

# The Advent Review and 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.

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## RESIGNATION.

SINCE thy Father's arm sustains thee,  
Peaceful be;  
When a chastening hand restrains thee,  
It is he.  
Know his love in full completeness  
Fills the measure of thy weakness;  
If he wound thy spirit sore,  
Trust him more.

Without murmur, uncomplaining,  
In his hand  
Lay whatever things thou canst not  
Understand.  
Though the world thy folly spurneth,  
From thy faith in pity turneth,  
Peace thy inmost soul shall fill,  
Lying still.

Like an infant, if thou thinkest  
Thou canst stand;  
Child-like, proudly pushing back  
The offered hand;  
Courage soon is changed to fear,  
Strength doth feebleness appear.  
In his love, if thou abide,  
He will guide.

Fearest sometimes that thy Father  
Hath forgot?  
When the clouds around thee gather—  
Doubt him not.  
Always hath the daylight broken,  
Always hath he comfort spoken;  
Better hath he been for years  
Than thy fears.

Therefore, whatso'er betideth  
Night or day—  
Know his love for thee provideth  
Good away.  
Crown of sorrow gladly take,  
Grateful, wear it for his sake—  
Sweetly bending to his will,  
Lying still.

To his own thy Saviour giveth  
Daily strength;  
To each troubled soul that liveth,  
Peace at length.  
Weakest lambs have largest share  
Of this tender Shepherd's care;  
Ask him not, then, "When?" or "How?"  
Only bow.

—Translated from the German.

## Our Contributors.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. 3: 16.

## SERMON AT OTSEGO.

BY MRS. E. G. WHITE.

(Concluded.)

SATAN has cast his shadow athwart the pathway of every human being, in order that he may misrepresent God to the world. He has clothed the character of God with attributes that are satanic,

and wholly at variance with the truth. He has pictured him as a being full of revenge, as a law-giver whose law is beyond the power of man to keep, and he has implanted enmity in the heart of the sinner, so that man unregenerated is in rebellion against God. This is the impression that Satan has made upon the human mind. Those who present the law of God as a transcript of the divine character will blend with their teaching that which belongs with the subject, and will present the love of the Father and the Son. When this is done, the shadow of the evil one will be removed from the hearts of men, and the clear light of Christ's love, illuminating the understanding, will reveal the character of God as of one who is infinite in mercy. Sinners will behold Christ as one able and willing to cleanse from all sin. They will behold God not in his wrath, but in the sunshine of his love. His love will be seen as beyond all human love, and without a parallel.

There are but two classes in the world,—the class that know God, and the class that know him not. The spiritual man belongs to the first class, the natural man to the other; and it is according to our estimate of the character of the Father and the Son that our class is determined. It is natural for the man whose soul is flooded with the love of Jesus, to see in God his father and his friend. He can and will teach others in harmony with the light which shines into the chambers of his heart. He will teach men the one way from sin to righteousness, revealing to the world the character of Him who is the way, the truth, and the life. Through the plan of redemption, a way has been provided whereby the sinner may be led from the depths of ruin upward to the paradise of God. This provision has been wrought out through an infinite sacrifice on the part of the Father and the Son. The love of God is expressed to man in the priceless gift of his Son; but Christ was given to a lost world, that we might be saved, not in our sins, but from our sins.

Sinners cannot be saved by their good works; for all the powers of man belong to God, and in whatever we offer to God, we must say with David, "Of thine own have we given thee." The language of the truly repentant heart is,—

"In my hand no price I bring,  
Simply to Thy cross I cling."

Jesus alone has power to save from sin, to free from the power of evil; and to doubt him who has laid down his life for us, is to grieve and insult the Father, who has in one gift poured out all heaven to a lost world. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Unbelief is an offense to God. A plan has been provided so broad, so perfect, that every sinner may find forgiveness and redemption. However great may be the sin, the sinner has no excuse for remaining away from Christ; for Jesus draws every soul, and all may respond to the infinite love of God. The sinner may put his will on the side of God's will, and may become a laborer together with God. All who truly accept of Christ will go forth to gather with him, and their sins will be left in the broad road, abandoned for the sake of Christ, and through his power. The path to heaven is a path of holi-

ness; and he who walks in it, walks in the light as Christ is in the light. In following Christ, the light of the world, he will not fail nor be discouraged; for divine strength will be given that he may walk circumspectly, firmly, making advancement in the divine life. The follower of Christ will become one with him, he will look to Christ as the author and finisher of his faith, and the Father will be revealed to his soul as "the Father of mercies, and the God of all comfort."

We are not saved as a sect; no denominational name has any virtue to bring us into favor with God. We are saved individually as believers in the Lord Jesus Christ. And "by grace are ye saved through faith; and that not of yourselves; it is the gift of God." We may have our names recorded on the books of the most spiritual of the churches, and yet we may not belong to Christ, and our names may not be written on the Lamb's book of life. Christ said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." If we could reach heaven through our own merits and efforts, then Christ need not have come to the world, to endure suffering, reproach, and shame, to be subjected to humiliation, mockery, insult, and death. He made an infinite sacrifice, because it was the only way whereby man could be saved. Those who believe in Christ will reveal it in their life and character. By beholding Christ they will be changed into his image, and Christ will be represented to the world by his followers. If we are branches of the True Vine, precious clusters of rich fruit will appear in the life as the natural result. Practical faith in Christ will result in the doing of his words; the believer in Jesus will work the works of God. "We are laborers together with God." "Without me," says Christ, "ye can do nothing." In and through the grace of Christ we can do all things.

How many complain of the straitness of the way, of the trials and conflicts of the Christian life, and say it is hard to leave sin, and practice righteousness. They talk of the power of Satan, instead of magnifying the grace of Christ. This is the baleful fruit of unbelief. It places Satan before Christ, and we dishonor God by glorifying the evil one. When you talk of your trials and conflicts, and feel that they are unbearable, you are giving evidence that you have left your first love. Christ no longer appears to you as the chief among ten thousand and the one altogether lovely. To you are the words of my text addressed, "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

We find a sad state of affairs existing among those who claim to believe in Jesus. There is no evidence in their character and life that they have a saving knowledge of Christ. The union existing between the branch and the vine typifies the union which the soul should have with Jesus, but there is no evidence that such is the relation between many a professed follower and his Lord. A hard, unsympathetic spirit, wholly unlike the spirit of Christ, characterizes the experience of many who claim to believe the truth. Little Christlike tenderness is manifested toward the

unfortunate. Many lavish tenderness upon themselves, and upon their favorites, but the souls who most need attention, sympathy, and unselfish labor, are neglected. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

How much a work of transformation is needed among all the churches and in all the world! The tender, pitying love of Jesus has been excluded from the heart, and self and its interests have closed the ears against the appeals of the widow and the orphan. As a result of this lack of service to the needy and unfortunate, many are lifted up in pride, and are full of self-esteem and Phariseism. They are cold, hard, unimpressible. Jesus died to save sinners, and his professed followers should be laborers together with him. But instead of doing this, they wrap the garment of their own righteousness about them, and by their daily life prove themselves destitute of the grace of God. They are unapproachable, because they are bound about with selfishness and self-importance. They have no home religion, they have no neighborhood religion, they have no church religion. Their lives should be fragrant with deeds of love and mercy, a savor of life unto life; but instead of this, they are as destitute of loveliness as were the hills of Gilboa of dew and rain. Many of this class are placed in positions of trust, and they know not the Father nor the Son. They may be zealous in certain things, and have some characteristics essential to the positions they occupy; but Christ, who weighs actions in the balances of the sanctuary, says, "I know thy works." "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly [in a time and way least expected by them], and will remove thy candlestick out of his place, except thou repent."

What has Christ not done that fallen humanity might be restored to uprightness, and be reconciled to God? Jesus is the great restorer. In consequence of sin, earth was separated from heaven; but Jesus bridged the impassable gulf, united the fallen world with heaven, linked finite man with the infinite God; upon the mystic ladder, Christ, every lost one may gain heaven. Through the plan of God, every soul who has an experimental knowledge of Christ is to be a co-laborer with him in the saving of other souls. You should ask yourself, "What am I doing for the salvation of those for whom Christ died? Wherein am I a laborer together with God?" The ransom for your soul was paid on Calvary's cross; such love Christ had for you, and now wherein do you manifest love for perishing souls? Do you love others as Christ has loved you? There are lost sheep to be brought to the fold. There are prodigals to be received with love and joy, and brought back to the Father's house. Where are the unselfish, disinterested efforts put forth for the uplifting of the lost, for the healing of the erring, for the nourishing of the weak?

It is possible for men to make changes in their life, to put away this or that indulgence in sin, and apparently to become Christians, while yet at heart they are as destitute of the love of Christ as is the veriest sinner. There is but one way to heaven, and it requires the consecration of all the powers of the mind, of all the affection of the soul, to Christ, by whom we have peace with God. It is not enough to be conscientious in your belief and practice: a man may be conscientious in bending his footsteps in a path that does not lead to heaven. That he is sincere does not prove that he is right. The sincere motives of his heart will not serve to change error into truth. Paul was conscientious in his persecution of the early Christians; but his conscientious zeal in a bad cause did not sanctify his actions, and bring him into favor with God. He believed that he was doing God service. But "he that trusteth in his own heart is a fool." We must test our conscience by the word of God. I tell you in fear and love, We must obey God's words, and

work the works of God, having the mind of Christ, if we would be approved workers before him.

Let us not flatter ourselves that we are the children of God, when our lack of Christ's love is made manifest by our indifference to the souls for whom he died. "In this the children of God are manifest, and the children of the Devil: who-soever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. . . . We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth."

A spirit of careless indifference toward our brethren has been coming into our churches, and the religion of many has become cold, selfish, loveless Phariseism. The True Counselor has spoken words of the utmost importance to all our souls,—"Thou hast left thy first love." What a loss is this! "Remember therefore from whence thou art fallen, and repent, and do the first works." O, how many have failed to grow up into Christ, their living head! Instead of growing up into Christ, they have grown away from Christ, and have nourished the elements of character that have been like those of Satan. These characteristics of evil excluded Satan from the royal courts above, and they will exclude you from the family of God, "except thou repent." Your heart must be softened and made susceptible to the influence of the Spirit of God, that you may grow up into a spiritual temple in Christ. The saints on earth must love as Christ loved, or they will not be saints in heaven. If your sympathies have become dried up, turn to God, humble your proud heart before him, fall on the Rock and be broken, and then Christ will mold you after his own similitude, and make you a vessel unto honor.

Those who do not represent Christ, are like sign-boards that cannot be read; and many who are in prominent positions are pointing the wrong way, or giving no light as to which is the road to the kingdom of God. Let the sign-board be ever so rough, the letters ever so plain, if they can be read, the traveler may find the right way. Let every one in our ranks, professing the name of Christ, see to it that he is not misleading souls. Many are becoming confused, and losing all confidence in Christ, because those who claim to be Christians are not following the light of the word, but rather are swayed by their impulses, and guided by their own notions. The souls of many are hungering and thirsting to know the way to heaven. Let it be made plain through a representation of the character of Christ. Your cold hard-heartedness is misleading souls, and turning their steps into the way of ruin. Put on Christ, and walk in love as dear children. "Learn of me," says the Great Teacher; "for I am meek and lowly in heart: and ye shall find rest unto your souls." We should guide the souls of men, not in our way, but in the new and living way which Christ consecrated with his own blood. In this way we may "run, and not be weary;" "walk, and not faint;" we may go on from strength to strength, from light to greater light, till the beams of the Sun of Righteousness illuminate all the chambers of the mind and heart. As the light is diffused, given to others, greater light will come. The reason why the churches sit in darkness and have no light, is that they have not given light, they have not been as a city set upon a hill, that cannot be hid. O that all would cultivate love for souls, and deny inelination! Then the love of Christ would burn in the heart, and souls for whom he died would rejoice in the revealed mercy of God.

#### MAN'S WILL VS. GOD'S WILL.

BY H. G. THURSTON.  
(Roger's Ford, Pa.)

God's will is expressed in his law. If not, man knows nothing of the will of his Maker; and without chart, without compass, without foundation upon which to build *any hope*, he is truly in a deplorable condition.

It is a sad fact, yet none the less true, that many who profess to love God rear a standard of their own in opposition to God's, and instead of "delighting to do his will," they have great pleasure in doing their own will. Some of such boldly declare that the Spirit leads them, yet they go in opposition to the plainest precept of the Bible. Who can conceive for a moment that God's Spirit will lead a man to commit sin (break God's law, which is to break his will. 1 John 3:4) to-day, when the same Spirit was in the prophets (1 Pet. 1:11), and taught them righteousness? Who thinks that *God's Spirit* will lead a man to openly violate the great standard of righteousness, the ten commandments? Surely none but the most blinded can so teach, for that would be a "house divided against itself;" and the Saviour says that such a house shall fall. Will God's kingdom fall? Matt. 12:25.

We may often truly charge such foolishness to finite man, but let none dare affirm it of our Heavenly Father, whose throne "stands fast forever."

Upon one occasion our Saviour said, "Ye know not what spirit ye are of;" and this may be said truthfully of some who are teachers to-day. "If I only knew," says one, "who are right and who are led by the Spirit of God." Well, we have a rule, one that has not been made by imperfect, fallible man, but was given by the infinite God. It is this—so simple, so easy, yet so comprehensive: "To the law and to the testimony;" and any and *all* who openly oppose this great test, do so "because there is no light in them." Isa. 8:20.

It is quite unsafe to leave fallen men to detect error without a true standard, even though they *feel* perfectly assured that a thing is so; because what one man might feel, another could not appreciate at all. "The Spirit is truth." 1 John 5:6. "Thy law is the truth." Ps. 119:142. Both *are* "truth," both teach the "truth," and therefore they agree. We may pity men who teach that the Spirit and word are at variance; we may pray that God will open their eyes to see that they are in the snare of Satan; but if we prize eternal salvation, let us never be found following them.

But may not "conscience" be trusted? If man never had departed from holiness, but had always been guided by the promptings of God's Holy Spirit, he would certainly not be afraid to trust "conscience"; but to him who is "defiled and unbelieving is nothing pure; but even their mind and *conscience* is defiled." And again Paul speaks of some people "having their conscience seared with a hot iron;" and these very ones have given "heed to seducing spirits,"—have been deceived. Sad thought! but it is unsafe to turn from the truth in the least particular, lest Satan lead us captive at his will because we "received not the *love* of the truth, that we might be saved." 2 Thess. 2:10-12.

The heathen's conscience leads him to cast his poor innocent babe into the jaws of the crocodile, but the "truth" forbids it. Man's conscience allows him to disobey God, to disregard the claims of his law; yet the "law of truth" remains, and the "Spirit of truth" remains just the same, and they stand together, hand in hand, at peace and in perfect harmony. Are you righteous? Then your righteousness is "witnessed *by the law and the prophets*."

—It's only your friends and your enemies that tell you of your faults.—*Ashburton*.

—All is but lip wisdom which wants experience.—*Sir P. Sidney*.

## A PRAYER.

BY N. W. VINCENT.  
(Stover, Kans.)

Thy precepts, Lord, we love,  
So wise, so good are they—  
O send thy Spirit from above,  
We hasten to obey.

Thy precious gospel, too,  
We welcome and adore—  
O help us all thy word to do,  
And please thee more and more.

Bring our wills to thine own,  
Be thou our power to do;  
Our every duty, Lord, make known,  
Our inmost souls renew.

O make us temples meet  
Where thou, O God, wilt dwell;  
Jesus, thy presence now we greet—  
Thou doest all things well.

O bless thy people, Lord,  
Beat back the power of sin;  
Help them to know and do thy word,  
And life eternal win.

Let light shine from thy face,  
Our comfort in distress!  
All that we are is by thy grace,  
Our Lord our Righteousness.

## CHRIST BEARING OUR SORROWS.

BY ELDER GEO. E. FIFIELD.

"SURELY he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted." Isa. 53:4.

When Christ died upon the cross, men said he received the just reward of his deeds. He had said he was king of the Jews. This was treason to Cæsar, who ruled the whole world, and was punishable with death by the Roman law. He had said he was God—"I and my Father are one,"—and this was blasphemy, punishable with death at both the Jewish and Roman tribunals.

True, he had done much good, many works of love, but these (his enemies said) were but to blind the eyes of the people to his political ambitions and blasphemous pretensions. The greatest, the most dangerous evil was that which was cloaked over with goodness, to draw people astray; and this Man—had not all the world gone after him, leaving the priests, and the temple of Jehovah, and the established religion? True, the Jewish nation had been taught that Messiah was to come, and every one professed to be looking for him, but not in this way. He was to come as a mighty prince, restoring Jerusalem to its former grandeur. Instead of calling the priests and Pharisees a generation of vipers, and the temple a den of thieves, he was to exalt them to a higher honor, and the temple to a greater glory. This blasphemous pretender refused them any honor. He told them they were misleading the people, and even prophesied that that magnificent temple crowning the sacred Mount Moriah, should be thrown down,—not one stone should be left upon another. And yet he spoke as if he had authority, and with a power that drew all the people after him.

No wonder the priests and Pharisees cried, "Away with him!" "Crucify him, crucify him!" When he died on the cross, they scoffed around his dying form. When the sun hid its face, and darkness gathered around the cross, and angry lightnings flashed about, men said the gods were angry; Jesus was such a blasphemer. The very rocks in their rending, and the earth in its thrill of terror, seemed to take part in the general demonstration of wrath, till the mighty faith of Jesus was almost shaken, and with breaking heart he cried, "My God, my God, why hast thou forsaken me?"

It was ever thus with the prophets and martyrs; they opposed themselves to the corrupt theological leaders of their times, and men said they were worthy of death. God was angry, and witnessed to their destruction. What the world said then of Jesus, it has ever since said in a different way. That shadow from the cross of Calvary, or, rather, from the character of God,

has never, since the days of the apostles, been fully lifted, to let shine in the full glory of the love of God, in the face of Jesus Christ. Men still esteem him stricken, smitten of God, and afflicted, when in his infinite love, he was only bearing our griefs and carrying our sorrows. Through this misconception, the very death of Christ has seemed to many an honest soul, to speak of the wrath of God, rather than of his love. This is the work of an enemy, distorting the truth of God, and blinding our eyes to its beauty. The ordinary conception of it is about like this: God gave his law because he created the worlds, and had a right to rule them. He declared that all who did not keep his law should die. Men broke it, and the whole human race would have miserably perished, if it had not been for Christ's intercession with the Father. Christ pleaded with the Father for fallen man, and using the argument that it would not be for the glory of God to have this world a failure, and its race extinguished, the heart, or, rather, the mind of the stern Judge was touched. But God must satisfy his wrath in some way, and how should it be? Jesus begged him to pour it upon him, and let him bear the sins of the world, and their punishment, saying he would take the form of helpless man, and drink the dregs of divine wrath till the anger of God was appeased. This proposition was accepted by the Father. So when Christ was dying upon the cross in the place of the sinner, the anger of God was upon him. All his suffering was the direct result of the Father's frown and the Father's wrath.

It is wonderful how close the greatest truth is to the greatest error, even as the grandest harmony is that which lies closest to discord. I protest against this whole conception as the greatest error, and yet it lies so close to the truth that there are many texts of Scripture which, looked at casually, seem to support it. The truth, however, when once seen, will give a much deeper, grander, more divine interpretation of these same texts. That this theory is wrong, will be evident to every thinking, unprejudiced mind, for three reasons:—

First, It utterly separates the Father and the Son, making the Father a stern, tyrannical judge, and the Son a tender, sympathetic Saviour. Instead of this, Christ again and again insists, "I and my Father are one." All my sympathy, all my love is the Father's. I came to show how the great heart of God beats in sympathy with a sin-sick humanity.

Secondly, This theory makes the very death of Christ an evidence of the tyrannical anger of God. Think of a man becoming so enraged at the urchins in the street who refuse to obey his commands, that he beats his own son to death before their eyes, to show how he hates such disobedience! That is making God altogether such a one as ourselves, only worse. That is not God. The Bible says, "*God so loved the world, that he gave his only begotten Son.*" It was not, then, an evidence of God's wrath, but of his love. Who "spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

Thirdly, this theory attributes qualities and attributes to the mind of God that are utterly unworthy a God who says he is love,—attributes that are satanic; qualities that are at total variance with the principle of love that lies back of the law of God. Instead of being a vindication of the justice and sacredness of the law of God, it would exhibit the great Lawgiver to his universe as a breaker of his own law—just what Satan, the accuser, has ever been saying of God.

Something must be wrong with this conception of the death of Christ, and what is it? Is it not the same as stated in the text? We esteemed him stricken, smitten of God, and afflicted (of God), whereas, in fact, he in infinite love and mercy was only bearing our griefs and carrying our sorrows, to teach us the way back to God,—only trying to show a lost world that the natural result of sin, of transgressing God's divine law of

love, was misery to all concerned, the innocent as well as the guilty; that even the divine Son of God, the Son of his love, when brought in contact with sin, though innocent himself, was made thereby a Man of sorrows and acquainted with grief; that his death on the cross, instead of being the direct result of the hatred and wrath of God, was but the natural result of righteousness brought in contact with guilt,—an evidence of how far the world had gone astray from the law of God, the law of love, and a mighty index hand, pointing through the ages the way back to happiness and to God.

How could a world that had so far left the highway of holiness and happiness (the only way that made happiness possible) as to put to death Him who in love came to point them the way back,—how could such a world hope for happiness, hope for anything short of infinite misery and darkness, only by retracing their steps by the power of God, and giving their allegiance, heart and hand, to the violated law? When the world should learn this lesson through Christ, forgiveness would be possible. God could forgive all who learned this lesson, without encouraging sin in others, or running the risk of perpetuating the rebellion. It was to teach this lesson that Christ came and lived and died. *It was this that made his sacrifice necessary to human forgiveness, and not simply that the wrath of an angry God might be appeased on his Son.*

To go back to the beginning, the philosophy of the whole plan of redemption rests on the correct idea of the nature of God's law. It is not arbitrary decree; it is *infinite love*. The keeping of the law of God is the only possible way to happiness. The reason the angelic hosts are happy, is because they all keep it. It is the rule of their associations one with another. The reason Satan and sinful men are miserable, is because they violate this law of love and happiness, and have substituted in its place the law of selfishness and hate and misery.

That law is, so to speak, the moral plan on which the universe was constructed. In it are cosmos and harmony and joy, out of it are chaos and discord and grief. It is as unthinkable that it should differ in different worlds and different times, as that the multiplication table should change. In all worlds and in all time, the keeping of these precepts will tend to joy, and the violation of them will tend to misery. It was God's infinite love that told us, in that law, the right way, that we might be happy. It was Satan's diabolical hate that turned man into the wrong way, that he might be miserable, and that he might curse God because of his misery, when his own disobedience was the cause.

Man is a social being. It was designed of God that he should find his highest happiness in this fact. No man liveth to himself. But the peculiarity of sin (of transgressing God's law) is that it does not bring misery upon the sinner only, but also upon the one sinned against. Often the most direct result of misery is upon the one who is innocent of that sin. If I push you into the fire, mine is the sin, but you are burnt. Cain killed his brother; his brother lost his life, and Cain carried about a haunted heart. The sin affects the innocent, and reacts upon the guilty. The murderer suffers, the friends of the murderer suffer with his disgrace; the murdered suffers death, and his friends suffer his loss. They, in return, retaliate upon the murderer or his friends, and so the circle of guilt and misery goes on ever widening.

A young girl, beautiful and pure, sets sail upon what she fondly fancies will be the fair sea of married life. The gentle breezes of a buoyant hope are filling every sail, and wafting them on, as she trusts, to greater joys. The great sun of love looks down to gladden and glorify the scene. Children come, with prattling voices and laughing eyes, to set the seal to their pure love. But, oh! a storm is gathering; the thunders mutter in the distance; the angry lightnings flash across the sky. The fragile bark is wrecked! What is it? The husband is untrue, and the wife and mother's



trusting heart is broken. Or he becomes a drunkard, treats her cruelly, and leaves the children desolate, cold, and hungry. The Devil whispers in her anguished soul the query, Why does God permit this? you have done nothing. If she tries to reach out to God, her only hope, Satan whispers that God hates her or she would not be left to suffer such disappointment and misery. Satan adroitly makes it appear to her that God is the cause of all her misery, and that he might help her if he would; so she is led to hate God, and go more and more into sin and misery.

A king rises up in anger against another king. Both marshal their armies of innocent men, and hurl them one against the other in mortal combat. Thousands and thousands are mangled and killed. Desolation and misery are sent to as many homes and hearts. If one trembling soul in its misery seeks to rise to a trust in God, Satan is there. He makes it appear that all this sorrow, which is, in fact, the result of the violation of God's law of love, is really the direct result of the wrath of an angry Deity. Into thousands of hearts he whispers the query, Why do I suffer thus? What have I done? Then he insinuates that it is because God does not care anything about them. In the enjoyment of heaven, he forgets his creatures here; or he hates them because they are imperfect, having first made them so; or they are beneath his notice. Thus he makes them hate God and goodness, and so go on into more sin and more misery. Lost, lost world! Ten million souls reaching out trembling, eager hands Godward in anguish, asking with breaking hearts the old, old question, Why am I thus? why do I suffer? Satan all the while blinding their eyes to the true cause,—their violation of God's law of love,—and whispering that God is careless of their welfare, or that God is like themselves, and hates them as they hate each other.

Thus they are led into more sin, and more misery as the result of sin, and more and more hatred of God, and feeling that he hates them, and so to more and more sin as a result of hating God, and to more and more misery as a result of sin. Lost, lost world! spinning constantly down into the dark depths of increasing hate to God and man, and increasing sin, and increasing misery as the result of sin, and still increasing hate, till the law of God is blotted from the mind. Instead of the law of love has been substituted the law of hate and selfishness; each man grasping and grappling for himself, and seeking to exalt himself and secure his own happiness, forgetful of others, and so, in fact, making others miserable, and being made miserable in turn, hateful and hating one another, dragging the race down, and themselves down with the race. What can be done?

(To be continued.)

#### LOVE AND FEAR.

BY ELDER J. N. LOUGHBOROUGH.  
(Battle Creek, Mich.)

"We will not hide them from their children, showing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done." Ps. 78:4.

The psalmist well understood, by the light obtained from God's sanctuary, as well as by his own observation, the influences that should be brought upon a child in order that his character would be so developed that he would correctly understand the power of God, his goodness, mercy, and love. "Like begets like," is a saying of man, which is, in fact, but a paraphrase of Paul's statement, "Beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18.

The impressible minds of children should be carefully guarded against the false idea that our pitying God is like a tyrant full of wrath and malice, ever ready to pour vengeance upon all offenders; but rather keep before them the fact

that he is long-suffering, tender, pitiful, and compassionate, and though he may destroy the ungodly, it is not done willingly, but because they would not heed his reproofs, and would not submit to his entreaties, so that they at last really "eat the fruit of their own doings."

How many times we have heard parents who really desired to instruct their children aright, saying to them, by way of reproof, "If you do so, God will not love you; thus instilling into their minds a wrong idea of his character. Better, by far, to have told them of his hatred of the wrong act, and then of his love for them, and of his great heart of love that yearns to help them by putting into their hearts his Spirit to lead them to do right. But, alas! how many have made the sad mistake of painting before the minds of their children the anger and wrath of God against them, because of their sin, in such glowing colors that it has begotten a hatred of God,—just the opposite of what they designed. This is well illustrated in the case of a devout divine of the Church of England. One day his little son was standing before the fire where the coal was briskly burning upon the open grate. The father said to him, "Do you see that hot fire? Well, hell is a thousand times hotter than that; and if you are a bad boy, the Lord will put you into hell, and burn you there to all eternity." The little lad turned to his father with a look of defiance, and with a clenched fist said, with emphasis, "If Dad do that, he's a bad man." This child grew up an atheist, and in his maturer years testified that from the very day his father thus talked with him before the fire-grate, there was "kindled in his heart a hatred of the God of the Bible."

I call to remembrance a circumstance which occurred when I was about ten years of age. One of our neighbors died suddenly of heart-disease while sitting at the dinner-table. I had never before heard of such a case. A gloom was spread over the whole neighborhood by the occurrence, and I was especially moved with the importance of serving the Lord. Instead of going with my grandparents to the funeral, I was left at home to hoe the corn. The corn-field was next to a piece of woods, and when I would come to the end of each row, I would get down and pray to the Lord. Previous to this time I had resolved never to retire at night without praying to God. A day or two after this it was rainy, and my grandfather was working in his shop. I was watching him. All at once, he began telling me about "hell fire," and that if I was not a good boy, God would send me to hell, and burn me there to all eternity. He said I ought to pray to God every day to keep me from going to such an awful place. I was so frightened and shocked that I knew not what to say. As for praying every day, I could hardly remember when I had not thus done, and I was seeking God daily for divine aid that I could obey him. I did not hate God, as the result of his talk, but from that hour there came over me a feeling that God was looking upon me with a different look than that of love and pity, and that I must do something to appease his wrath, but how or what, I knew not.

What light and comfort would have come to my young heart, had the gospel truth been explained to me,—that the whole plan of salvation through Christ is the fruit of the love of God for the creatures of his creation; and "knowing the terror of the Lord" against those who "will not have this Man to reign over them," as ambassadors for Christ, "pray them in Christ's stead," to be "reconciled to God."

A few days after my grandfather's conversation with me, a very devoted uncle was visiting us, and he also took occasion to give me instruction on the intense heat of hell. He said, "Take a nail-rod and heat it red-hot, and touch it to a roll of brimstone, setting fire to it. If you hold the nail-rod in that flame, the heat is such that the iron will at once melt." "But," said he, "the hell of fire and brimstone is a thousand times hotter than that, and all the bad are going there to burn forever."

If a fright was the principal incentive to godliness, by that time I had my share. I could almost imagine that devils were after me, and that God wanted them to thrust me into hell, and that it would please him to have me go there. O how I longed to have some one explain how to get the favor of God!

#### SPIRITUALISM EXPOSED.

BY ELDER R. C. PORTER.  
(Minneapolis, Minn.)

In an advertisement for Spiritualistic performances to be held in the Opera Hall at Winona, Minn., Jan. 11, 1891, the following bold challenge was published:—

We challenge all expositors, including Baldwin, Bishop, Cook, and others, none of whom dare meet us. We challenge the clergy of all denominations to investigate our claims and disprove our theory if they can.

It was advertised, among other things, that materialized spirit forms would be seen while the medium was being held by some of the best citizens of the place.

The meeting was largely attended, and many wondered at the marvelous things they heard and saw, but could not understand. The next evening's paper contained the following, which in brief placed the key in the hands of some by which to unlock the mystery:—

To the Editor of the Winona Republican:—

Seeing in the advertisement for the spirit performances of last evening, a challenge to any clergyman to expose the work of the performers, I looked up a clergyman this morning, when the following conversation ensued:—

"Are you a minister of the gospel?"

"I am."

"Were you down to the Opera Hall to see the spirit manifestations last night?"

"Yes, sir, I was there."

"Did you see any marvelous performances?"

"Indeed I did."

"What were the most wonderful things you saw?"

"I saw what was claimed to be a spirit hand and arm, which was examined by a gentlemen in the audience, and declared to be material. I also saw a full-sized lady's form, called a spirit form, which appeared upon the stage."

"Do you really believe that these were the spirits of the departed friends of some of the audience?"

"I do not. Solomon says in the Bible (Eccl. 9:5), that 'the dead know not anything'; and Job says, in the fourteenth chapter, verses 20, 21, that after his death his sons would come to honor and he would know it not, and they would be brought low and he would perceive it not of them."

"How, then, do you think the works are performed?"

"I think it is clearly explained in the book of Revelation, chap. 16:14: 'They are the spirits of devils, working miracles.' Last night the medium claimed they were unable to perform all that was advertised, because the spirits did not work as at other places."

Evidently there were too many present who had faith in the power of God and angels, but were not in sympathy with the spirits who were working in the hall.—A Correspondent.

Truly, we are living in a dangerous time. The deception of Spiritualism will sweep away many in the near future. Only those who are careful students of the word of God, and are being led by his Holy Spirit, will be able to withstand these deceptions.

How thankful we should be for the message of truth for these last days, by which we are enabled to understand these delusions which shall deceive all but the true people of God! Matt. 24:24.

Shall we not with quickening pace hasten on to warn others of the dangers about them, that they may not only escape them, but by accepting the message, be prepared to "abide the day of His coming," and "stand when He appeareth?"

—One would think that the "civil Sabbath," sought by National Reformers, is to be a consecrated day, from the lamentations which we hear concerning its "desecration."

R. F. C.

—National Reformers have a problem on their hands which it is difficult to solve. It is, to prove that legislation to enforce a religious institution is merely civil legislation.

R. F. C.

## The Home.

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

### MY PRAYER.

BY J. M. HOPKINS.  
(Olatfield, Minn.)

THIS one petition, Lord, to thee I bring,  
My great Creator, my eternal King:  
That thou wilt give me wisdom day by day  
To know thy righteous will, to choose thy way.  
And, knowing, that thou wilt to me impart  
Strength and decision to remain apart  
From all impurity, from every sin;  
To keep my heart and hands and conscience clean.  
Lord, grant this humble prayer, and thine shall be  
The praise and glory to eternity.

### A SUGGESTION SECONDED.

AN item appeared in the REVIEW of June 24, 1890, entitled, "A Pernicious Practice," which was just to the point, and one which the Seventh-day Adventists especially should heed.

I, for one, would like to second the noble suggestion the writer ventured to make, which was this: "Should that joking and badinage, concerning courtship and marriage, which is commonly called plaguing, be tolerated among well-bred young people in society?"

The writer styled herself, "An Old-fashioned Girl," and wished to hear the subject discussed. I would like to relate an incident for the admonition of others, to which I was witness, and which the item referred to brings forcibly to mind, and one also which proves the truthfulness of the statement that "no place is too holy for its entrance."

We were assembled at a brother's house for an evening's prayer and social meeting. The sister at whose house the meeting was held, was sick, and had requested the prayers of the brethren and sisters in her behalf. In our prayers we had pleaded earnestly, and we truly felt the Spirit of the Lord, which caused many tears to flow. So evidently was a blessing given us, that we felt the place was holy with the presence of the Lord. Two young sisters were present, and they, too, had united their petitions with the others. Services closed, and with the good impressions of the Spirit still deeply within our hearts, we passed out to the next room, to don our wraps for departure. One of the two ladies mentioned, with her eyes still wet with weeping, began laughing, joking, and plaguing the older one, about the brother she tried hard to make her believe was her lover. How soon was the solemnity of the place and the occasion forgotten! How soon was all good feeling crushed! How soon was the Spirit of the Lord grieved! Need any one ask what was uppermost in this young lady's mind? I have lived to see the close of this sister's life, and she lies in her grave; how far the result of that same pernicious influence, we may not say.

Should such a practice be tolerated? Most emphatically, No! And many a mother careful for her children, will voice the same sentiment. This practice is not only baneful among the youth, but it is also extended to the little boys and girls, and, sad to say, is often encouraged by the parents. Now let us accompany the writer of the above-mentioned article, and be "old-fashioned," if others so wish to call us, and stamp out all such practices from among us. It is heard among the children, and encouraged by the older ones, so that we even hear *them* talking of their "sweethearts," "my fellow," "my beau," etc. Thus from babyhood frivolity and sensuality are instilled into their minds, and in later years is it any wonder that those thoughts predominate, and that vulgarity and coarseness are the main traits in their character?

Although they may have a fluency of speech "in plaguing and teasing," where is the modesty in this for a refined young lady? O sisters and mothers, how fearful the thought, that we are to give before our Maker an account for every idle word! Obscenity and sensuality are abroad in the land to a fearful extent. Let us take every

precaution for our children and the youth of the land, and guard them from this sin. Let us study more the teachings of the Bible in regard to our conversation. Let us be "old-fashioned" enough to try to *root out* this practice in the "home, the farm, and the school."

MRS. B. P. STEBBINS.

### HOME TALK.

IN one home where parents and children enjoy themselves in a familiar and profitable table-talk, it is a custom to settle on the spot every question that may be incidentally raised as to the pronunciation or meaning of a word, the date of a personage in ancient or modern history, the location of a geographical site, or anything else of that nature that comes into discussion at the family table. As an aid to knowledge in these lines, there stands in a corner of the dining-room a book-rest, on the top of which lies an English Dictionary and a Pronouncing Gazetteer of the World, ready for an instant reference in any case of dispute or doubt. At the breakfast table, in that home, the father runs his eye over the morning paper, and gives to his family the main points of its news which he deems worthy of special note. The children there are free to tell of what they have studied in school, or to ask about points that have been raised by their teachers and companions. And in such ways the children are trained to an intelligent interest in a variety and range of subjects that would otherwise be quite beyond their ordinary observation.

One father has been accustomed to treasure up the best things of his experience or studies for each day, with a view to bringing them attractively to the attention of his children at the family table, at the day's close, or at the next day's beginning. Another has had the habit of selecting a special topic for conversation at the dinner-table, a day in advance, in order that the children may prepare themselves by thinking or reading, for a share in the conversation. Thus an item in the morning paper may suggest an inquiry about Bismarck, or Gladstone, or Parnell, or Henry M. Stanley, and the father will say, "Now, let us have that man before us for our talk to-morrow at dinner. Find out all you can about him, and we will help one another to a fuller knowledge of him." In this way the children are being trained to an ever-broadening interest in men and things in the world's affairs, and to methods of thought and study in their search for knowledge.

At every family table there is sure to be talking; and the talk that is heard at the family table is sure to have its part in a child's training, whether the parents wish it to be so or not.

There are fathers whose table-talk is chiefly in complaint of the family cooking, or in criticism of the mother's method of managing the household. There are mothers who are more given to asking where on earth their children learn to talk and act as they do, than to inquiring what part of the earth the most important archaeological discoveries are just now in progress. And there are still more fathers and mothers whose table-talk is wholly between themselves, except as they turn aside, occasionally, to say sharply to their little ones, "Why don't you keep still, children, while your father and mother are talking?" All this table-talk has its influence on the children. It leads them to have less interest in the home table, except as a place of satisfying their natural hunger. It is potent, even though it be not profitable.—*Sel.*

### A COLLIER'S HEROISM.

I REMEMBER a little incident that happened many years ago. Two men were sinking a shaft. It was a dangerous business, for it was necessary for them to blast the rock. It was the custom to cut the fuse with a sharp knife. One man then entered the bucket and made a signal to be hauled up. When the bucket again descended, the other man entered it, and, with one hand on the signal rope and the other holding the fire, he touched the fuse, made the signal, and was rapidly drawn

up before the explosion took place. One day they left the knife above, and, rather than ascend to procure it, they cut the fuse with a sharp stone. It took fire. "The fuse is on fire!" Both men leaped into the bucket and made the signal; but the windlass would haul up but one man at a time; only one could escape. One of the men instantly leaped out, and said to the other, "Up wi' ye; I'll be in heaven in a minute." With lightning speed the bucket was drawn up, and the one man was saved. The explosion took place. Men descended, expecting to find the mangled body of the other miner; but the blast had loosed a mass of rock, and it lay diagonally across him; and, with the exception of a few bruises and a little scorching, he was unhurt. When asked why he urged his comrade to escape, he gave an answer that skeptics would laugh at. What did this hero say when asked, "Why did you insist on this other man's ascending?" In his quaint dialect he replied, "Because I knowed my soul was safe. But t' other chap was an awful wicked lad, and I wanted to gie him another chance."

All the infidelity in the world could not produce such a signal act of heroism as that.—*Sel.*

### SOMETHING FOR BOYS.

Science gives the following significant facts concerning the results of smoking by boys: "In an experimental observation of thirty-eight boys, of all classes of society and of average health, who had been using tobacco for a period ranging from two months to two years, twenty-seven showed severe injury to the constitution, and insufficient growth; thirty-two showed the existence of irregularity of the heart's action, disordered stomachs, cough, and a craving for alcohol; thirteen had intermittency of the pulse, and one had consumption. After they had abandoned the use of tobacco, within six months' time one half were free from all their former symptoms, and the remainder had recovered by the end of the year."

### A GODLY MOTHER.

PROMINENT among the many things for which one should be specially thankful in his life, is that of a godly mother. A godly mother not only attends to the temporal wants of her child, but she also instructs him concerning the kingdom of God. While her boy is still young in years, she realizes the fact that this is the time in which his mind is the most susceptible to divine impressions. So, earnestly pleading with God for his help, and with her own heart filled with his love, she, from time to time, repeats to her child the simple story of the cross, until the principles of truth and righteousness become a part of his being. The child thus grows up to be an honor to his parents, and a blessing to the world in bringing other souls to a knowledge of the truth as it is in Jesus. Thus a godly mother is, indirectly, the means through which many souls will shine as stars forever in the kingdom of heaven. D. F. TARR.

### SPOILING A MEAL.

AN easy way to spoil a meal is for each member to tell the sad tale of all that has recently gone wrong. To mention the disappointments and vexations, to tell the slights that were endured and the offenses that were given, and to lament over the results of this infelicitous combination of affairs, is enough to counteract the refreshing effect of all the good things with which the most generous and skillful housewife can load the table. Better put this complaining off till some other time. What is the best time for it, it is hard to say. Perhaps an indefinite postponement would be a happy thing for all concerned. Half the things that we groan over to-day will right themselves before this time to-morrow, if we let them alone.—*Sel.*

—Tale-bearing emits a threefold poison; for it injures the teller, the hearer, and the person concerning whom the tale is told.—*Spurgeon.*

## The Mission Field.

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

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

### A CALL FOR VOLUNTEERS.

"Must Jesus bear the cross alone,"  
In sorrow and in shame,  
While we, his chosen people, come  
Through naught but his dear name?

"No, there's a cross for every one"  
Who will not fail to-day  
To send the word from zone to zone,  
To nations far away.

Have we borne the gospel story  
Unto nations near and far?  
To the heathen, in their darkness  
Waiting for the morning-star?

Wake! ye sleeping workers, waken!  
Hear the heathen in their need;  
Go to nations yet in darkness,  
Let their blindness with you plead.

Many men are idly waiting—  
Waiting for a "special call;"  
Heeding not the voice of Jesus,  
"What I say, I say to all."

—Jacob Henn.

### WORK AMONG THE CHINESE.

THE following, concerning work among the Chinese in Chicago, is taken from a letter received from one of the Chicago mission Bible workers. We feel assured that it will be of interest to all our readers who are interested in foreign missionary work:—

There are a great many Chinese here in the city. Christian societies have opened seven schools for their especial benefit, in which they are taught to read and write, and other elementary branches of education.

Not long ago, out of mere curiosity, three of us who are working in the mission, paid a visit to one of these schools. We did not have any intention of becoming connected with them in any way. In the course of our conversation with the superintendent, she told us that she had worked among them for six years, and that she had ever found it exceedingly difficult to get teachers who could give instruction in the Bible. She then added that many of the Chinese who attended the school, seemed so anxious to learn about Jesus, and to know what the Bible taught. Hearing this, our hearts were moved with pity in their behalf, and we acceded to her request to assist in teaching them; and we have never regretted it.

Our ideas have been very favorably changed in regard to the Chinese, since we have been teaching among them. There are two in my class in whom I am especially interested. One is a business man, who has charge of eight stores in the United States, and two in China. He has cut off his cue, and wears American clothes, and is really quite intelligent. He learns very fast, and remembers everything he is taught. He could put to shame the majority of Americans in quoting Bible texts, and in telling where they are found. I gave him one of the illustrated "Bible Readings," and he intends to translate some of the readings as soon as he can find time to do so.

The other Chinaman in whom I have an especial interest, is a genuine Chinaman, cue, shoes, and all. He also can read and write well, but is not so anxious to study the Bible as I would wish.

Frequently they will say to us, "We wish we could have good Christian teachers, because we want to know Jesus and be Christians." It seems terrible to have them beg thus in this enlightened land, and our knowledge of how to labor wisely for them is so limited that we feel that God must bless especially in this work.

We are glad that some of our workers are interesting themselves in the Chinese, and our prayers follow them in their efforts. Here is an open door through which laborers may be raised up to carry the precious gospel of Jesus Christ to the millions of China; and if diligent and prayerful endeavors are made for these poor souls, some of them will be converted, and, in turn, will lead others to God.

P. T. M.

### FOR CHRIST'S SAKE.

WHEN a teacher was wanted by the missionary, Dr. Mason, of Burma, for the war-like Bghais, he asked his boatman, Shapon, if he would go, and reminded him that, instead of the fifteen rupees a month which he now received, he could have only four rupees a month as a teacher. After praying over the matter he came back, and

Dr. Mason said, "Well, Shapon, what is your decision? Can you go to the Bghais for four rupees a month?" Shapon answered, "No, teacher; I could not go for four rupees a month, but *I can do it for Christ.*" And for Christ's sake he did go, and labored long and lovingly and successfully. —*Sel.*

### AN UNOCCUPIED FIELD.

THIBET is naturally isolated by its geographical position and surroundings. This plateau in the heart of Asia, 10,000 to 12,000 feet above the sea, is surrounded by high ranges of mountains on the south, east, and north, and on the west are the high table-lands of Pamir. It has thus been shut off from all intercourse with outside nations, and only a very few travelers have visited the country and recorded the result of their researches. What is already known of the country and its people may be summed up in a very few words. The climate varies from regions of almost endless winter in the north, to the southern zone, where warm sunshine, sparkling brooks, and green grass form pleasant grazing land for cattle. The people, who number, according to Russian authorities, 6,000,000, are of the Mongolian type, slender in build but strong, with brown hair, black, slightly oblique eyes, and that absence of beard which is characteristic of the Chinese. In temper they are mild, reliable in their dealings, kind and friendly, fond of singing and dancing, but intensely superstitious. Their social customs present a striking contrast to the almost universal polygamy of the East; here polyandry is the custom, and the wife is usually espoused by brothers. . . . On account of this custom, the position which woman holds is sometimes so exalted as to rise to the height of the chieftainship in some of the Northern provinces.

The religion of Thibet consists of two kinds,—the old, original religion, the *Bon*, of which nothing definite is known, and Lamaism, which is a species of Buddhism. The bonzes, called lamas, hold not only all religious power, but civil power as well; and Thibet can be called a nation of priests, as these lamas number half of the population. The head of the lamas is supposed to be an incarnation of Buddha himself. The antiquity of the kingdom dates to 313 B. C., and Buddhism became dominant in the beginning of the tenth century.

The Roman Catholic Church has made noble efforts to enter this forbidden territory. In 1330 the apostle of Tartary, Odoric Forojulensis, traveled in Thibet, and found missionaries in the city of Lh'asa, who went there, it is supposed, early in the preceding century. In the seventeenth century a mission was commenced from India, and the reigning prince was favorably inclined to the new religion; but this apostasy was made the pretext for his overthrow. Various attempts at evangelization have been made since that time, but only one attempt is noteworthy, that of Fathers Huc and Gabet, in 1845. They penetrated to Lh'asa after a journey of eighteen months, only to be arrested by the Chinese resident, who sent them as prisoners to Canton. The jealousy of the Chinese is excited, for they fear that the opening of Thibet will mean the subversion of the authority which they hold, even small as it is. From the time of the mission of Father Huc, the *Société Étrangères* have taken the field, and have made numerous attempts by way of both India and China, to enter the kingdom; but they have suffered persecutions, and their priests have been massacred, and at present they occupy only the confines of Thibet, where Chinese and Thibetans live together.

The Moravian missionaries have long been waiting to occupy this field. They, too, have stations on the confines of Thibet, and to them we are indebted for the various books in Thibetan which, few as they are, will suffice to equip the missionary for his work as soon as the wall is broken down and access is given. A Thibetan-English grammar, a New Testament in Thibetan, and a Thibetan grammar have already been published.

The latest information from these missionaries is that a Prayer Union has been formed among the Moravians, to pray for the opening of this country.

The desired access will not be obtained until a new condition of things comes to pass in the government. Buddhist power in civil affairs must be overturned; the opposition of the Chinese Government must be overcome before the snow-capped mountains of Thibet will look down upon the preaching-places of the missionaries of the cross. —*Rev. J. Stewart Harper, in Independent.*

### THE PEOPLE OF THIBET.

THE Thibetan people are well disposed and kind, but they are under the control of the lamas. They have all the riches of the country in their hands, so that no matter how well people are disposed toward you, a word from the lamas is enough to set them against you. The objection of the lamas to the entry of foreigners, was that they would seek the treasures of the country. The Chinese Government, which exercises a nominal sovereignty over Thibet, will not issue passports to travel there, because they cannot afford sufficient protection for foreigners. They say that the people are easily excited, and they cannot be responsible for them. The Thibetans are very independent, and the few Chinese soldiers are widely scattered. There are localities where the Chinese cannot get any hold, although the province is nominally theirs. The soldiers are in fear and trembling themselves. They do not have their horses or their arms with them, but go up to Tsa Chin Lu once a year, when they are allowed to take their bows and arrows, and practice with them.

Lamaism is the prevailing religion. They have a tremendous literature, and reading prayers is their constant employment. They have prayer wheels, some run by water and some by wind, on the tops of the houses. These are filled with prayers, and the fact that they are turned from left to right is the same as reading them, for the words pass before the eyes. If they are turned the other way, however, the effect is bad.

The people engage the lamas to come and read prayers for them. They pay about ten cents a day, and give them tea and food. The rich people will give large sums of money for the reading of prayers. As a matter of fact, under the cloak of sanctity the lamas are engaged in all kinds of trading at Tsa Chin Lu. There are no pawn-brokers' shops, which are such an institution in China. The business is in the hands of the lamas, and bands of them scour the country, collecting everything they can.

Thibet is, I believe, almost the only country where polyandry prevails; that is, where one woman has several husbands, just the opposite from the Mormon system. The custom prevails in Eastern Thibet in the agricultural regions. The explanation is that the arable land is very small in amount, and if the sons divided up the estate there would not be enough for them. Accordingly, they share it, and several brothers are usually married to one woman. Being great traders, one or two of them are usually away. The children call one of the men father, and the others they call uncle.

A proof that it is the scarcity of the arable lands that causes the practice, is found in the fact that it does not exist among the nomadic Thibetans. All the villages are perched upon some inaccessible rock simply because they do not wish to put the village on any ground that can be cultivated. The people live on barley, which they call somba. They mix it with tea. They have no regular time for meals. Whenever they feel hungry the pot is ready, and they make a little of this mixture. Now and then they have a sheep. It is a miserably poor country, and they do not kill much game because they do not have the improved fire-arms.

The people have rather clear-cut features, and thin, aquiline noses are quite common. I saw many with curly hair, although some of them wore a false cue. It is quite an item with the



Chinese to sell them different colored silks to make these cues.

The girls are extremely pretty, of good color, tolerably tall and straight, and well developed. They are gay, jolly, and laughing, and their dress is picturesque. When dressed with all their jewelry on, they present a very pleasing appearance. Many of them wear a sort of silver plaque on their heads. The Thibetan woman invests her spare cash in jewelry. She will buy all the silver jewelry she can, and then when she can afford it, she exchanges it for gold.—W. W. Rockhill, in *New York Herald*.

## Special Attention.

### FACTS CONCERNING THE U. S. MAIL.

It may be of interest to our readers to know something of what a carry-all is made of our Government mail system. The following from the last annual report of the United States Postmaster-General, is a partial list of the curiosities now accumulated at the Dead Letter Office:—

Ingots of gold; specimens of valuable ores; kid gloves from the wreck of the "Oregon"; imported colognes, wrapped in dried herbs to conceal them from the custom officers; Indian pipes and tomahawks, and a birch-bark canoe; lava from the Modoc beds; cocoons of the silk-worm; agate from Lake Superior; reading cards for the blind; bird's eggs, cakes, fruits, medicines, knives, pistols, rings, and watches; live bees, serpents, horned frogs, and centipedes,—these are a few of the articles representing the varied assortment rapidly accumulating here.

During the year ending June 30, 1890, 4,628,930 pieces of mail were imperfectly directed, and about half this number went to the Dead Letter Office. The total value of registered mail matter has been estimated at \$1,284,115,599.31. Total number of ordinary letters carried was 1,854,667,802, with an estimated value of \$467,376,286.10.

N. W. L.

### MARVELS OF SURGERY.

So life be left in our bodies, no matter if they be hacked or hewed or maimed or broken, the surgeon will set hopefully about the work of repair. The process of grafting animal tissue is now carried to such an extent that the deficiency of one creature is made good by taking a piece or part of another. A disfiguring birth-mark on the face of a child was recently neatly cut away, and a patch of skin taken from the arm of the mother was transplanted to cover the wound. A man so frightfully burned as to lose the greater part of his epidermis was successfully recovered with frog-skin. Recovery will have a double meaning henceforth for him. Oculists have taken the cornea from the eyes of rabbits, cats, and dogs, to replace and make good the vision of human beings. That wonderful fiber, the nerve, has also yielded itself to the skillful touch of science. The nerves may be patched and pieced. The nerves of brutes have been successfully joined to the stumps of severed nerves of men. Baldness may be cured by grafting. A New York physician has recently repaired ravages of this kind by first taking grafts from the patient's own scalp, where time had spared his locks, and afterward eking out the supply by portions taken from the head of another person, doubtless selecting hair of the proper color. "These grafts were cut up by means of a punch, and included not only the thickness of skin, but also subcutaneous tissues beneath, which left them fully a quarter of an inch thick. Holes corresponding in size to these left after the removal of the grafts, were, of course, made in the scalp for their reception. All the grafts united well, without suppuration or untoward results, and bore hair luxuriantly." Even the bones, where they have been splintered by accident or destroyed by disease, may be replaced with better bones, and become incorporate with the complete osseous structure. In the light of such surgical achievement, the mysterious creation of woman in the garden of Eden loses a part of its incomprehensibility. The hurts and ailments of our poor hu-

manity are helped and healed with a skill that approaches magic. As Prospero could set his goblins at work to grind the joints of his enemies with dry convulsions, and to shorten their sinews with aged cramps, so the good magicians of the scalpel can now undo the demoniac work of the goblins, who apparently have never left off grinding men's joints and shortening their sinews. In these days of wonderful scientific discovery, the surgeon easily keeps step with advancing knowledge.—*Philadelphia Record*.

### DATE BOUNDARY LINE.

In a pamphlet issued by Captain J. Freiherr von Benko, of the imperial Austrian navy, attention is called to a geographical error regarding the counting of the date in the Philippine Islands, and found in most of the encyclopedias.

According to the researches of the above gentleman, the date boundary line does not pass the Philippine Islands on the western side, but extends on the eastern side thereof, quite a distance out in the Pacific Ocean; so that in the islands the date is identical with the one in Europe, China, and all countries to the east of the Cape of Good Hope.

Prior to the year 1844, this was not the case, and the change was made by the then governor of the islands, Narciso Claveria, with the sanction of the archbishop of the diocese, by a decree dated Aug. 16, 1844, and ordering that the coming 31st of December, 1844, be entirely omitted: so that Wednesday, Jan. 1, 1845, followed Monday, the 30th of December, 1844.

It is well known that the date boundary line separates places (mostly small islands) which have different dates, those to the west of the line counting a day more than those to the east thereof.

The boundary line established itself according to the taking of the islands by the Christians, the date depending, however, on whether they came from the east or the west.

The Portuguese and Hollanders traveled around the Cape of Good Hope, and hence came from the west; while the Spaniards sailed from the western coast of America, and came from the east, and consequently the islands taken possession of by them had one day in the week, or date, less than the islands taken possession of by the Portuguese and Hollanders.

The Philippine Islands were taken by the Spaniards coming from the east, and had, consequently, a different date from the one reckoned in Europe. This date was changed in the year 1844, as above mentioned.

In Alaska a similar change was made at the time the United States bought this territory from Russia.

America, with the exception of Alaska, received its date from the Europeans, that is, from the east, while Alaska received its date from the Russians coming from the west over Siberia and Behring Sea, to the western coast of North America.

The region of the date boundary really extends in that spherical lune reaching from pole to pole, and lying between two meridians 180° western or eastern latitude from the meridians of Paris and Ferro.

This spherical lune also includes the meridian 180° Greenwich.—T. G. H., in *Scientific American*.

### THE MORAL RESULTS OF CURRENT FICTION.

It is undeniable that, outside of a certain limited class of scholarly and thoughtful people, the great majority of all who read anything except the newspapers, read books of this description. The statistics of popular and circulating libraries show that seventy-five per cent. of all the books taken out are novels of recent production. A library for the general public, that did not furnish them, could not be sustained, whatever real treasures of knowledge and literature it might offer. Probably the most numerous readers of novels are

to be found among women—perhaps because they have more time and fewer other diversions than men. In the large class of them who derive their ideas of life and of the world from this source, the result is seen in the enormous and increasing business of the divorce courts, of which they and their husbands are the principal patrons. Aside from the loose and vague notions of morality that become familiar to them, unconsciously, from the books they read, they enter upon married life with ideas and expectations so false, and theories so absurd, that nothing but disappointment and unhappiness can follow. Instead of the impossible and self-sacrificing heroes of their dreams, they awake to find themselves married only to men with the imperfections common to humanity. They perceive that the perfection they are in search of is to be found in other women's husbands, not in their own—on which point they would be speedily undeceived if they could exchange situations with their apparently more fortunate sisters. It is not long before both parties to the union that has proved a disappointment, are ready to escape from it.—*English Paper*.

### INDICATIONS IN THE EAST.

A CORRESPONDENT of the London *Times* writes from Odessa: "Upward of 4,000 infantry, seven batteries of artillery, and six sotnias of Cossacks have lately been dispatched from the Crimea to the Russo-Turkish frontier. The roads to the Caucasus which underwent repairs last year, have been undergoing a thorough inspection, large bodies of troops being occupied in this work; and I hear from an eye-witness that those in the districts of Tiflis, Kars, Medshengert, Olti, Ardahan, and Achalzich have been put into a thorough state of repair, and are in a splendid condition. A large force of artillery has lately arrived at Kars and Olti, with several heavy guns and a large quantity of ammunition and other war material. Additional barracks have been constructed near the different military stations, for the accommodation of large bodies of troops, as well as places for the storage of ammunition and food. With all these significant military preparations slowly but gradually going on in the Caucasus, and the reported political disturbances now taking place in Armenia, it may be well to remind the Turkish authorities at Constantinople that, in the event of a revolt of their Armenian subjects against the rule of the sultan, and their applying to Russia for assistance, there are upward of 100,000 Russian troops near her frontier in the Caucasus, at the present moment, ready to be sent to their aid, if the White Czar should so desire."—*America*.

### FATHER DAMIEN.

SIR: A resident at Southampton recently met a gentleman at Paris, and in conversation it came out that he had an official appointment at Molokai. Inquiry was made concerning the Jesuit Damien, and, in reply, the gentleman expressed his surprise that the people of England were so easily gulled with stories about him. He knew him and his work, and said that he was a bad, wicked, filthy man, and had nothing to do with the reforms among the lepers. As this testimony exactly confirms the statement of Dr. Hyde, and is quite independent, I hope that it may help to open people's eyes to the plot to make capital out of Father Damien's death.—W. P. Partridge, Deputy Surgeon-General, in *English Paper*.

—Five million dollars was the amount contributed for the relief of the sufferers from the Johnstown flood. Those who had charge of the disbursement do not seem able to give a satisfactory account of the disposition made of the funds. About one third of the amount is unaccounted for, and the papers are making charges of misappropriation.

—The under-ground system of telegraphs of the German Empire has a total length of 3,600 miles.

## The Review and Herald.

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

BATTLE CREEK, MICH., Feb. 10, 1891.

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### THE SINNER AND HIS SINS.

THE sins are not the worst thing there is about a sinner. There is something that is to him a greater evil than the sin itself. In the reformation of the sinner there is something more important to be taken into consideration than the overt infraction of the law; and that is, the temper or disposition of mind that leads to such violation.

The sin is an act outside of himself. It is something that he has projected from himself to be a black blot in his experience and upon his reputation. But that which remains in his heart is a black fountain from which many more such acts are likely to flow. The *sinfulness*, therefore, is a greater evil than the *sin*.

All a man's sins might be entirely blotted out; but if his sinfulness remained, he would be a sinner still. A king might forgive all the open acts of rebellion in a subject; but if the feeling and the principle of disloyalty lived and rankled in the heart, he would be a rebel just the same. And so a person may outwardly comply with the requirements of the law; and yet it is not true obedience, and he can be no true child of God, while he hates the law and dislikes the Lawgiver.

There were two things, therefore, to be done for the reformation of man; namely, to forgive his sin and to cure his sinfulness. And this is the blessed work that Christ has done for us. He not only forgives our sins, but he takes hold of the heart and changes that. He puts in the all-healing element which changes the fountain from bitter to sweet. He melts our hearts of stone into hearts of flesh; takes our nature and gives us his; causes us to walk not after the world but after the Spirit, and to delight in the law of God after the inward man. If any man be in Christ, he is a new creature; old things are passed away, and all things are become new. His sins are eliminated from the record of his life; and his sinfulness, the dark parent from which they sprung, is taken from his heart.

### LITTLE SINS.

THE apostle James declares that he who offends in one point is guilty of all; and with this statement he demolishes with one blow a host of misconceptions concerning our relations to the law of God. How fond we are of setting up our own standard, and grading our actions according to our own estimate. Some sins we call little, and persuade ourselves that they can be very easily excused, while some acts of obedience we call great, and think that the merit of those will go a great way in our behalf. In the apostles' days the rabbins are said to have taught that if a person kept one commandment perfectly, that would be so pleasing to God that the person would remain in God's favor, though he might at times break all the others. James sweeps away all such self-deceptions by setting forth the great principle underlying the law, which is the authority of the Law-giver. His whole authority is involved in every one of his laws, and he who presumes to set aside one, no matter which, throws off allegiance, sets aside and defies that authority; and inasmuch as he stands up against the whole authority of the Lawgiver, he has broken the whole law.

From this point of view no sins appear "as little sins." And this distinction over which so many lay such flattering unction to their souls, is shown to be a broken reed.

But even if the distinction were allowable, all the less ground would there be to excuse such a sin; if a sin could indeed be "little," it could be the more

easily resisted; and hence the more blameworthy would he be who would not resist it.

### THREATENING EVILS.

In its issue of Jan. 22, *America* makes the following reference to the views of Senator Ingalls on the evils which now endanger the very existence of this Republic:—

"In his carefully prepared speech before the Senate last week, Senator Ingalls declared that there were two portentous evils that menaced the safety, if they did not endanger the existence, of the Republic. He named the first grave peril as 'an ignorant, debased, degraded, spurious suffrage—suffrage contaminated by the sewage of decayed nations; suffrage intimidated and suppressed in the South; suffrage impure and corrupt, apathetic and indifferent in the great cities of the North.'"

*America* then criticises the Senator because he did not "propose the only practical remedies—\$100 per capita tax on immigrants, and a strictly educational suffrage everywhere, and disfranchisement of non-voters."

It has long appeared a mystery to us, why, in a government, the very existence of which must ultimately depend on the general intelligence of its citizens, an educational qualification for the exercise of the political franchise has not been established. As it is, the plunging of this country into utter anarchy and ruin, is only a question of time,—a time which we trust will not be reached before the second coming of our Lord.

### A HARD TIME OF IT.

WERE the subject not so serious, and the consequences not so momentous, it would be truly amusing to note how people will try to twist and turn, crawl, creep, walk, run, jump, turn somersault, cross themselves, get hopelessly snarled up in logic, and tripped up by facts, in their frantic but futile endeavors to crowd the Sabbath out one side of the obligations now binding upon Christians. Witness the following exhibition of high and lofty tumbling by the editor of the *Christian Oracle*, of Dec. 25, 1890. He is answering an argument of the *Interior* of Chicago, showing the immutability and perpetuity of the decalogue, and we note these declarations: "The decalogue has become obsolete, and has been 'taken out of the way.' " "The decalogue as such, was given to the literal descendants of Abraham through Isaac, and was intended as a part of the Mosaic institution, to serve a temporary purpose, which purpose was accomplished when the Christ came."

Having thus made a clean sweep of the decalogue, now something must be done to save all its principles; for every one must acknowledge that the decalogue contains the summary of all morality. This he undertakes to do in the following paragraph, and his theory now begins to run into trouble:—

"The principles of piety and morality are older than the decalogue, and were binding upon men so far as they were able to know and to do them, before they were formulated and written on the tables of stone; and are still binding, though the ten commandments have been abrogated."

The reader will please notice the remarkable statements of this paragraph: 1. The principles of piety and morality are introduced. These must embrace all piety and morality; for there is no limitation. 2. These were "formulated and written on the tables of stone." Then what have we on the tables of stone?—A formulated and written expression of all the principles of piety and morality. But the Sabbath commandment was quite a portion of what was written upon the tables. Then this Sabbath commandment had in it piety and morality.

Do you try to squirm away from this conclusion, and say that it had not? Then God in endeavoring to formulate and write out the principles of piety and morality, made a mistake, and spoiled the formula by inserting a large commandment which had in it neither piety nor morality!

And these principles, we are assured, "are still

binding, though the ten commandments have been abrogated." But how is this? We have just been told that the ten commandments were a document in which the principles of piety and morality were "formulated." Now, did this formula correctly express those principles? If it did, what was the matter with the formula? And if the principles were to remain, why abolish the formula?

Now apparently seeing that it had gone too far for its own safety, the *Oracle* (and what an oracle!) throws in another paragraph to cover up, retract, and modify its statements, and confuse the mind of the reader. In the usual run-way it goes on to argue that the Mosaic dispensation has given place to the Christian, and that the principles of the decalogue are now binding only to the extent that they have been incorporated in the new. It then indulges in one of those slippery, deceitful statements so characteristic of error, as follows: "But it happens that all of the ten commandments in substance have been incorporated in the new covenant, except the fourth. Why is it omitted from the new?"

"All of the ten in substance." "In substance!" What does that mean? Does it mean that we have less or more than the people of God had back there? If more, what was lacking then? If not so much, what is lacking now from what they had? If we are to have the "substance" of the commandments which do remain, why not have them just as they were expressed before? Why any change? This is the question we would like to have answered. But the *Oracle* knows as well as we, that all the apostles have said is only a reference to, or quotation from, the ten commandments, just as brief as it could be made, and have the reference sure. Hence all this blind scramble to get around the matter.

It then attempts to illustrate the case by reference to a State which has occasion to adopt a new constitution, as Iowa did a few years ago, that portion only of the old constitution being binding which is incorporated into the new. This at first sight looks very specious; but it is not pertinent to the case at all. For when a new constitution is adopted, it is done with all the publicity and formality with which the old constitution was adopted. But there is nothing at all of this kind in the New Testament with reference to the ten commandments; and, secondly, when it is proposed to adopt a new constitution, it is because the old is considered to be imperfect, and to need revising: it is not explicit enough, or it needs to have something added to it or taken from it. Was this the case with the ten commandments? After implying so strongly the necessity of some change, will the *Oracle* please tell what change was needed in any of the ten commandments, except the fourth, which it is trying so hard to get rid of?

But the fourth commandment, it says plainly, was omitted from the new covenant. And now it finds itself in another dilemma; for, lo! it finds itself setting apart a day for rest and worship, and devoting it to all the purposes for which the Sabbath was ordained. And having thrown away the only commandment in all the Bible for such an institution, it now has to patch up some kind of an apology in defense of its practice. So it makes another grand whirl to get a Sabbath back into its creed. After taking care to state that the *seventh day* (italics his) was never required of any but the Jews, it says: "The septenary principle, that is, the setting apart one seventh part of time for rest from secular pursuits, and which seems to be woven into the general order of things, is carried over to the new dispensation, and appears in the first day or Lord's day." How very accommodatingly, to be sure, the machine works. Something new now appears—"a septenary principle," "woven into the general order of things." Where did this principle come from? and when and how was it introduced? Of course it was older than the decalogue; for it was formulated there among the principles of piety and morality of that document. But how did it exist, and how was it expressed, before that time? And when the Lord came to formulate it in the decalogue,



he fixed it to the seventh day, and stated its object to be, a grand memorial of his creative work. But it fared hard, it seems, with this commandment: for while all the other commandments re-appear "in substance," this is entirely left out of the new covenant, not even appearing there "in substance." But, lo! the *principle* turns up serenely all the same, without any formula or substance. And the next marvel is that it now appears on the first day of the week; and it turns up for an entirely different purpose—not to commemorate the creation at all, but Christ's resurrection from the dead.

But we would like to know when and by whom this was "carried over," as asserted, "to the new dispensation?" Christ, the only one competent to establish the new covenant, in all his instruction concerning its principles, said not one word about the first day, and the septenary principle coming over and lighting on that day. And the apostles have no right to bring it in, after the covenant was ratified by the death of Christ upon the cross. Again we ask, How has all this jugglery been performed?

But it will be seen that the *Oracle* has given the day first too much of a Sabbath cast, and now it has to take another tack to fix this up, which it does, as follows: "It [that is, this septenary principle requiring one seventh part of time for rest from secular pursuits] is not, however, the chief feature of the Lord's day observance, which has for its principal object the commemoration of Christ's resurrection from the dead.

If this argument has ever been matched, the curiosity has not fallen under our notice. First, the whole decalogue is wiped out, and taken out of the way. But, lo! it is found that it was composed of principles which existed before, and which survived its abrogation. Then the commandments, formulating these principles, re-appear in the new covenant, but only "in substance." But hold! one of these commandments has disappeared altogether. But we are observing a day of rest and worship, [which that commandment calls for]; and what shall we do about this? It is then suddenly discovered that there is a "*septenary principle*, requiring one seventh part of time to be devoted to rest from *secular* pursuits," which, of course, makes it a religious matter; and this is "woven into the general order of things," and so cannot be dispensed with, though the commandment for it has disappeared bodily. When formulated by Jehovah, it was confined to the seventh day; but when the principle re-appears in the New Testament without a formula, lo! it turns up on the first day. And then it is found that this septenary principle is not the reason, after all, for keeping the first day; for that is kept to commemorate the resurrection of Christ! But why Christ's resurrection should be commemorated *every week*, does not appear. It does, however, appear that it is not needed to commemorate Christ's resurrection at all; for the Bible has explicitly given one memorial of his resurrection; namely, baptism; and the Bible does not repeat itself by giving two memorials of the same event. What, then, becomes of such an institution, and such an argument to defend it?

We respectfully submit that any one who has such a crooked path to follow, and such a theory to maintain, has "a hard time of it."

#### DIVINE INSTRUMENTALITIES.

God works through instruments in the great scheme of human salvation. The angels are ministering spirits sent forth to assist those who are earnest and devoted in the service of the Lord. But human beings themselves are employed in various capacities, as agents for God in carrying forward his work in the earth, and in gathering out the precious wheat from the vast mass of chaff which composes a large part of humanity. In a minor sense, every child of God is an instrument to carry on his work of saving the perishing. All should be workers with him, and labor for others' salvation to the best of their ability.

But it is not in this sense that we now speak of God's instrumentalities.

When sin entered the world, a divine scheme was planned by the Father and the Son, embracing the grandest issues and events ever known to mortals; and we believe the angels themselves have never contemplated one so wonderful; for the apostle Peter tells us they desire to look into it. 1 Pet. 1:12. How should we understand such a statement, unless its sublimity, depth, and vast importance are such that these glorious beings find nothing else of so much interest to investigate?

This scheme has in view the elimination of evil from the universe. It was formed as soon as evil had fully developed itself by seeking the ruin of the human family, and the subjection of our planet to Satan, God's great enemy and the first rebel against divine authority. This element of evil had never before been known by manifestation, even to heavenly intelligences. We may suppose heavenly beings had existed uncounted ages in God's presence, before this time. We know not how long. But they were unacquainted with evil. Now, through the great apostate rebel against God's righteous government, the new principle was manifested, and after its author had been cast out of the immediate presence of God, he had sought a lodging-place on this earth, marring this new creation, and deceiving to their ruin the innocent beings God had created to rule over it. Then the Father and the Son brought forth from the treasures of infinite wisdom the scheme for removing and forever healing the terrible wound inflicted by rebels against God's government. It was most wise, just, and merciful, as it will surely and perfectly accomplish its purpose, give to all their proper record and treatment, and save all from ruin who will accept its merciful provisions.

This scheme has been in operation nearly 6,000 years, and is rapidly approaching its consummation, when the agencies of evil will be shut up in prison, awaiting their final destruction. Taking a comprehensive, intelligent view of the forces engaged in this great conflict in the past, present, and immediate future, the mind is filled with wonder and admiration. The Father and the Son are one in counsel, and the Son the active agent in managing all the forces engaged for the right. All Heaven is interested with him in the struggle, carrying out his wise designs. He has never been defeated, and will surely triumph. Even worldly men who know not God, and evil angels themselves, unwittingly help to carry out his plans. Had we time and space, we could give many illustrations of this statement. The oppressions of Pharaoh prepared the children of Israel for deliverance. His hardness of heart gave God an opportunity to manifest his power to the degree that has ever been a monument to which God's people can look back for encouragement. Saul's persecutions of David gave him the best experience possible to make his after-life most fruitful to benefit the cause of God. The carrying of Israel into captivity by the kings of Assyria and Babylon, was the means of scattering divine light and truth most extensively among the heathen nations, sowing seed which sprung up afterward, bringing forth a large crop of believers in the true God. The putting of Christ to death by wicked rulers, fully inaugurated the work of the gospel; and the story of the cross, with all its most tender associations, has proved an inexhaustible arsenal from which the Christian has drawn weapons to reach the hearts of men, melting them to tenderness as nothing else would. The persecutions of the Jews drove the early church among all the nations of earth, carrying with them the light to bless and save them. And we may therefore conclude that there is never an act of malevolence instigated by Satan and carried into effect by his servants, which our great Captain cannot overrule to good in some way.

As the little child struggling with the strong man has every effort thwarted or turned against himself, so the powers of evil warring against Omnipotence will ever find that the latter has an arm more powerful and long-reaching, a scope of vision of wider and

keener range, by which their powers will be put to confusion and discomfiture. It will never pay to fight against God.

We notice another theme of interest in the development of the great scheme of salvation, and the ultimate destruction of evil. In its connection with human history, the plan contemplates many varying features or movements, all designed by the Authors of it, to form parts of the one great whole, which chosen human agents are to bring out when the proper time arrives. We may notice some of these, as the call of Abraham and his descendants; their going down to Egypt to gain an experience; their being led forth to the land of promise; the conquering and punishment of the apostate, corrupt heathen nations in it; the full development of the nation till the predictions of prophecy should be fulfilled, and it should extend from the river of Egypt to the great Euphrates; the work of reformation in apostate Israel; the warnings of their going into captivity; the preparation for the Messiah's advent; the proclamation of the gospel to all the earth, and reformations in the last days; the proclamations of Christ's second advent; the messages of warning, etc. All of these and many others were divinely ordained movements contemplated in the carrying out of the great scheme of salvation. Human agents were a necessary part of each of these.

How interesting to notice that when the time came for these movements to be made, the agents never failed to put in their appearance just at the right time, and fully equipped for their work. Sometimes it is not merely one agent, but several who are to participate, one doing the part he is best fitted to perform, then often giving place to another to complete the work. Ofttimes a peculiar training is necessary before the agent is fitted to work acceptably. But the means requisite for that education are always at hand, and at the proper time the work is entered upon.

After antediluvian apostasy, and the flood for destroying it, and the salvation of one family in the ark, their descendants again almost wholly apostatizing, God saw it would be well to select a special people around whom could be thrown special protection, and thus a seed be preserved from heathenism and false religion till the coming of the Just One. He found one true subject, away down in the land of Ur (Gen. 11:27-31), took him away from his idolatrous relatives (Josh. 24:2), and sent him up into the land of promise. He owned not a foot of land in it, but there he was to rear and educate children through whom the special people should come, and be an example for ages of one righteous man living a godly life because he believed God, while surrounded by idolaters. Here was the inception of the chosen race, and here was a suitable agent, illustrating in his life the great principles of true religion, faith in God, and a righteous character. He gave his children a true religious training, which left its impress; and for ages Abraham has stood before the world, a remarkable monument of integrity and faith. As his descendants multiplied, God saw that they would need a special training through affliction, till they would be willing to serve God; so he saw it best that they should go down into Egypt, and obtain it. Joseph was the agent selected to bring this about. How remarkable were the steps leading to this consummation! How little could he know what these afflictive providences were designed to bring about! Sold as a slave; put in irons for doing right, for many long years confined in prison walls or dungeons, waiting—waiting for what?—Ah! for a preparation, or fitness, for the great position he was to fill. Brought from a prison to a palace, he never failed to be an honor to God's selection. And by his means his family were brought into Egypt under as favorable circumstances as it was possible to have.

After various vicissitudes of prosperity and affliction, the chosen people, in the distress of slavery, were prepared for appreciating God's care and favor. They felt their need of him. They were to be returned to the promised land, where their fathers

were pilgrims. The agent was selected from birth, trained and educated by a marvelous providence, by the hand of a godly mother, in tender youth, in the palace of the king's daughter and the schools of the most intelligent nation on earth; in the forum and the camp; in command of armies; and, finally, in forty years of lonely wandering amid the lofty desert peaks of grandeur and sublimity, in poverty and dependence, till his pride gave place to humility, and self-confidence to trust in God. Then he was ready for his charge; and how grandly he fulfilled it! What a life was that of Moses! And what a monument he is in history! But the completion of this work was left to Joshua. He saw the better portion of it, but the triumphs were left to a secondary agent, doubtless for wise purposes.

Joshua served his generation faithfully, and did an important and noble work; yet but a small portion of the land promised was conquered by him. The people were not ready for it, nor numerous enough to hold it. After a checkered experience of centuries, overcoming their enemies and being overcome by them; falling into apostasy and captivity, then by leaders raised up of Heaven, helped to repent of their sin, the time came for making a more effective organization of the national government. As wrong as were the people's motives for desiring a king, we can hardly conclude it was contrary to God's ultimate designs that they should have one. It added to their powers of self-preservation, and they never again fell under the control of those predatory tribes who had so often before brought them into bondage. The government of even king Saul, though he himself showed great weaknesses and lack of the fear of God, was far more effective in many ways than the former system. But when David was educated for the work, through much affliction, till he learned to depend wholly on God, the nation made wonderful strides in prosperity, extending their limits to the bounds set,—from the river of Egypt to the Euphrates,—making one of the great governments of the earth. The system of religious service was fully arranged, and Israel became a mighty nation. The agent was ready, and doubtless Solomon carried out the purpose of God still further.

Through pride, the nation was brought low. Apostasy came in with Jeroboam and his successors, till nearly all of the ten tribes were idolaters. Then a work of reformation must be entered upon, one typical of others in later times, even more important. Elijah was the chosen agent, and he had a wonderful experience. God wrought through him mightily, and by educating the people and through mighty works, a great change was wrought. Yet Elijah saw not the full completion of his work. He gave place to Elisha, a man doubtless better fitted than himself to accomplish all of God's designs. Prophets were raised up to warn the people, later on, of God's displeasure and the certainty of their punishment unless they repented. These prophets were agents of God to warn the people of their captivity. Some were persecuted, and gave place to others. Agents were always found to do God's bidding. So of the re-establishment of the national polity, and the rebuilding of the temple and city, Zerubbabel and Ezra were special agents for God, and accomplished a great and good work; yet Nehemiah came in to complete it.

When the time for the Messiah's appearing came, it was necessary for a great awakening from the spiritual dearth, when forms and ceremonies were the main feature of religion. John the Baptist, a chosen instrument, appeared upon the stage, and with mighty power called the people to repentance. Multitudes listened and believed. The whole nation was moved by this great preacher, a chosen messenger of God, foretold by prophecy. Yet how soon and suddenly his work stopped! Thrust into prison and then beheaded, this most eminent agent of God saw himself dropped out, and another took his place. The work went on better than before, with other important elements added. We have

often felt our hearts moved for poor John, no doubt, as he was so soon called from his work, and he himself shut up in solitude. Yet such is God's plan, and he knoweth best. Space forbids to notice many other Biblical illustrations.

The same principle has been seen in the proclamation of the messages. William Miller was a chosen agent in God's work, we cannot doubt; and he was a most faithful and devoted man. He led out in the proclamation of the first, or time message. What power attended his labors and those of his fellows! But when the time passed, how soon he disappeared! Faithful man! He felt his work was done, and so it was. But the work did not stop. Elders Bates, White, and Andrews, and others, brought out the truths of the third and closing message. They labored with great devotion and energy. God was with them. But they dropped in their work, and we mourn their loss. But the work goes on. The workers drop, but the work advances with increased momentum. God is dependent upon no man. He chooses his agents, and they will do his bidding. They weary and fall. Others step in to fill their places. God does not forget them or their ardent labors. He never will. But it is doubtless best that these things should be. We are never to think it is the agent employed for the time being, who is so important to the success of the work, but ever look beyond the *employed* to the *Employer*. "He shall not fail nor be discouraged, till he have set judgment in the earth." Thank God for that! "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." We can honor, respect, love, and sympathize with God's true servants who have been faithful to the best of their ability. This we should ever do. *But God and his work* are what we should ever revere, admire, and be faithful to. God is good, all-wise, almighty. He never failed in his plans, and never will. His work will at last surely triumph. G. I. B.

Bowling Green, Fla.

#### THE NEXT GENERAL CONFERENCE.

THE time for this meeting is fast approaching, and it needs no argument to convince all that it will be the most important meeting of the kind ever held by our people. Every year that goes brings us nearer the day of God. The developments since our last General Conference, have made us realize that we are fast approaching the end of all things; and as we are coming up to another general gathering, we feel that the responsibility connected with this meeting will be much larger than that of any previous time. The questions and subjects that will come up for consideration, will call for most careful and wise deliberation, and the guidance of the Spirit of God in their decision.

The Spirit of God has gone out before us in every direction, and the urgent calls for laborers are coming in from almost every land and people. Amid the great dearth of laborers, it will be a very perplexing question to know how to distribute them to the best advantage. The raising of funds to support the work will be another question closely connected with the best interests of the cause, and also many other matters relating to the general management and the carrying out of the spirit of the message.

God has greatly blessed this people in developing a clear and systematic line of Bible truths, while every point has met fierce opposition from open foes and from those that have been its professed friends. Not one of its principles have been shaken in the least. This is a matter of much satisfaction. But it is not enough that we have the truth in theory, and profess to be its adherents. That which is of the greatest importance is, that we experience its transforming and sanctifying power upon our own hearts. We are in danger of being greatly affected by the spirit of the world around us, and of resting satisfied with a profession and a form of the truth without its power. There is nothing we so much need now as a turning to God with all the heart,

that we may experience of his salvation in a greater measure than ever before. And we feel that the next General Conference ought to be characterized with this spirit more than any such meeting in our past experience.

The time has certainly come when God's servants and his people should receive a fresh baptism of the Holy Spirit. Instead of losing sight of the primitive principles of the third angel's message, and the spirit of earnestness, devotion, godliness, and self-sacrifice that characterized it in its early beginning, these things should be more prominent now than they were in the beginning; for now we are nearer our salvation than when we believed; and instead of losing the early simplicity, and appearing more like the world, it should be just the opposite—we should grow less and less like the world, and more and more like Jesus, our pattern, who is the great head of the church.

It must be evident to every careful observer of events, that a mere knowledge and profession of the truth, of itself will not save a single soul. This truth must affect the heart, and have its transforming power on our lives, and enter into our character.

We greatly lack in faith. Comparatively few of us have learned to take God at his word, and claim his promises in simplicity. We are glad to see some omens of good in this direction already; but the work must not stop here. If there ever was a time when it became us to seek God in earnestness of soul and determination of purpose, it is now; and shall not our next General Conference be characterized by this spirit to a degree never experienced before? We pray that this may be the case.

This will probably be the largest gathering of our laborers and ministers that has yet taken place in connection with the third angel's message; and why shall it not be the most profitable, and each of us receive just such a blessing and fitting up as will enable us to go away from the gathering with the power of God resting upon us in a much larger measure than heretofore?

Let all who contemplate attending this meeting consider this matter, and seek a fitting up before they come,—seek a preparation to enter into this work when they do come. God is on the giving hand, and surely if we seek him we shall find him.

Would it not be proper for our people everywhere to pray for the success of this meeting, and for the special blessing of God to attend it? And we suggest that on Sabbath, Feb. 28, our people everywhere make the coming General Conference a subject of special prayer; and not only on that day, but to continue to do so as long as the General Conference is in session. If ever a people needed the blessing of God, we need it now. We need God's spirit to enlighten our minds, to quicken our perceptions, and to sanctify our judgments. Then we may expect to come to right conclusions, and to form right decisions.

We need to have our faith greatly increased. We need a greater consecration to the work of God. We need more of a true missionary spirit,—of the spirit that led Jesus to come all the way from heaven's court to the earth below, and die for sinners, that they might be saved. We need the power of God to rest upon us, that as his servants go forth from the Conference, and return to their different fields of labor, they may have the power of God and the blessing of Heaven to attend their efforts. Has not the time come for God to work for us? The perils of the last days are right upon us, and if ever a people needed God's help, we need it; and if ever God's servants needed to be clothed upon with holy power, it is needed now.

If this spirit characterizes our next General Conference, it may be made the most profitable one in our experience. Feeling assured that God is on the giving hand, that if we draw nigh unto him he will draw nigh unto us, we request our brethren everywhere to make our coming General Conference a subject of prayer, that God will meet with his servants, and that his power may be realized for his glory and our good. O. A. OLSEN, Pres. Gen'l Conf.

## 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.

### LOOK AND LIVE.

BY WILLIAM BRICKEY.  
(Kingston, Minn.)

HEAR the Saviour gently pleading,  
"Look and live, look and live;"  
While for you he's interceding,  
Look and live.  
Jesus offers free salvation  
Unto every tribe and nation;  
Hear the gracious invitation,  
"Look and live."

"Jesus died on Calvary's mountain;"  
Look and live, look and live;  
There is healing at the fountain;  
Look and live.  
Mercy, like a flowing river,  
Streaming from the blessed Giver;  
Though your trembling heart may quiver,  
Look and live.

While your sins may all be pardoned,  
Look and live, look and live;  
Ere your darkened heart be hardened,  
Look and live.  
While the lamp of life is burning,  
And the Saviour's heart is yearning  
For the precious soul returning,  
Look and live.

Trembling sinner, come to Jesus,  
Look and live, look and live;  
From the wrath to come, he frees us;  
Look and live.  
Christ has made the expiation;  
Come and taste of free salvation  
Offered to the whole creation:  
Look and live.

### NEW YORK.

JEDDO.—For several weeks we have enjoyed the benefit of the labors of Elder S. H. Lane, assisted a part of the time by Elder A. E. Place. The interest to hear has been good from first to last, our house of worship being filled night after night, whether the weather was stormy or bright. An extensive interest is still manifest, and it becomes more and more apparent that the building of our meeting-house was not a mistake; for the truth could not have been thus extensively brought before the people without it. As the result of the meetings, so far, thirteen have come forward in our revival meetings, to signify their desire and determination to unite with us in the service of God, seven of whom were received into full membership, they having been baptized. Two of these united by letter. The six who have not been baptized are to become members on being baptized. We thank God and take courage. There are "more to follow." The end of the work in this place is not yet.

R. F. COTTRELL.

### INDIANA.

NORTHFIELD, NOBLESVILLE, AND OLIVET CHAPEL.—Since I last reported, I have held the quarterly and annual meetings at the above-named places. We did not have a large attendance from without at any of these points, yet our meetings were profitable for those who attended. The church officers and librarian were selected for the year, and the ordinances were celebrated at all these churches.

My last meeting was at Olivet Chapel, where services were held, Jan. 15-25. During this time twenty-nine services were held, consisting of fourteen discourses, five social and prayer-meetings, three children's meetings, two missionary meetings, two business meetings, and three talks to the church.

In these meetings we have tried to encourage and help all branches of the work, and in this attempt we have found an abundance of work to be done. Nearly all the officers in the different lines of work request help and instruction. As we have labored in this line for more than a year, we have found many places where an experienced worker is greatly needed, who could remain as an educator for a year or more. As an illustration of this necessity, I will speak of a church situated in the country, where I have lately labored. There are more than thirty members, but none of them who are situated so they can attend meetings regularly, have ever been workers in any branch of the cause, or had any experi-

ence as teachers in the public schools. They seem willing to do what they can, but feel backward when required to lead in any branch of the work. There are about thirty children belonging to families connected with the church, who are of a proper age to be greatly benefited by the Sabbath-school work; yet not more than half of this number are regular members of the Sabbath-school. Nearly all these children and quite a number of others would certainly be gathered in, if an experienced and willing worker could be located in their midst. Many of these children could also be gathered into the church, and become active workers in the cause, if they had the attention and the Christian instruction that their case demands.

While a minister can do much to help such churches in a one week's or two week's meeting, yet there is in many places a constant demand for a competent local worker. This demand is not met in any provision in vogue among our people. I think of a remedy that would in a large degree supply the lack, if it could be made operative. It is this: Let no more of our people remain colonized about our denominational institutions than are actually demanded to carry on the work to be done. The excess could, under proper advice, locate among our churches where their help would be greatly appreciated. This is a branch of the home missionary work in which many could engage with great profit.

WM. COVERT.

### MINNESOTA.

WORTHINGTON, CURRIE, LAKE SHETEK, ETC.—Since our State meeting at Minneapolis, the first part of November, I have visited the companies of Sabbath-keepers at these places. At each place we had some good meetings, and I hope that some good was done. At the last-named place I labored about three weeks. The Lord gave freedom in speaking his word, and all were encouraged. Several young persons decided to give their hearts to God, and try to live for him. For the last ten days I have been at Redwood Falls. We have held sixteen meetings. The interest among the brethren to hear the word spoken, has been commendable, some coming five, some ten, and others fifteen miles to attend the meetings. A neat and comfortable new church has been built by the brethren here the past season. At our evening services there is an excellent attendance of interested listeners from the city and the country around. We shall continue the meetings, and hope, by the blessing of God, for a harvest of souls. Bro. T. B. Johnson is with me.

Jan. 26.

E. A. CURTIS.

### IOWA.

WAUKON.—No church in the State has a more noted record of membership, and but few, if any, antedate the organization of the one at Waukon. Following the disappointment of 1844, a few families of those "not yet translated," emigrated to this vicinity. The parents of Elder J. N. Andrews being among the number, that dear brother soon found a congenial field of labor. Principally through his efforts a church of over thirty members was organized as early as 1861, of which he himself became a member. The first eldership was bestowed upon E. P. Butler; and his son, our esteemed Bro. Geo. I. Butler, was honored with a deaconship. Among other families represented, appear the familiar names of C. A. Washburn and C. F. Stevens, both of whom have been for years leading ministers of the Iowa Conference; and last, but not least, is that of Elder E. W. Farnsworth, whose membership is still retained. The plan of systematic benevolence was adopted among them in 1859, Elder J. N. Andrews pledging with the rest, to pay five cents per week, dating from Dec. 17. Only two of the original members—Bro. James Vile and sister Elizabeth Ralston—remain in the vicinity; but the church still has a fair membership, and is in good spiritual condition.

As the writer viewed the former homes of these pioneers in the cause, and bowed in the sacred desk in and around which many of them first consecrated themselves to the service of the Master, he felt as though he had entered one of the sacred spots of earth, where the presence of Jehovah had been personally manifested, and from whence the rays of his truth had penetrated to the remote parts of the earth. Elder Andrews, author of "History of the Sabbath" and many other smaller works, after expending his strength in establishing the European mission, lies sleeping, waiting for the coming of Jesus. Another exhausted his strength in years of

service at the head of the work. The rest are still actively engaged, some occupying important positions. Many of the lay members whose names appear on the register, are scattered over the field doing efficient service for the Master. Thus from a remote town in the northeast corner of Iowa, has the blessing of Heaven shed its luster over many portions of the Lord's vineyard.

Jan 26.

J. P. HENDERSON.

AMONG THE CHURCHES.—Since our State meeting at Sandyville, in company with Bro. L. P. Jacobson, the director of Dist. No. 8, I have visited Hawleyville, Clarinda, Riverton, Council Bluffs, Harlan, and Bowman's Grove. At Clarinda and Riverton the ordinances were celebrated. The preaching and instruction given were mostly of a practical nature, intended to inspire the people to new zeal and courage in the Christian life. The Lord gave us good freedom in speaking, and his Spirit came into our midst at times in a marked measure; hearts were melted to tenderness, and made to rejoice. As far as consistent, we have tried to spend a week with each church company. We think this plan has worked well, and we only regret that we could not have remained a little longer at some of these places. At Bowman's Grove we labored mostly for the young people, a number of the older ones not being able to understand the English very well, this being a Danish church. We enjoyed these meetings very much. We were made to rejoice to see the young people take such a deep interest in the preaching, and manifest such an earnest desire to seek God and give their hearts to him. At four of the meetings an invitation to come forward for prayer was given to all those who desired to start in the service of God, and give their hearts to him; also to any who had become cold and backslidden, and desired to renew their consecration. The good Spirit of God came in and touched hearts, and quite a number responded,—between fifteen and twenty the second and third nights respectively, and about ten or twelve on each of the other occasions. An aged Irishman (a Catholic, we understood) came to our meetings, and seemed to take considerable interest in them. He became very deeply affected, and wept like a child. He said he greatly enjoyed them. We regretted that we could not see our way clear to remain longer and carry on the work. Bro. O. A. Johnson and Bro. Streman intend to visit there soon. I have sold about five dollars' worth of books, etc., and taken two subscriptions for our periodicals. I am of good courage in the work. The truth never seemed more precious. To the Lord be all praise!

MATTHEW LARSON.

### PENNSYLVANIA.

AMONG THE CHURCHES.—Sabbath and Sunday, Dec. 6, 7, 1890, I was with the Waterford church (Erie Co.) at their quarterly meeting, held at Mill Village. This church numbers fourteen,—thirteen sisters and an aged brother who is nearly eighty years old, and who is in feeble health, and seldom meets with them; yet the little church gets along well, holds Sabbath-school promptly, and also prayer-meeting. No minister had met with these believers for a year; yet their number had not decreased, but at this meeting one brother was added, to the joy of all. May God bless him, and make him a blessing to this church. Nine from the Edinborough church met with this church, and all received together a mutual blessing.

Dec. 10, 11, I met with the Randolph church (Crawford Co.). It had been a year since a minister had visited this church. We had excellent meetings; words of good cheer came from all. All are holding on to the truth, and unity prevails. One desires baptism soon. Meetings should be held here soon, for there are ears to hear. Dec. 13, 14, we met with the Conneautville church, and preached the first sermon in their new hall, which is nicely fitted up. We had the special blessing of God with us, the meetings constantly growing better. Those not of our faith beg us to continue the meetings. There should be an effort made for them in the near future. Dec. 16, 17, I held quarterly meeting with the Albion church (Erie Co.). Here some not of our faith, out in the country, are calling for help, and want to hear the truth presented. This interest was awakened by reading. Oh, where are the laborers? O Lord of the harvest, raise up laborers to fill these openings! I do hope the newly elected elder will take such a course as to gather many precious souls into the fold here, and feed the flock committed to his care.



Dec. 20, 21, I was with the Pittsburgh church in their quarterly meeting, and during a part of the week of prayer. We had a precious season here, but the members are so scattered over this great city, that it was very difficult to get them all out to every meeting. However, all seemed to be firm and true, much interested and deeply affected, and anxious to see the work go forward. I held some meetings with private families, and the blessing of God was present indeed in these efforts. Five were added to the church during this week of prayer. This mission is growing in influence and power, through the canvassing work and the efforts of the Bible workers. Oh, may God speed on the work in this great city, which is the stronghold of the National Reformers. Dec. 27, 28, I met with the Midway church in their quarterly meeting, and here spent the remainder of the week of prayer. All the members are holding on and growing in the truth. But owing to the great fall of snow at this time, there was not a full representation present at the meeting. Unity prevails. Though two languages are spoken here,—the English and French,—all get along harmoniously; all have such a love for the truth—a thirsting for it—that it brings love and unity.

In all the above quarterly meetings, the ordinances were celebrated. There were no difficulties to settle, for all were in love and unity. I came back to Washington, Pa., the 29th of December, and found things in a favorable condition. Some have fallen by death, and a few have fallen from the truth, but others are coming into the fold. Bro. W. S. McFarland had been doing good work in holding Bible readings, and is growing in the work. I shall remain here till spring, the Lord willing. My post-office address will be 230 N. Main St., Washington, Pa. J. G. SAUNDERS.

**JERSEY SHORE.**—This is a town of about 2,000 inhabitants, and is located twelve miles from Williamsport, or half way between there and Lock Haven. The following are some of the reasons which led us to decide to hold a series of meetings here: First, it has been canvassed for "Bible Readings," "The Marvel of Nations," and the *Signs of the Times*. Second, it is located so near our State head-quarters; and, besides, the providence of the Lord seemed to go before us in obtaining a desirable place in which to hold our meetings, etc.

We began our meetings here the 15th of January, with a small attendance; but the same ones continued to come nearly every night. At this writing we can report that the attendance and interest are increasing, and prejudice is breaking away. Some of the leading citizens were present Sunday night, and thought we ought to be permitted to preach in one of the best churches in town; but on the other hand, our opponents are busy circulating freely the same old reports they usually do about us; for example, that we "demand half of a person's property when he becomes an S. D. Adventist;" and, too, that we do not allow our people to eat scarcely anything. But such inconsistent stories only disgust the more thoughtful, and turn their sympathies toward us. We shall present the Sabbath question next Sunday. We are already sanguine that several here will embrace the truth after they hear it. Brethren and sisters, we solicit your prayers that success may attend the efforts put forth here. K. C. RUSSELL.

Jan. 27.

J. D. MULHOLLEN.

#### MICHIGAN.

As some have asked me why I did not report through our good paper what I was doing, and having expressed a desire that I would, I embrace this opportunity of doing so.

For the past two years, until we closed our tent work at Covert last fall, in my labors I have been connected with older ministers, and they have done the reporting. Since we closed our summer campaign, I have been visiting churches the most of the time. After the State Conference, I visited the Friendship company and the Ely church in Emmet County. At the latter place one man embraced the truth. After the Pottsville meeting and until the holidays, I visited the following churches in Dist. No. 3, in the interests of the Christmas offerings and the Religious Liberty work; viz., Covert, South Haven, Bloomingdale, Almena, Decatur, and Dowagiac; also Douglas in Dist. No. 4. At all of these places the Spirit of the Lord came into our meetings in power. Hearts were made tender, confessions of past wrongs were made, and old difficulties

were settled. At Decatur one brother said he had about decided to give up keeping the Sabbath, but he had now resolved that, if God would forgive the past, he would try to be his faithful follower the balance of his days. After the general meeting at Decatur, we spent eight days with the Almena church, and the Lord greatly blessed the effort. Six embraced the truth, all heads of families but one, a young man.

There seems to be among the brethren and sisters all through the district, an awakening to their spiritual condition; and an earnest desire is manifested to know better the good way, and to walk therein. We predict the dawn of a new era in the progress of the great message in Dist. No. 3, if those who are now trying to live it will only continue to humble themselves, and seek the Lord with all their hearts.

I am now spending a few days at Covert. At our meeting yesterday another decided to take her stand with this company, to keep the commandments of God and the faith of Jesus. So the good work goes on. Surely it is sweet to work for Jesus.

As we read the reports, we see the great message is progressing all over the world. It will surely triumph. That all who read this will resolve to buckle on the whole armor of God, and triumph with it, is my prayer. F. I. RICHARDSON.

Feb. 1.

#### KENTUCKY AND TENNESSEE.

SINCE my last report I have spent about a month in Fulton, Ky., where there are four or five trying to obey the truth. We held public meetings for about three weeks, in a vacant private house, with seating room for about seventy-five. Some evenings during the first week, many had to stand on the outside. After the first week, the attendance was variable. I regretted very much that I could not remain longer to follow up the work. The little company here were much benefited. They were organized into a Sabbath-school and tract society, with resolves to be faithful in holding the various meetings, and in laying by their tithes according to the injunction of the Scriptures.

Dec. 11 I came to Cheatham County, where I found that four had begun to keep the Sabbath, including the deacon and his family, as mentioned or anticipated in my last report. This time I presented to them the practical reforms, organized them into a Sabbath-school, etc. I have heard from them since, and they are continuing their Sabbath meetings, and are anxious to know when I can visit them again.

I spent the first two days of the week of prayer with the Edgefield, Tenn., church, and the remainder of the week with the white church in Bowling Green, Ky. I had intended to spend it with the colored company here, but did not find them in a condition to do so, and therefore enjoyed the privilege of attending the meetings of the white church. Most of my people that understood about it, observed the week of prayer, and donated toward the foreign missions. Dec. 29 to Jan. 5 I was with the Louisville church during their quarterly meeting. All were present, and all took part in the ordinances. It was good to be there. Here the Sabbath-school is growing in interest and numbers, and there is a perceptible growth of spiritual interest in the minds of some of the children. I trust that this will deepen until they give their hearts wholly to the Lord. The church seems to be happy and of good courage in the truth, but there is still need of greater faithfulness in the performance of all the obligations which the Lord is requiring of his remnant people.

Jan. 7 I began work in Bowling Green, Ky. There were seven colored Sabbath-keepers here, but now there are only four, two having moved away the next day after my arrival. They are now organized into a Sabbath-school. We have ordered record books, lesson pamphlets on the Epistle of James, three copies of "Joyful Greetings," and four copies of the *Instructor*. There is considerable interest in my Bible reading work from house to house, and I expect some good results here. In one house I preach every Sunday afternoon. The attendance has been from twelve to fifteen. I expect to remain here for some time.

Jan. 26.

C. M. KINNY.

#### THE MEETING AT ALAIEDON, MICH.

In company with Elder Webber, we attended this meeting, Jan. 30 to Feb. 2. The township of Alaiedon is a thrifty farming community. The

church is very centrally located; the members live the way from a few rods to quite a number of miles from it, in almost every direction. The appointment had been very widely circulated, and the brethren looked for a very large meeting; and in that they were not disappointed. Twelve churches were represented outside of the Alaiedon church, and many more would have come if the roads had not been broken up to some extent. It was a great disappointment that sister White could not attend the meeting, but she was too feeble to attempt the journey. If she had been to the meeting, and the roads had kept as they were a little while before the church could not possibly have held the large number of people that would have attended. While we were all very much disappointed over sister White's not coming, yet we were not disappointed in the blessing of the Lord. From the very beginning the tender Spirit of the Lord was manifesting a large measure. The Lord gave much liberty of speaking, and as the nature of our work, the responsibilities of our time, and God's requirements of us individually and collectively, were brought out, they met a hearty response on the part of all present.

Sabbath was a very precious day. In the afternoon opportunity was given for those who felt themselves in the dark, and who were living under condemnation and far from God, to come forward and seek the Lord; and fully half the congregation responded. We have seldom witnessed such a scene before; and as we gave opportunity for these to speak, they improved the time without cessation until the larger number had spoken, some by way of confessing their wrongs, and improper course toward their families and toward their brethren and sisters in the church, and others by way of making mention of their unbelief and doubt. The Lord came very near on this occasion, and light and freedom broke in on many hearts.

We had several social meetings during the time, and a growth of interest was manifested from day to day. All expressed themselves as being greatly benefited by the privileges they had enjoyed, and they felt that their lives in the future would be more in harmony with God's mind than before.

It has been a great pleasure to me personally, to have the privilege of attending meetings in different places in Michigan, and to form the acquaintance of so many of the dear brethren and sisters. We had good reports from brethren laboring in other parts of the State. May God greatly bless the work of this important Conference, that as it stands at the front in numbers, it may also stand at the front in every good work and in deep experience in the things of God.

Urgent invitations are coming in from different places, for sister White to visit them; and while I would please her to comply with these requests, at present she is too feeble to undertake the journey and labor of attending such meetings. Let our prayer be to our Heavenly Father, that his blessing may rest upon sister White in a special manner, and give her health and strength for the responsible work he has given her to do.

This week we go to Rockford, Ill.

O. A. OLSEN.

#### GENERAL MEETINGS IN MICHIGAN.

JAN. 9-12 a general meeting for Dist. No. 3 was held in Decatur. Quite a number came in from other churches, yet not so many as we would have liked to see. From the first a good interest was manifested, and all entered heartily into the spirit of the meeting. Sabbath was devoted to worshipping God, and the preaching was of that nature which leads to a higher spiritual development. The rest of the time was divided between the N. R. L., Conference, tract society, Sabbath-school, and health and temperance interests. The plan was to give general instruction and information, that our people might have increased confidence in all branches of our work. The publishing house, the sanitarium, and especially the college, were considered at length. The Decatur brethren had built a neat little house of worship, and had waited nearly two years for its dedication. It was free from debt, and on Sunday afternoon Elder Van Horn preached a sermon from John 4:24, after which the house was set apart by prayer. The meeting continued until Tuesday morning, when we celebrated the ordinances, and God's blessing came especially near to us. We hope the good influence of this meeting will be lasting in Dist. No. 3.

Dist. No. 2 had a general meeting at Quincy, Jan. 19-22. This was a good meeting, even better, perhaps, than the former. The same line of

work was taken up here as at Decatur. The Sabbath-school work and the N. R. L. work were entered into heartily by all, and information was given on nearly every branch of the work. A most excellent spirit came into the meeting. Many testified that they felt such confidence in our institutions and in our work as never before. When our people understand the workings of our institutions, and the different branches of the cause, they will have more confidence in the work of God.

Dist. No. 8 held another general meeting Jan. 22-26. This was largely attended, and a good degree of interest was manifested throughout the whole meeting. Here again the same plan was carried out, instructions being given in all lines of the work. The N. R. L. work was especially interesting, and seemed to take hold of the hearts of the people. Some twenty or more became members of the association. Everywhere we can see omens of good. Our people are drawing near to the Lord. A better spiritual condition seems to prevail, while hope is springing up anew in many a heart.

Elder Van Horn and the writer have attended these meetings, together with the laborers in each district. Elder Corliss, also, spent Sabbath at Decatur, and Elder Fargo was with us during the St. Charles meeting. One special feature is noteworthy—the pleasure with which the plan of raising our camp-meeting fund is greeted. Our people seem anxious to have this raised before camp-meeting, and they all seem to want a part in it.

I. H. EVANS.

#### TENNESSEE RIVER CONFERENCE PROCEEDINGS.

THE tenth annual session of the Tennessee River Conference was held in connection with the camp-meeting at Guthrie, Ky.

FIRST MEETING, SEPT. 16, A. M.—The President, Elder E. E. Marvin, in the chair. Prayer by Elder R. M. Kilgore. The Secretary being absent, the Conference elected a Secretary *pro tem*. The names of churches was called, and delegates came forward. Churches represented were as follows: Cross Plains, Springville, and Trezevant. Not reported, Leach, Ridge, Center, Lane, Edgefield Junction, Bowling, Rio, Litchfield, and Russellville.

The President appointed the usual committees, as follows: On Auditing, J. B. Yates, L. C. Heminger, W. D. Dortch, Dr. Ford, W. C. Sheppard, L. A. Callicott; on Resolutions, R. M. Kilgore, R. G. Garrett, L. A. Callicott; on License and Credentials, R. G. Garrett, J. H. Dortch, W. R. Burrow. After a few remarks, Conference adjourned to call of Chair.

SECOND MEETING, SEPT. 17, AT 11 A. M.—President in the chair. The Secretary having arrived, took his place. The report of the Nominating Committee was as follows: For President, E. E. Marvin; Secretary, J. H. Dortch (The election of Treasurer was postponed.); Delegate to General Conference, E. E. Marvin; Conference Committee, E. E. Marvin, J. H. Dortch, L. C. Heminger, L. A. Callicott, F. Kinney.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 22, AT 9 A. M.—The Nominating Committee presented the name of L. C. Heminger for Treasurer, but after some discussion it was voted that J. B. Yates, the former treasurer, act again the coming year. The Committee on Resolutions reported as follows:—

1. *Resolved*, That we hereby express our gratitude to God for the light that he has sent us at this meeting, upon the work of Christ in our behalf; and for the refreshing effect of these instructions upon our hearts and in our meetings.

2. *Resolved*, That we indorse the action of the General Conference Committee in appointing a season of fasting and prayer, that the Lord will raise up laborers, and bless in health those that are now in the field; and furthermore, that we urge our ministers to engage heartily therein.

Whereas, The field in which the third angel's message is to be proclaimed is the world, and the Lord is going out before us, and the Macedonian cry is heard on every hand; therefore,—

3. *Resolved*, That we will select such young people as have a burden for foreign missionary work, and give evidence of being consecrated to the Lord, and encourage them to take a course in the missionary school at Battle Creek, that they may be fitted for some line of missionary work.

4. *Resolved*, That it is the opinion of this Conference that the Assistant State Agent should push the sale of our health and temperance publications by canvassing for them himself, and by soliciting others to engage with him in this important branch of the cause.

5. *Resolved*, That a canvassers' fund of \$100 be raised by donations from the friends of present truth in this Conference, to be loaned, at the discretion of the President and State Agent, to such persons as are unable to enter the canvassing field without financial aid; and that such loans should be returned to the fund from the first funds received by the canvasser.

6. *Resolved*, That our faith in Christ should be so strong that our interest in this last work in every land will lead us to be more faithful in first-day offerings for the support of our foreign missions.

Whereas, Robbing God is a grievous crime; therefore,—

7. *Resolved*, That our spiritual and financial prosperity depends upon faithfulness in the payment of tithes, and that we will be faithful in this duty.

Whereas, There exists an urgent necessity for organized effort against persistent infringements upon our American and God-given right to worship according to the dictates of our conscience; therefore,—

8. *Resolved*, That we most heartily indorse the work of the National Religious Liberty Association, and that we will do what we can to encourage this work.

9. *Resolved*, That we extend our thanks to the National Religious Liberty Association for their prompt and beneficent attention to the cases of our persecuted brethren, for the appeal to the higher courts, and for the donation of N. R. L. literature for free distribution.

10. *Resolved*, That we express to our brethren at large, our gratitude and appreciation for financial aid rendered for distribution of the trial tract.

11. *Resolved*, That we recommend that those who pledged time and money to the circulation of petitions and N. R. L. literature, last winter, pay the same to the distribution fund.

12. *Resolved*, That we need a large tent, 50x80 feet, and six small tents, 12x14 feet, for camp-meetings, and that we will raise a fund of \$300 to purchase the same, to be paid by Aug. 1, 1891.

The most of these resolutions were spoken to quite freely by several of the leading brethren, and the report was adopted.

Committee on License and Credentials reported the names of E. E. Marvin and R. G. Garrett for credentials. The report was adopted.

Adjourned to call of Chair.

FOURTH MEETING, SEPT. 22, AT 5:30 P. M.—The reading of the Treasurer's report was called for, and read as follows:—

Cash on hand Sept. 30, 1889,	\$ 51 00
Rec'd during the year,	1,528 33
Total,	\$1,579 33
Paid out during the year,	\$1,563 87
Cash on hand,	15 46
Total,	\$1,579 33

The report was accepted. It was voted that the Russellville church in Kentucky be disbanded, and that the two remaining members be advised to join the Center church.

Adjourned *sine die*. E. E. MARVIN, Pres.  
J. H. DORTCH, Sec.

### The Sabbath-School.

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

#### LESSON VIII.—JAMES 3:10-18. (Sabbath, Feb. 21.)

1. What inconsistency is mentioned in James 3:10, first clause?

2. What does James say of this?—Id., last clause. (See note 1.)

3. What does Solomon say is in the power of the tongue? Prov. 18:21.

4. What question is asked in James 3:11?

5. What is the force of this question? (See note 2.)

6. What figures does James now introduce, drawn from the productions of nature? Verse 12.

7. Are these stronger or weaker than the preceding one respecting the fountain? (See note 3.)

8. What conclusion does James then draw concerning salt water and fresh? Verse 12.

9. If salt water is mingled with fresh, how does it affect it for ordinary use?

10. If a person shows by his words an evil character, and yet claims that his character is good, what is his real character?

11. What turn is given to the subject in verse 13? Ans.—Conditions are introduced by which all pretensions can be tested.

12. Does the language refer to one who is really wise, or who only claims to be so? (See note 4.)

13. How is a man to prove his claims to wisdom and knowledge? Verse 13.

14. What is the meaning of the word here rendered "conversation"? Ans.—The whole course of life—deportment.

15. To what words of Christ's is this portion of James's epistle parallel? Matt. 7:15-20.

16. What is the meaning of the exhortation in James 3:14? Ans.—If a person has bitter envying and strife in his heart, it matters not how much scientific knowledge he may possess, or how skillful he may be in debate, he has nothing over which to glory. He has no religion nor true wisdom; and to pretend that he has, is to lie against the truth.

17. What is the source and nature of this wisdom? Verse 15.

18. Is such really wisdom, or only a sham?

19. What always accompanies envying and strife? Verse 16.

20. What are the seven characteristics of true wisdom? Verse 17.

21. Will the true fruits of righteousness appear in peace or in strife? Verse 18. (See note 5.)

22. In what class will these fruits appear?—Id. last clause.

23. How does Christ speak of this class? Matt. 5:9.

#### NOTES.

1. James 3:10: "These things ought not so to be." The force of the word translated "ought," is stronger than is expressed by the English word. It means that it must not be so. It is so inconsistent that it is utterly intolerable; it is monstrous.

2. Verse 11: "Sweet water and bitter." The sweet water corresponds to the "blessing," and the bitter water to the "cursing" spoken of in the verse before. And as a fountain does not send out both sweet and bitter water from the same place at the same time, so from the fountain of the heart should not come forth both blessing and cursing. But, as in a fountain, if bitter water should perchance be mingled with the sweet, the whole would be spoiled; so all the blessings which the heart utters toward God, are utterly vitiated and spoiled by the cursings which the same heart utters toward men. Hence it brings forth no good fruit at all.

3. Verse 12. James's statement concerning the fig-tree and the vine is much stronger than that in reference to the fountain, for two veins of water, a good and a poor, might possibly meet and pour forth their mingled streams from the same orifice; but in nature it is impossible for the fig-tree to bear olives, or a vine figs. Such a monstrosity in nature is unknown. It remains for human nature alone to make so depraved an exhibition. But the fruit determines the nature of the tree. If olive berries are produced, however much the tree may bear an outward semblance to the fig, it is not a fig-tree, but an olive-tree. So if the traits of a man's character are evil, if that is the fruit he bears, however much he may profess to be a Christian, he is not such, but a sinner. A soul that is depraved must act within the bounds of that depravity. Hypocrisy, the counterfeit, can be manifested only on the side of the good. A soul really good cannot manifest sham traits of evil, for it would thereby become evil; but a soul really evil can manifest sham traits of goodness, and not thereby become good.

4. Verse 13: Heavenly wisdom has an inseparable attendant, which is love; and love produces fruits by which its presence is ever manifested, and by which a person's condition can be tested. If any one claims to be endowed with true wisdom, let us note what effect it has on his temper and conduct. Is his whole course of conduct characterized by meekness? Does he seek to avoid sin, and follow the things which make for peace? Is he in behavior modest and moderate, patient and harmless? Is he ready to yield to claims which are just and proper? Is he kind and compassionate, and ready to forgive? Is he careful and diligent in the performance of his duties toward God and toward men? Is he sincere and upright in all his decisions? Such traits are characteristic of true wisdom, that which is from above, as specified in verse 17.

5. Verse 18: Righteousness as manifested in the manner set forth in the verses embraced in this lesson, is sure to produce its good results, as seed that is sown is to produce a harvest. It is men of peace who sow the seeds of truth. Men of turmoil and strife cannot recom-

mend any course, nor properly advocate any truth. But the peace-makers are continually recommending the wisdom by which they are governed, to others; and their course of conduct is represented as the sowing of heavenly seed, which is sure to bring forth divine fruit. "To enjoy the peace of God in the conscience, and to live to promote peace among men, is to answer the end of our creation, and to enjoy as much happiness ourselves as the present state of things can afford."—*Clarke.*

## News of the Week.

FOR WEEK ENDING FEB. 7.

### DOMESTIC.

—There is great destitution in Alaska.

—Hog cholera is carrying off many animals in several counties of Kansas.

—Four miners were buried by an avalanche, Wednesday, near Ouray, Colo.

—The gun-boat "Concord" has been accepted by the Government, and is being fitted out at New York.

—Two cases of small-pox in Macoupin Co., Ill., terminated fatally Friday. No new cases are reported.

—The business portion of Winnebago, Ill., was partially destroyed by fire, Tuesday, causing a loss of \$50,000.

—The funeral of Secretary Windom took place Monday, at Washington. The interment was in Rock Creek Cemetery.

—Official returns from Oklahoma show that the elections, Wednesday, were carried by Democrats and the Alliance.

—Dr. Ignacio Martinez, a political exile from Mexico, was assassinated by two mounted men at Laredo, Texas, Tuesday.

—The Kansas House has passed the Senate resolution for a supply of coal to be sent to the destitute of Northwest Kansas.

—Business failures for the week number 206, compared with 320 last week, and 321 in the corresponding week of 1890.

—A mad-dog panic prevails at Brazil, Ind., thirteen cases of rabies being reported. Several cows were bitten, and had to be killed.

—Three negroes, confined on trivial charges, set the jail on fire at Moss Point, Miss., in trying to escape, but were burned to death.

—The Pullman car shops and a row of dwellings at St. Louis were destroyed by fire Thursday night, involving a loss of \$250,000.

—The four-year-old daughter of William Grimes, at Guthrie, O. T., Thursday, set the house on fire, and burned her mother to death.

—An Albany (N. Y.) paper reported Friday evening, that the American Express Company had secured control of the National Express Company.

—A side wall of the Diamond Match Company's building at Wabash, Ind., fell, Friday, caused by the settling of the foundation. Several persons had narrow escapes.

—A dry goods firm at Louisville, Ky., will file a petition for the return of \$103,000 duties collected under the McKinley bill, on the ground that the bill is unconstitutional.

—Twenty-one miners perished, Wednesday, in two Pennsylvania collieries, by accidental connection with old cavities filled with water, which, rushing in, drowned the workers.

—A number of constables, Thursday, made a raid upon a Clark Street, Chicago, gambling den. They were severely beaten by about thirty gamblers, and the game went on undisturbed.

—General Sherman is the oldest living officer of the regular army. Next him comes Col. James Belger, who was placed on the retired list ten years ago, after serving forty-one years in the army.

—Miss Alice Longfellow, daughter of the poet, is a fine amateur photographer, and is making a specialty of storm pictures along the Massachusetts coast. These will soon illustrate a new book of sea songs.

—Olive Thorne Miller has, within the past four months, posted from her home in Brooklyn no less than 20,000 printed slips, asking the women of New York not to wear birds or their plumage.

—Superintendent Keighley, of the Mammoth mine, Pa., was attacked and severely injured, Monday, by wives of victims of the recent disaster, who declared that he had murdered their husbands.

—Heirs of Dr. Samuel D. Hugo, at Alton, Ill., Monday filed a claim for lands including the ground on which the National Capitol stands, based on a warrant issued in 1788 by the General Assembly of Maryland.

—The tower of the Philadelphia City Hall is now 335 feet high, yet on the top of that, 8,000 tons of iron and bronze are to be placed. There is to be a clock tower,

the dials of which are to be twenty-seven feet in diameter, surmounted by a statue of William Penn, thirty-seven feet high, and there will be numerous other statues.

—The next train of first-class Pullman cars to be placed in the Eastern States, it is reported, from the West, will be painted white. It is said they are due in February, and that there will be seven of them.

—J. B. Ellis, the patient at the City Hospital in Kansas City, afflicted with consumption, and upon whom Dr. Baum, of that city, experimented with Koch lymph, died Feb. 6. A post-mortem examination will be made.

—The Working-men's League at Haverhill, Mass., is endeavoring to form an alliance with the farmers of the State, and to build an organization in the East similar to the farmers' confederations in the South and West.

—Portland, Oregon, customs officers, Friday, seized unstamped opium to the value of \$15,000, in the Chinese quarter. The seizure was made under the recent tariff act requiring all opium to be passed through the custom-house.

—The Treasury Department has informed the president of the Iron and Steel Institute, at Leeds, England, that the law will not permit the free entry of a number of valuable presents which the institute desires to present certain gentlemen of this country.

—George M. Bradley, a consumptive, who had been inoculated with Dr. Koch's lymph, died, Monday, at New Haven, Conn. The remedy had an ill effect on the man's throat. Another lymph patient is also reported dying in the same city.

—The bolt and nut manufacturing plant of J. Henry Sternbergh & Son, at Reading, Pa., the largest of its kind in America, burned Friday night, entailing a loss of \$275,000; insured for two thirds. Six hundred men are thrown out of employment.

—The newly elected mayor of Milwaukee has opened a crusade against improper theatrical lithographs. He called all the bill-posters of the city to his office, and notified them of his intention to suppress any theatrical or show bills that he considered at all improper.

—A bill was introduced, Tuesday, in the Illinois House, making the keeping of gambling-houses or resorts for gambling, or the renting of premises for gambling purposes, punishable by imprisonment in the penitentiary for not less than two years nor more than ten years.

—Thursday, Elroy M. Avery, Ph. D., was arrested at Cleveland for the theft of a watch from H. C. Spaulding, near Athens, Ga., near the close of the war. Dr. Avery says Spaulding stole the watch from a Southerner, and that he (Avery) took it from him by order of his colonel.

—Fire, Friday, destroyed at Caledonia, N. Y., business blocks and residences valued at \$75,000; at Danville, Va., the plant and cars of the Electric Street Car Company, causing a loss of \$20,000; at Jacksonville, Ill., Widmayer & Son's packing-house, causing a loss of \$15,000.

—There were sold during the year 1890, 228,258,242 postage stamps, 43,943,615 Government stamped envelopes, and 51,908,875 postal cards. The total weight of mails received and dispatched daily during 1890, was 332 tons. Foreign mails, both inward and outward, frequently included as many as 800 bags, which require from one to ten two-horse trucks for their transportation.

—At Springfield, Ohio, Wednesday, a sensation was created by the alleged return to life of Mrs. George Tyree, who had been pronounced dead. An undertaker was summoned, but before his arrival the lady sat up, and said she had come back to be baptized, and insisted so strenuously that a clergyman was called and the rite administered. Mrs. Tyree is now better than for some time, and says she will recover.

—Tuesday, by a collision on the New York Central at East Rochester, N. Y., an engineer was killed and his fireman was mortally hurt. In a collision at Corry, Pa., an engineer and his fireman were killed, and another engineer and two head brakemen were injured. A hand-car was run down on a trestle near Marlin, Texas, and one section man was killed and five others badly hurt. A passenger locomotive exploded while running near Cleveland, killing the engineer and fireman.

### FOREIGN.

—Sixty thousand people are said to be out of work in the city of Berlin.

—It is stated that steamboats will soon be running on the Sea of Galilee.

—Not only does the rabbit pest continue in Australia, but a plague of locusts is now reported from one district.

—Twenty-two Swiss wood-cutters were buried by an avalanche recently, near the village of Rucatti, canton of Glarus.

—The Dominion Parliament has been dissolved. The nomination of new members will take place Feb. 26, and the polling on the 5th of March.

—In a fight with Havana police, Friday, on board the steamship "Montelouge," the noted Cuban bandit and two companions were killed, and a fourth was captured.

—The town of Joana, Java, was wrecked by an earth-

quake on the 12th of last December; twelve persons were killed and seventeen wounded. Districts in the west and middle of Java suffered severely from the shock.

—The gold mines of Nova Scotia now give direct employment in the works during part of the year, to 1,000 men, and to at least 700 hands the year round. The value of last year's output was \$470,000.

—Inexhaustible supplies of very pure water have been found in the great Sahara Desert, by drilling artesian wells. Some day this desert may be a blooming garden.

—The German navy will have thirty-seven more vessels in active service this year than last year. The total number to be assigned to duties lasting from three to ten months is ninety-six.

—A dispatch from Cairo says that advices from Massowah, on the Red sea, state that a terrific storm, followed by floods, has caused enormous damage throughout the island of Massowah. Over 100 persons lost their lives during the storm or as a result of the floods.

### RELIGIOUS.

—In the Catholic diocese of Fort Wayne, Ind., \$3,620 has been collected and forwarded to the suffering poor of Ireland.

—Wednesday, at New York, the House of Bishops of the Episcopal Church elected the Rev. Henry C. Swetzel, of Scranton, Pa., to be Missionary Bishop of Japan.

—Wednesday the "heaven" of Schweinfurth, the pretended Christ, at Rockford, Ill., was mortgaged for \$12,000 to Chicago parties by the Weldon family, dupes of Schweinfurth.

—At Palestine, Texas, Tuesday, Mayor Ward attacked Sam Jones, the evangelist, with a cane. Jones wrested the cane from the mayor, and gave him a beating. Bystanders then separated the two. The mayor was arrested, and his action was denounced at a mass-meeting.

## Appointments.

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

A GENERAL meeting for Dist. No. 7, will be held at Fair Grove, Tuscola Co., Mich., Feb. 19-22. All the Sabbath-keepers in this district should attend this important meeting. Come at the beginning and stay to its close.

I. D. VAN HORN.  
I. H. EVANS.

### LABOR BUREAU.

WANTED.—A farm hand, single man preferred, or man and wife without children. Must be Sabbath-keepers. Address James F. Kirk, Salisbury, Chariton Co., Mo.

WANTED.—A girl to raise, between the ages of seven and thirteen years. Will give her all the advantages of a home, including good education. Address Mrs. M. C. Lee, Corley, Shelby Co., Iowa.

## Obituary Notices.

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

KISNER.—Died at Beaver Dam, Wis., Dec. 26, 1890, of heart-disease, sister Matilda Kisner, aged sixty-seven years. She embraced the views of Seventh-day Adventists some twenty years ago, and ever since that time has lived an earnest Christian life. Her later years were filled with deeds of love and self-denial. Most of the time for a number of years she has had the care of loved ones who required her constant attention, and therefore was seldom privileged to attend meetings. But her love for God and his truth did not wane. She patiently trusted in God until the end. Her remains were taken to Plainfield, her former home, where she was loved and respected by all her acquaintances. Words of comfort were spoken to a sympathizing audience, from Ps. 90: 12, by the writer.

B. J. CADY.

CORBALEY.—Died at Council Bluffs, Iowa, Nov. 23, 1890, Gracie May, only child of F. M. and Julia Corbailey, aged 8 years, 8 months, and 23 days. Gracie was a child of an unusually bright intellect and strong faith. The theme she loved most to dwell upon was the coming of Jesus. Several times she had dreamed that Jesus came to her, and wanted her to go with him. She was loved by all who knew her, and in her death the Sabbath-school has lost one of its most faithful members. The many floral tokens reminded us of the time when "the desert shall rejoice, and blossom as the rose." Prayer was offered at the grave, and we laid her to rest until the voice of Jesus shall awaken his children. The bereaved parents feel keenly their loss; the "blessed hope" alone can sustain them.

N. B. SMITH.

THOMPSON.—Died of pneumonia, at Golden Springs, Nebr., Jan. 22, 1891, Thomas G. Thompson, aged 47 years, 9 months, and 14 days. He was born in Norway, and came to this country with his parents when a boy. Bro. Thompson has had his share of affliction. He lost his first wife several years ago, leaving him to care for three small children. His second wife soon became demented, and was taken to the asylum, where she now remains, incurable, and not capable of realizing his death. He was patient and uncomplaining in all his lot. He accepted



the faith of the Seventh-day Adventists under the preaching of Elder Cudney, and remained a faithful brother till his death. He was taken violently ill in church, and was carried to the house of Bro. A. J. Devinney, where he died in a few days. He leaves four sons, the youngest six years of age, two brothers, two sisters, and many friends to lament. We laid him away in the little church-yard, adding one more to that blessed number that "die in the Lord." The funeral service was held at the church, Jan. 24.

G. E. LANGDON.

KINNEY.—Lester Howard, youngest child and only son of J. H. and E. S. Kinney, died Jan. 20, 1891, near Teanaway, Wash., aged 3 months and 26 days, of spinal meningitis. He suffered intensely for five days, having spasms averaging about two hours apart, till death relieved him of his suffering. We miss our little one sadly, but being assured he could never have his right mind after passing through such affliction, we can only say, "The Lord's will be done, and not ours." And we sorrow not without hope, knowing that if we are faithful, he will soon be borne by angels to our arms. Words of comfort were spoken by W. A. Kinney (elder of the Swairk Prairie S. D. A. church), from Job 14: 14. We lay our little one to rest, knowing that when "Christ who is our life shall appear," he will be made immortal, and live again forever.

E. S. KINNEY.

SOWLES.—Bro. John R. Sowles, while engaged in felling timber, received an injury which in a few hours resulted in his death. He was in his thirty-third year. Bro. Sowles was born in Brookfield, Eaton Co., Mich., where he has since resided. At the age of eighteen years he united with the Presbyterian Church, where he remained a member for six years. Eight years ago he embraced present truth, under the labors of Elder G. K. Owen and wife, and united with the Brookfield church, where he remained a faithful member up to the time of his death. He leaves a wife and one child to mourn their sad loss. The funeral was largely attended by sympathizing friends. Words of encouragement were spoken by the writer, from John 11: 23-26. We do not sorrow as those who have no hope, for we expect to meet our brother again in the resurrection of the just.

O. F. CAMPBELL.

DAVIS.—Died Oct. 20, 1890, near Boonville, Mo., at the home of Bro. Lon Somers, my husband, Dr. A. F. Davis. He was born in Madison County, Ky., and came to Missouri when a young man. He has lived near Sedalia for fifteen years. His disease was la grippe. Though a great sufferer for many months, he bore his sufferings with the greatest patience and Christian fortitude, often speaking in the morning, of how the Lord had blessed him through the night. He partially embraced the third angel's message several years ago, under the labors of Elder Butler at Sedalia, and Elder Donnell at Excelsior; and before he died he was a firm believer in all points of truth. He leaves a wife and five children,—four sons and one daughter, all grown and rejoicing in the truth. We took him to the home of Bro. Somers, hoping the sulphur springs would benefit him; but he grew worse, and in eight weeks death relieved him of his sufferings. We were greatly comforted by the kind hospitalities of this dear family. We feel he will soon come forth clad in immortality, with eternal life, and that if we are faithful, we will once more be united to dwell in the earth made new. In the

absence of a minister of our faith, a few appropriate remarks were made by Bro. Somers, at the home of my cousin, Mrs. Westenburger, in Sedalia, and we laid him to rest in the Sedalia cemetery.

MRS. SUSAN A. DAVIS.

MILLER.—Died Jan. 5, 1891, at the home of her son, John L. Miller, in Charlotte, Mich., Frances B. Miller, in the fifty-fifth year of her age. The deceased was born in Bridgewater, Vt., in the year 1836. In 1850, she, with her mother, sister, and two brothers, moved to Michigan, settling in Roxana Township, Eaton County. In 1860 she moved to Charlotte, same county, where she has since resided. She, with a brother and sister-in-law, embraced the faith of the Seventh-day Adventists as early as 1852. It was by her earnest call that a tent-meeting was held in Charlotte, by Elders J. N. Loughborough and Moses Hull, in the summer of 1862, which resulted in the establishing of a small church, which has maintained its existence to the present time. She was ever faithful to attend all the meetings as long as she was able to walk to the place of worship. Her testimony was always cheerful and encouraging. She died a peaceful death, with a bright hope of immortality and eternal life in the soon-coming kingdom. A husband, son, and daughter are left to mourn the loss of a true wife and an affectionate mother. Funeral sermon by the writer. Text, Rev. 14: 13.

I. D. VAN HORN.

AUSTIN.—Mrs. Eleanor Austin died at Knapp, Wis., June 19, 1890, aged 71 years, 1 month, and 29 days. She was born in Junius, Seneca Co., N. Y. Her maiden name was Shields. She moved with her parents to Allegany Co., N. Y., in 1839. She united with the Presbyterian Church when she was fourteen years of age; was married to Stephen Austin in the year 1842, and moved to Indiana in 1850. While in Indiana, she became interested in present truth through reading the *Signs of the Times*, placed in her hand by some friend, and began to keep the Sabbath of the fourth commandment about the year 1875. Her husband died shortly after this time, and she having a sister living in Wisconsin, came here in the year 1881, where she made her home with her sister at Knapp, until her death. In 1887 she united with the Knapp church, and by her charitable disposition and her faithfulness in the cause of God that she loved, won to herself many friends, who now miss her; but we mourn not as those who have no hope; for we believe that, if faithful, we shall meet her in the first resurrection. The funeral services were conducted by G. D. Browne (M. E. minister).

D. E. GIBSON.

KISNER.—Quietly fell a sleep in Jesus, at Oshkosh, Wis., Jan. 17, 1891, Abram Kisner, aged sixty-nine years. He was born in the State of New York, where he lived until 1856, when he came to Wisconsin, and settled in Brothertown, Calumet Co. He moved from there to Randolph, Dodge Co., where he resided a few years, and then came to Waushara County, and finally settled in the town of Oasis, where he lived until just prior to his death. He died at the State Hospital, of softening of the brain. He was taken there last June, for care and treatment. In 1871, he "and his wife, who is now sleeping," accepted the truths of the third angel's message, to which he continued faithful, looking forward to that time of which Paul speaks in 2 Tim. 4: 7, 8, expecting to receive a crown of right-

eousness. He was the father of five children, four of whom are still living. May the blessing of the Lord rest upon the fatherless, and grant that they, too, may have part in the first resurrection. Funeral services were held at the Seventh-day Adventist church in the town of Deerfield, Waushara Co., Wis., Jan. 21, at 1:00 P. M. Remarks by the writer, from Rev. 14: 13.

W. H. THURSTON.

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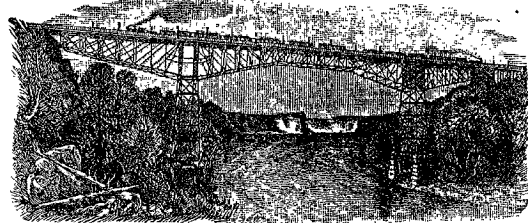
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Corrected Nov. 30, 1890.

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STATIONS.							
Chicago.....	am 7.05	am 9.00	pm 12.20	pm 3.10	pm 10.10	pm 9.25	pm 4.50
Michigan City.....	9.10	11.10	2.00	4.46	am 12.25	11.25	7.00
Niles.....	10.20	pm 12.45	2.55	5.50	1.45	am 12.40	8.25
Kalamazoo.....	11.50	2.20	4.00	7.04	3.35	am 2.17	pm 10.05
Battle Creek.....	pm 12.55	3.03	4.30	7.37	4.29	3.04	8.00
Jackson.....	3.10	4.30	5.58	8.52	6.23	4.45	9.55
Ann Arbor.....	4.42	6.29	6.50	9.45	7.59	6.05	11.00
Detroit.....	6.15	7.30	7.30	10.45	9.20	7.30	pm 12.10
Buffalo.....	am 3.10	am 3.10	am 3.10	am 6.25	am 4.55	am 4.55	8.30
Rochester.....				6.00	9.20	8.00	11.20
Syracuse.....				8.00	11.35	10.20	am 1.30
New York.....				pm 4.00	pm 8.50	am 7.20	9.42
Boston.....				6.00	10.37	9.35	pm 2.50
WEST.	† Mail.	† Day Express.	* N. Shore Limited.	* Chicago Express.	* Pacific Express.	* Kal. Accom'n.	* Eve'g Express.
STATIONS.							
Boston.....		am 8.30	pm 2.15	pm 3.00	pm 7.00		
New York.....		11.50	4.50	6.00	10.00		
Syracuse.....		pm 8.30	11.55	am 2.10	am 8.00		
Rochester.....		10.40	am 1.42	4.20	10.45		
Buffalo.....	pm 11.30	11.30	2.25	5.30	11.50	am 8.45	
S. apen. Bridge.....	am 12.28	am 12.28	3.25	6.25	pm 12.50		
Detroit.....	8.30	7.50	9.25	pm 1.20	9.15	4.45	pm 7.45
Ann Arbor.....	9.48	8.57	10.19	2.19	10.30	5.55	8.58
Jackson.....	pm 11.25	10.05	11.18	3.20	11.50	7.15	10.25
Battle Creek.....	12.55	11.35	pm 12.22	4.30	am 1.28	8.47	11.57
Kalamazoo.....	2.17	pm 12.12	12.59	5.02	2.17	pm 9.30	am 12.50
Niles.....	4.10	1.23	2.08	6.17	4.13	7.40	9.10
Michigan City.....	5.25	2.51	3.48	7.20	5.45	8.55	10.30
Chicago.....	7.35	4.35	4.50	9.00	8.05	11.20	6.40

\*Daily. †Daily except Sunday. \*Daily except Saturday.

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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 8:05 A. M. and 4:35 P. M., and arrive at 12:40 P. M. and 7:00 P. M., daily except Sunday.

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## Chicago & Grand Trunk R.R.

Time Table, in Effect Dec. 7, 1890.

GOING WEST.				STATIONS.		GOING EAST.			
am	pm	pm	pm			am	pm	pm	pm
8.00	7.00	7.00	7.00	Boston.....		am	pm	pm	pm
8.30	7.30	7.30	7.30	New York.....		11.10	7.40	5.22	10.10
8.50	7.50	7.50	7.50	Buffalo.....		9.50	5.40	4.25	9.00
9.10	8.10	8.10	8.10	Niagara Falls.....		8.15	3.17	3.10	7.10
9.30	8.30	8.30	8.30	Boston.....		8.30	5.50		
9.50	8.50	8.50	8.50	Montreal.....		8.10	7.45		7.45
10.10	9.10	9.10	9.10	Toronto.....		8.45	8.50		8.20
10.30	9.30	9.30	9.30	Detroit.....		9.45	7.45		11.50
10.50	9.50	9.50	9.50	Port Huron.....	Dep.	am	pm	pm	pm
11.10	10.10	10.10	10.10	Lapeer.....	Arr.	10.31	1.05	7.35	9.21
11.30	10.30	10.30	10.30	Flint.....		8.55	11.43	6.17	7.01
11.50	10.50	10.50	10.50	Durand.....		8.00	11.17	5.40	6.27
12.10	11.10	11.10	11.10	LaSalle.....		7.20	10.48	5.03	6.00
12.30	11.30	11.30	11.30	Charlotte.....		6.37	9.57	4.09	5.00
12.50	11.50	11.50	11.50	Chicago.....		4.58	9.27	3.25	4.53
1.10	12.10	12.10	12.10	Chicago.....		4.05	8.45	2.35	3.55
1.30	12.30	12.30	12.30	Chicago.....		2.55	8.01	1.48	
1.50	12.50	12.50	12.50	Chicago.....		2.42		1.38	
2.10	1.10	1.10	1.10	Chicago.....		1.50	7.17	12.45	2.35
2.30	1.30	1.30	1.30	Chicago.....		1.00	6.35	12.00	1.67
2.50	1.50	1.50	1.50	Chicago.....		11.25	5.15	10.50	1.40
3.10	2.10	2.10	2.10	Chicago.....		8.40	5.15	10.50	1.40
3.30	2.30	2.30	2.30	Chicago.....		am	pm	pm	pm

Where no time is given, train does not stop.

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# The Review and Herald.

BATTLE CREEK, MICH., FEB. 10, 1891.

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The Arkansas Workers' Helper, devoted to the canvassing interests of that Conference, shows some good specimens of mimeograph work.

We are happy to learn from the Workers' Bulletin of Jan. 27, 1891, that Elder E. W. Whitney has wonderfully recovered his health by his sojourn in Colorado. And sister Farnsworth expressed herself as much encouraged in her own case.

In regard to the question of Congress taking action in reference to the closing of the World's Fair on Sunday, the *Christian Nation* of Jan. 28, says: "We do not believe that Congress intends to touch this matter at all at the present session, and it is extremely doubtful if it does so at all, unless compelled thereto by public opinion." True, Congress would never meddle with the Sunday question nor with any other religious questions, were it not for that sort of "public opinion" which manifests itself in behests from the Church for State aid forcing itself into recognition.

Does not the following paragraph reveal the secret of the low state of piety in many popular churches? When a church cannot "cast the first stone" at one who is worthy of the penitentiary without hitting itself, what is the condition of that church? The item we clip from the *Christian Herald*, Detroit, of Feb. 5:—

"A variety of comments, and some severe criticisms, have been made on the action of Plymouth Church, Brooklyn, which retains in its membership one recently sentenced to a term of years in Sing Sing. The *Central Baptist* leaves the matter where it belongs,—to the wisdom of the church interested,—and sagely adds: 'Without deciding the right or the wrong of this, though we have our opinion, it is but fair to say that it is no worse than the course of some churches we have seen, who retain members who everybody knows deserve to be in the penitentiary.'"

The following paragraph we clip from *America* of Jan. 15:—

"It is interesting to know that the articles relat-

ing to points of Roman Catholic doctrine for Chamber's Encyclopedia, have been revised by Cardinal Manning. To-day there is only one modern encyclopedia out of which the truth respecting the Roman Catholic Church and its doctrines has not been expurgated. They are all blind lights except one."

Just how much this is intended to cover, we hardly know. If it is confined to doctrines, it is fair to give every denomination the privilege of defining its own views, as it is presumed to know them better than any one without. It is when we come to history that the Church of Rome cannot be trusted. That is what, as related to herself, she seeks to mutilate and suppress; in which nefarious work so many cyclopedias have toadied to her influence. As Charles IX. on the night of the terrible St. Bartholomew massacre "gave orders that not a Huguenot should be spared to reproach him with the deed," so that church would be glad to hide from the eyes of Christendom to-day, every trace of her bloody history in the past, in order to win her way back to a position in which she would have the power to repeat the same scenes; for it is her boast that "Rome never changes."

## COMMITTEE ON TRANSPORTATION.

We would call the attention of our ministers and others who are planning to attend the next General Conference, to the fact that the General Conference has a regularly elected committee on transportation, who have the charge of all railroad arrangements in that part of the territory where they are respectively located. The committee is as follows: A. T. Robinson, South Lancaster, Mass.; T. A. Kilgore, 43 Bond St., New York City; A. R. Henry, Battle Creek, Mich.; J. M. Craig, 28 College Place, Chicago, Ill.; C. H. Jones, Oakland, Cal. All applications for reduction of fare should be made to the member of this committee nearest the point from which you wish to start.

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W. A. COLCORD, *Rec. Sec. N. R. L. A.*

## A PUNGENT QUESTION.

SPEAKING of the fashionable dress of modern professed Christians, and their efforts to display adornments at religious gatherings, Dr. Deems says:—

"Cannot the Christian women of this age at length have courage to refuse to continue to be Sunday advertisements of modistes and milliners? A lady in New York whose pew was on one of the wall sides of the church, who consequently had the congregation all on one side of her, suggested to her milliner that she put a certain bow on the 'congregation side' of her bonnet! What a revelation was that! And was it solitary? Is not the preparation of many a worshiper made on the congregation side? And is not the house of the Lord thus turned into a show-room, in which those who have no special dry goods to exhibit are neither welcome nor at home?"

## THE SEVEN CHURCHES.

The *Christian Oracle* of Jan. 15, 1891, says:—

"The letters to the 'seven churches,' recorded in the second and third chapters of the Revelation, are regarded by some as portraying not alone the spiritual condition of the churches in Asia, but the

church in general from its beginning to the close of its militant state. Thus the first letter, which is addressed to the angel of the church in Ephesus, is not only a setting forth of the spiritual condition of the church, at that time, in the city of Ephesus but in a wider sense embraced the church-general, and bodied forth its characteristics during, at least, the first century of the Christian era. And so on to the close of the series; the church in Laodicea representing the last stage or condition of the church, such as shall obtain immediately before the personal coming of the Lord. If such an interpretation be true, what a sad condition of lukewarmness and of self-satisfaction will characterize the church during the decades of her existence immediately preceding the advent of her Lord."

This is the view held by Seventh-day Adventists for the last forty years. And the view is not only corroborated by many scriptures, but by the actual condition of the professed followers of Christ in these last days.

W. A. C.

## THE SUNDAY CAR QUESTION IN CANADA.

FROM the *Chicago Tribune* of Jan. 8, 1891, we learn that the City Council of Toronto, Ont., has voted not to allow the running of street-cars on Sunday, on the ground that it is a violation of what they call the Mosaic law, by which, of course, they mean the fourth commandment of the decalogue.

This, it seems, does not satisfy the people; for many declare that this cannot be proved; and they may very consistently question whether a commandment enjoining the observance of the seventh day, would forbid the running of street-cars, or any other legitimate business, on the first day. Moreover, they declare that a Board of Aldermen are not competent to decide on such a question as that any way.

Thereupon the "Toronto Ministerial Association" rally to the help of the Aldermen, and commend the action of the Council, declaring that a Sunday car service is a work neither of mercy nor of necessity in Toronto. They declare, moreover, that they who are opposing the Sunday street-cars are working in the interests of morality; to which the *Toronto World* makes a damaging reply by showing that Toronto, which has no Sunday cars, has a higher percentage of criminal convictions than five other Canadian cities in which there are Sunday cars.

And then it takes a turn on the ministers which must be to them very perplexing, by quietly revealing the fact that it knows just as well as they which day it is that the law they refer to requires, and that it is not Sunday. It says: "The Mosaic holy day is Saturday, the last day of the week, not Sunday, the first thereof. The Jews say that Jehovah rested on the seventh day, and worked on the first or Sunday."

Mr. Lincoln's famous saying admirably applies to the efforts to make the Sunday institution stand, when it has no foundation to stand upon: "You can fool all the people a part of the time; you can fool a part of the people all the time; but you can't fool all the people all the time."

## LITERARY NOTICES.

### A New Journal.

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(Previously reported, \$1,530.)

J. W. Huntzinger	\$10 00
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