in that one; he is to let the light shine forth, by making personal efforts for the salvation of those who are in darkness. We need not live an aimless life. Every one who has a knowledge of the truth, a realization of what Jesus is to him, is made a depositary of eternal truth, to impart to others. One truly converted soul may become a channel of light to the whole family, the whole neighborhood; and the more one makes known to others the riches of the grace of Christ, the more will his own light and grace increase. There is that scattereth and yet increaseth, and there is a withholding that tendeth to poverty.

When the worker goes forth with the message of truth, he will meet obstacles, but these will only drive him closer to the self-denying Redeemer. As he meets unbelief, and as objections come up to what he has believed and advanced, he is led to see the necessity of searching the Scriptures more thoroughly. The true, earnest worker who trusts in Jesus, will combine simplicity and meekness with a firmness and solidity of character that will lead him to speak with certainty, yet without boasting or self-exaltation. His fitness to work for the uplifting of the world, as Christ and the angels are working, will depend largely upon the distinctness of the line of demarcation which separates him from the spirit and customs of the world. He is to be a laborer together with God, to lead upward to a pure and holy standard.

Men are selfish by nature. They act from impulse, without reference to the will of God. Their own will is their criterion. He who would lead souls away from the world, must have great wisdom. His lessons must be given by example as well as by precept; he must possess the same self-denying spirit that was in Christ. If he cherishes the spirit that the world has, he will give evidence of it by seeking his own ease and pleasure and honor; he will be indolent, doing his work negligently, loving luxuries, living like the world. To those who have this spirit, God speaks, "Come out from among them, and be ye separate." Our work for the salvation of souls will not be done without a conflict. We shall have to practice self-denial, overcome inclination, relinquish the spirit and passions of the world, and be ready to sacrifice even life itself, if need be, for Christ's sake.

The spirit and works of Christ's disciples stand out in vivid contrast to the selfishness of the world. His followers give evidence that they are controlled by a will-power that is higher than any human will. In order to succeed in our labors, we must work with God, be moved by his Spirit. Then he will work with us. "Without me ye can do nothing;" with Christ we can do all things. There must be a coming out from the world,—a separation in interest, in spirit, in language, in hopes, in aims. "Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

The cross of Christ lies directly in our path way, and must be lifted if we would follow Jesus.

It is a perpetual reminder of Christ, our intercessor before God, and it points us to a nobler world. Through Christ we have constant communication with the Father. Through this open door we may view the glories of the celestial world, and may estimate the superiority of heavenly attractions as compared with earthly. Then with a heart all aglow with the love of Jesus, we may reveal to others what we have seen and learned.

In social intercourse, Christians have altogether too little to say in regard to the things that belong to the kingdom of God. Those who have an indwelling Saviour will have something to say of his love and grace. And "it is not ye that speak, but the Spirit of your Father which speaketh in you." The truth is often spoken from a theoretical knowledge, but he whose heart is all aglow with it, because he has realized its saving, uplifting power, will be much more successful in giving light to others than is he who only knows the truth theoretically. To him who has felt the sanctifying power of the grace of Christ in his own heart, the truth is a living principle, and he can speak with an assurance that carries conviction to the heart of the unbeliever. He teaches as Christ taught, of whom his hearers said, "Never man spake like this man." John, in the assurance of a living experience, said: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." Christ, through his Spirit, is working to draw men to himself; and we, the human agents, are to co-operate with Christ; it is his power that gives efficiency to our labors.

But there is a sad lack of personal union with Christ, and hence there is a lack of sympathy and co-operation with him in his work. Home missionary work is strangely neglected. How many young men and women, youth and children, are without hope and without God in the world! and yet church-members look on as indifferently as though there were no souls to save, none for whom they should have any special interest. These souls whom you have neglected to instruct, neglected to lead to the light, are regarded by Heaven with pity.

Our Redeemer is to see of the travail of his soul and be satisfied; how is it with those who profess to be his followers? Will they be satisfied when they see the fruit of their labors? What are the members of the church doing, to be designated "laborers together with God"? Where do we see travail of soul? Where do we see the members of the church absorbed in religious themes, self-surrendered to the work and will of God? Where do we see Christians feeling their responsibility to make the church prosperous, a wide-awake, light-giving people? Where are those who do not stint or measure their loving labor for the Master? Who are striving to quell every dissension in the church, being peace-makers in Christ's name? Who are seeking to answer the prayer of Christ, "That *they all may be one*; as thou, Father, art in me, and I in thee, that they also may be one in us; . . . I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me"? Could our Lord speak these words, so gracious, so full of meaning, of the churches in their present state of feeble love, of dissension and petty trial,—churches that are calling ministers from important work to settle their little manufactured difficulties, thus showing that they have no connection with God?—No. The members of the church must come into unity; and in order to do this, they must have less of self, and more of Jesus. They must learn of Christ. They must be meek and lowly of heart. Their selfish pride must die. Then their mountains of difficulty will be reduced to mole-hills. They will heed the exhortation of Paul, "Fulfill ye my joy, that ye be like-minded, having the same love, being of one cord, of one mind. Let nothing be done through vainglory; but in lowliness of mind let esteem other better than themselves." "Do

all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain."

Jesus, your Redeemer, and all the holy angels are grieved at your hardness of heart. Jesus came to our world, and gave his own life to save these souls; and yet you who know the truth make so little effort to impart the blessings of his grace to those for whom he died. Such indifference and neglect of duty is an amazement to the angels. In the judgment you must meet the souls you have neglected.

We see large churches gathered in different localities. Their members have a knowledge of the truth; but they are content to hear and partake of the word of life themselves, and do not seek to impart light to those who are without. Because of these neglected opportunities, this abuse of privileges, they themselves are not growing "in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Thus the members of our churches are weak in faith, deficient in knowledge, and children in experience. They are not rooted and grounded in the truth. If they remain thus, the many delusions of the last days will surely deceive them; for they will have no spiritual eye-sight to discern truth from error.

The end is near! God calls upon the church to set in order the things that remain. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Workers together with God, you are empowered by the Lord to take others with you into the kingdom. You are to be God's living agents, channels of light to the world, and round about you are angels of heaven, with their commission from Christ to sustain, strengthen, and uphold you in working for the salvation of souls.

I appeal to the churches in every Conference: Stand out separate and distinct from the world,—in the world, but not of it,—reflecting the bright beams of the Sun of Righteousness, being pure, holy, and undefiled, and in faith carrying light into all the highways and by-ways of the earth. To his church God has committed the work of diffusing light and bearing the message of his love. Our work is not to condemn, not to denounce, but to beseech men to be reconciled to God. We are to encourage souls, to attract them, and thus win them to Jesus.

Brethren who labor in the ministry, pray as you never before prayed. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." There is a readiness to talk, but not always to the purpose. In reclaiming the sinner, there will need to be earnest, heart-felt importuning of God. "The effectual fervent prayer of a righteous man availeth much."

Christ is saying to his people, "Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal." The churches in every Conference should enlarge their field of labor. They should reach out farther and still farther, to adjoining cities and towns, carrying the light to thousands of souls who are hungering and thirsting, weeping and praying, for light. These poor souls now feel that they are shut up in darkness, and they long for light; and if each one who has the light would do his best to enlighten others, how many might be brought to a knowledge of the truth! If all the members of the church were imbued with the spirit of Jesus, and would go to work for kindred, friends, and neighbors, for all with whom they come in contact, what a work might be accomplished! Some would not accept their labors, but others would receive the light, and would with rejoicing enter the path that leads to everlasting life.

—To hear is to conquer our fate.—Campbell.

MARTIN LUTHER'S WARNING AND ADMONITION TO THOSE LIVING IN THE LAST DAYS.

BY T. VALENTINER.
(Battle Creek, Mich.)

It is well known that Martin Luther expected the end of the world about 300 years from his time. But it may not be so generally understood that in his day—even in a time when his warfare against the blasphemous selling of letters of indulgence demanded his energy and strength, and when he preached in such strong terms against the errors of the papacy, pointing out the only way of procuring eternal life; viz., by faith in the Son of God, who justifies sinners—he called attention to the signs that shall precede the coming of the Lord. And this man of God called attention to these signs in such a forcible way that it can but be of profit to us upon whom the end of the world has come, and who see the fulfillment of these signs, to read some of these expressions.

I have before me a sermon preached by him Dec. 8, 1532, from which I quote the following:—

At our Saviour's first advent he did us the greatest service, a service which no angel nor any other creature can do for us, in that he prepared himself and the kingdom of his faithful and elect. But when the number of his elect is full, he will come again, not as a servant, but as the Lord of lords; and he will come for the purpose of redeeming us from earth, death, the grave, and corruption.

Dr. Luther states repeatedly that the coming of the Lord is not at death to the individual, as we hear it so often expressed nowadays. He says further:—

We should be ready, and live so that we are only half and with the left hand in this life; with the right hand and with the whole heart we should be in the expectation of the day when our Lord will come in such glorious majesty and splendor. . . . We do not burden our hearts; although we eat and drink, we want to keep our eye fixed on the resurrection of the dead and eternal life. . . . Yes, we do desire that it [the last day] shall come because of sin. God's name is not hallowed, but rather blasphemed in this life; his kingdom is hindered; his will is not done upon earth; the daily bread is withdrawn; our debt grows larger, and the temptation does not cease. Therefore we pray: Heavenly Father, let thy kingdom come; redeem us from the evil; help, help, Lord God, strike into it, and make an end of it.

On the other hand, the Lord comforts us, and admonishes that we should rejoice when we see the signs in the heavens and on the earth,—the darkening of the sun and the moon, the comets; all creation will be changed, and no more in the accustomed way. It is in this manner that the Lord has worked from the beginning of the world. Whenever he has wanted to make something new, he has always caused great and peculiar signs to precede. When he punished Egypt, and led his people out, that they might be a peculiar people, he allowed great plagues to precede, both evil and good,—evil ones when he punished with frogs, locusts, hail, boils, and the like, until finally all the first-born were killed in one night, and the remainder of the people were drowned in the Red Sea; good ones, when he worked wonders among the Israelites—led them through the Red Sea on dry land, saved them from their enemies, gave them bread from heaven, etc. . . . Likewise in the last days, signs shall appear in the sun, moon, and stars, the sea, etc. When such begin to appear, he [Christ] says we shall not make sport of them, and say, "We have seen the like before," but shall know that they are particular signs, signifying the approach of the day of the Lord. When you shall see that the sun and moon have become darkened, turn the eyes as a dying man turns the eyes, for the time has come that all creatures shall die, and the world is nigh its end. But ye, then, should lift up your heads, and fear not, for your redemption nareth. Such words should be written in the heart with golden letters, for they are comforting above all measure to those who believe in eternal life. Christ says that when we see the world beginning to groan with its burden of sin and crime, in such a manner as to completely dishearten one, then those who are his disciples should not fear, but let those whom it concerns fear.

In addition to this, Christ gives us a parable of a fig-tree and of other trees, not a terrifying parable of fire, etc., but a beautiful, comforting parable. He says that when you see the trees putting forth their leaves, you know that summer is nigh; likewise also, when the sun becomes darkened, when the sea and the waves roar,—to the world such signs are as spears and halberds,—ye, my disciples and Christians, shall look upon them as beautiful blossoms of the trees, indicating the summer, that is, the kingdom of God, that comes to you, wherefore ye also ask and pray.

I WILL FOLLOW THEE.

BY MRS. NELLIE M. HASKELL.
(Hallowell, Me.)

[The following lines were written three years ago, but a few weeks before the third angel's message was brought to my attention. Since its presentation, in accordance with their sentiments, I have walked in the light of present truth.]

I will follow thee, my Saviour, wheresoe'er thy hand shall lead,
For "My grace's sufficient for thee," in thy Holy Word I read;
Though the way be rough and thorny, piercing oft my weary feet,
E'en though it be dark and gloomy, causing oft my eyes to weep;
Do the dashing waves break o'er it, threatening to engulf for aye,
Home and friends and reputation, yet my inmost soul doth say,
Still I'll follow, gladly follow, humbly follow thee.

I will follow thee, my Saviour, wheresoe'er thy hand shall lead,
For the soul that follows Jesus does on heavenly manna feed,—
Follow, though the path be lonely, trodden only by the few;
Though the work be rough and homely that thou givest me to do;
Though misunderstood, rejected, by companions in the way;
Though the multitudes may scoff, and not believe the words I say,
Still I'll follow, gladly follow, humbly follow thee.

I will follow thee, my Saviour, wheresoe'er thy hand shall lead—
Follow thee so close that Satan shall not in his arts succeed.
When the world would draw or drive me, in thy promises I'll bide;
Harmless fall its darts upon me, while I in thy love abide;
Vain the attractions which it offers since my soul has learned to rest
In the love of God my Father, Christ my Saviour,—
refuge blest!
Yes, I'll follow, gladly follow, humbly follow thee.

I will follow thee, my Saviour, wheresoe'er thy hand shall lead,
Trusting in this gracious promise, "God will furnish all you need;"
I will follow in the darkness, I will follow in the light,
Doing all thy will with boldness, ever standing for the right;
Holding up the blood-stained banner to the eyes of all the world;
Heeding not the persecution which upon my path is hurled,—
Yes, I'll follow, gladly follow, humbly follow thee.

I will follow thee, my Saviour, wheresoe'er thy hand shall lead,—
Follow thee whose grace has saved me, and with wanderers gently plead;
I will try by love to win them to the Lamb of God once slain,
Who is waiting to forgive them, and forever break the chain
Which is holding them so firmly in the grasp of death and sin;
I will tell them that through Jesus, they eternal life may win,
While I follow, gladly follow, humbly follow thee.

PROPHETIC MINUTENESS.

BY G. W. AMADON.
(Battle Creek, Mich.)

In 1 Sam. 10:1, there is an account of the prophet Samuel taking a vial of oil, and anointing Saul as captain over the Lord's people. Having done this, Samuel saluted the newly consecrated king, and then, as evidence that this act was by the authority of God, he declared to Saul a series of minute circumstances, which were to occur immediately. These particulars were as follows, in verses 2-6:—

2. When thou art departed from me to-day, then thou shalt find two men by Rachel's sepulcher in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son?

3. Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

4. And they will salute thee, and give thee two loaves of bread; which thou shalt receive of their hands.

5. After that thou shalt come to the hill of God, where

is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy:

6. And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.

Let us analyze the above happenings, and note that had the prophet's predictions failed in a single item, then Saul would have been justified in casting the whole aside. But the record says, "And all those signs came to pass that day." Verse 9. We will now note the particulars of Samuel's prophecy, item by item:—

VERSE 2: "When thou art departed from me to-day." Note, the things foretold must occur *that very day*.

"Thou shalt find two men by Rachel's sepulcher." Mark, it must be *two* men, not more nor less. Also, it must be *men*, not women nor children. Further, it must be by *Rachel's sepulcher*, not somewhere else.

"They will say unto thee, The asses which thou wentest to seek, are found." They will repeat a fact that Saul already had learned of Samuel. "And . . . thy father sorroweth for you." Here is another fact, making six different facts in this verse.

VERSE 3: "Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor." Now we have *another fact*.

"There shall meet thee three men going up to God to Beth-el." Take notice: they should *meet* three men, not overtake them. Also, it must be *three men*—mark the number. Moreover, it must be *men*, not women nor children. And these men were going up to *Beth-el*; they were not going down to Joppa, nor over to Beersheba.

"One carrying three kids." Note, one was *carrying* three kids, not driving them. And the number of the kids was *three*; it was not two, nor five, nor any number except three. Also, they were *kids*, not lambs nor calves.

"Another carrying three loaves of bread." Mark these particulars: It was *bread*, not flour, nor meal, nor dough. And the number of the loaves was *three*, not some other number.

"And another carrying a bottle of wine." Note, it was *wine*, not milk nor water. And the wine was in a *bottle*, not in a pail or jug or some other vessel.

In this verse are thirteen distinct facts, so that the number is now increased to nineteen.

VERSE 4: "And they will salute thee," margin, "*ask thee of peace*." Here is another fact.

"And give thee two loaves of bread." Note the act of hospitality, also the *number* of the loaves given, in which are stated *two more* facts, increasing the whole number to twenty-two.

VERSE 5: "After that thou shalt come to the hill of God, where is the garrison of the Philistines." Two more facts are here given.

"When thou art come thither to the city, . . . thou shalt meet a company of prophets coming down from the high place." Note, they were to come in contact with the prophets *by the city*. Moreover, it was a *company* of prophets. And notice, it was *prophets*, not soldiers nor farmers. And they were to *meet* them. Also these prophets were returning *from* the worship of God, not going to it.

"With a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy." Mark the *different kinds* of instruments; it was *psaltery, tabret, pipe, and harp*; not trumpet, cymbal, cornet, and flute.

Also the number of the kinds of instruments was *four*. And they were to *prophesy*. Here are five more facts, making the number of specifications thus far, thirty-four.

VERSE 6: "And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man." Note the particulars: the Spirit of the Lord should *come upon Saul*; and he should *prophesy*, should join *with* the prophets in magnifying God, and should be turned into *another man*, or have another heart given him, as stated elsewhere. Four

more important facts are here mentioned, making the entire number of specifications in Samuel's remarkable predictions to Saul, to be thirty-eight.

The above facts are especially commended to those who have lost faith in God's word, and they may be considered with profit even by such as are wholly skeptical.

YALE LETTERS—NO 4.

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

For twelve or fifteen years we have been hearing of the wonderful doings of the "boy preacher," so when it was announced that he would conduct a series of revival meetings in New Haven, I decided at once to hear him. Accordingly I attended three services, Sunday, Oct. 26.

Going early to the afternoon meeting, I obtained a good seat directly in front of the desk. The house was rapidly filling up, but as yet there was no one on the platform. I had been looking over my note-book for a few moments, when I was startled by the abrupt announcement, "Sing one hundred forty-four." Looking up, I saw a youthful looking man, dressed in a neat-fitting suit of black, walking back and forth on the platform. His hair was black, his face beardless; and he would have been taken to be about twenty-five years old, though it is said he is thirty-five or forty.

From the time he abruptly opened the meeting, he was not at rest for a moment. He paced back and forth; smiled at the choir and at the congregation; beat time with foot, with book, with body, with hand on the altar, with forefinger extended. A few sentences of exhortation between the stanzas, some announcements and scattering remarks at the close of the hymn, and he called on the pastor to pray. During the prayer he searched for hymns, rose and spoke to the chorister, looked over the congregation, then knelt again. He seemed bored by the length of the prayer, looked as though he did not want to wait until it was over, and finally did not wait, but sprang to his feet during the closing sentence, and announced the hymn in unison with the last word of the prayer.

Mr. Harrison's praying is unique. Part of the time it sounds like true prayer. Again it passes into exhortation; or it is used as a vehicle for conveying information to the audience concerning his meetings in other places. He asks the Lord to give such an outpouring of the Spirit as they had in Dr. Somebody's church in St. Louis, when 500 were brought to Christ; or such a victory as they had in Brooklyn when Dr. Talmage and Bishop Simpson preached the jubilee sermons. The writer certainly desires to cultivate a reverent spirit, and under ordinary circumstances he would not think of doing what he is about to mention. But when the preacher passed entirely out of the realm of prayer, in form at least, to say nothing of the spirit, liberty was taken to look up and see how manner corresponded with matter. The correspondence was complete. The man had risen, and was walking back and forth, gesticulating to the people to whom the prayer seemed to be addressed. Twice in one prayer this was repeated.

As a preacher, Mr. H. is a disappointment. One is surprised to see him using voluminous notes, and still more surprised that, using notes, he should be so disconnected in his remarks. The sermon consisted of exhortation, anecdotes, and telling what a great revival they were having. Let the following sentences serve to illustrate his style:—

We are going to have one of the greatest awakenings of yore. It is in the air. I can see a man out there now [pointing, while everybody looked around]. He looks solemn and serious. He is looking at me now. Some people say there is too much excitement about this work. The nearest we have had to excitement was the conversion of a Baptist last night. When a Baptist shouts, it must be a wonderful excitement. An Episcopalian man knelt right down there last night, and got converted. When other denominations come here to shout, we Methodists had better hurry up. Three hundred rose for prayers at the afternoon meeting. I have seldom seen it like this even in my strange experience. My text is a solemn question. It is in the sixteenth chapter of Acts.

We need no commentator to understand it. Every one here can understand the text, even that man out by the door, who has not been to church for years. My subject is trouble and its relief. Go among the poor; in how many faces is depicted joy! See the carriages of the rich. Look into their faces. You can soon count the faces on which is depicted joy. Men think that if they can get wealth or honor, they will have joy; but it is a mistake. Only two things are necessary for joy—innocency and fellowship. There are many kinds of trouble, financial trouble, domestic trouble. Some are not well mated, ought never to have been married. Then there is trouble. I know about it; I have been there—I mean I have been in the homes. [Laughter.] Old people like me, because I remind them of the old times—I have no sympathy for new-fashioned revivals. We want the Holy Ghost, the pungent awakening. [A voice, "Glory to God!"] A storm is coming. The mists gather. See it! Every man has reminders of it,—the bell, crape, hearse. It will sweep over you before long. Young man, how thoughtless! You run away to pleasure, to drown the voice of God.

The climax was reached in the altar service. First, those who were "all right" were asked to rise. A few had sufficient assurance to respond. Then those who "wanted help" were asked to join them. Such are counted as "seekers." When, in response to this invitation, many had risen in the afternoon, it was announced in the evening that some 300 had started at the former meeting. In response to the second invitation, half or perhaps two-thirds of the immense congregation stand. Meanwhile the revivalist, standing on the altar rail, or in the large upholstered chair which he has drawn up behind the desk, points to various parts of the audience, saying, "There's one, and there's another, and there's another; there are three, and five there, and seven over there," etc. And now he asks them to come and kneel at the altar. If there has been any restraint in his manner before, it is now laid aside. While the choir and the people sing, he tears back and forth before and behind the seekers at the altar rail, smiting his hands together and shouting, "They're coming! coming! coming!" Now he stands on a chair and exhorts the people, or dashes down one aisle and cuts across to the opposite one, on a seat back of the standing people. Out of the vast number who rose, only about twenty came forward the night I attended. Sometimes there are many more. While they knelt, the helpers talked with them, and if they said they felt relieved, it was announced to the congregation that they were converted. A few seemed really penitent. At the close of the service, a stanza of rejoicing was sung three times, in token of the threefold victory of the morning, afternoon, and evening services; and the last time, at the revivalist's suggestion, all who did not sense the ridiculousness of the proceeding (and probably some who did), waived their handkerchiefs high above their heads.

With all his eccentricities and startling methods, Mr. H. is well liked by multitudes of even conservative religious workers. The pastor of the church where the meetings I have described were held, a large, solid-looking man with a Scotch name and an equally Scotch face, declared from former experience in a Western city, that he would rather have "Bro. Harrison" in a revival than any other man he knew.

I have tried to describe impartially the methods I saw used. I shall not criticise them. There are all sorts of people in the world; and doubtless many are able to harmonize these scenes with the reverence which ought to characterize true religion. Such may be able to enjoy the meetings from a religious stand-point. For my own part, I am unable to do so.

THE GENUINE AND THE COUNTERFEIT.

BY ELDER F. M. WILCOX.
(Orchard Park, N. Y.)

It has ever been the design of the enemy of all righteousness to counterfeit the work and truth of God. No matter how near like the genuine the counterfeit may be, if men can be induced to follow the false instead of the true, Satan has cause for triumph. The advances of the counterfeiter are at first cautious. Carefully

and cunningly, by insinuation and suggestion of doubt, he presents his false doctrines. The error presented seems so nearly like the truth that it is often difficult to detect its false character. This age especially seems to be marked by deceptive work. In every branch of industry, in the political, social, and religious worlds alike, are evidences of the misleading power of sin. Were it not for the infallible word that God has given to man, well might the earnest seeker after truth despair of finding amid the babel of doctrines and theories, the way, the truth, and the life, as it is in Christ Jesus. Let us briefly notice a few of Satan's counterfeits of the truth, and contrast them with the genuine.

THE GENUINE.

Immortality, conditional obtained through Christ. 2 Tim. 1:10.

Man unconscious between death and the resurrection. Eccl. 9:5, 6; Ps. 146:3, 4.

Death the wages of sin and sinners. The wicked to become extinct. Rom. 6:23; Mal. 4:1; Obad. 16.

The law of God perfect and unchangeable, of perpetual obligation, and so binding upon Christians. Ps. 19:7; 111:7, 8; James 2:12.

The seventh day the Sabbath of the Lord, and as enduring as the law of which it is a part. Ex. 20:8-11; Matt. 5:17, 18; Isa. 66:22, 23.

Satan a fallen angel, a personal being. 2 Pet. 2:4; James 2:19; Rev. 12:7-9.

Immersion, the true baptism, whereby is properly shown faith in the death, burial, and resurrection of Christ. Rom. 6:3-5.

Second advent of Christ to be a personal, literal, and visible coming. Acts 1:10, 11; 1 Thess. 4:15-17; Rev. 1:7.

Millennium after probation closes and at the end of the world, when Christ will reign literally. Revelation 20.

The earth in a renewed and purified condition to constitute the home of the saved. 2 Pet. 3:7-13; Isaiah 35.

We might extend the comparison indefinitely, and show how every truth God gave his Church has been either counterfeited or partially covered up by the arch-deceiver. But although error has borne such mighty sway, God in every age has had conservators of his truth; and because of such prevailing darkness, that truth has shown with a brighter radiance, piercing the gloom of heathen mythology and papal dogmatism and usurpation. In the last days, amid abounding error, the truth will shine forth no less clearly than it has in past nights of darkness. The truth, so distorted by error, and trampled in the dust by unhallowed feet, will again lift its modest but fearless standard, and unfurl its banner to the breeze. The apostle John tells us that the earth is to be lightened with the glory of the last great message. Into the darkened corners of the earth that light will shine; the covering of falsehood will be swept away; and as the mighty message of truth shall be proclaimed by voice and pen from every hill-top, error will stand aghast, cognizant of her own hideousness as revealed in the light focused upon her by the truth. But what will result from this final conflict between truth and error? The battle will give to all men an opportunity to discern the foundation and the superstructure of the contending elements. Truth will appear in its truthfulness, and sin in its sinfulness. A few from all nations, tongues, and kings will yield obedience to the right. This

THE COUNTERFEIT.

Immortality inherent, possessed by good and bad men.

Death the gate to endless joy. Man's faculties more active after death than before.

The wicked to be tormented in hell fire to all eternity, and never be able to receive the full measure of their punishment.

Law of God temporal and ceremonial, and nailed to the cross of Christ, and abolished at his death.

The first day, or Sunday, succeeded the Jewish Sabbath, and so became the Sabbath of Christians at the resurrection of Christ.

Satan a myth. No Devil but an evil principle in the heart of man.

Sprinkling, pouring, or trine immersion counterfeit this God-given ordinance.

Second coming of Christ spiritual, taking place at death or conversion.

Millennium before the end of the world, when Christ will reign spiritually in the hearts of his people.

This earth to be blotted from existence. The righteous to inhabit heaven above.

class will reject every doctrine and form of error. Rejecting the counterfeit and false, they will build alone upon the true and genuine. The Bible will be their foundation, and the great pillars of their faith, the commandments of God and the testimony of Jesus Christ.

They will constitute the minority here, but the great majority in the future kingdom of truth. They will be persecuted here, but honored hereafter.

Dear reader, have you built your faith upon the true foundation? Will it stand the scrutiny of the great Detector? May God help you to search for the true and genuine as for hid treasure. Compare your faith and hope with the sure word. Walk in harmony with its teachings, and you shall know of the doctrine whether it be of God or whether it be of man.

DAILY WORK.

BY ELDER J. H. DURLAND.
(Battle Creek, Mich.)

WHEN Jesus was here, he said, "The Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work." He left work for each individual, and all will be held responsible for how they improve their talents. But how natural it is for us to shirk, and try to make ourselves believe we have nothing to do, because we cannot do what we think we ought to do. How easy it is to find fault with others, and criticise their work, when we take no burdens ourselves.

There is a legend of a monk, to whom in his chamber the Lord vouchsafed to appear in a vision. The vision of Christ brought great peace and joy to his heart. Scarcely had he been thus favored for a few moments, when the bell was heard which summoned him to the duty of distributing loaves to the poor. For a moment he hesitated; but he went to his work. Oh, what a sacrifice to leave this glorious vision for the dull routine of duty! But when he returned, what was his surprise and joy to find the vision of the Lord, as before, and meet with the greeting, "Hadst thou tarried, I had departed."

It is only sin, not work, which separates us from Christ. To be faithful in little, to be faithful in the perishing things of the world, is a great thing in the eyes of our Lord. It does not matter in what material we work, whether it be mean or costly, "Do all things heartily, as unto the Lord." The most common and trivial work is to be connected with the deepest. Take an interest in it; do it with all your ability, from the deepest motive, and with the highest aim. Do it to please the Lord, and he will bless you in the labor, and reward you for the work.

You will come in contact with the difficulties and weariness of work, and with the trials of temper, and of patience with the world's injustice and hardness. All these will only show us how weak we still are; how irritable and self-willed; how little inclined to suffer wrong, or to do what is right without being acknowledged and praised; how covetousness, which is idolatry, is not yet uprooted. In all this God holds up a mirror before you, that you may go to the fountain of cleansing. How often we fancy that we have reached a high level of Christian character, because we see it clearly and approve of it fervently. Actual life tests us, and teaches us a more truthful, though less pleasing, estimate of our condition.

Glorify God by carrying truthfulness and love, faithfulness and honor, into all things. We are to *live* the truth and to *adorn* it, not merely to teach and extol it. In the great day of accounts it will not be asked how much faith we have had in some grand theory, but how much our faith has led us to do. Men cannot see our hearts, but they can see our good works; and if the works are fruit of the Spirit, they will be luminous, pointing to the Father in heaven.

The Home.

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

THE TWO ADAMS. 1 COR. 15: 45-47.

BY WM. BRICKEY.
(Kingston, Minn.)

A CERTAIN man was once my guest.
Of all the world I loved him best,
Although he gave my soul no rest.

It was the old man, Adam.
Although he was so dear to me,
He served me ill, I now can see,
And filled my soul with misery,—
That hateful old man, Adam.

He never once was known to pray,
But often led my feet astray
Far from the strait and narrow way,—

That wicked old man, Adam.
He often tempted me to sin,
He was a knave with all his kin;
For wickedness was born within
That sinful old man, Adam.

I tell the truth in short and brief,
Of sinners he was surely chief,
Brimful of sin and unbelief,—
Deceitful old man, Adam.

He wounded me near Jericho,
And dealt me many a murderous blow,
And stripped me of my raiment, too,—
That murderous old man, Adam.

At length I heard a friendly cry,
"Jesus of Nazareth passeth by!"
I looked, believed; and then did die
That godless old man, Adam.
For Jesus stopped and looked on me,
Bound up my wounds, and made me free.
A good Samaritan is he,
Jesus, the second Adam.

He cleansed my wounds in his own blood,
And taught my soul to walk with God
Along the strait and narrow road,—
That friendly new man, Adam.
The oil of grace he did pour in,
To cleanse my wounded soul from sin,
And took me to a friendly inn,—
That gracious second Adam.

He paid my host and went away,
But I am sure he will not stay,
But will return in that great day,—
The kingly new man, Adam.
And then the rest he will repay;
A cup of water given away
Will be rewarded in that day,
By the godly second Adam.

THE EFFECT OF EXAMPLE.

THE world regards not our words so much as our example; and "Not as I say, but as I do," has become the ready maxim of those who, while not apologizing for their devious ways, do thus inadvertently admit their meandering course.

"Example is more powerful than precept," is a trite line, set in beautiful script in the school-boy's copy-book. As his cramped fingers transfer the thoughts, in tortuous scrawl, from page to page, another pen is graving deep the sentiment upon the waxen tablets of his brain; and which are as fully susceptible to the touch of error's stylus, as to the pen of truth. Thus right upon the very threshold of life, principles are inculcated in the mind of the average boy which incline him to look with more credence upon doings than upon sayings.

He heard his Sunday-school teacher say it was wrong for Christians to attend the circus. Imagine his surprise when after viewing with delight the long procession of spotted ponies, gilt-bedecked wagons, and it may be guilt-stained people, when he has trudged on behind the band, as boys are wont (as well as willed) to do, he sees Deacon This or Elder That buy a ticket and enter the tent!

His mother frescoes his young mind with the evil effects of tobacco-using, while pa, his very standard for all a man should be, proceeds to light a pipe or take a chew in his presence!

A detachment of men is sent out to hold an important point in the line; it may be to prevent the destruction of a certain bridge over which a

now slumbering camp shall cross on the morrow. Just at a critical moment, when the enemy is pressing down upon them, when the success of the enterprise hangs upon the individual heroism of each man, some one gives way to fear, throws down his arms, deserts his comrades, and flees to the rear; another follows, another, and another; the whole line begins to waver, is panic-stricken: and before the camp, which they were supposed to guard, fully awakes, the enemy is upon them, men are bayoneted in their tents, and an army is demoralized.

All have an influence, either for good or for evil. Who can tell but some one has chosen you or me as his standard of perfection? Some one's eyes may be fixed upon you or me, determined that as we do he will do; as we walk, so will he; as we speak, thus will he. What a serious thought! The salvation of a soul may be even now in our keeping! Shall we walk so his feet may be led within the narrow way which ends at yonder city, or in the broad road which leads to destruction and eternal death? May God help us to be careful, and to consider the effect of example.

M. B. DUFFIE.
Battle Creek, Mich.

IF I WERE A BOY.

If I were a boy with my man's wisdom, I should eat wholesome food and no other; and I should chew it well, and never "bolt it down." I should eat at regular hours, even if I had to have four regular meals a day. I should never touch tobacco, chewing gum, or patent medicines; never once go to bed without cleansing my teeth; never let a year go by without a dentist's inspection and treatment; never sit up late at night unless a great emergency demanded it; never linger one moment in bed when the time came for getting up; never neglect to rub every part of my body every morning with a wet towel, and then with a dry one; never drink more than three or four tablespoonsful of ice-water at one time, and so forth and so on. But all this takes will-power; and that is all it does take.

If I were a boy, I should keep my own secrets, except as I revealed them to my father and mother for the sake of securing their advice; I should never speak a word to any one who might be worried by it. I should speak kind words of others, even of enemies, in their absence. I should put no unclean thoughts, pictures, sights, or stories in my memory and imagination, and no foul words on my tongue; give no smiles, but rather give black frowns and prompt and fierce reproof to any comrade who dared in my presence to utter a filthy speech. I should want to say, as the pure-minded and noble Dr. George H. Whitney, president of Hackettstown (N. J.) College, can say: "I have never pronounced a word which I ought not to speak in the presence of the purest woman in the world." I should treat little folks kindly, and not tease them; show respect to servants; be tender toward the unfortunate,—and all this I should strive to do for the sake of being a comfort to people, a joy to my parents, a help to the next century, and in the seventh decade of it should hope to be a wise and cheerful old man, who learned when he was a boy to govern himself, to be firm in right-willing, and to keep up the terraces in God's garden on the hill-side.

If I were a boy, I should play and romp, sing and shout, climb trees, explore caves, swim rivers, and be able to do all the manly sports; love and study nature; travel as widely and observe as wisely as I could; study hard (with a will) when the time came for study; read the best literature—works of the imagination, history, science, and art, according to my taste and need; get a good knowledge of English; try to speak accurately, and to pronounce distinctly; go to college, and go through college, even if I expected to be a clerk, a farmer, or a mechanic; . . . try to be a practical, every-day Christian; help on every good cause; never make sport of sacred things; be "about my Father's business," like the Boy of

Nazareth; "use the world and not abuse it;" treat old men as fathers, "the younger men as brethren; the elder women as mothers; the younger as sisters, with all purity;" and thus I should try to be a Christian gentleman, wholesome, sensible, cheerful, independent, courteous. A boy with a will; a boy without cant or cowardice; a builder of terraced gardens on the hill-side—man's will and wisdom in them, and God's grace, beauty, and blessing abiding upon them.

Oh, if I were a boy!—*Bishop J. H. Vincent, in Home Maker.*

THE WIDOW'S COW.

A poor widow, with five children, who lived in a village in Germany, with all her labor made but scanty support.

After awhile came a year of drought; everything she planted failed to grow, and her only cow died. It began to be hard with her, with little to eat for her and her five children, and in her impatience she said:—

"I do not wish to beg; labor and diligence do not help me; it would be better if I could die."

As she thus sat in distress, she heard the ringing of the church bell in the village, and just then her little daughter entered the room and said:—

"Mother, the church bell is ringing; if you will go to church, I will take care of the house."

The child said this because when her mother went to church, she always came home with a glad heart. The mother answered:—

"Why should I go to church when everything goes ill with me?"

But, with a sad heart, she went to church, and sat behind a pillar, so that others might not see her sadness. During the service she wept, and could not hide her tears.

The preacher spoke of the love and goodness of God, and she went home humble and comforted.

"The Lord," she said "has seen my tears, and he will dry them if it is for the better."

A good and wealthy man in the church saw the poor woman was in distress, and made inquiry about her and her family.

In the evening, as she and her children sat by their poor light, they heard a bellowing at the door as of a cow. A rap was heard on the door; it opened, and a man entered and said:—

"A friend has sent you this cow and some sacks of corn as a present, with a kindly greeting."

The woman was astonished and overcome, and before she could ask who it was, the man was gone.

The cow, however, stood tied to a tree, a much nicer one than the one she had lost. She put the cow in the stable, and carried the corn into the house, and thanked God for his goodness.

The next morning the rich man came to the widow, and said:—

"Yesterday in the church you poured out your tears before the Lord, and he has now given you comfort. For a long time I have been indebted to him for the great earthly blessings he has bestowed upon me, therefore accept the cow as a gift from him. I thank God that he sent you to church, and so awakened in my heart an interest in your behalf."—*The Angelus.*

CULTIVATE CHEERFULNESS.

A MAN who acquires a habit of giving way to depression is on the road to ruin. When trouble comes upon him, instead of rousing his energies to combat it, he weakens, his faculties grow dull, his judgment becomes obscured, and he sinks into a slough of despair. How different it is with the man who takes a cheery view of life, even at its worst, and faces every ill with unyielding pluck! A cheerful, hopeful, courageous disposition is invaluable, and should be assiduously cultivated.—*The Rural.*

—The veil which covers the face of futurity is woven by the hand of mercy.

The Mission Field.

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

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

DEAD INDIANS NOT THE ONLY GOOD ONES.

It was when General Sheridan was engaged in Indian warfare in the Northwest, that he made the splenetic remark that "the only good Indian is a dead Indian," which has become so common of late among some well-meaning persons. It is an unfortunate expression, because it leads many to believe that all Indians are beyond the rescuing power of the gospel, which is not true. The gospel "is the power of God unto salvation to every one that believeth," and we may add, to the Indian as well as to the white man.

Wherever proper efforts have been made in their behalf, they have not failed to respond to the demands of the gospel in a fair proportion to all other nationalities or tribes to which the truth has been carried. Take the famous Sioux tribe, for example, that people who have been so prominently active in the late frontier trouble. While those who are still pagans in belief have given themselves up to lawlessness, there are many Christians among that people who have deplored the course of their heathen kinsmen. Bishop Hare says that there are now nine noble men of that tribe who are active ministers of the gospel, and who are assisted in their missionary work by forty others of the same blood. There are said to be 1,700 Sioux Indian communicants in the churches presided over by these native ministers, who annually contribute \$3,000 for religious purposes.

Again, one of that numerous assembly of students gathered at Northfield last July, was Dr. Charles Alexander Eastman, the son of a Sioux chief, who was born on a reservation in Minnesota. He received a medical diploma last spring in Boston, but came to the students' convention last summer to learn somewhat of missionary work, and now goes back to his people as a medical missionary.

Notwithstanding the unfavorable impression recently gained of the Indian character, it is safe to conclude that there are some good Indians who are not dead. There are doubtless many others of that people who might be reached with the gospel, and made not only good citizens, but earnest Christians, were there those who would unselfishly engage to carry the precious message of truth to them.

J. O. C.

WHAT THE INDIANS NEED.

MUCH was said in this department last year, about the importance of foreign mission work. But while we would endeavor to engage the attention of our people in behalf of the unsaved of other lands, we would not forget those who need Christian work in our own country. The late Indian troubles in the Northwest have called up the question whether these red men could not, with proper effort, be Christianized, and enlisted in a different warfare from that in which they are now engaged.

It is a well-known fact that all Indians are naturally fierce and revengeful, and that one of the hardest things to meet in laboring for their spiritual advancement, is the tenacity with which they cling to their natural inclination to revenge every real or imaginary injury. It is said by those who are most familiar with them, that the longer an injury has been inflicted without being revenged, the more cruel they act when the opportunity for revenge is presented—as though they would pay heavy interest with the principal.

Sometimes these feuds are handed down from one generation to another, and sometimes the dying father, who in his life-time was not able to wreak on his enemy that vengeance which he had desired, will transmit his quarrel to his son, and charge him to never forget the injury, but to avenge it upon the first opportunity.

But this very tenacity in pursuing a certain

object to a successful issue, is one which, if turned in the right direction, accomplishes much good. Let such an one receive the grace of God, which will banish hatred and cruelty, and give in their stead love and tenderness, with the same interminable pursuit of error and wrong, and the most happy results are sure to follow.

That such effect might be had, is shown by what has occurred in the history of missions, to the various tribes of our native red men. One instance will suffice in this paper:—

Among the once numerous and powerful Crees was an eminent chief, called *Maskepetoon*, or "Crooked Arm," so named from the fact that the muscles of one of his arms which had been terribly mangled in a hand-to-hand conflict had contracted, and crooked his arm. He was feared by all the neighboring tribes because of his cunning and cruelty, they knowing that if any of them fell into his hands, they would suffer untold agony from the atrocities which would be practiced upon them.

In time a missionary came among the Crees, and began regular religious services with them. On a certain occasion the old chief was deeply moved by the discourse, and told the missionary that he wished to be a Christian. Shortly afterward, however, his tribe went on the war-path to avenge the death of one of their own number, which was no other than the son of the chief. *Maskepetoon* went with them, and as his tribe drew near the other company, he saw among them the murderer of his son. The missionary, who was present, kept near enough to hear what the old chief would say to the culprit as he came into his power. Instead of wreaking vengeance on him, as he had been wont to do on such occasions, he drew up before the murderer, and said sternly:—

"You have murdered my boy, and you deserve to die. I picked you out as his trusted companion, and gave you the post of honor as his comrade, and you have betrayed my trust and cruelly killed my only son. You have done me and the tribe the greatest injury possible for a man to do, for you have broken my heart, and you have destroyed him who was to have succeeded me when I am not among the living. You deserve to die; and, but for what I heard from the missionary last night at the campfire, before this I would have buried this tomahawk in your brains. The missionary told us that if we expected the Great Spirit to forgive us, we must forgive our enemies—even those who had done us the greatest wrong. You have been my worst enemy, and you deserve to die." Then in a voice tremulous with the deepest emotion, he added, "As I hope the Great Spirit will forgive me, I forgive you." Then, speaking up sternly, he said, "But go immediately from among my people, and let me never see your face again." Then hastily pulling up his war-bonnet over his head, his forced calmness gave way; and, quivering with the suppressed feelings that tore his heart, he bowed down over his horse's neck, and gave way to an agony of tears.

This was magnanimity born of nothing less than the grace of God. But what that grace accomplished for *Maskepetoon*, it will do for others to-day who are no wilder by nature than he was. But his was no spasmodic goodness, as the bent of his after-life proved. His warlike habits were all renounced; he learned to read the Bible, and the remainder of his life was spent in trying to reclaim his kinsmen.

Anxious to benefit the Blackfeet, his old enemies, *Maskepetoon* went among them to tell the story of a Saviour's love; and although he went unarmed, a villainous chief of that cruel people seized his gun, and, in defiance of all that others could do, deliberately shot and killed the Christian chief who had come only to do him and his people good. Thus perished one whose latter days were a living testimony of what the gospel is able to do for even the untutored savage of the great West.

It has the same power to-day, and in its mission to all the tribes of earth, why may we not say that the Indians of this country are included among those to be visited, and that the Christian of this generation has a duty even to them, as well as to people of wholly heathen lands?

J. O. C.

—The king of Siam has recently donated to the Baptist mission at Bangkok \$240,000 for a hospital and school.

CHRISTIAN AND NON-CHRISTIAN RELIGIOUS SYSTEMS.

To the mind of the unbeliever there may be but little difference between the religion of Jesus Christ and that of Buddha, Confucius, Mohammed, or other founders of religious systems. But to those who have tasted and seen how good the Lord is, there is a difference, so broad and so deep, and yet so simple that a converted child can appreciate and enjoy it, though, as it were, he but plays by the shallow waters at the shore; while those grown older in years, like the mariner who rides out on the ocean, can gaze into the mighty depths, but cannot penetrate them.

To fully describe the difference between these two classes of religions, is beyond the power of mortal man, for we cannot comprehend the mind of God or the deep movings of his Holy Spirit. The Christian knows that there is an influence for good exerted upon his heart. To describe it, he is powerless; he cannot tell from whence it comes, further than that it has been given through "faith in Christ." He recognizes the operation of this mighty and unseen influence, until he feels as assured of its existence as he does of his own. But the effects of it he does see, and all can see: the one who was thoughtless, after experiencing it becomes serious; the licentious, pure; the vicious, moral; the prayerless, prayerful; the obstinate, meek and lowly; and the unkind, kind. When we see such changes, we cannot doubt that they are produced by some mighty agent, any more than we can doubt when the trees are moved, or the waters of the ocean are lashed into fury, that it was the wind,—a mighty, yet an unseen power.

But this influence is something that is entirely ignored by non-Christian religious systems; it is something which they cannot and do not know anything about. But although they may ignore its existence, they can but recognize the great living monument of its power—hundreds of thousands who believe in it, and who are the most intelligent and the best men and women on earth.

The followers of some of these systems profess to believe in the Old Testament, but it is only a profession, for the words of the prophecies of that book were dictated by the "Spirit of Christ," in which they do not believe.

The majority of the religions of men point the mind to nothing unseen. They only call on man to pay adoration to his fellow-man, or to the work of the human hand, or to animals. They have changed the "glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." And what has this worship done for them? Has it refined and ennobled and elevated them, so that they have compassion for those who are in suffering and want, and a deep sense of right and wrong, or of their obligations to their fellow creatures, as have those who believe in the religion of Jesus Christ?—No, far from it; but it has done just what the Spirit of God, speaking through the apostle Paul, said it would do. It has "filled [them] with all unrighteousness, fornication, wickedness, covetousness, maliciousness." Truly, they are without natural affection, implacable, unmerciful. We have mingled with them, and know whereof we speak.

The Mohammedans and the Parsees believe in one true God, but not in his Christ; and they worship God through the works of nature, instead of "in the Spirit." They know of no work of grace in the heart, and although they hope for a life of immortal bliss, they expect to obtain it as a reward which they deserve for their own good works.

The religion of Christ is spread by love and peaceful entreaty; but that of Mohammed and the founders of other heathen religions, by war. The one appeals to the heart; the other says, "Obey or die." The former is filled with mercy, but the latter is devoid of it.

None can ever enjoy the liberty, the freedom from all oppression, and the blessings of a civilized nation in their purity, without first receiving

the religion of Jesus Christ; for it is Christ who makes us free.

But one of the grandest differences, if not the grandest and most sublime difference, between the religion of Christ and the religions of men, lies in the fact that the former calls for *faith*; not only faith that there exists a Saviour who *lives* to make intercession for us, but faith in a God, and a plan of redemption that man cannot now fathom, but which he expects he must study through the ages of eternity, in order to understand. Thus his mind is led away from himself and the low and debasing things of earth, to contemplate those of a higher and holier order. There is no heathen system that asks for faith on the part of its adherents, so that the heathen cannot contemplate the wonderful things that absorb the mind of the child of God, and which put every power of his mind on the stretch to comprehend. Consequently, the mind of the heathen must decay; the minds of all those who are not stayed upon Christ, must sink and become more debased as time goes on.

The prophet Jeremiah likens the religions devoid of Christ, to "broken cisterns;" and that of the blessed Saviour, to a "fountain of living waters." Only divinity could give such an illustration. In the one there is manifestly no peace or joy or life; but in the other there is fullness of peace, and perfect joy. The Christian's hope is the only thing that will soothe the sin-sick soul.

O that men would praise the Lord! for a day in his courts is better than a thousand spent elsewhere.

PERCY T. MAGAN.

Special Mention.

AN AWFUL FACT

"A CHRISTIAN man" writes: "It seems to me that the Devil has sent out many ministers in these days, and is determined to make Christians support them." This may be a hard saying, and yet our Master tells us that in that day of awful revelation which is to come, many shall say, "Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I never knew you: depart from me, ye that work iniquity." And, if there are to be many who are thus wofully disappointed in the day of judgment, it is very possible that some of them may be in our midst at the present time, and may be doing the work of Satan while professing to be servants of God.

And it is not necessary that these men should all be hypocrites or vicious men, for a blind guide can lead one into a ditch quite as effectively as a guide who knows the way, and deliberately misdirects men. A man who attempts to preach a gospel which he does not know himself, and to speak of a power which he has never experienced, may be doing Satan's work, though he may not be aware of the fact.—*Sunlight Magazine*.

ST. MATTHIAS'S, PLYMOUTH.

SIR: Having some years since attended a service at St. Matthias's, during a visit to the "great naval port of the West," I have naturally been interested and grieved to read in your recent issue of changes in the direction of Rome, which seem to have been made during the present year.

I should be surprised if the substitution of a service of ritual for one of gospel preaching had not led to discord among the good people of St. Matthias's; and, as is shown by the letter of "Sidesman," the cause of the disunion and discord is to be placed at the door of those who have brought in the elements of suspicion, among which I may specially mention "Hymns Ancient and Modern."

As "Sidesman" jubilantly says in his epistle of almost a column's length, that though "the Rev. James Ormiston's tract (Church Association series, No. 21, I presume) has been supplied to some members of the congregation, it has not

prevented a hearty adoption and appreciation of 'Hymns Ancient and Modern,' I am led to think that this gentleman either knows nothing of the contents of that mischievous book; or, if he does, that he must have become thoroughly inoculated with the poison therein contained, and as a result would now move heaven and earth to clear out the bone and sinew of churchmen from St. Matthias's, so that the Neos of less solid substance may have untrammelled sway thereat. But will the veterans of that church submit to have everything of a Protestant character obliterated, even though the advocates for such effacement be championed by such an one as "Sidesman"?

In conclusion, I will venture to assert that when the people realize the heresies which this hymnal sets forth as Church of England doctrines, they will throw it from them as a book steeped with loathsome and soul-destroying poison. These are,—

1. Baptismal regeneration.
2. That the communion-table is wrongfully termed altar.
3. That the praise due to Christ is given to apostles and martyrs.
4. That fasting and works are put in place of penitence and faith.
5. That prayers for the dead are sanctioned.
6. That Scripture is perverted.
7. That additions are made to Scripture.
8. That the Virgin Mary is unduly exalted.
9. That the wood of the cross is invoked.
10. That the thorns, nails, and lance are also impiously invoked.
11. That the Real Presence in the Lord's supper is taught.
12. That the doctrine of transubstantiation is enforced.
13. That the consequent Sacrifice of the Mass and,—
14. Adoration of elements follow.

—James Buss, in *English Paper*.

THE NICARAGUA SHIP CANAL.

DURING the eighteen months since work on the Nicaragua Canal began, a radical change has been wrought gradually in Greytown and its surroundings. Over 2,000 men, exclusive of officers, are engaged in the enterprise, and these have built up a bustling community where before was little better than a sand dune. A correspondent says vast stores of materials and tools, locomotives, steam hovels, and dredges have been collected, and this desert has been transformed into an industrial town, with store-houses, machine shops, hospitals, and all the signs of active prosperity. Since the first expedition landed, six miles of railroad have been constructed, a clearing several hundred feet in width and eight miles in length has been made through forest and morass, and there are 100 miles of telegraph wire establishing communication with the outside world.

A greater achievement than these progressive steps was the creation of a harbor by the removal of a sand-bar and the building of a breakwater, rather a difficult feat of engineering. The harbor will be completed at a cost of about \$2,000,000, just the twentieth part of the sum for less than which Captain Eades declared the work could not be done. The harbor will, it is believed, be ready for use Feb. 1, and its inner basin will have an area of 204 acres, and an average depth of twenty feet. The value to the canal enterprise, of the harbor, can be imagined when it is known that now vessels have to anchor two miles from shore, in the open sea, and be unloaded by lighters, a plan so expensive that a cargo of coal landed on the beach represented a cost to the company of \$40.00 a ton.

Early in the spring, the actual work of excavation for the canal will begin. The dredges and diggers will cut through the alluvial soil and mud a canal twenty-eight feet deep, 120 feet wide at the bottom, and 288 feet wide on the surface. This will be child's play along the nine and a fraction miles, compared with the three miles that are to be cut through the solid rock of the "Eastern

Divide," with an average depth of 111 feet, and a maximum of 298. This will cost \$20,000,000, or twenty-two per cent. of the total estimated cost of the canal. These are high figures, but a mere bagatelle when contrasted with the wasted \$265,000,000 the French have dumped into their useless Panama ditch. Five miles of the railroad built to this "Divide," and over which the cut stone will be transported for construction purposes, is built through a "bottomless" swamp, its bed being layers of logs eight feet in thickness, a sort of floating pontoon, covered with sand. This road cost \$100,000 a mile, and it seems wonderful that it could be built at all. Where any piling could be done successfully it was necessary to drive the piles to the depth of ninety feet through the alluvial deposits. It can be calculated from the facts given, what a gigantic undertaking engages American energy at Nicaragua. But the energy is equal to the task.—*Inter Ocean*.

THE DARK SPOT IN OUR GOVERNMENT.

WITHOUT the slightest exaggeration, we may assert that, with very few exceptions, the city governments of the United States are the worst in Christendom,—the most expensive, the most inefficient, and the most corrupt.

Among our greater municipalities, we naturally look first at New York and Philadelphia. Both are admirably situated; each stands on rising ground, with water on both sides; each is happy in position, in climate, in all the advantages to be desired by a great metropolis. In each, what is done by individuals is generally well and sometimes splendidly done; and in each, what is done by the corporate authorities in matters the most essential to a proper city government, is either wretchedly done or left utterly undone. Everywhere are wretched wharves, foul docks, inadequate streets, and inefficient systems of sewerage, paving, and lighting. Pavements which were fairly good at the beginning, have been taken up and replaced with utter carelessness, and have been prematurely worn out or ruined. Obstacles of all sorts are allowed; tangled net-works of wires frequently exist in such masses overhead, as to prevent access to buildings in case of fire, and almost to cut off the rays of the sun. Here and there corporations or private persons have been allowed to use the streets in such a manner as to ruin them for the general public. In wet weather, many of the most important thoroughfares are covered with reeking mud; in dry weather, this mud, reduced to an impalpable dust, containing the germs of almost every disease, is blown into the houses and into the nostrils of the citizens. But this is not the worst feature; the city halls of these larger towns are acknowledged centers of the vilest corruption.—*Andrew D. White, in December Forum*.

EDISON LISTENING TO THE SUN.

It has been observed by astronomers that the appearance of spots on the sun are coincident with meteorological phenomena, and that cyclones, tornadoes, water-spouts, and earthquakes are more frequent or are entirely coincident with the solar disturbances. It is also ascertained that these spots are the result of bodies falling into the sun, and that the disturbance affects the telegraph wires on this planet. Mr. Edison, considering all these data, has conceived an idea of the most marvelous enterprise. It is the project of making it possible to hear the sounds which the falling bodies make on the sun. In New Jersey there is a hill containing many tons of magnetic ore. This he has encircled with many miles of wire, and he proposes, by means of electric currents, to register on this apparatus the disturbance, as the vibrations affect our atmosphere, and by connecting these wires with a gigantic phonograph, to listen to the sounds that occur in the sun's atmosphere.—*Electrical World*.

—Mr. Gladstone has a library of about 25,000 volumes.

The Review and Herald.

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

BATTLE CREEK, MICH., Jan. 6, 1891.

URIAH SMITH, EDITOR.
L. A. SMITH, ASSISTANT EDITOR.
EDITORIAL CONTRIBUTORS:
GEO. I. BUTLER, S. N. HASKELL, G. C. TENNEY,
L. R. CONRADI, W. A. COLCORD.

THE NEW VOLUME.

WITH this number we enter upon a new volume, and the new year 1891. Just sixty years ago, in 1831, the first angel's message began, which with the second, following it, has merged into the third message, now nearing its climax and its close. The generation to which we understand Christ to have referred (Matt. 24:34), within the limits of which the last predictions of his great prophecy, including his coming in the clouds of heaven, were to be fulfilled, must surely be passing into its last stages. In times like these we feel it safe to assure the readers of the REVIEW, that the coming volume will be more important and interesting than any of its preceding issues.

All who labor on the paper will endeavor, as heretofore, to the best of their ability, to make it such a paper as will meet the wants of the field it is designed to occupy, to convey instruction, counsel, encouragement, light, and truth to all, in view of the fast approaching close of probation, and the setting up of God's everlasting kingdom. The REVIEW will endeavor still to be a faithful chronicler of all events in the physical, social, political, and religious worlds, which have a bearing on the important question of the signs of our time. May the blessing of the Lord rest upon all its correspondents, that their pens may be dipped in love and light, and this paper be the medium through which many souls may be helped to a higher life here, and to eternal life in the kingdom of glory.

ORIGIN AND HISTORY OF THE THIRD ANGEL'S MESSAGE.—NO. 5.

THE tenth day of the seventh month, Jewish time (Oct. 22), 1844, had been set by processes of reasoning already described, as the day for the Lord to come. To that day attention had been turned, as it had not probably to any other day in all the world's chronology. Thousands had centered all their hopes upon it. The principle of interpretation adopted by the Adventists had shown itself to be true in other points; and so, it was argued, it must in this. And accordingly by thousands upon thousands every calculation and provision for continuance of life in this world after that date, was absolutely discarded; and both Church and world, in breathless anxiety, awaited the result.

When the time passed and the Lord did not come, the disappointment which fell upon the Adventists was more crushing than any that ever fell upon any other people. It was as much greater than that of the first disciples (Luke 19:37-40; 24:21), as the issue supposed to be involved in this, was greater than the one involved in that. They supposed that Christ was to set up a kingdom and reign as temporal king; these expected the kingdom of God in all its glory, and eternal life therein. The sudden collapse of their hopes was a disappointment beyond description—almost beyond endurance. Add to this the sarcastic shout of triumph which went up from the world, and the bitter reproaches of the enemies of their faith, and they felt that indeed the dregs of a full cup were wrung out to them.

And now appears the inherent power and vitality of the truth. Was not this enough to cause every one, to give it all up at once, and renounce the whole movement? So some thought, and gave it up; but with multitudes of others it was not so. They had seen enough evidence of the workings of the Holy Spirit in connection with the movement, to know that the providence of the Lord God of Enoch and Elijah had been leading the way; that it was a work in which Heaven was interested,

and it could not be given up. Sometime and some how they believed that all would be made plain.

They were right. God had led in the work. His Spirit had enlightened the minds of his servants to bring out rich truth from his word. Their principles of interpretation were sound; their reckoning and application of the prophetic periods, incontrovertible; and their view of the symbols of Daniel 2, 7, 8, and 9, and Revelation 2, 3, 6, 8, 9, 12, and 17, were substantially correct. The sanctuary of Dan. 8:14, the second symbol of Revelation 13, and the third message of Revelation 14 were reserved for further light, which to those who in a proper frame of mind waited for it, was not long in coming.

This second and greatest disappointment threw them back upon the study of the types with more earnestness than ever. The types seemed to be the only avenue left through which to look for an explanation of the situation. In *The Voice of Truth* of Nov. 7, 1844, Joseph Marsh said: "We cannot admit that our great High-priest did not on that very day [the tenth day of the seventh month] accomplish all that the type would justify us to expect. We now believe he did."

Naturally, almost of necessity, the Adventists of that time came to the conclusion that their work for the world was done. Whether they felt so or not, it was, for the time being, virtually the fact. First they knew not in what way to try to work further for the world; and, secondly, every heart was steeled and every ear closed to whatever they might try to do for them. They had but to submit to circumstances. Naturally enough they looked for some scriptures applying to the situation.

They had recognized the parable of Matt. 25:1-13, as applying to the Advent movement in which they had been engaged; and in that parable they found a time when the bridegroom came and the door was shut. They began to see that the coming in that parable, was to the marriage; and the marriage was something to take place in heaven, not here on the earth. So as they had had the midnight cry, "Behold, the bridegroom cometh; go ye out to meet him," they began to reason, Has not the bridegroom come to the marriage, and is not the door shut?

Soon Mr. O. R. L. Crozier brought out additional light on the subject of the sanctuary; namely, that the sanctuary was in heaven, and the cleansing of the sanctuary was the entrance of the High-priest into the most holy place, to make the atonement; but that while he was thus making the atonement, the door of the outer apartment was closed. And so the conclusion suggested by Joseph Marsh, that all had taken place which they were warranted from the type to expect, was confirmed; that is, that the bridegroom had come to the marriage,—that Christ, our great High-priest had entered into the most holy place to make the atonement and cleanse the sanctuary, which in a few days or weeks, at most, they supposed would be finished, and then the Lord would come for his people. And all this, it was thought, involved the idea that the door of mercy was closed.

But notwithstanding the error of the shut door, which under their circumstances it would have been difficult to avoid, a mighty stride had been made in the direction of further light, and toward a solution of their perplexing situation. The truth had fully dawned that there was a work to be done in heaven before the Lord would return to this earth; that the sanctuary was in heaven, and was to be cleansed there; that the cleansing of the sanctuary was the removing of sin by the blood of Christ, and not the burning of the earth in the fires of the last day; that the bridegroom had come to the marriage; and that the cleansing of the sanctuary was going forward.

In the midst of this evolution of new views, a few weeks after the passing of the time, and while many were making shipwreck of faith, sister White had her first vision. In it she was shown that "the midnight cry," which they had just passed through, was a great light set up behind them, and was not

to be rejected; that if kept in view, it would shed light on the pathway clear through to the end; but if rashly denied, darkness and ruin to such souls would follow. Now says the objector, "The visions taught the shut door, because the shut-door view was connected with that of the midnight cry; and the vision taught that the midnight cry was not to be given up." The conclusion does not follow. It is a false charge. The vision said nothing about the shut door. But the midnight cry was a vital pillar of truth, and was not to be surrendered, though some errors had been connected with it. To give up the midnight cry was to give up the whole work, and make utter shipwreck of faith. And any candid reader can judge whether it were better to give up that truth on account of an error which men had attached to it, and so wholly apostatize, rather than hold fast to the truth, and wait patiently till the Lord should remove the error which men had connected with it. Every one will say the latter. And this they did; and the explanation and correction came in due time.

IN THE QUESTION CHAIR.

C. E.—A full explanation of Mark 9:44 will be found in the work entitled, "Here and Hereafter, or Man's Nature and Destiny," with all other texts that are used on the subject of the condition of man in death, and the punishment of the wicked. For sale at this Office. Price, \$1.00.

GOD'S MEMORIAL.

In view of Ex. 3:14, 15, and Hos. 12:5, how can Ps. 135:13 be applied to the Sabbath?

J. S. W.

Answer.—The word "memorial," as used in the Scriptures, seems to be applied to quite a variety of objects. For instance, it is applied to the day of the passover (Ex. 12:14); to what was written in a book (Ex. 17:14); to the stones on the shoulders of the high-priest's ephod (Ex. 28:12); to the breastplate of judgment (verse 29); to the atonement money (Ex. 30:16); to the ceremony of blowing of trumpets (Lev. 23:24); etc. In Ex. 3:15 and Hos. 12:5, the two names, "Jehovah" and "Elohim," are coupled together. Dr. Clarke says that it is the former term which is used as a memorial, and that it represents the revelations of himself to men while time endures; whereas the other term represents his eternity. We notice that when spoken of as a memorial, it is connected with some great work he has wrought for the children of men. But we know that there is no work connected with his name by which to keep him in remembrance, like the work of creation, which work is ever kept before us by the Sabbath of the fourth commandment. So while the name of the Lord endures, the remembrance of this great work which distinguishes him from all other gods, will also endure. Therefore in Ps. 135:13, it would seem appropriate to refer the memorial to the Sabbath; for if we refer it to the name, we have tautology.

THE SPIRIT THE SEAL.

Do not Eph. 1:13 and 4:30 prove that the Holy Spirit is the seal of God? Is not this, then, the seal of Rev. 7:2? If not, and if the Sabbath is the seal, do all classes who keep the Sabbath, or only S. D. Adventists, have the seal?

J. S. W.

Ans.—In Eph. 1:13 and 4:30, the apostle is speaking of the promises. The Holy Spirit is the agent through which the promises are to be secured; and this Holy Spirit is to dwell in our hearts here. So if we have the Holy Spirit, we have the pledge that we shall share in the promises. The Holy Spirit is a pledge of our resurrection, Rom. 8:11. This Spirit is called in 2 Cor. 5:4, 5, the "earnest," or assurance, of life. In Eph. 1:14, it is called the "earnest of our inheritance." In chap. 4:30, it is called that which secures to us redemption. And the thought might be expressed in this way: Grieve not the Holy Spirit, by the operation of which you have an assurance of eternal life, and the fulfillment of the promise. This

is called being "sealed with that Holy Spirit of promise." And in these cases it will be noticed that the Holy Spirit is not spoken of as the seal, but only as the agent by which the promise is made sure to us. On the other hand, Rev. 7:2 speaks of something called the seal of God, without relation to any promise; and in such a use of the word, it must be taken in the same sense in which we use it in connection with any ruling or governing power, as in 1 Kings 21:8: "Sealed them with his [the king's] seal." But that by which God shows to the world his authority is the fourth commandment of his law. This is further confirmed by the fact that what is called the seal in Rev. 7:2, is called the Father's name in chap. 14:1; and God's name was said to be placed wherever his sanctuary was located, in which was the ark containing his law. Deut. 12:5, 11, 21; 14:22, 24; 16:6, 11.

In reference to the last part of the question, it may be said that Rev. 7:1-8 brings to view a special prophetic work in connection with the seal in the last days; and only those who have a part in that work can be counted with the number there sealed.

WHERE IS THE PROMISE?

PETER assures us that when the coming of Christ is actually near, there will be many who will rise up and ask incredulously, "Where is the promise of his coming?" 2 Pet. 3:4. The comments of the New York *Commercial Advertiser* upon the late gathering of premillennialists in Brooklyn, N. Y., are such as to remind us at once of this prophecy. We call particular attention to what is said of the views which modern scholars are setting forth concerning the books of Daniel and the Revelation; that is, that they are merely mystic and cabalistic productions with which no one now has any concern. When the professed friends and teachers of the word of God treat it thus, what can be expected of the masses? Peter's exhortation needs to be emphasized to-day: "Save yourselves from this untoward generation." Acts 2:40. The following is the article referred to:—

"The beliefs of the Second Adventists have been so many times crushed by disappointment, that it will be a surprise to the majority of people to learn that there is still in existence a large school of intelligent and devout thinkers who believe as firmly in the approaching millennium as did Miller and his followers.

"At the present time the premillennial Baptists are holding a conference in Brooklyn, where many well-known clergymen are placing on record their loyalty to this belief. The peculiarity of the premillennial school of Adventists is, that they believe the coming of the Lord will precede, and not follow, the era of universal peace and righteousness. These premillennialists will, doubtless, find less difficulty in satisfying themselves by the indications of the time, than the postmillennialists, who hold that the day of the Lord must dawn upon the earth before the Lord himself will come.

"Yet it is a singular illustration of the unwillingness of ardent believers to accept the results of exegetical study, that even this belief should be held by so many intelligent men at the very moment when equally devout Christian teachers are explaining away the old interpretations of the biblical prophecies on which the Adventists have based their faith. No one has done more than that orthodox Christian scholar, Archdeacon Farrar, to prove that the strange predictions of the Book of Revelation, from which, in large measure, the Adventists have drawn their arguments and illustrations, referred only to the career of the Christian Church under the reign of Nero.

"The accepted conclusion of scholars, since the publication of Farrar's book, is that the apocalyptic writing with which the New Testament ends, was a kind of cabalistic document, designed for circulation among the churches, to encourage them for the future by the use of figures and references which they, and not their enemies, would understand. The Book of Daniel, another treasury of Adventist texts, has been similarly explained as a reference to the condition and prospects of the Jewish race in the prophet's own time."

HOW MUCH FOR THIS?

THE Michigan *Christian* [?] *Advocate* of Dec. 20, 1890, contains the following little gibe against Seventh-day Adventists:—

"It appears as if the Seventh-day Adventists are using the daily newspapers in a sly sort of way to advertise themselves. Every now and then, these secular sheets contain a column, more or less, making conspicuous their peculiar doctrines, and telling what a nice, moral people they are. Wonder how much it all costs per inch?"

Now suppose some other paper should take up this "ad." in the *Advocate*, and ask how much this cost per inch? It would have just as much occasion to do so, as the *Advocate* has for its remark. But how can we tell how much it costs till we get the bill? This is about as good an advertisement as any we have received; but no bill has yet been sent in for it. Go on, gentlemen. If you have any free advertising to do, we are perfectly willing to be the subjects of it. We have paid just as much for others as we have for this; so the *Advocate* can figure it out for itself.

"PRESENT TRUTH."

THESE are familiar words to every Seventh-day Adventist. They have for him a certain definite meaning, acquired in the development of the denominational work with which he is connected. They are words which he generally utters with a feeling of satisfaction. Great and essential truths of God's holy word, long buried in mediæval darkness, have in recent years been brought forth from their obscurity, and add a brilliant light to that which already shone out from the sacred pages. The truth of God now again shines forth in its original perfection, uncovered from the rubbish of papal error and superstition. How natural to stand in this light and say, I have the truth; I possess an understanding of Bible doctrines, free from the errors which prevail so extensively throughout the religious world. And to how many do these thoughts give rise to feelings of a self-satisfied nature.

But let it be borne in mind that the words "present truth," as familiarly spoken by Seventh-day Adventists, are used in a special sense. They refer to those principles of faith which distinguish them from other denominations; to doctrines in the main which appeal more to the intellect than to the heart. The sense is a special sense and also a very limited one. It is possible for an individual to have a knowledge of what he terms "present truth," without any comprehension of many of the most essential truths of Scripture.

All Bible truth is present truth, and as such demands our attention. Some of it is purely theoretical; but the greater part is essentially practical. If it is not possible to pay too much attention to the former, it is possible to give far too little heed to the latter. It may be well to consider this fact more carefully than we have been wont. The Sabbath, the sanctuary, the mortality of man, and the second advent are essential parts of "present truth;" but do they need to be more strongly impressed upon the mind than other truths to which we do not by this expression refer? Do we need to consider them any more carefully, to study them any more earnestly?—No; the former have been made more prominent because they constituted a dividing line between our own faith and that of other religious bodies; but the Bible contains no greater and more vital truths than some by which we are not apparently in any way distinguished. There are the subjects of justification and of righteousness through Christ. What solemn and beautiful truths cluster around these great Bible themes, as presented in the language of Paul and others of the sacred writers! How full an understanding do we have of these? There are the promises which so abound in God's word, the most fruitful source of strength, comfort, and encouragement throughout the Christian life. All these are emphatically present truth, and no less so for us than for any other people in the world. There is, for the most of us, a vast fund

of present truth yet to be discovered and appropriated, and it is time that we realized the fact, and began to seek for it with the earnestness which its importance demands.

L. A. S.

FROM AUSTRALIA.

ANOTHER month has passed quickly away since closing our last article for the *REVIEW*. The four weeks which intervene between our receiving letters always seem longer than those which separate the times for writing them; but during this last four weeks, various circumstances of interest have occurred. Our long-anticipated visit from Bro. Haskell is now in the past, he having left us the 19th of November for New Zealand. The Curtis-Hammond debate on the Sabbath question, which was in progress when I last wrote, detained Bro. Haskell in Melbourne several days longer than it was his intention to remain, and this cut his visit to other colonies short. Not a great deal of importance was attached to the debate itself. The attendance was small; the interest was confined almost entirely to the Disciples and our own people. Dr. Hammond's style was below the ordinary for logic, and below the respectable for decency. His boasted ability to destroy our work was not all manifested; not a soul was shaken in its adherence to present truth, and several of the Disciples are now considering the propriety of keeping the commandments of God instead of the traditions of men.

At the close of the debate, Elder Haskell visited Adelaide for one week, and upon his return I accompanied him to Tasmania for another week. We were glad to find the cause in the neighboring island prospering; a good state of unity and brotherly love prevails among the churches. The Hobart church has lately lost its elder by Bro. Foster engaging in the ministerial work. Bro. James Smith was ordained to fill the vacancy thus created, and Bro. Carl Fehlberg was ordained as elder of the church at Bismark. Two young men were baptized. The time was altogether too brief to accomplish all that was desired, still we had assurance that our trip was not unprofitable. Returning to Melbourne, Bro. Haskell remained with us only one day, and then took his departure. We are sorry not to be able to report that he left us in good health and strength, for he was evidently quite worn with his labors and travels. There was so much for him to do here that we could hardly afford him the rest and recuperation which he really needed. We hope that as he goes to other places, they will be more considerate of his strength. But his visit here has been indeed a blessing to us in many ways. We trust that this will appear in the future of our work. Within the last few weeks we have bidden adieu to Bro. and sister Morrison, Bro. Haskell, and Bro. and sister C. B. Driver. Bro. Driver came over from the Pacific Press a little more than a year ago, to establish our stereotypic work, which, having accomplished, he now returns.

The season has been rather backward, with cold and rainy weather, so that our tents are not yet in operation, with the exception of one, which Bro. McCullagh pitched at Heathcote. At this place he met with a perfect tide of opposition and prejudice, which prevented his obtaining a hearing from the people, except from a very few. He still labors in hopes that some will embrace the truth.

The great strike in the commercial world is now at an end, having resulted very disastrously to the trade unions; consequently, unionism is rather at a discount just now. Business begins to revive from its paralyzing stroke, and our canvassing work will, we trust, again be able to proceed. Also the work in the office is quite encouraging just now. We have purchased a second large cylinder press, with which to meet our increasing demands, the dealers allowing us to have it upon very favorable terms.

Although we realize and feel the power of the enemy opposing us at every step, we believe that God is in his work, and that through him we shall be able to succeed. Without him, we should surely fail. But he has brought us hitherto, and raising a monument of gratitude, we call it "Ebenezer," and go on trusting Him who has said, "I will never leave thee, nor forsake thee."

G. C. T.

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.

THE SANITARIUM NURSES' TRAINING-SCHOOL.

[In the REVIEW of Nov. 25, 1890, was given a report of the "Graduating Exercises of the Sanitarium Training-school for Nurses—Class of '90," in which reference was made to a poem from Mrs. Mary Martin Morse, which was read on the occasion, and promised for the REVIEW later. The following is the poem referred to, which we are happy to present herewith.—ED.]

THE SUMMERS YET TO COME.

Read at a reception tendered by the Alumni of the Nurses' Training-school, to the graduates of 1890.

"Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13, 14.

Poets' songs, in strains so tender,
O'er the past a halo shed,
As they tell us of the splendor,
Of the summers that are dead.

But the muse has other burden,
That is whispering to me,
Telling of the toil and guerdon,
Of the summers yet to be.

Not of hopes or plans that perished;
Not of anguish deep and dumb;
Not the lost so deeply cherished,
But the summers yet to come.

Not of joy or of bereavement;
Not of waves all calm and still;
But of future grand achievement,
Brave of heart and strong of will.

Has the past been clear, or clouded?
Leave it with its buried dead.
Grief and gladness both lie shrouded
'Neath the summers that are dead.

Thankful for its wealth of blessing,
Let us from its folly flee,
Taking every valued lesson,
To the summers yet to be.

Onward, upward, footsteps hasting—
Left behind the sloth and sin;
Ne'er one precious moment wasting
O'er the vanished "might have been."

O the golden days now waiting
For the coming of our feet!
While with courage unabating,
We their duties gladly meet.

It may be that storms will gather,
Bursting o'er us in their wrath,
But a watchful, tender Father
Chooses and protects the path.

If our aim be high endeavor,
And we seek him as we should,
He will bless our efforts ever,
While we toil for others' good.

Then where sands of time have shifted,
And the shadows rose and fell,
All life's clouds at last uplifted,
We shall with our Father dwell.

Not again to weep or wonder
O'er mistakes and failures sore;
Not a cord to snap asunder
As in days that came before.

O the joy, the untold sweetness,
Of the blessed words "Well done!"
Life is perfect in completeness,
In those summers yet to come.

All our hearts with joy are thrilling
As we list to angel lays,
While heaven's cup of bliss is filling
For those perfect coming days.

Gird we on our sandals tightly,
Work, and wait our Lord's behest;
Let the heart's hope-fires burn brightly,
Though the sun sink in the west.

Friends, I clasp your hands in greeting
Just beyond the crystal sea,
For my faith believes in meeting
In those summers yet to be.

VERMONT.

TAFTSVILLE AND SO. WOODSTOCK.—We came to Taftsville Sept. 18, and began meetings at Village Hall. There was a fairly good attendance throughout the series. As a result, six adults are now keep-

ing the Sabbath. One of the stewards of the M. E. church of Hartland (who is also financial director), and also a public school-teacher are of the number. We yet hope for others in this vicinity. We are now holding meetings at So. Woodstock and in two adjoining districts. These meetings are well attended.

I. E. KIMBALL.
P. F. BICKNELL.

INDIANA.

MAXWELL.—In company with Elder V. Thompson, I began meetings at Maxwell, Dec. 12, and continued them until the 21st. Meetings and Sabbath-school had been discontinued at this place on account of the burning of their house of worship. It was thought best to give them ministerial help as soon as their new church was completed. The Sabbath-school was resumed with a larger number in attendance than before. The new building is a nicer one than the one which was burned. It was dedicated on Sunday, Dec. 21. This is the second house dedicated on the same ground this year. One brother who had been studying the truth for seven years, was baptized and added to the church the day on which the new house was dedicated.

There is now a strong call for meetings at Greenfield, five miles from Maxwell. The truth has always met strong opposition in this field, but the Lord has raised up friends to support it. We closed the meetings with a feeling of courage among the brethren. The burning of the meeting-house had a dampening effect upon the ardor of the brethren and sisters, but the good-will shown by many citizens in helping them rebuild, and the rising interest at Greenfield are sources of encouragement. They hope the present house will not meet the same fate which the other one did. It is insured against fire, as was the one that was destroyed.

WM. COVERT.

MINNESOTA.

KINGSTON.—About eighteen months ago, I moved here from Dassel, and gave a few lectures, and now there are about twenty adult Sabbath-keepers at this place, and our Sabbath-school numbers thirty-seven. We met with no public opposition or notice until a short time ago. The new M. E. minister held a revival meeting, and after a three weeks' effort and failure, he thought he discerned the cause. I was attending service, and was seated in front of him; and although I had not manifested any unworthy deportment, he called me by name, and told me I had been preaching to the people that they had no soul, and that I broke the Lord's holy Sunday every week. "And then," said he, "when the boys steal your bees [a bee-hive had been stolen], you have them arrested." Then he said to the boys, "O boys, I don't blame you; I pity you. You have been all slashed to pieces with false doctrine, and told that you had no soul." Then he said to the audience, "I have not money enough to buy me a pair of felt boots, but I have money enough in my pocket to head a subscription list to raise a fund to indict every Sabbath-breaker in this community, and I will." "I will call to my aid," he continued, "the great Catholic community. I had rather see a saloon in town."

I made no reply, but I did think of Dan. 6:5. He made us some warm friends among them, even the man that built and owned the church. The leader of the Salvation Army at Kingston, told me I could have his church any time I wanted it, and that he would labor just as hard to get people to join our church as any other. But, brethren, if we had a strict Sunday law here, we would soon hear the dragon's voice. Pray for us, that we may be saved by the power of God.

Nov. 30.

WILLIAM BRICKEY.

WISCONSIN.

OXFORD, STEVENS' POINT, AND GRAND RAPIDS.—At the time of our last report we were in the midst of a series of tent-meetings at Oxford. Considerable interest was manifested all through these meetings, though the attendance was not so large toward the close. We took our tent down Sept. 22, and shipped it to Clintonville, to be used during the camp-meeting. Leaving Oxford for a time, we attended the Clintonville meeting, and while there enjoyed much of the blessing of God. On our way back to Oxford, we stopped over a few days at Stevens' Point, and held quarterly meeting with the church at that place. We have now moved to Oxford, where we shall

live this winter. As the result of our tent effort here, about twenty began the observance of the Sabbath. This will make quite a company with those who were already keeping the Sabbath in this vicinity. Our Sabbath-school numbers about sixty. Before the close of our tent-meetings an effort was made to get the use of one of the churches in which to hold our Sabbath services; but every attempt proved a failure, for we could not get even a hall in which to hold our meetings. It was supposed that if we could get no place for meetings, we would go away, and then all would soon return to the old ways of living, and seventh-day-keeping would die out. So we felt that the only thing for us to do was to build a church. Since that time we have put up a church, and held our first meeting in it last Sabbath. The size of the building is 24x36 feet. We have it ready to plaster, and so far the work has cost us nothing. The people have given quite liberally of their means, and a good spirit has been manifested all through. We can see the hand of God in the work, and when we remember the anxiety and the burden of soul that was felt by us, we must say that the Lord has been better to us than we could hope. Let us trust him more; he can bring strength out of weakness.

In company with Bro. H. H. Fisher, we spent Nov. 14 and 15 with the church at Grand Rapids. We celebrated the ordinances with them; and enjoyed a precious season. May the Lord bless this little company, and increase their courage and faith.

B. J. CADY.

LOUISIANA.

NEW ORLEANS, HOPE VILLA, GALVEZ, ETC.—I have not reported from this field since Sept. 25, but have been trying to make the best possible use of the time. I spent the season of prayer and fasting, Oct. 3, 4, and 5, with the New Orleans church. We had a very precious time, because the Lord was with us. One new member was received by baptism.

I had the privilege of attending the good meeting at Atlanta, Ga. This meeting has been reported by others, but there is one feature of such meetings that cannot be fully reported; that is, the individual blessing we derive from them. This must be experienced by personal attendance, and I trust that these good meetings may continue to be held, and receive the attendance which they so well deserve. Since returning from that meeting, I have held services at New Orleans, Hope Villa, Galvez, and Marthaville. The ordinances were celebrated at all these places. These services were seasons of refreshing to all who enjoyed the privilege of attending them. At Hope Villa, one was baptized and added to the church; and at Galvez, two were added to the church by baptism.

The cause is steadily advancing in this parish, but not without its difficulties and oppositions. We find some bitter enemies to the truth here, as has been the case ever since the work was started by Bro. T. H. Gibbs, over three years ago; and every victory for the truth means defeat of error and opposition, which makes the enemies more bitter in fighting the truth. Our lives have been threatened, and pictures of our coffins drawn and placed on the church door; but we know we have the truth of God, and he is more than all who can be against us. The truth will finally triumph, and those who live to see the close of the work, as well as those who fall in its defense, will some day triumph with it, and see the destruction of all who have fought against God. We shall press forward, humbly trusting in God until our work is finished.

I am now holding a few meetings near Morrow's Station. I expect to go next to Welsh, where a number of our people from the North have settled, and desire to be united in permanent organization. The work is onward in this field, and to the Lord be all the praise! Remember us in your prayers.

Address, 120 Third St., New Orleans, La.

Dec. 16.

B. F. PURDHAM.

TEXAS.

WHEN I made my last report, I had just begun a few meetings at Haskell. I was there between two and three weeks, and during that time, one was reclaimed and four were baptized. All seemed much encouraged and strengthened. Since leaving there, I learn that two or three others have begun to obey. Nov. 1, 2, I spent at Lipan, and held five meetings. I think there is a better prospect for an interest here than at any other place I know of in the State. The people urged me to return, and I promised I

would in the spring if it is possible. On my way home I visited Granbury. The people are very anxious to have meetings there again. And since we have a church house there that we cannot consistently sell, I am of the opinion that the place is worthy of a strong effort. Nov. 8, 9, I was with the company at Ferris. All seemed to be of good courage, and some are preparing to enter the canvassing field in the spring.

From Nov. 14 to Dec. 8, I spent in visiting the churches in the northeastern part of the State. The burden of our work was to create an interest in the missionary work both at home and abroad. Our brethren in Texas have not taken the interest in the foreign work they should. We do hope God will put it into their hearts to have a holy zeal for the foreign missions.

At Savoy and Ladonia, Bro. Greer was with me. We had profitable meetings at both of these places, although it rained most of the time. Bro. Cruzan aided me in the meetings at Fairyland, Black Jack, and Mt. Pleasant. God blessed our work at these places. At Fairyland one decided to obey, and the hearts of all were made tender. We organized a church of twelve members at Mt. Pleasant, also a tract society of the same number. We left this new church rejoicing in God's love.

I had expected to meet Bro. Huguley at Rockwall, but his health would not admit of his being there. The meeting was partly broken up by sickness and death in the neighborhood, still we trust the time was not wholly lost. The following Sabbath we spent at home with the Dallas church, and Dec. 14 I started for Battle Creek, where I arrived Dec. 16. I was anxious to reach this place before the week of prayer. It is now in the past, and we can truly say it has been a time long to be remembered.

W. S. HYATT.

Dec. 80.

NEW YORK.

WEST FALLS, ORCHARD PARK, BUFFALO, ETC.—Since our district meeting at Adams Centre, Oct. 8-15, I have been busily engaged in the work on the line of the Buffalo, Rochester, and Pittsburgh Railroad, between Buffalo and Springville. I meet every alternate Sabbath and every Sunday afternoon with the friends at West Falls. Those who embraced the truth are still firm. There is still a deep and increasing interest on the part of others who we hope will soon obey. Those who accepted the truth at Orchard Park are living it out faithfully. Our work here has been retarded on account of there being no suitable place which could be secured for public meetings. I preach once a week in my own house.

I meet with the Buffalo church every other Sabbath. The church has had some trouble in the past, which has hindered its progress. As this has been amicably settled, we trust brighter days are in store for them. I baptized eight in Buffalo last Sabbath. These, with one lady who joined on profession of faith, made nine adults who united with the church. Seven of these were from adjoining towns,—a part of those who have recently embraced the truth at Colden, West Falls, and Orchard Park.

I preach every Sunday night at Webster's Corners, in a union church. This is a four corners, one mile from Orchard Park. My congregations thus far have averaged about seventy-five. The community are greatly divided in religious sentiment. My work this winter covers quite a wide range of territory. Through the grace of Christ I am trying to do what I can. The outlook appears dark at times, but I know God is at the helm, and that he will water by his Spirit the seed that is sown in weakness.

F. M. WILCOX.

Dec. 20.

AMONG THE CHURCHES.—Some time has elapsed since my last report, during which Elder Lane has given reports which show that the work in this State is still onward, notwithstanding our great dearth of laborers. Since our State meeting at Adams Centre, I have visited and held meetings with twelve of our churches. In nearly all of these churches the brethren and sisters seem to be of quite good courage, and appreciated the work done for them. Some are allowing doubts and hardness of heart to shut them away from the peace of the gospel and the love of the brethren. Some who might be a great help to the church are weak. O that such might see their mistake ere the door of mercy closes!

I was permitted to attend the meetings of the Atlantic Conference at Brooklyn in November, in the interests of the Sabbath-school work. I was much

cheered and encouraged by the success of the work in that Conference, and the spirit that characterized all the meetings. The Sabbath-school work received a reasonable amount of attention, and the association starts out on a new year with fair prospects. Elder Lane and myself began a series of meetings at Jeddo, Orleans Co., the last of November. The 30th was devoted to a Sabbath-school institute. A good degree of interest was manifested in this, and we think it was quite a success. I remained there with Bro. Lane over two weeks, the latter part being a revival effort. Several united with the church. Dec. 15, I was called to Rome to give a review of Dr. Crafts's lectures on the "Civil Sabbath." Mr. C. spoke three times at Rome, on Sunday, Dec. 14. His congregations were well sprinkled with Seventh-day Adventists, some of whom were quite thoroughly stirred by his compliments (?).

When I arrived, I found that arrangements had been made for a review, and the matter well advertised. We began Tuesday night, and spoke four times from the civil, or American stand-point. The fifth lecture was an application of the prophecy. We had a fair attendance, but the most good was accomplished through the press. The Rome Daily Sentinel gave good reports after the second meeting. The interest increased, and the prospect for profitable meetings there in the future is good indeed. Many in the city are considerably stirred. Mr. Crafts is advertised to be at Syracuse, Jan. 6. Our brethren there are preparing to receive him. We hope to be with them at that time, and if thought best, to follow up the work. During the week of prayer I have held meetings with the Rome, Pulaski, Syracuse, and Auburn churches. The readings have made deep impressions, and we have felt the blessing of God come into our midst. So far as I know the Christmas donations this year exceed those of last year.

We believe that the plea to "be zealous and repent" has taken a deep hold upon many hearts. May it be lasting. I believe I can say truly that God's truth never seemed clearer, or his work dearer than to-day.

A. E. PLACE.

Dec. 27.

NORTH PACIFIC CONFERENCE.

AMONG THE CHURCHES.—In company with Bro. Graham, I spent two weeks in Coos County, Oregon. We visited nearly all the Sabbath-keepers in the county, and spent two Sabbaths and first-days at Coquille City. There was a good attendance of the Sabbath-keepers in the county, at the meetings at this place. The Methodists kindly opened their church for us to hold our meetings in, and we had a fair attendance evenings and Sundays from those not of our faith. Our visit was a source of encouragement to the work in this part of the Conference. It is seventy-four miles by stage from the railroad station to Coquille City. The most of this distance the road lies through dense forests, and over rough, rocky hills or mountains. During the winter months, this road becomes so muddy that all travel by stage is suspended, the mail being carried on horseback. The only way one can get out of this isolated section during the winter is on foot, or on horseback, or by steamer via San Francisco, Cal.

Because of this isolation from the rest of the world, our people have started a select school at Coquille City, under the management of Prof. Bunch, who is elder of the Coquille church, and is also the county superintendent of public schools. He expects quite a large attendance from the outside this winter. A building quite suitable for the purpose has been erected, which will be used not only for the school, but also for Sabbath meetings. We found in this county several young persons of ability and education, who I hope may, ere long, connect themselves more directly with the cause of God as laborers.

Beaverton was our next place of meeting. The interest was so good that I was sorry I had to leave the place. Bro. Starbuck, who was with me here, is now following up the interest near this place. Elders Sharp and Graham were with us the next Sabbath, at Tacoma. One was baptized, and two were taken into the church. Bro. Graham and I went to Sumner on Monday, while Elder Sharp remained to continue the meetings. He followed us the next Wednesday. We held one meeting at Sumner in the Christian church, and baptized one person at the close of the service. A good impression was left for the truth.

We next visited Victoria, B. C. We found our brethren here somewhat discouraged. We were glad to meet this dear people, and I trust the meet-

ings were a source of strength to them. Elder Sharp remained here several days after Bro. Graham and I proceeded to Vancouver, B. C. At this place we found Bro. V. H. Lucas and wife following up the work begun by them and Elder Isaac Morrison. I remained here nine days. Elders Graham and Sharp were present a part of the time. Elder Sharp baptized ten, the evening after the Sabbath, in a baptistery prepared for the occasion. A solemn impression was made upon those present during the administration of this rite. Scarcely a dry eye could be seen in the congregation. Sunday forenoon we organized a church of sixteen members; others will unite with them soon. This is a new field, but a good work is begun. Much opposition is manifested by some. Quite a number of articles have appeared in the daily papers, on the Sabbath and future punishment questions. This has given a good opportunity to keep the truth before the people. During my short stay at Vancouver, I became much attached to this new company of believers in the third angel's message. May God keep them faithful, and add to their number such as shall be saved. It was a great pleasure to be with Bro. and sister Lucas, who were formerly laborers in Ohio. May God continue to bless them in their new field of labor. Seattle was our next appointment. Our meeting here, also, was good. At all these places the home and foreign mission work and our union school received attention.

On this trip we secured about forty subscriptions for the REVIEW AND HERALD, and as many or more for the Signs; also several subscriptions for the Home Missionary. I feel grateful to God for the blessings he has bestowed upon us during these four weeks of labor in this Conference. There is a large and good field in this Conference. At nearly every place I could have remained and continued a series of meetings with a good outside interest. O may God raise up laborers, and make us all co-workers with him in this time of opportunity!

R. A. UNDERWOOD.

ATLANTIC HEALTH AND TEMPERANCE ASSOCIATION PROCEEDINGS.

THE first annual meeting of the Atlantic Health and Temperance Association was held at Brooklyn, N. Y., Nov. 19, 1890, at 3 p. m. The President, Elder D. E. Lindsey, in the chair. Prayer was offered by Elder A. E. Place. Owing to the absence of the Secretary, Chas. F. Parmele was chosen Secretary pro tem. It was stated by the President, that owing to the scarcity of laborers, and the importance of this branch of the Lord's work, it would perhaps be better to request the Atlantic Tract and Missionary Society that, in carrying out the plans laid down in the Home Missionary, for weekly missionary meetings, this branch of the work be assumed by it, and receive the attention it deserves. Later the following resolution was presented to the tract society, and favorable action was taken.

Resolved, That the Atlantic Health and Temperance Association disband, and request the Atlantic Tract and Missionary Society to assume the health and temperance work as a part of its responsibility, pledging it our hearty support.

Thursday, Nov. 20, a second meeting was held, and a short address was given by the President, after which thirteen persons signed the teetotal pledge.

Adjourned sine die.

D. E. LINDSEY, Pres.

CHAS. F. PARMELE, Sec. pro tem.

KANSAS HEALTH AND TEMPERANCE ASSOCIATION PROCEEDINGS.

THE third annual session of the Kansas Health and Temperance Society convened at Eureka, Kans., Oct. 7, 1890, at 4:30 p. m.—President, R. Dobbins, in the chair. Meeting opened by singing; prayer by Bro. Breed. On motion, Mrs. M. L. Brock was elected Secretary pro tem. Report of last meeting was read and accepted. No financial report was found. The Chair was authorized to appoint the usual committees, which were as follows: On Nominations, John Gibbs, O. Hill, J. L. Bellhart; on Resolutions, Bro. Smith, E. A. Morey, R. H. Brock. Bro. Chadwick then addressed the Society, making interesting remarks concerning the true merits of the health and temperance work. Openings for this branch of the work are numerous. Health and temperance workers draw thousands that could not be reached in any other way.

Adjourned to call of Chair.

SECOND MEETING, OCT. 9, AT 5 P. M.—The Nominating Committee reported as follows: For President, R. Dobbins; Vice-Presidents, O. Hill, W. W. Stebbins, R. H. Brock; Secretary, Lizzie Dexter. All were elected. Committee on Resolutions submitted the following:—

1. Resolved, That we express our gratitude to God for the light we have received on health and temperance reform, and for the advancement it has made among us as a people; that we pledge ourselves anew to walk in this light; and that we will do what we can to give to others a knowledge of the principles of this Association.

Whereas, God designs that the principles of health and temperance, being a part of the third angel's message, be given to the world; and,—

Whereas, the canvassing work is a power in spreading abroad the principles of truth; therefore,—

2. *Resolved*, That we appreciate the efforts of our Conference to circulate health and temperance literature, by appointing an Assistant State Agent to have charge of this branch of the work, and that we urge all to heartily support the work.

3. *Resolved*, That we request our ministers to give sufficient study to the principles of health and temperance to be able to present two or more lectures on the subject, both from a Bible and a scientific stand-point, at the beginning of every course of lectures.

4. *Resolved*, That we believe it to be very important for all those who labor, both in new fields and among the churches, to give thorough instruction, both by precept and example, in health and temperance principles.

5. *Resolved*, That we request the Conference committee and ministers to select suitable young men and women who are not otherwise engaged in any branch of the work, and encourage them to attend some of the courses of instruction that are provided in Battle Creek, Mich., and thereby fit themselves for the health and temperance work, as recommended in the *Home Missionary*.

After quite lengthy and earnest remarks by several of those present, the resolutions were adopted.

Adjourned to call of Chair.

THIRD MEETING, OCT. 12.—There being no business to attend to, meeting adjourned *sine die*.

R. DOBBINS, *Pres.*

M. L. BROCK, *Sec. pro tem.*

MICHIGAN TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1890.

No. of members.....	3,047
“ reports returned.....	585
“ members added.....	15
“ “ dismissed.....	26
“ letters written.....	2,380
“ “ received.....	229
“ missionary visits.....	2,791
“ Bible readings held.....	379
“ persons attending readings.....	1,006
“ yearly subscriptions for periodicals.....	734
“ subs. for periodicals, less than a year..	26
“ periodicals distributed.....	29,360
“ pp. reading-matter distributed.....	252,228

Cash received on tract society funds, \$6,448.70; on other funds, \$1,002.06. HATTIE HOUSE, *Rec. Sec.*

WISCONSIN TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1890.

No. of members.....	1,082
“ reports returned.....	321
“ members added.....	8
“ “ dismissed.....	1
“ letters written.....	339
“ “ received.....	83
“ missionary visits.....	1,697
“ Bible readings held.....	161
“ persons attending readings.....	574
“ subscriptions obtained for periodicals..	23
“ periodicals distributed.....	6,334
“ pp. books and tracts sold.....	73,708
“ “ books and tracts loaned.....	43,682
“ “ tracts given away.....	30,710

Cash received on accounts, sales, periodicals, membership, and donations, \$2,279.80; on other funds, \$1,333; on first-day offerings, \$198.28. Total, \$3,811.03. LENA STEINEL, *Sec.*

VERMONT TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1890.

No. of members.....	305
“ reports returned.....	61
“ members added.....	1
“ “ dismissed.....	3
“ letters written.....	98
“ “ received.....	35
“ missionary visits.....	541
“ Bible readings held.....	75
“ persons attending readings.....	178
“ subscriptions obtained for periodicals..	39
“ periodicals distributed.....	1,911
“ pp. books and tracts loaned, sold, donated,	80,780

Cash received on books, tracts, and periodicals, \$145.31; sales of subscription books, \$210.01; fourth Sabbath donations, etc., \$12.52; membership and special donations, \$43.80; first-day offerings, \$34.72.

LIZZIE A. STONE, *Sec.*

PENNSYLVANIA TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1890.

No. of members.....	410
“ reports returned.....	257
“ letters written.....	291
“ “ received.....	94
“ missionary visits.....	3,809
“ Bible readings held.....	528
“ persons attending readings.....	1,161
“ subscriptions obtained for periodicals	85

No. of periodicals distributed..... 3,857

“ pp. books and tracts sold, loaned, donated, 291,917

Fourth Sabbath and other donations, \$67.62; first-day offerings, \$117.55.

Societies that failed to report: Albion, Allentown, Catlin, Clinton, Conneautville, East Otto, Ellicottsville, Emporium, Erie, Midway, Mill Port, Mines, Port Allegany, Randolph, Pa., Raymond, Round Top, Seventy-Six, Sunderlandville, Smethport, Salemville. The following-named societies have been organized since the last report: Oil City, Salamanca, and Phoenixville.

W. M. LEE, *Sec.*

THE SUNDAY LAW MOVEMENT IN CANADA.

THE issue is rising in the Dominion between the friends and foes of Religious Liberty. The Lord's Day Alliance, the object of which is the enforcement of Sunday by law, is having the co-operation of most of the Protestant denominations. The Presbyterian General Assembly has voted to again forward to Parliament a petition in favor of such legislation, and recommends its presbyteries and kirk sessions to take action in support of the move. Meetings are being held in various parts of the country, to create public sentiment, and petitions are being circulated praying for a Sunday law. On the other hand, there are staunch friends of liberty, who believe that no form of religious observance should ever be established by law; but that the free exercise and enjoyment of religious profession and worship, without discrimination or preference, should forever be allowed in this Dominion.

The Baptist denomination here, as well as elsewhere, stand opposed to the establishment of any principle of religion by law. In their annual convention held at Ottawa, they adopted a resolution expressing their faith in certain well-defined principles of religious freedom, which may be summarized as follows:—

1. Freedom of religious opinion and worship is inherently a vested right of the individual conscience, and not a grant from the State.

2. Parliament may not prescribe any form of religious belief or worship.

3. All citizens and denominations should be equal in every way before the law.

4. In all regards in which the State violates these principles, it transcends its rightful power, and unjustly infringes on individual rights.

The following letter from the learned Rabbi E. Friedlander, of Montreal, who is thoroughly imbued with the principles of Religious Liberty, shows the attitude of his people upon this question.

Montreal, Dec. 22, 1890.

Rev. R. S. Owen:—

MY DEAR SIR: I beg to acknowledge the receipt of your esteemed letter, together with two copies of the *American Sentinel*, etc. I have no hesitation in stating that not only do I sympathize with the stand your Conference of the Seventh-day Adventists are taking against the enforcement of the so-called Lord's-day Sabbath observance, but I am also willing to render you as much moral and practical support as lies in my power. How Christians who, like the Israelites, acknowledge the divine laws given on Sinai, can substitute the first day of the week instead of the seventh as the day of rest, and thus abrogate the fourth commandment, which says distinctly, “But the seventh day is the Sabbath of the Lord thy God,” has always been to me an incomprehensible enigma, and is undoubtedly a glaring infraction upon a God-given institution. So long, however, as the advocates of this unwarranted innovation confined themselves to their own denominations, there would be no cause for complaint, since in a free country like ours, every citizen is supposed to be at liberty to observe his religion according to the dictates of his conscience. But when these self-constituted apostles seek to invoke the powers of the government to enforce the observance of their unscriptural Sunday Sabbath on those who conscientiously consider only the seventh day as sacred to the Lord, then is the time to interpose, and to cry, “Halt! thus far and no farther.”

Mankind has suffered enough from the dangerous alliance of Church and State, and it is about time they should be divorced forever. Those who try to unite these two antagonistic and irreconcilable systems into one, are evidently willfully blind to the teachings of history, nor can they be mindful of the bitter experience of mankind. The unnatural and hateful union of Church and State has caused more bloodshed than all the wars put together. Besides, a religion that has to be supported by the powers of the government, and eventually to be enforced by the club of the policeman, is, to say the least, a weak religion indeed! These over-pious Sunday sabbatarians must, therefore, be made to respect the rights and privileges of those who, though in the minority, have the sanction of Sacred Writ to support their claims, while they, though in the majority, have nothing of the kind,—hence their clamoring for the powers of the magistrate and the police to help them celebrate their Sabbath of peace and rest!

Let us therefore oppose with all the means at our disposal, the petitions to Parliament of the Lord's Day Alliance, as well as of the Presbyterians, in which opposition I trust every honest man, no matter to what creed he belongs, will join us, and with the help of God we will enjoy the civil and Religious Liberty which the laws and constitution of our country grant us. I fear not but we will be able to obtain as many signatures to your petition as there are liberal men to be found in Montreal.

Yours in sympathy,

E. FRIEDLANDER.

We are circulating petitions asking Parliament to pass no bill concerning the Lord's day which would interfere with the rights or religious freedom of any of her Majesty's subjects. At the head of each petition are the following words from our Sovereign Queen Victoria:—

Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our Royal will and pleasure that none be in any wise favored, none molested or disquieted, by reason of their religious faith or observance, but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure.

Those who are at work with these petitions are having excellent success in securing signatures. One man in his first attempt, in soliciting the names of sixty-one persons, obtained sixty signatures. Another obtained twenty-five out of twenty-six names solicited. All persons wishing to engage in this work will receive petitions with instructions in regard to their use, by addressing our Conference secretary, Mrs. A. E. Taylor, South Stukely, P. Q.

It is very important that this work be attended to *immediately*, as the time to work is very short before the next session of Parliament.

R. S. OWEN.

NOTES FROM THE WEEK OF PRAYER.

DURING the week of prayer very interesting and valuable meetings were held in Battle Creek. The Ministers' School took a vacation, and all the ministers and other students in attendance devoted their entire time to pastoral work in the Battle Creek church. Meetings were held each morning at 5:30, especially for workers. Elder Olsen attended them, and gave a series of talks on methods of work. These proved to be valuable seasons. Another meeting was held for ministers and workers, at 11:00 o'clock. The employees in the Office were given the hour from 11:00 to 12:00, A. M., and they assembled in the Office chapel for worship and religious instruction. The employees of the Sanitarium held a meeting from 12:00 to 1:00 P. M. Meetings for the church were held each day at 2:30 P. M., and all met together in the auditorium of the Tabernacle at 7:00 in the evening, when a sermon was preached or an address delivered on the same subject as the reading for the day. On the last day of the week of prayer, the article from sister White, published in the *REVIEW AND HERALD Extra*, was read by Prof. Prescott. Elder Olsen followed with a few remarks, when a call was made for those who wished to get nearer to God and enjoy more of his blessing, to come forward, and almost the entire congregation arose. Such a move on the part of the people has seldom been seen in Battle Creek. The meetings were continued at intervals through another week, with good results. Some have been converted. Donations for foreign missions amounted to \$2,125.

Elder J. S. Washburn writes from Washington, D. C.: “We have had most excellent meetings in Washington. During the week of prayer we were favored with the presence of sister White. She spoke to us in her usual encouraging and inspiring way. Our meetings were certainly the best we have ever witnessed in Washington. Especially was the last Sabbath forenoon meeting a season of great refreshing. After sister White had spoken with more than her usual power, nearly all present came forward to seek for a more complete consecration to God. Six were added to the church, three being baptized. Our exercises Christmas eve passed off very pleasantly, \$380 being donated for the foreign mission work.”

Elder A. T. Robinson writes from South Lancaster, Mass.: “We cannot tell yet what our offerings will amount to; but as far as the churches have been heard from, the outlook is quite encouraging, and we are in hopes that New England will do her share toward raising the necessary funds to support our

foreign missions. We have heard from the following churches:—

	This year.	Last year.
So. Lancaster, Mass.,	\$563 00	\$170 00
Worcester,	44 00	11 00
Lynn,	37 00	2 00
Danvers,	about 40 00	25 00
Boston,	121 00	14 00

Total, \$805 00 \$222 00

"We have prayed earnestly that the Lord would give our people a liberal heart, and I believe the Lord has helped in this effort. If there is a liberal response, the praise shall be given to Him who has put it into the hearts of his people to respond to the wants of his suffering cause."

Elder H. E. Robinson, of the Atlantic Conference, writes: "We feel very much encouraged over the results seen in Brooklyn. Our people are so scattered that we did not attempt to hold meetings together only on the Sabbath; but local meetings were held in several places. Our Sabbath meetings together were occasions of real interest. The donations already paid in for foreign missions amount to \$203, and some more will come in yet. This is nearly three times as much as given last year. I think nearly every one gave something. We are having additions to our numbers also. Good reports are coming in from other churches in the Conference."

Such reports are encouraging. They have just begun to come in, and we thought our people would all be interested to know what the Lord has been doing for his people in other parts of the field; hence we take this opportunity to put a few extracts in the REVIEW. Others will appear later.

DAN. T. JONES.

Special Notices.

"GENERAL CONFERENCE BULLETIN."

For the General Conference, Beginning
March 5, 1891.

THE readers of the REVIEW are all aware of the fact that the next session of the General Conference will convene March 5, 1891. Almost a year and a half will have intervened between the last General Conference and the one of which we are now speaking. For this reason, and also for the reason that our work is growing larger and more important every year, requiring broader plans to meet the increasing demands in different branches of the work, the next General Conference will be the most important one ever held. Plans are being laid to consider carefully every feature of our work, and to give every branch of the work its proper place and its due amount of consideration.

The action of the Conference and other associations that meet in connection with it, will be looked forward to with the deepest interest by our people everywhere; and as comparatively few can attend these important meetings, and as it is for the interest of all to get as full an idea as possible of the business introduced into the Conference, the discussion of different questions, etc., the plan has been adopted for the past three years, of publishing a daily *Bulletin*, in which will appear detailed reports of the work of the Conference, the important addresses delivered, synopses of the discussion of the most important questions, the tabulated reports that are presented, the reports of all committees, etc., etc. Last year seventeen numbers of the Daily *Bulletin* were issued, aggregating 164 large pages. The *Bulletin* was furnished to subscribers at twenty-five cents for the volume. The forthcoming volume will perhaps contain from eighteen to twenty numbers, and no doubt will be larger than the last one. Every one who feels an interest in the doings of the Conference, and wants to keep posted from day to day as the Conference progresses, should have the Daily *Bulletin*. It is published as an extra of the REVIEW AND HERALD, and is entered at the post-office at newspaper rates.

We give this notice early, so that all who wish to subscribe can do so, in time for a list to be prepared, so that the *Bulletin* may be sent out promptly to every subscriber, beginning with the first day of the Conference. When names come in late, it causes confusion, and mistakes are apt to be made. Those wishing the *Bulletin* will please send their name and address, plainly written, with twenty-five cents in postage stamps, or by postal note or post-office money order, to the writer, and the *Bulletin* will be mailed to you promptly. Each church elder should

see that a thorough canvass is made in his church, so that all may have an opportunity to subscribe for the *Bulletin*.

DAN. T. JONES, *Cor. Sec. Gen'l Conf.*

P. S.—We have on hand quite a large number of the General Conference *Bulletin* for 1889, neatly bound in manilla paper, which we can send post-paid, to any address, on receipt of twenty-five cents.

CANVASSERS' INSTITUTE FOR KANSAS.

WE will hold a canvassers' institute during a vacation of the Ottawa school, beginning Jan. 23, 1891. Some will start from there in the canvassing work, and we hope to see all the canvassers present who are near enough to come, and as many others as want to help in the canvassing work. We shall expect to hold a class drill, and to give those who have never canvassed an opportunity to learn how; and as there are many who are not improving the talents given them, we hope to see some there who will for the first time give themselves to the work of God. We hear the cry so many times, Where are the workers? Will you not say, Here am I, Lord, send me?

We want as many as can, to help in this great work. Come praying that God will help us, and come with hearts willing to work for God. There will be a minister to preach to us at night, so we shall have an opportunity to grow spiritually while we are studying for the work. We shall have some instruction in health and temperance work in connection with our denominational work.

W. R. SMITH, *Dist. Ag't.*
N. P. DIXON, *State Ag't.*

TO CHURCH OFFICERS.

THE time is again upon us for the officers of the various churches in each State Conference to make their quarterly reports to the secretaries of the State Conferences. The General Conference requires each State Conference to keep a record of its members; but how can this be done unless each church in the Conference does its duty through its legally appointed officers—unless when blanks are sent by the Conference secretaries, to the different churches, they will see that they are properly filled and duly returned. When I say *properly* filled, I mean that if there is nothing to report, you should put down 0; but if your church has had five additions, you should state how, under their proper headings, and then give in their proper places the name and post-office address of each member; and not say five additions, leaving your Conference secretary to guess at the names and addresses, or to write in order to call attention to the fact. Also when members are dropped or transferred, you should give the facts, so a true record can be kept of each individual member.

I hope we have all learned a lesson from our Sabbath-school lessons,—that each individual in the church has a duty to do, and that in neglecting or refusing to do that duty, we reject God, as did Saul; and that we have also learned, from 1 Sam. 15: 22, that "to obey is better than sacrifice."

J. J. NICHOLS, *Sec. Mo. Conf.*

The Sabbath-School.

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

BOOK OF JAMES.

LESSON III.—JAMES 1: 19-27.
(Sabbath, Jan. 17.)

1. How should we govern ourselves in hearing and speaking? James 1: 19.
2. To what else should we be slow besides speaking?—Id.
3. What similar injunction is given by the apostle Paul? Col. 3: 8.
4. Why are we to be slow to wrath? James 1: 20.
5. What are we exhorted to lay aside? Verse 21.
6. What are meant by these terms?
7. What are we to receive? (See Revised Version.)
8. What is this implanted word able to do?
9. Upon what condition only can we be benefited by the word? Verse 22.
10. To whom is the man who hears, but does not do, compared? Verses 23, 24.
11. How can one be benefited by a mirror? Indicated in verse 24, last part; see note 1.

12. What constitutes the great Christian mirror? Verse 25, first part.

13. How long should we look into the law? Note 2.

14. While looking into the law, what should we do? Verse 25, next to last clause.

15. What is the promise to such?—Id., last clause.

16. How may a person show that his profession of religion is vain? Verse 26.

17. From what should a person bridle his tongue? 1 Pet. 3: 10.

18. What kind of a religion must a person have to be benefited by it? James 1: 27, first part.

19. What are some of the marks of this kind of religion? Verse 27, last part; see note 2.

20. How much is embraced in the expression, "unspeckled from the world"? 1 John 2: 15, 16.

NOTES.

1. Looking only occasionally into the great mirror of God's law, to note how our course of conduct varies from its holy requirements, is not enough. For, like the man who turns away from the mirror, and soon loses from his mind a sense of the defects which it revealed, so we, when we fail to keep the law before us, soon lose a sense of our duty. But we should "continue therein;" that is, continue looking into the perfect law of liberty, and then as fast as we thereby discover defects in our characters, take hold, by the grace of Christ, to remedy them. There are many who do not like the law, because it exposes their sins; and so they try to persuade themselves that it has been abolished, as if that would remove their defects of character. This is as wise as it would be for a man to dash a mirror into fragments because it revealed defects in person or clothing, and then imagine that that removed the defects.

2. "Religion" is from *religare*, which signifies "to bind anew or back, to bind fast."—Webster. It denotes that bond by which a man is attached to the service of the deity he worships. Hence there may be false religion as well as true, vile and degrading religion as well as pure and undefiled. One may seem to be very religious, and yet his religion be vain, or worthless. But he who has true religion will bridle the tongue that hespeak no evil, visit the fatherless and widows in the performance of deeds of sympathy and charity, and keep himself free from the works of the flesh (Gal. 5: 19-21) and the follies of the world.

News of the Week.

FOR WEEK ENDING JAN. 3.

DOMESTIC.

—There were 60,030 Jews in this country Dec. 31, 1889.

—Illinois now has the greatest railway mileage of any State in the Union—14,017 miles.

—During 1890, 6,080 miles of railway track were laid in the United States, against 5,200 miles in 1889.

—Eight thousand Indian families built houses last year. That means that 40,000 have left the tepee forever.

—Reports have reached Pine Ridge that Indians from Canadian Territory have joined the hostiles in the Bad Lands.

—During 1890, 3,107 car-loads of oranges were shipped from California. The wine product of the State was 18,200,000 gallons.

—A severe earthquake shock was felt at Knoxville, Tenn., and in the surrounding country, at 6 o'clock Tuesday morning, Dec. 23.

—During 1890 Colorado mines produced \$29,881,334, divided as follows: silver, \$20,259,906; gold, \$4,512,186; lead, \$4,749,852; copper, \$359,440.

—In a polygamy case from Utah, the United States Supreme Court, on Monday, Dec. 22, decided that a wife is not a competent witness against the husband.

—President Harrison has issued his proclamation that the Columbian Exposition will be opened at Chicago, May 1, 1893, and invites all nations to take part.

—Monday, Dec. 22, the superintendent of the New York Polyclinic Hospital announced that in future all applicants would be inoculated with Koch's lymph free of charge.

—George D. Sanger, a drug clerk at Macon, Ga., dropped dead Monday, Dec. 22. Death was caused by over-stimulation of the heart, superinduced by excessive cigarette smoking.

—Capitulations of Indians were reported at Fort Bennett and Fort Sully, Dec. 26, about 500 surrendering at

the latter place. Sitting Bull's men say they are afraid to return to Standing Rock, and desire to remain at Cheyenne.

—A correspondent of the Boston *Transcript* reports the finding in Hundred Dome Cave, in Edmonson County, Ky., of over 2,000 mummies of what must have been a superior race of men. The bodies are well preserved.

—J. N. Archbold, of Danville, Ill., has invented a magazine gun. It is mounted on a shaft, has six barrels, four feet in length, and is fed by a chain belt. There is no limit to the number of shots that can be fired in succession.

—Articles of incorporation were filed with the Secretary of State of Illinois Monday, Dec. 29, of the Burton Tower Company, to build a tower 1,492 feet high, at the World's Fair at Chicago in 1893, with a capital stock of \$1,000,000.

—Three years ago Miss Mary Morris, of Dubuque, Iowa, was prostrated at seeing her brother killed by a train, and lost the power of speech. Monday she was seized with a fit of coughing, after which she began to converse freely.

—Mr. and Mrs. J. W. Strong, of Ottawa, Kans., had on Christmas bidden guests to celebrate the fifty-first anniversary of their marriage, but in the morning Mr. Strong expired suddenly, and a few hours later his wife passed away in a similar manner.

—A conspiracy to flood the United States with counterfeit silver dollars was unearthed at Pittsburg, Dec. 26, by the arrest of nineteen Italians employed to pass the coins. Eleven hundred dollars in the spurious coin was secured. The counterfeit is nearly perfect.

FOREIGN.

—The last lineal descendant of Christopher Columbus is the Duke of Veragua.

—The deaths from cholera last summer in Japan were estimated at 27,000, of whom only fifty were Christians.

—At St. John's, N. S., it is estimated that there have been 4,500 cases of diphtheria recently, and between 800 and 900 deaths.

—A company with \$25,000,000 of capital has been formed to colonize 5,000 European families on the public lands of Brazil.

—Within two months from the issue of Gen. Booth's book, "Darkest England," \$315,000 have been contributed for the furtherance of the scheme.

—One hundred lives are reported to have been lost, and hundreds of houses destroyed by the bursting of a canal at Cordova, in the Argentine Republic.

—A tract of fifteen acres in Shoreditch district, London, Eng., is to be cleared of its slums and alleys, and replaced by decent dwellings and wide streets, at a cost of £300,000.

—In 1894 it will be 1,000 years since Hungary was established as an independent government. There is a movement among the Hungarians to celebrate the anniversary with great pomp.

—Only 2,500,000 of the 11,000,000 square miles of Africa remain in the hands of native rulers. France has 2,300,248 square miles; England, 1,909,445; Germany, 1,035,720; Congo Free State, 1,000,000; Portugal, 774,993; Italy, 860,000; Spain, 210,000. While the share of France is the largest, that of England is the most valuable.

RELIGIOUS.

—A Vegetarian church is to be established in Philadelphia.

—The Paris *Nation* announced the organization of a bank under the auspices of the Vatican, with a capital of 100,000,000 francs, of which Jesuits subscribe half.

—A meeting of the Board of Education of Chicago, Dec. 23, decided against the reading of the Bible in the schools, and dismissed Miss Loretta Kane from the teaching force.

—An Associated Press dispatch announces the purchase by Mormon authorities, of 3,000,000 acres of land in Mexico, to which the head-quarters of the church are to be removed from Salt Lake.

—At a meeting in Rome of the Pontifical Academy of Archeology, Dec. 31, 1890, it was announced that in the church of St. Sylvester have been discovered the tombs of six popes, including that of Sylvester I., who occupied the papal chair from 314 to 326 A. D.

Appointments.

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

GENERAL MEETINGS IN ILLINOIS.

Elders R. M. Kilgore and A. O. Tait will be at Kankakee Jan. 8-12; Aledo, Jan. 15-19; Duquoin, Jan. 22-26.

Elders A. O. Tait and J. W. Bagby will be at Keen-

ville, Jan. 29 to Feb. 2. Those at West Salem and Blufford, and others in this part of Dist. No. 3, are urged to attend this meeting.

Elders O. A. Olsen and A. O. Tait will be at Rockford Feb. 5-9. The friends at Belvidere, Roscoe, Rochelle, Ridott, Freeport, and Rush, and others in this part of Dist. No. 1, are requested to attend this meeting.

Elders A. O. Tait and Geo. B. Starr will be at Sheridan, Feb. 12-16. All the friends in this part of Dist. No. 1 are requested to attend this meeting. The brethren and sisters at St. Anne, Watseka, Pittwood, Onarga, and Proctor, and others in Dist. No. 2, are requested to attend the meetings at Kankakee. Those at Rock Island, Galva, and Keithsburg, and others in this part of Dist. No. 1, are requested to attend the meetings at Aledo.

The organization of the church at Duquoin will be effected at this visit, and all in Dist. No. 3 are invited to attend this meeting. These are all the meetings we can possibly provide for Illinois prior to the General Conference, and we hope there will be a general attendance at each point. All should bring bedding and provisions as far as possible, so that others may not be overburdened. Let all come with devoted hearts, seeking God.

ILL. CONF. COM.

MEETINGS IN MICHIGAN.

NOTICE of meetings to be held in Michigan by Elders O. A. Olsen and R. S. Webber, has been received but too late to be given in full in this number. We here give the places and dates, and the notice will appear in full next week:—

Bushnell,	Jan. 15-20, 1891
Monterey,	" 22-27, "
Alaiedon,	Jan. 29 to Feb. 3, "

No providence preventing, I will be with the Oakland, Wis., church at their quarterly meeting, Jan. 10, 11. Meeting to begin Friday evening. S. S. SHROCK.

I now expect to hold a general meeting in—	
Decatur, Mich.,	Jan. 9-11, 1891
Quincy, "	" 16-19, "
St. Charles, "	" 23-26, "

We hope there may be a good representation from all churches in the districts where these meetings are held. I. D. VAN HORN.

THE quarterly meeting for Dist. No. 2, Kans., will be held at the Clyde church, four miles northeast from Clyde. We hope all the scattered ones will attend, for there are matters of importance to be considered. If any expect to come on the train, let me know in time, and some one will meet them with a team. A minister is desired to come and help us. C. W. OLSON, *Director*.

BUSINESS NOTICES.

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

FOR SALE.—Forty acres, good soil, thirty-six acres cleared, barn—house lately burned. It is in a good neighborhood seven miles from S. D. A. church. Would take house and lot in town in part payment. Address A. Weeks, Sylvester, Mich.

LABOR BUREAU.

WANTED.—A situation as farm hand or teamster in New England. Address Bert A. Coddington, Box 35, Townshend, Vt.

WANTED.—A situation to do general housework in Vermont or New Hampshire, among Sabbath-keepers. Address Ella A. Knapp, West Townshend, Vt.

ADDRESS.

THE P. O. address of Elder D. A. Ball is St. Michael's Lodge, St. Michael's Row, Bridgetown, Barbadoes, West Indies.

HYMN BOOK LOST.

THE last morning of the Indiana camp-meeting at Frankfort, I laid my hymn book down on a seat, and turned to speak with a friend, and when I looked for it, it was gone. Some one probably picked it up by mistake, and will be glad to return it to the owner. It was a cloth-bound book, bearing the name of Zerrilda Havens. Please return to C. E. Harter, Akron, Ind.

THE MARVEL OF NATIONS.

BY U. SMITH, AUTHOR OF "SMITH'S DIAGRAM OF PARLIAMENTARY RULES."

This work embraces the past, present, and future of the United States from a historical, political, and religious standpoint, comparing the past with the present condition of education, science, and religion, and calling special attention to the work of the National Reform Association, and the proposed Amendment to the Constitution of the United States. It needs no other indorsement than a careful reading.

298 pages, 40 illustrations, 15th edition. Muslin, \$1.00; gilt edges, \$1.25.

Address REVIEW & HERALD Pub. Co., Battle Creek, Mich.; Chicago, Ill.; Toronto, Ont.; or Atlanta, Ga.

Obituary Notices.

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

THE DREAD OF THE GRAVE.

BY MRS. SARAH S. DODGE.
(Commerce, Mo.)

THE grave and its darkness appall me—
To live there in silence so long,
With hope all unanswered, unquestioned,
Unechoed her sweet, charming song!

My faith is but human, and restless,
Burdened oft with the strivings to be;
I stumble o'er mounds in the distance,
Weep o'er what I cannot foresee.

Lord, give me a faith that, reliant,
Can trust in thy infinite grace;
Can triumph o'er silence and darkness,
And join in thy choral of praise!

Ah! those who uncheered, yea, and hopeless,
Go down the dark valley of death,
With no hope in the great resurrection,
And no faith to cheer their last breath!

My faith, though so humble and lowly,
Clings only, dear Saviour, to thee!
How could I endure the dread silence,
Uncheered by thy hope, Calvary?

My dust can lie down in the silence,
And welcome, O grave, thy dread chill,
If my Saviour but stand at the threshold;
There consign me to wait on his will.

DEAN.—Mrs. Letitia M. Dean was born in Dearborn County, Ind., Sept. 8, 1811, and died Dec. 6, 1890. She was married to Enoch Dean, Jan. 21, 1838, and came to Iowa in the fall of 1850. She united with the M. E. Church at the age of sixteen, and remained in that church until 1878. She then united with the Seventh-day Adventist Church, of which she remained a member until her death. Her funeral sermon was preached by the writer, Dec. 7, at the residence of her son-in-law, Mr. James Mendenhall, near Birmingham, Iowa.

E. Y. CARL.

TAYLOR.—Died of heart failure, in South Norridgewock, Me., Dec. 5, 1890, Luella E., wife of Wilbur Taylor, aged twenty-eight years. Dec. 2 she rode a distance of twelve or fifteen miles; it being a very cold day, she took a severe cold, and died on Friday, at 10 P. M. She leaves a husband and four children, a father, mother, and one sister, in deep sorrow, but not as those that have no hope; for she left them the consolation that she died in hope of a part in the first resurrection. "On such the second death hath no power." May the Lord bless this afflicted family, and grant them a blessed reunion in the kingdom of God. Remarks by the writer, from Prov. 18: 24.

J. B. GOODRICH.

RANDALL.—Mrs. Bell Randall died of consumption, at her home in Columbus, Ohio, June 23, 1890. She was born in Greene County, Ohio, on the nineteenth of November, 1855. She was baptized and became connected with the S. D. A. church at Bowersville, Ohio, in 1868, and remained a faithful follower of her dear Saviour. She was a good daughter, a faithful wife, and a kind mother. She leaves a husband and two children, and many other relatives to mourn her loss. In her death the church loses a faithful and devoted member. The funeral services were held in the S. D. A. church, after which we laid her away to rest until the Lifegiver comes.

O. F. GUILFORD.

ANDREWS.—Died at his residence in Morrison, Ill., Nov. 24, 1890, our beloved father, John Andrews, aged 89 years, 9 months, and 17 days. The immediate cause of his death was an injury received from a freight engine, as he was crossing the track the morning before his death. The injury at first was supposed to be harmless, as no bones were broken, and no part of the body seemed to be bruised. The accident occurred a little after 10 A. M. He remained in full possession of his mind and reason till about 2 P. M., when he peacefully fell asleep. It was hoped by his wife, that, when he peacefully fell asleep, and do him good; but in about twenty or thirty minutes after, he quietly breathed out his last, with the light of heaven upon his countenance. John Andrews was born in County Monaghan, Ireland, Feb. 7, 1801; was married to Martha Mitchell, who now survives him, Dec. 17, 1829. In 1854, he emigrated to this country, and in the fall of the same year he made his home in Whiteside County, Ill., where he has since lived. In 1856, his attention was called to the present truth, through the labors of Elders Hart and Everts; and after carefully weighing the evidences, he took his stand with God's commandment-keeping people. He was among the first (if not the first one) to accept the truth in the State of Illinois, and his confidence in its final triumph was unshaken to the last. The glorious second coming of Christ, when immortality will be given to all the faithful; the earth redeemed from the curse, and filled with the glory of God; the immutability of God's law, and the sufficiency of Christ's blood to purge away all our sins, were themes upon which he loved to dwell. He was an upright and strictly conscientious man. Those who knew him best, witness to his fervent piety and Christian integrity. Elder A. O. Tait spoke words of comfort on the occasion of his funeral, to a large congregation of sympathizing friends and neighbors. Eight surviving children, and a wife with whom he walked side by side for nearly sixty-one years, sorrow, but not "as those which have no hope." O that we may all so live that as a family we may meet him when "mortality is swallowed up of life"! R. F. ANDREWS.

HYMN.—Died in Rustford, Mich., Nov. 13, 1890, of dropsy, sister Libbie, wife of Charles Hyde, aged thirty-six years. She united with the Lakeview church in 1875. She leaves a husband, two children, and a mother to mourn her loss. Funeral services conducted by the writer. A. O. BURRILL.

CLARKSON.—Gertrude E., only child of James and Alta Clarkson, died in Battle Creek, Mich., Nov. 17, 1890, aged 3 years, 10 months, and 3 days. Her mother was brought in a critical condition to the Sanitarium, from their home in Monterey, and little Gertrude enjoyed a very pleasant visit with her relatives in Kalamazoo while the family were moving to Battle Creek. When she arrived at the Sanitarium, the mother's keen eye observed that her child was not in her usual health. She was immediately taken to their new home, the best of medical aid was secured, and fears were expressed that she was suffering from that most insidious and fatal disease, diphtheria; and the mother never saw her darling again. During her brief illness of eight days, she manifested patience and intelligence far beyond her years. A few hours before her death, she said she would live in Jesus' beautiful house, but she greatly desired first to go and see mamma. The parents were remarkably sustained by the blessing of God, in this sad trial and bereavement. If faithful only a little longer, that fond mother will clasp her precious treasure to her heart, and, borne upon angel's pinions, they will enter the rich mansions of gold which Christ is now preparing for the faithful. Prayer was offered at the grave, by Elder Webber. MRS. E. S. LANE.

BUMP.—Fell asleep in Jesus at Flint, Mich., Nov. 30, 1890, sister Nancy S., widow of Elias J. Bump, in her seventy-second year. At an early day they removed from New York to Genesee County, Mich., and began in the wild forest, and by industry and frugality they were soon rewarded with a competence of this world's goods. In January last, sister Bump had a stroke of paralysis from which she never recovered. The lack of a proper supply of blood to the brain, materially interfered with thought and speech, resulting in a gradual deterioration. Sister Bump had, during the ten months of prostration and suffering, every attention that kind hands and loving children could render. She made no profession of religion until the year 1868, when her attention was called to the present truth, and she soon began the observance of the Sabbath. In 1875, she heard a course of lectures given in Flint, was baptized, and united with the church. She was a very active and intelligent member, noted for her prompt attendance at all the services. She was a bright Bible student and a highly honored member of the church. Her death is a heavy stroke upon the church and her loving family; but they are comforted with the thought that she was ready for the end, and that they may meet her where families will not be broken. Funeral services were conducted by the writer. LYCURGUS MC COY.

HANSON.—Our beloved daughter, Bertha M. Hanson, died of consumption, Nov. 5, 1890, at her home near Exira, Iowa, aged 24 years and 5 weeks, leaving us to mourn the loss of our eldest child. She was baptized during the spring of 1881, by Elder O. A. Olsen, and has since been a member of the S. D. A. church at this place. Last winter she had a severe attack of *grippe*, which resulted in pneumonia, from which she never fully recovered. She bore her protracted suffering with great courage and a firm trust in the Saviour. She remained conscious to the last, and enjoyed having us pray with her and read the blessed promises of the Bible to her. She told us not to mourn for her, but to prepare to meet her on the new earth. "This," she said, "is the only worthy object of life." When she came to die, she reached out her hands to bid us good-by, saying, "I am going;" to which I replied, "Go in the name of the Lord." She said, "I am. I am God's child." Words of comfort were spoken from Rev. 14:13, by the church elder, to a large congregation of people. Elder J. G. Gates (Methodist) made a few remarks in English. We feel deeply her loss, but knowing that God does everything in the best manner, we find comfort in the hope of meeting her strong and vigorous in the first resurrection. JAMES SORNSON.

(Workers' Bulletin, please copy.)

POPE.—Died in White Lake Township, Oakland Co., Mich., Nov. 24, 1890, Wm. A. Pope, aged 75 years, 9 months, and 17 days. He was born at Norwich, Conn., and lived there until May, 1842, when he came to Michigan, and settled in Troy Township, Oakland Co. In 1844 he bought and moved onto the farm where he died; ever after his removal there, with the exception of two years spent in Detroit, Mich., he made this his home. In November, 1841, he was joined in marriage to C. Sophronia Watrous, at Chester, Conn., and as a result of their marriage four children (two sons and two daughters) were born; all of whom, with his life companion, survive him. Some years ago he became interested in the views held by Seventh-day Adventists; and though he had been skeptical all his life with reference to the Bible, by the investigation of the doctrines held by the people he experienced a great change in his views, and from that time was a careful student of history and Scripture; and though he never identified himself with the church, he was an earnest advocate of its principles. He had been a sufferer from stomach and kidney difficulties for several years, but was able to about until three weeks before his death, when he contracted severe cold, which prostrated him. His last sufferings were very great, but he bore them patiently until death relieved him. His life is closed, his record is made, and we have laid him to rest to await a just reward at the hands of Him who doeth all things well. At the funeral, words of comfort were spoken by Elder R. S. Webber, from Rom. 1:16. GEO. H. RANDALL.

GARRISON.—Died at her home near Barren Plains, Robertson Co., Tenn., Dec. 6, 1890, of dropsy, Elizabeth Garrison, aged 72 years and 5 months. Sister Elizabeth accepted the truths of the third angel's message with her parents (Bro. and sister Anney), in Kentucky, under the preaching of Elder J. D. Agg, and united with the church at Leitchfield, Grayson Co., that State. She afterward moved to Warren County, Ky., and connected herself with the church at Bowling Green, with her parents. After some time she moved to Robertson County, Tenn., and united with the Center church of that county. Sister Garrison lived a consistent member at each of these places. She was always in attendance at the meetings and Sabbath-school when circumstances would admit, being a teacher of the primary class of the Sabbath-school at the place where she

died. During all her sickness she manifested much of the Spirit of Christ, in bearing her sufferings with patience. She leaves a kind husband, father, mother, six brothers, and four sisters, and quite a number of other relatives and friends, to mourn their loss. But we mourn not as those that have no hope, because we feel assured that she fell asleep in Jesus, to awake in the first resurrection. She told her husband a short time before her death, that she was ready to go. "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." There being no S. D. A. minister in the community at the time of her death, prayer was offered by the writer. J. D. KIVETT.

BRIGHAM.—Sister Mary Brigham died in Albion, Mich., at the residence of her sister, Mrs. A. J. Whalen, Nov. 8, 1890, aged fifty-two years. Her maiden name was Zimmerman, and her early years were spent in Ohio. She embraced the Sabbath and kindred truths at Holly, Mich., about twenty-five years since, under the labors of Elders J. H. Waggoner and M. E. Cornell. In 1873 she married Martin Brigham (son of old Father Brigham, an early resident of Northern Michigan, and a pioneer in the cause of present truth). With him she lived seven years, they rejoicing together in the Christian's hope, when he was laid away to rest. Sister Brigham has been afflicted since fifteen years of age, with necrosis of the bone, which, after great suffering and many efforts to arrest its progress, finally terminated in gangrene. Several physicians of Albion decided that amputation of the diseased limb afforded a last faint hope, and the matter was left to her decision, as there was but little expectation of her being able to survive the operation in her enfeebled state. She decided to accept this last chance for life, and before the work was commenced she called in a few friends, had a chapter read from the Bible, and herself prayed earnestly, trustingly, asking, among other things, that the surgeon's hand might be firm to do the work. She survived the operation, but died the following day, justifying her physicians' fears. Before going to her sister's, she spent some time at Battle Creek, and was visited by many who can bear witness to her love for the truth, and her faith in its final triumph; also to her patience under her long and severe affliction. We feel assured that she rests in hope until the Lifegiver shall come to reward the faithful. The funeral services were conducted by Rev. J. C. Floyd, of Albion. A. M. A. CORNELL.

CHAPMAN.—Died at his home in Des Moines, Iowa, Nov. 8, 1890, of paralysis of the heart, resulting from diphtheria, Ebert W., only son of F. H. and A. M. Chapman, aged 32 years, 10 months, and 13 days. Ebert was converted at the age of eleven years; he was baptized in June, 1874, and united with the Seventh-day Adventist Church. His life was one of progression in the way of holiness. Naturally of a gentle, kindly disposition, these graces, with many others, were cultivated by him, and manifested constantly in his daily life. About five years ago, he made a complete consecration of himself, his time, and his talents, to the Master's work, engaging in the sale of religious literature. He met with many difficulties and much discouragement; yet under all these circumstances he achieved success, and developed into a model worker. He continued in this pursuit until the Iowa Conference, in 1889, gave him a ministerial license, and sent him into the field to assist in conducting tent-meetings. In the fall of this year, he attended the General Conference at Battle Creek, Mich., intending to remain there and take a course of study in theology, to better qualify himself for his chosen work. Scarcely had he begun his studies when he was appointed to the Iowa State Agency of the S. D. A. Publication Society. At a sacrifice he gave up his contemplated course of study, to this unexpected call of duty. Returning to Iowa, he cheerfully entered into his new work with a devotion and consecration surpassed by none and equaled by few. In addition to his faithful labor in this line, he also engaged in the ministry and other lines of missionary effort, as duty seemed to demand. He devoted himself unselfishly to the cause of God. He has left an example worthy of imitation by all. Truly, for him, to live was Christ, but to die is gain. His sudden death falls with crushing weight upon the wife, parents, and only sister; while one child, too young to realize his great loss, is deprived of the care of a loving father. His remains were conveyed to West Union, and laid to rest in the home cemetery, to await the coming of Him who is the resurrection and the life. C.

[After the foregoing was in type, another report was received, from Elder Morrison, giving the action of the Iowa Conference in reference to Bro. Chapman's death, as follows:—]

He endeared himself to his co-workers in a remarkable degree, so much so that at our late State meeting the following resolutions were unanimously adopted, though not without many expressions of sincere regret at his sudden demise:—

"Whereas, It has pleased our Heavenly Father to remove from our midst Bro. E. W. Chapman, who had so greatly endeared himself to us; therefore,—

"Resolved, That we express our appreciation of his Christian character and faithfulness in the performance of duty, and that we hereby extend our tender sympathy to his sorrowing wife, father and mother, and relatives, directing them to Him who is the source of all true consolation.

"Resolved, That in his departure we consider that the canvassing work has sustained a serious loss, and that we pledge ourselves to greater sympathy for, and active interest in, the work to which he had unselfishly devoted himself."

THE YOUTH'S INSTRUCTOR.

AN ILLUSTRATED WEEKLY PAPER FOR CHILDREN AND YOUTH.

Devoted to moral and mental culture, and especially designed as a companion to Bible study. It is the best paper in the world for youthful readers, being free from modern fables and sentimentalism.

The publishers design that the *Instructor* shall contain the choicest illustrations and reading matter that can be secured, suitable for young minds; and while the size of the paper is unchanged, the price for single copies has been reduced from 75 cents to—

ONLY SIXTY CENTS PER YEAR.

TEN or more copies to one address, 50 CENTS EACH.

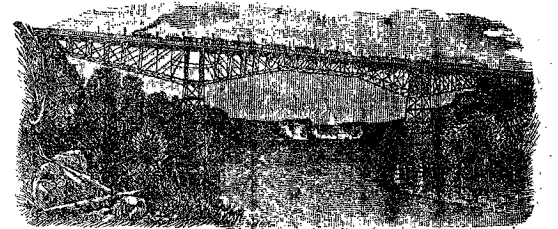
Address, YOUTH'S INSTRUCTOR,
Battle Creek, Mich.

RELIGIOUS LIBERTY LITERATURE.

1. Religious Persecution in Tennessee. 80 c. per 100.
2. Religious Legislation. 50c. per 100.
3. Civil Government and Religion. 25c. each.
4. National Sunday Law. 25c. each.
5. Views of National Reform. 15c. each.
6. The Constitution, Shall it be Preserved? 20c. per 100.
7. Who Do Men Say that I Am? 20c. per 100.
8. Politics in Religion. 15c. per 100.
9. My Reasons for Signing the Petition. 15c. per 100.
10. Legislating on Religion. 15c. per 100.
11. Was Israel a Republic? 15c. per 100.
12. God in the Constitution. 15c. per 100.

Address REVIEW & HERALD Pub. Co., Battle Creek, Mich.; Chicago, Ill.; Toronto, Ont.; or Atlanta, Ga.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 30, 1890.

EAST.	Mail.	Day Express.	N. Shore Limited.	N. Y. Express.	Atlantic Express.	Evening Express.	Kal. Accom'n.
STATIONS.							
Chicago.....	am 7.05	am 9.00	pm 12.10	pm 3.10	pm 10.10	pm 9.25	pm 4.50
Michigan City.....	9.10	11.10	2.00	4.48	am 12.25	11.25	7.00
Niles.....	10.2	pm 12.45	2.55	5.50	1.45	am 12.40	8.25
Kalamazoo.....	11.60	2.20	4.00	7.04	8.35	am 2.17	pm 10.05
Battle Creek.....	pm 12.55	9.03	4.30	7.37	4.29	8.04	8.00
Jackson.....	3.10	4.30	5.38	8.52	6.25	4.45	9.55
Ann Arbor.....	4.42	5.29	6.30	9.45	7.50	6.05	11.00
Detroit.....	6.15	8.45	7.30	10.45	9.20	7.30	pm 12.10
Buffalo.....	am 3.10	am 3.10	am 3.10	am 3.10	pm 4.55	pm 4.55	8.3
Rochester.....					6.20	8.10	11.20
Syracuse.....					11.35	10.20	am 1.30
New York.....					pm 8.40	am 7.20	pm 9.42
Boston.....					6.00	10.57	9.35
							pm 2.50
WEST.	Mail.	Day Express.	N. Shore Limited.	Chicago Express.	Pacific Express.	Kal. Accom'n.	Evening Express.
STATIONS.							
Boston.....	am 8.30	pm 2.15	pm 8.00	pm 7.00			
New York.....	11.50	4.40	6.00	10.00			
Syracuse.....	pm 8.30	11.55	am 2.10	am 8.00			
Rochester.....	pm 11.30	10.40	am 1.42	10.45			
Buffalo.....	am 12.25	11.50	5.30	11.20	am 8.45		
S. Shore Bridge.....	9.40	12.25	8.25	6.25	pm 12.50		
Detroit.....	9.40	8.07	10.19	2.19	10.30	6.55	pm 7.45
Ann Arbor.....	11.25	10.05	11.18	9.20	11.60	7.15	8.58
Jackson.....	12.55	11.35	12.22	4.30	am 1.23	8.47	10.35
Battle Creek.....	2.17	pm 12.12	12.59	6.02	2.17	am 7.40	am 12.50
Kalamazoo.....	4.10	1.23	2.08	6.17	4.15	7.40	9.10
Niles.....	5.25	2.31	3.18	7.20	5.45	8.55	4.30
Michigan City.....	7.55	4.35	4.50	9.00	8.05	11.20	6.40
Chicago.....							

*Daily. †Daily except Sunday. ‡Daily except Saturday.
Accommodation train for Jackson and all intermediate points, leaves Battle Creek at 6.15 P. M., arriving at Jackson at 7.55 P. M., daily except Sunday.
Accommodation train for Niles and all intermediate points, leaves Battle Creek at 8.00 A. M., arriving at Niles at 10.05 A. M., daily except Sunday.
Trains on Battle Creek Division depart at 8.35 A. M. and 4.35 P. M., arrive at 12.40 P. M. and 7.00 P. M., daily except Sunday.

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

Chicago & Grand Trunk R. R.

Time Table, in Effect Dec. 7, 1890.

GOING WEST.	STATIONS.	GOING EAST.
pm 3.00	.....Boston.....	am 3.30
pm 3.00	.....New York.....	am 3.30
pm 3.00	.....Buffalo.....	am 3.30
pm 3.00	.....Niagara Falls.....	am 3.30
pm 3.00	.....Boston.....	am 3.30
pm 3.00	.....Montreal.....	am 3.30
pm 3.00	.....Toronto.....	am 3.30
pm 3.00	.....Detroit.....	am 3.30
pm 3.00	.....Port Huron.....	am 3.30
pm 3.00	.....Lapeer.....	am 3.30
pm 3.00	.....Flint.....	am 3.30
pm 3.00	.....Durand.....	am 3.30
pm 3.00	.....Lansing.....	am 3.30
pm 3.00	.....Charlotte.....	am 3.30
pm 3.00	.....Battle Creek.....	am 3.30
pm 3.00	.....Vicksburg.....	am 3.30
pm 3.00	.....Schoolcraft.....	am 3.30
pm 3.00	.....Cassopolis.....	am 3.30
pm 3.00	.....South Bend.....	am 3.30
pm 3.00	.....Bassett's.....	am 3.30
pm 3.00	.....Valparaiso.....	am 3.30
pm 3.00	.....Chicago.....	am 3.30

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

INAUGURAL EXCURSION TO LANSING, JAN. 7, 1891.

THE Chicago & Grand Trunk R'y, upon the above occasion, will make very low excursion rates. In addition to the ordinary train service, special trains will be run, giving ample accommodations to its patrons. For time of special train, rates, tickets, and advertising matter, apply to A. S. Parker, Agt. C. & G. T. R'y., Battle Creek Station.

The Review and Herald.

BATTLE CREEK, MICH., JAN. 6, 1891.

CONTENTS OF THIS NUMBER.

[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.]

Poetry.	
A New Year's Welcome, Mrs. M. J. BAHLER.....	1
I Will Follow Thee, Mrs. NELLIE M. HASKELL.....	3
The Two Adams, 11 Cor. 15:45-47, WM. BRICKEY.....	5
The Summers Yet to Come, Mrs. MARY MARTIN MORSE.....	10
Our Controversies.	
Home Missions, Mrs. E. G. WHITE.....	1
Martin Luther's Warning and Admonition to Those Living in the Last Days, T. VALENTINE.....	2
Prophetic Minutes, G. W. AMADON.....	3
Yale Letters—No. 4, C. O. LEWIS.....	3
The Genuine and the Counterfeit, ELDER F. M. WILCOX.....	4
Daily Work, ELDER J. H. DURLAND.....	4
Home.	
The Effect of Example, M. B. DUFFIE.....	5
If I Were a Boy, Bishop J. H. Vincent, in Home Maker.....	5
The Widow's Cow, The Angelus.....	5
Cultivate Cheerfulness, The Rural.....	5
The Mission Field.	
Dead Indians Not the Only Good Ones, J. O. C.....	6
What the Indians Need, J. O. C.....	6
Christian and Non-Christian Religious Systems, PERCY T. MAGAN.....	6
Special Mention.	
An Awful Fact, Sunlight Magazine.....	7
St. Matthias's, Plymouth James Buss, in English Paper.....	7
The Nicaragua Ship Canal, Inter Ocean.....	7
The Dark Spot in Our Government, Andrew D. White, in December Forum.....	7
Edison Listening to the Sun, Electrical World.....	7
Editorial.	
The New Volume.....	8
Origin and History of the Third Angel's Message—No. 5.....	8
In the Question Chair.....	8
Where is the Promise?.....	9
How Much for This?.....	9
Present Truth, L. A. S.....	9
From Australia, G. O. T.....	9
Progress of the Cause.	
Reports from Vermont—Indiana—Minnesota—Wisconsin—Louisiana—Texas—New York—North Pacific Conference.....	11
Atlantic Health and Temperance Association Proceedings, CHAS. F. PARMELEE, Sec. pro tem.....	11
Kansas Health and Temperance Association Proceedings, M. L. BROCK, Sec. pro tem.....	11
Michigan Tract Society, HATTIE HOUSE, Sec. Sec.....	12
Wisconsin Tract Society, LENA STEINEL, Sec.....	12
Vermont Tract Society, LIZZIE A. STONE, Sec.....	12
Pennsylvania Tract Society, W. M. LEE, Sec.....	12
The Sunday Law Movement in Canada, R. S. OWEN.....	12
Notes from the Week of Prayer, DAN. T. JONES.....	12
Special Notices.	
The Sabbath-school.....	13
News.....	13
Appointments.....	14
Obituaries.....	14, 15
Editorial Notes.....	16

Read the article from Bro. Owen on "The Sunday Law Movement in Canada," found on p. 12 of this issue. The letter from Rabbi Friedlander, should be an eye-opener to all Sunday Christians.

The exercises at the Tabernacle on the evening of Dec. 25, consisted of an interesting program of vocal music, and remarks by different ones, chief among which was an instructive and stirring address by W. C. White, in reference to the foreign mission field, and the great need of means and men to supply the openings everywhere inviting labor, and promising a harvest of souls for the kingdom of the Lord. The contributions were gathered in envelopes which had been previously circulated, in which each one inclosed the amount he had to give. The aggregate sum of the offerings was \$2,125.00.

We are happy to present in this number quite full references from others to the week of prayer, particularly as it was enjoyed in Battle Creek. What they have said is about what we should have had to say, and it does not prevent our repeating it; for it is worthy of being repeated; and we can fully indorse all the statements made. The references to the meeting on the Sabbath, Dec. 27, are not overdrawn. Seldom is a congregation more deeply moved than was the congregation on that occasion. The reports from other places, so far as received, are also very cheering. We shall look for good results from this season. Surely the Lord is to be praised for these tokens of his goodness.

The meetings did not stop in Battle Creek with the week of prayer, and some good occasions have been seen since that time. Sister White returned to Battle Creek, from Washington, Dec. 31. She spoke in the Tabernacle on the evening commencing the Sabbath Jan. 2, and also Sabbath forenoon. In the afternoon the large congregation was

separated into four divisions, and many testimonies expressive of an earnest purpose to serve God with more faithfulness in time to come, were given. In the evening, it would be safe to say that fully 1,000 persons came together to celebrate the ordinances of the Lord's house, including the instruction of John 13:1-17. This was probably the largest company that has been engaged in such a service for over 1,500 years.

THE "PITCAIRN" SOUVENIR.

OUR readers have been made aware from previous notices, that a little work was in preparation to commemorate the building and launching of our missionary ship "Pitcairn." The launching, dedication, and sailing of the ship have already been described. And now the book, entitled the "Pitcairn" Souvenir, has come to hand. The book gives an account of the first introduction of the truth to the inhabitants of Pitcairn Island, by the visit of Bro. Tay to that place in 1886, and all the steps subsequently taken toward visiting them again, and spreading the truth among the islands of the Pacific. It contains seven full-page illustrations, showing the ship in various positions and stages of completion, and the portraits of the crew and the missionary workers who have gone on the vessel. It is issued in three styles: first, printed on thin paper, with paper cover, twenty-five cents; second, heavy card-board cover, tinted paper inside, fifty cents; third, leatherette, embossed, with gilt edges and gilt title, \$1.00. This latter style is a gem both of material and workmanship, and is a fitting tribute to the worthy ship enterprise. These different styles and prices are such that every variety of taste and inclination can be gratified; and all our people will want a copy of the book. All profits arising from the sale of the work will go toward defraying the running expenses of the ship, which will necessarily be considerable. If nothing has interfered with the prosperity of the enterprise, the ship is before this at Pitcairn, and the people there are enjoying the labors of the missionaries. All orders for the book should be addressed to the International Sabbath-school Association, Oakland, Cal.

REPORTS FROM THE WEEK OF PRAYER.

WE are receiving very encouraging reports from the week of prayer. The attendance at the meetings has been large and the interest good, and the blessing of God has been realized in a large measure. Many say that it is the best season they have ever enjoyed. The gifts to foreign missions were much larger than last year. From several places they report the contributions to be double those of last year, and in one instance they report \$535 this year against \$170 last year. All this is indeed very encouraging; and if the few reports we have received are a true index of the result generally, we have reason to be thankful to God. We hope that this may be the case.

At Battle Creek the program for the meetings, as mentioned in the REVIEW Extra, was carefully carried out, and the interest in the meetings increased daily. The church district meetings, and the special meetings at the College, Sanitarium, and REVIEW Office were all excellent. The ministers' meetings were especially interesting, and all felt that it was a most profitable occasion. The meeting on the Sabbath in the Tabernacle was one long to be remembered on account of the presence of God's Spirit. After the reading of the article prepared for the occasion, from the pen of sister White, an opportunity was given for all those who felt a special need of seeking God, to come forward, and the whole congregation seemed to be on their feet. We have never witnessed such a scene before. Truly, God is on the giving hand, and his promise is sure that if we seek him, we shall find him; and if we draw near to him, he will draw near to us. May this be the beginning of a deeper and better experience for our people everywhere. We shall be glad to receive reports from all parts of the field,

and may the interest that has been manifested during the week of prayer continue to deepen till finally God's people are clothed with that glory and power which the Lord has promised shall go with the last message to the world. O. A. OLSEN.

THAT NEW BOOK.

WHAT book? I refer to the one entitled "Christian Temperance, and Bible Hygiene," noticed in the REVIEW of Dec. 16. I have, this twenty-third day of December, just completed a careful reading of every line of the book. It has been a rare treat to peruse again those articles which were written some eighteen years ago, and the ones compiled with them of more recent date, which first appear in this form. The practical instructions on healthful and happy living, contained in the book, ought to be in the house of every family of our people. The book should not only be in the house, but the instructions should be carefully studied and carried out in the daily life. Those who thus do will derive benefit both physical and spiritual, of more value to them than the book's weight in gold or silver.

J. N. LOUGHBOROUGH.

TO CHURCH ELDERS AND LEADERS.

So far as heard from, the meetings during the week of prayer have been very good indeed. The Spirit of God has come in in a large degree, and the work seems to be deep and thorough. In Battle Creek the meetings were excellent. We are anxious to hear promptly from all parts of the field in reference to these meetings, and take this means of requesting the elders of churches and leaders of companies to report to your Conference presidents at once, giving a brief account of the way in which your meetings were conducted, the number of meetings held, the number in attendance, the interest taken in the meetings, the amount of offerings for foreign missions, the number of conversions, and such other items as may occur to you. We have requested the presidents of Conferences to condense these reports, and forward them to this Office. By attending to this matter at once, you will greatly oblige those who feel a special interest in the work in all parts of the field.

DAN T. JONES, Cor. Sec. Gen'l Conf.

A GOOD WORK IN BRAZIL.

BRAZILIANS having learned a good lesson by the past experience, of the paralyzing effect of Roman Catholicism upon all progress, and any development toward national greatness, are determined, it seems to shake off the terrible incubus. An exchange says:—

"We understand that the relations between the Brazilian Government and the Roman Catholic clergy in Brazil are on the point of being placed on a footing of open hostility, all attempts to come to an agreement having failed. The correspondent of a contemporary, writing from Rome, says: 'The Brazilian Episcopacy has published an energetic monstration against the religious reforms introduced by the actual government, and especially by Marshal Deodoro da Fonseca. In it the bishops begin by proclaiming their love for their country, declaring however, that they will oppose all measures introduced against the church, and especially those regarding the liberty of conscience, civil marriage, the suppression of the cross in the national flag, absolute abolition of all State religion, and the eligibility, both political and administrative, of priests. The suppression of the Brazilian Legation to the Holy See will be an inevitable consequence of the attitude taken by the Catholic clergy.'"

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

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

(Previously reported, \$1,488.)

O. Glass - - - - - \$100

"A cheerful giver" - - - - - 100

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