

# The Advent HOLY BIBLE **REVIEW** IS THE FIELD OF THE WORLD **AND SABBATH** **HERALD**

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

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## A LESSON FOR LAGGARDS.

You think of taking a journey some day;  
You have talked it over for years and years;  
Yet somehow or other you make delay,  
Until farther and farther away appears  
The beautiful goal; and I tell you now  
To bind yourself by a solemn vow  
To cross the Rubicon. Pluck up heart!  
For you'll never get there unless you start.

There looms before you from day to day  
A task that you dread to undertake;  
So it hangs like a cloud upon your way  
Through which the sunshine can never break.  
And I tell you now that the better plan  
Is to do the work as quick as you can;  
Over the fears a victory win;  
For you'll never get through if you don't begin.

With the bravest and busiest keep abreast,  
Nor through love of indolence lose your place;  
For in each endeavor to do your best  
You raise the hopes of the human race.  
Be not content to grovel below,  
But rise to your duties with face aglow!  
Let your aims be high, and strive to excel;  
For he who does better must first do well!

The heart that gives way to its doubts and fears,  
That idly dreams when there's work to do,  
Will find itself, before many years,  
Beggared and bankrupt through and through.  
There are journeys to take and tasks to be done  
From early morn till set of sun,  
And triumphs to win, as none can deny;  
And you'll never succeed unless you try!

—Josephine Pollard.

## Our Contributors.

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

## THE SCIENCE OF SALVATION THE FIRST OF SCIENCES.

BY MRS. E. G. WHITE.

THE schools established among us are matters of grave responsibility; for important interests are involved. In a special manner our schools are a spectacle unto angels and to men. A knowledge of science of all kinds is power, and it is in the purpose of God that advanced science shall be taught in our schools as a preparation for the work that is to precede the closing scenes of earth's history. The truth is to go to the remotest bounds of the earth, through agents trained for the work. But while the knowledge of science is a power, the knowledge which Jesus in person came to impart to the world was the knowledge of the gospel. The light of truth was to flash its bright rays into the uttermost parts of the earth, and the acceptance or rejection of the message of God involved the eternal destiny of souls. The plan of salvation had its place in the counsels

of the Infinite from all eternity. The gospel is the revelation of God's love to men, and means everything that is essential to the happiness and well-being of humanity. The work of God in the earth is of immeasurable importance, and it is Satan's special object to crowd it out of sight and mind, that he may make his specious devices effectual in the destruction of those for whom Christ died. It is his purpose to cause the discoveries of men to be exalted above the wisdom of God. When the mind is engrossed with the conceptions and theories of men to the exclusion of the wisdom of God, it is stamped with idolatry. Science, falsely so-called, has been exalted above God, nature above its maker, and how can God look upon such wisdom?

In the Bible the whole duty of man is defined. Solomon says, "Fear God, and keep his commandments: for this is the whole duty of man." The will of God is revealed in his written word, and this is the essential knowledge. Human wisdom, familiarity with the languages of different nations, is a help in the missionary work. An understanding of the customs of the people, of the location and time of events, is practical knowledge; for it aids in making the figures of the Bible clear, in bringing out the force of Christ's lessons; but it is not positively necessary to know these things. The way-faring man may find the pathway cast up for the ransomed to walk in, and there will be no excuse found for any one who perishes through misapprehension of the Scriptures.

In the Bible every vital principle is declared, every duty made plain, every obligation made evident. The whole duty of man is summed up by the Saviour. He says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself." In the word the plan of salvation is plainly delineated. The gift of eternal life is promised on condition of saving faith in Christ. The drawing power of the Holy Spirit is pointed out as an agent in the work of man's salvation. The rewards of the faithful, the punishment of the guilty, are all laid out in clear lines. The Bible contains the science of salvation for all those who will hear and do the words of Christ.

The apostle says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." The Bible is its own expositor. One passage will prove to be a key that will unlock other passages, and in this way light will be shed upon the hidden meaning of the word. By comparing different texts treating on the same subject, viewing their bearing on every side, the true meaning of the Scriptures will be made evident.

Many think that they must consult commentaries on the Scriptures in order to understand the meaning of the word of God, and we would not take the position that commentaries should not be studied; but it will take much discernment to discover the truth of God under the mass of the words of men. How little has been done by the church, as a body professing to believe the Bible, to gather up the scattered jewels of God's word into one perfect chain of truth! The jewels of truth

do not lie upon the surface, as many suppose. The master mind in the confederacy of evil is ever at work to keep the truth out of sight, and to bring into full view the opinions of great men. The enemy is doing all in his power to obscure heaven's light through educational processes; for he does not mean that men shall hear the voice of the Lord, saying, "This is the way, walk ye in it."

The jewels of truth lie scattered over the field of revelation; but they have been buried beneath human traditions, beneath the sayings and commandments of men, and the wisdom from heaven has been practically ignored; for Satan has succeeded in making the world believe that the words and achievements of men are of great consequence. The Lord God, the Creator of the worlds, at infinite cost has given the gospel to the world. Through this divine agent, glad, refreshing springs of heavenly comfort and abiding consolation have been opened for those who will come to the fountain of life. There are veins of truth yet to be discovered; but spiritual things are spiritually discerned. Minds beclouded with evil cannot appreciate the value of the truth as it is in Jesus. When iniquity is cherished, men do not feel the necessity of making diligent effort with prayer and reflection, to understand that they must know or lose heaven. They have so long been under the shadow of the enemy that they view truth as men behold objects through a smoked and imperfect glass; for all things are dark and perverted in their eyes. Their spiritual vision is feeble and untrustworthy; for they look upon the shadow, and turn away from the light.

But those who profess to believe in Jesus, should ever press to the light. They should daily pray for the light of the Holy Spirit to shine upon the pages of the sacred book, that they may be enabled to comprehend the things of the Spirit of God. We must have implicit trust in God's word, or we are lost. The words of men, however great they may be, are not able to make us perfect, to thoroughly furnish unto all good works. "God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth." In this text the two agencies in the salvation of man are revealed,—the divine influence, the strong, living faith of those who follow Christ. It is through the sanctification of the spirit and the belief of the truth that we become laborers together with God. God waits for the co-operation of his church. He does not design to add a new element of efficiency to his word; he has done his great work in giving his inspiration to the world. The blood of Jesus, the Holy Spirit, the divine word, are ours. The object of all this provision of heaven is before us,—the souls for whom Christ died,—and it depends upon us to lay hold of the promises God has given, and become laborers together with him; for divine and human agencies must co-operate in this work.

The reason that many professed Christians do not have a clear, well-defined experience is that they do not think it is their privilege to understand what God has spoken through his word. After the resurrection of Jesus, two of his disciples were journeying toward Emmaus, and Jesus joined them. But they did not recognize their Lord, and thought he was some stranger, although "beginning at Moses and all the prophets, he

expounded unto them in all the Scriptures the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures? . . . Then opened he their understanding, that they might understand the Scriptures." This is the work that we may look to Christ to do for us; for what the Lord has revealed, is for us and our children forever.

Jesus knew that whatever was presented that was out of harmony with what he came to earth to unfold, was false and delusive. But he said, "Every one that is of the truth heareth my voice." Having stood in the counsels of God, having dwelt in the everlasting heights of the sanctuary, all elements of truth were in him, and of him; for he was one with God. "Verily, verily, I say unto thee, We speak what we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." "Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar."

#### THE PROPHETIC SCAR.

BY ELDER W. H. LITTLEJOHN.  
(Battle Creek, Mich.)

TRADITION has it that in the early history of this country a peculiar scar on the forehead of an individual once saved its wearer from death. The story runs on this wise: There were two brothers of widely differing dispositions and temperaments. The elder was fiery and headstrong. The younger was the reverse of this, being extremely amiable in character. On a certain occasion when the blood of the elder brother was hot, he dealt the younger one a blow that felled him to the ground. The head of the latter, while falling, came in contact with some sharp substance which inflicted a severe wound. The wound healed in process of time, but left a conspicuous scar resembling a half moon in shape. Years passed, and the brothers were separated from each other. About A. D. 1812, by a singular fortune, they were found fighting on opposite sides in an engagement on shipboard. What was stranger still, at one time during the fight, they joined in single combat, neither recognizing the other. The elder brother was a powerful man, and dealing a heavy blow at his antagonist, he struck the helmet from his head and was about to bring his cutlass down upon the unprotected brow of his victim, when the wind, throwing back the hair of the latter, revealed a scar. The strong man at once recognized it as the one that answered to the wound that he had inflicted in his boyhood, upon his younger brother. This sudden revelation reversed his intention instantly. Instead of striking down his opponent, he embraced his long lost brother. The scar saved the life of the latter.

Incidents similar in character to the one given above, could be cited without number. But if blemishes and scars have so often been the means of identifying and saving individuals, we pause to inquire whether it is not possible that in the order of God's providence, it may not sometimes be true that great movements in the religious world can be identified by some peculiarity in the experience of their promoters, which in itself would naturally be regarded as a mar and blot in their history. If I am not mistaken, we have

the proof that such is the case in at least one instance. I refer to the great Advent movement of 1844. It is well known that at that time William Miller and his followers proclaimed to the world that the time of the judgment would be reached on the 22nd day of October, and that the second advent of Christ would occur at that date. The Lord did not come, as predicted, and the world at large has settled down into the conviction that the whole movement was a spurious one. Wherever the coming of Christ is preached at this time, the exponents of that doctrine are sneeringly told of Mr. Miller's mistake, and given to understand that it is of no use to spend their time in talking about something that nobody knows anything about. I will not stop here to show the fallacy of an argument that proceeds upon the assumption that because one man or set of men failed in certain expectations, therefore no one else will ever be able to correct their mistake, and give a sound exegesis of the prophecies that they misunderstood.

Leaving that for the present, I grapple at once with the issue whether Mr. Miller's mistake was necessarily fatal to the view that he was in the main led of God. To do this intelligently, a brief survey of his work will be necessary. A concise outline of his position would run as follows: Mr. Miller claimed to be giving the message found in Rev. 14: 6, 7. Here it is: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." It will be observed that the message itself relates to the judgment, but that it fixes no time for the beginning of that event. To supply that lack, the Adventists have recourse to Dan. 8: 13, 14. It reads thus: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Singularly enough the 8th chapter of Daniel does not tell us at what date the 2300 days were to begin. In the next chapter, however, we obtain the needed clue. The angel Gabriel came a second time to Daniel to complete his explanation of the vision that Daniel had previously seen and that was recorded in chapter 8 of the book of that prophet. As time was the only point in that vision that Daniel did not understand, he at once addresses himself to that subject.

If the reader will turn to the chapter in question, and read verses 22-27 inclusive, he will get the import of Gabriel's communication. Having done so, it will only be required that the briefest statement possible should be made here. The prophet is told that 70 weeks, or 490 years, were determined (cut off) upon Daniel's people. The only period from which they could be cut off, is the 2300 days of Dan. 8: 14. Find where they terminate, measure backward 490 years, and you have the beginning of the long period of 2300 years.

Stephen was martyred in A. D. 34. In close proximity with that event, the Jews lost their exclusive position as the chosen people of God, and the gospel was carried to the Gentiles. Acts 7: 54-59; 9: 13-15. Four hundred and ninety years beginning in A. D. 34 would reach back to B. C. 457, fixing the beginning of the 70 weeks at that date. Again, in verse twenty-five the prophet is made to understand that the beginning of the 490 years would be marked by a commandment to restore and build Jerusalem. That commandment is found in Ezra 7: 11-27. It was given by Artaxerxes, king of Persia, in B. C. 457. Thus we have a pillar established at the end and one at the beginning of the 70

weeks, or 490 prophetic years. The beginning of the 70 weeks having been shown to be B. C. 457, and that beginning being identical with that of the 2300 years, it is found that the latter would terminate in A. D. 1844. At that date, according to Dan. 8: 14, the sanctuary was to be cleansed. The cleansing of the sanctuary typified the work of the judgment. Lev. 16: 29-31; Acts 3: 19-21. This being true, the judgment must have begun in heaven in 1844. The dates from which these deductions are drawn, are substantially the same as Mr. Miller employed. They never have been, and they never can be moved. Every theory that has conflicted with them has come to grief.

Do you ask how it was, then, that the Adventists met with so great a disappointment? The answer is that they were right in the matter of the judgment, but wrong in that of the advent. They might have known that the investigative judgment must precede the advent by a series of years. That doctrine is more than implied in Rev. 14: 6, 7, the text which they used as a basis for the authenticity of their work. In it is found the statement that the angel was to preach the gospel to every nation, kindred, and people. This could not be accomplished without the evangelization of the world. Such a work, even with all the modern appliances of steam, electricity, and postal facilities, would require many years, if human agencies were to be employed for that purpose. That such agencies were to be relied upon to do the work assigned to the angel, there can be no room for dispute. Angels may have a part to play in preaching the gospel, but what they do, must be done largely through human instrumentalities. Christ commissioned his disciples to preach the gospel in all the world. Mark 16: 15, 16. That commission was to reach until the close of time. Matt. 28: 19, 20. It covers, therefore, the work of the judgment angel of Rev. 14: 6-8. Again: after the judgment angel began to do his work, two other messages were to follow in order. Rev. 14: 8-12. The first was to announce the fall of Babylon. The second was to warn against the worship of the leopard beast of Rev. 13: 1-9. These messages like the first were to be delivered to the last generation of men, and would necessarily occupy years of time. That these years must fall within the period assigned to this world's history, is proved by two circumstances; men were to die while the third message was in progress (Rev. 14: 13); and the Lord was not seen coming upon the white cloud until the last of these messages was finished. Rev. 14: 14.

Here, then, we repeat, is found the explanation of the disappointment of 1844. The Adventists of that time were right in proclaiming that the judgment would be entered upon, the 22nd of October of that year, but they were wrong in connecting the advent of Christ so closely with that event. Reason as well as scripture should have taught them that the investigative judgment could not, or would not be accomplished in the twinkling of an eye. Such an assize as that is too solemn and awful in its consequences, to be characterized by indecent haste. "There is a time there," said the wise man, "for every purpose and for every work." Eccl. 3: 17. Allowing one second to each case, and admitting that there are 1,500,000,000 people in the world at the present time, it would require forty-nine years to judge them all. To these add the countless generations of the past, and who shall say that the forty-seven years that have intervened between our day and the proclamation given by the Adventists of 1844, is too long a period to be devoted to the judgment of the righteous dead who have been passing into the silent land ever since Abel fell a victim to the rage of his elder brother? God's ways are not as man's ways. Had the latter been called upon to assign beforehand the length of time that the Son of God would be separated from the Father in the work of redemption, probably they would have limited it to a few hours, or days at most; nevertheless it covered thirty-three years. The early disciples anticipated the return of Christ in their

day, but 1800 years have elapsed, and his weary watching saints are still sighing, How long, O Lord, how long? It has been well said "that the mills of God grind slowly, but they grind exceeding small." Men should study the import of these words: "One day is with the Lord as a thousand years, and a thousand years as one day." 2 Pet. 3: 8.

(To be continued.)

### THE CLOSE OF PROBATION.

BY ELDER M. E. KELLOGG.

(Battle Creek, Mich.)

WE are approaching the close of probation, not of one individual only, but of the whole human family. When this eventful day shall be ushered in, the case of every one will have been forever decided. Then if we have neglected to avail ourselves of the salvation so generously offered us through our Lord Jesus Christ, it will be too late to retrieve the fatal mistake. Christ's love and sacrifice for us may then seem more wonderful than ever; the home of the saved in the city of God may look "beautiful for situation, the joy of the whole earth;" sin appear more hateful than ever before, as we better realize its fearful penalty; and eternal life look to us as something of the greatest moment; but alas! all these thoughts will but tantalize us, as we realize that they are not for us, but they might have been, had we yielded ourselves fully to the service of the Lord.

When we see those who have so slight a hold on life that they are, as it were, "appointed to death," we are at once filled with a deep interest in their spiritual welfare, as the close of their life will bring the close of their probation, and we fear they may neglect the "great salvation" until death shall forever remove them beyond the bound of repentance and amendment of life. If we feel thus for one poor mortal on the verge of eternity, how should we feel for a whole world lying in wickedness, when we realize that ere long the work of our great High Priest in the heavenly sanctuary will be accomplished, and the probation of all mankind will at once cease, and the irrevocable decree go forth, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still." Should not these thoughts beget in us to whom the light of truth has been revealed, a sense of our responsibilities, and awaken in us an intense desire to labor faithfully while the day lasts?

We see everywhere the signs of the approaching end. The nations of the Old World are forming alliances, marshaling their trained battalions, and counting their resources for the last great struggle which is to complete the few remaining unfulfilled links of the prophecy of Daniel 11. In our own country the different influences which are to bring about the fulfillment of Revelation 13, in the formation of an image to the beast, are unifying their forces and seeking to bring upon our statesmen an irresistible pressure, and thus compel them to do whatsoever the counsel of God determined before to be done. And the third angel's message, which is the latest warning the people of the world will ever hear, has encircled the world, and is more and more attracting the attention of candid and thoughtful students of God's word; and believers are being added daily, such as shall be saved.

The present time, then, is one of great responsibilities and also of great solemnity. It is even as it was in the days of Noah and of Lot. A careless world is almost entirely absorbed with the things of this life; eating and drinking, marrying and giving in marriage. Those who are giving the warning message, stand in the same relation to the present world that Noah did to the antediluvians. May we be as faithful in doing the work assigned us, as he was in the work God gave him, and like him become an heir to the righteousness which is by faith.

### FAITH.

BY L. CHADDUCK WHEELER.

(East Mauch Chunk, Pa.)

TELL me how faith is given;  
For I need its power to-day;  
I know that sometime in heaven—  
In that region far away,  
Divinest power shall keep us all,  
And none will ever stray.

But is it not now for us?  
Must we wait for the "over there"?  
While this life's gloom is o'er us,  
We need it if anywhere;  
For the presence of the Saviour then  
Will banish every care.

Yes; he whose life hath given  
The promise of life again,  
Will help us on toward heaven,  
So "we may with him reign,"  
For he desires us here to be  
As we must there remain.

### THOUGHTS ON IMMORTALITY.

BY T. H. STARBUCK.

(East Portland, Oregon.)

THIS mortal must put on immortality. 1 Cor. 15: 53. Immortality is deathlessness. It is a condition of life in which one is not subject to death or decay, or to any contingencies adverse to continued existence. In the Bible we have evidence that, with few exceptions, all created, intelligent beings are immortal. Immortality seems to be the normal and universal condition of life, while mortality is abnormal and local, found only where sin exists. "The wages of sin is death;" hence, where no sin is, there can be no death. If this is the only world in sin, the inhabitants of other worlds are immortal.

But there are evidences showing that there is more than one condition of immortality. First, God is revealed as one "who only hath immortality." 1 Tim. 6: 16. (See also 1: 17.) This cannot mean that God is now the only being who is immortal; but that he is the source of all immortality—the primal cause of all life. He has life in himself, which means self-existence, or absolute immortality. A being having life in himself can create and impart life to other beings, and ordain laws for the perpetuation of that life. This is omnipotent power, and there was a time when God alone exercised it; but omnipotence implies ability to bestow like power upon others. The Bible teaches that God has bestowed his own attributes upon his only begotten Son. As "the Father hath life in himself; so hath he given to the Son to have life in himself." John 5: 26. Jesus said, "All power is given unto me in heaven and in earth." Matt. 28: 18. "In him dwelleth all the fullness of the Godhead bodily." Col. 2: 9. To have life (the source of life) in one's self is to have it in that independent sense in which its continuance does not depend upon the will or power of any other being. God the Father, and Christ the Son, have immortality in this absolute sense. The perpetuation of life in them is not dependent upon the operation of law, as we understand the term. The idea of self-existence forbids law. They hold the power of existence within themselves.

Law would imply the existence of some power above them to which they are subject; but there is no such power. "Besides me there is no God." Isa. 44: 6-8. Second, There are innumerable created beings possessing immortality in a dependent sense. Their condition of life is perpetuated by means specially provided for that purpose. Such means are found in natural laws, in the tree of life, and the water of life. There are higher and lower grades of this kind of immortality. Its higher forms are exhibited in the different orders of angels mentioned in the Bible; while its lower forms appear in such creatures as man was before sin entered. This condition of immortality depends upon the will of the Creator, and his will is expressed in the moral law; hence the creature possessing it may forfeit his right to it by transgression. This has been done in at least

two instances; that of a part of the angelic host, and the human race. "The wages of sin is death," therefore sin is a forfeiture of life, and this death may be inflicted either by an exercise of God's arbitrary power, or by the operation of natural laws provided as a penalty for the transgression of the moral law. The former is illustrated in the destruction to be visited upon the angels that sinned, the latter in the natural death which men die.

God does not bestow absolute immortality upon created beings; for should he do so, and any of them should sin, sin would be perpetuated; and God's moral government might be jeopardized, or even overthrown. Omnipotent wisdom provides against such results. Dependent immortality may be recalled. It would be an impeachment of God's wisdom to bestow that which he could not recall in case the creature possessing it should fail to fulfill the creative design. Omnipotence shows itself omnipotent by withholding absolute power from its creatures.

Mortal man is offered immortality on condition of repentance and turning from sin. To become immortal, a change must be wrought in his physical nature by creative power, as the Scriptures teach. Will this prospective immortality be dependent or absolute? All the evidences indicate that it will be the former condition. Then will it not be possible for the redeemed to sin and forfeit their immortality in the life to come? In one sense it will; in another it will not. Their condition will be fixed in a moral, and not in an absolute sense, as the following reasons will show:—

1. Christ says of the redeemed that "they are equal unto the angels." Then sin will be a possibility; for some of the angels transgressed and fell. "The wages of sin is death," and this sentence is not limited in its application. Immortal, as well as mortal, sinners fall under its power. Up to the time when man was cast out of Eden for transgression, there is no record that any but immortal beings had sinned; for dependent immortality is suspended upon conditions, and man in his innocency was environed by all the necessary conditions for perpetuated existence. Owing to a misconception concerning the true nature of immortality, it would seem anomalous that death can be inflicted upon immortal beings; but it must be conceded that the power which can clothe mortal man with immortality can also make immortal beings mortal.

2. Free moral agency is an attribute of all created intelligences, so far as is known. The angels have it, or they could not have sinned; and man is endowed with it. Freedom of the will to choose a right course of action implies power to pursue a contrary course. Sin is a perverted use of the powers conferred upon any being amenable to moral law, hence, power to do right may become power to do wrong. In the redeemed state man will retain the freedom of the will; for he is to be equal unto the angels, and they have such power. Free moral agency is a necessary attribute of all creatures amenable to moral law. A being destitute of the freedom of the will could not be held responsible, because his actions would spring from the will of the Creator and not from his own choice; for he could have no choice. It is impossible to conceive of an intelligent, morally accountable creature destitute of such freedom. But as surely as redeemed man is equal unto the angels, or endowed with the freedom of the will, sin will lie within the range of possibilities. But while sin among the redeemed will be a possibility, it will not be a probability; for they will be surrounded by moral barriers which will forbid the perverted use of their powers. With our present knowledge, we can conceive of the nature of some of those barriers.

(a) The redeemed will have a renewed nature from which all enmity to the will of God has been removed; and his law will have been written in the heart. The principles of the moral law, having become a part of their very nature, will be the source of every impulse and aspiration. It will be natural for them to do right, and con-

trary to nature to do wrong. Eze. 36:26-28. Under such conditions it will require greater will-power to sin than is now required of us to turn from sin.

(b) All the redeemed will have been tested as to their loyalty to God under the most adverse surroundings. They will have had experience in sin, in a world where its impulses were felt within themselves, and in the natural trend of all things about them. From personal contact with it, they will know its evil tendencies and results, and will have tasted the bitterness of death to which it leads. They will also have witnessed the bitter anguish of the second death inflicted upon the finally impenitent.

(c) The nature of the body in the resurrection will be such that all carnality will be gone; and the institutions and order of things in the world to come, will be such that all source of temptations will be removed from the saved.

(d) The Spirit of God will dwell in every heart, and become its teacher and guide in the right way. Isa. 30:21; Eze. 36:27. Sinless and exalted angels will be their constant companions. It is not probable that they will be inclined to sin.

(e) The Bible teaches that the experiment of sin will never be repeated. Listen to a few of its expressions: Affliction shall not rise up the second time. Neh. 1:9. "There shall be no more utter destruction." Zech. 14:11. "There shall be no more curse." Rev. 22:3. "The last enemy that shall be destroyed is death." 1 Cor. 15:26. Affliction, utter destruction, the curse, and death are all results of sin. If they are never to exist again, sin, their cause, will never be repeated. "The curse causeless shall not come." Prov. 26:2.

There are considerations which make it necessary that all of God's intelligent creatures should be endowed with the freedom of the will. The creative design comprehends the supreme glory of the Creator, and the most exalted happiness attainable for his creatures. The glory of God's moral government is made conspicuous by the loyalty of beings who serve him from choice when they might take a contrary course. Where there is no discretionary power inherent in the creature subject to law, there can be no loyalty. The most exalted happiness attainable for created, intelligent beings depends upon the freedom of the will. The pleasure arising from such a state would spring spontaneously from the inner consciousness, and would not depend upon the will of the Creator as would be the case in creatures destitute of this freedom. The experiences of this life make us conscious of this truth. In human redemption God is working out a comprehensive plan to a definite end, in which he will be glorified by the intelligent, spontaneous, grateful loyalty of his creatures who will serve him from choice, and not from inability to do otherwise. By means of the gospel, God is now turning free moral agents from rebellion to loyalty. When the work of redemption is completed, and these mortals have put on immortality, it is not possible that they will be deprived of that freedom which made it feasible for God to appeal to them by his grace; and the immortality consequent upon their turning to God will always be contingent upon their loyalty to him.

#### INTERESTS CENTERING IN JERUSALEM.

BY A. SMITH.  
(Grandville, Mich.)

THE prophecy concerning the "king of the north" (Dan. 11:45), says that "he shall plant the tabernacles of his palace between the seas in the glorious holy mountain," pointing to Jerusalem. The occupancy of Constantinople being settled, the central point of interest in the Eastern question will, doubtless, be transferred to the holy city, where so many interests center, and where Heaven will settle the controversy of 6,000 years. The signs of its near approach are very ominous. At

any time the decisive blow may be struck that will annihilate the Turk in Europe, and mark the very near approach of the day of the Lord.

There is no spot on earth in which center so many sacred interests as in Jerusalem. It is like holy ground to the Jew, the Christian, and the Moslem, representing religious elements mutually repellent and belligerent. The Mosque of Omar occupies the site of the holy temple of the Hebrews; and the Mohammedan guards the dust of Abraham from the polluting tread of both Jew and Christian. Bayard Taylor says:—

In the Holy Sepulcher there are *nineteen* chapels, each belonging to a different sect, calling itself Christian; and a Turkish police is always stationed there to prevent the bloody quarrels which often ensue between them. . . . Between the Greek and Latin churches, especially, there is a deadly feud, and their contentions are a scandal, not only to the few Christians here, but to the Moslems themselves.

Mr. Taylor, who visited the city in 1852, says of it:—

Jerusalem, internally, gives no impression but that of filth, ruin, poverty, and degradation. . . . The population may possibly reach 20,000. . . . The principal trade seems to be in rosaries, both Turkish and Christian, crosses, seals, amulets, and pieces of the Holy Sepulcher.

The following editorial concerning modern Jerusalem I clip from the *Detroit Sunday News*:—

Within the past twenty years the population of Jerusalem has doubled. Moreover, the increase has come entirely from the influx of Jews and Christians. During the past year more than half a million dollars was spent for Christian churches in the holy city. In other words, Jerusalem is fast becoming, in fact, the religious center of the world, and elements are there piling up which threaten before long to involve the city in a great religious conflagration.

The interests of Russia in Jerusalem have already been noticed in these articles.

The *News* goes on to say:—

France is anxious to increase her influence in Palestine; and the conquest of Syria is already one of the items on the government program. Moreover, France has assumed a protectorate over the Latin Church in the East. At the same time, France has no religious sentiment to stimulate its people to undertake a new crusade. The French suburb is large, and the price of land has lately increased fifty per cent.

The American Second Adventists [not Seventh-day Adventists], who have a promising colony in Jerusalem, are looking forward to an English protectorate, their hopes being based on the prophecies in Ezekiel, Daniel, and the Revelation. Of late years the Hebrew population has rapidly increased, in spite of the attempts of the Turkish government to limit the influx of inhabitants.

Among recent arrivals are a band of Jews from Yemen, whom the sword of the Arabs has spared. Arriving in a ragged and starving condition, they were first provided for by their co-religionists, and then got a good foot-hold, and are now on the road to prosperity. There are also black Jews from India.

Both the Greek and Latin churches found it very much to their advantage to foster the transparent frauds which have filled Jerusalem with relics. Medieval Christianity is responsible originally for these impositions, and to-day they are supported not alone by the credulity of the ignorant pilgrims, but also by the half incredulous acceptance of swarms of modern tourists.

A modern flouring-mill located near the Damascus gate, is said to be lighted by electricity; and if reports to that effect be reliable, the blast of the railroad locomotive in the holy city is echoed from Olivet and Golgotha.

The Turkish ruler having taken temporary possession of Jerusalem as the seat of empire, it is said of him, "Yet he shall come to his end." The conjunction here used implies a continuance of the very trouble he sought to avoid by flight; for the Russian bear will not, evidently, halt long in his pursuit to examine and appropriate the cast-off robes of the fleeing sultan. She has too many interests at stake in her Palestine lair for that. The term "none shall help him," implies that had other nations come to his aid as formerly, he might not have been overthrown.

The time of the flight of the sultan from Constantinople and of his subsequent end, will be fraught, as we have seen, with the most momentous interests to the world. A time of trouble is to be ushered in "such as never was since there was a nation;" and the signs of the times are ominous of its immediate approach. Inventive genius is being strained to its utmost tension to pro-

duce the most deadly implements of destruction with which the land forces and navies of the world are kept heavily armed and equipped. In Europe especially, millions of the most able-bodied men of the different nations are drilling in the most approved methods and tactics of modern warfare. Their enforced absence from home compels their mothers, wives, and daughters to perform the labor of husbandry behind the plow, the harrow, and the hoe; and the whole country is taxed to the verge of bankruptcy to support them in their enforced idleness from the pursuits of peaceful industries, while they are glaring each other in the face like enraged wild beasts, yet hesitating to engage in an onslaught that must of necessity be most bloody, decisive, and disastrous.

And why this hesitancy? Aside from human reason, which is at a loss to account for it, the Bible instructs us that the angels of God are holding in abeyance the pent-up wrath of the nations, until the work he has committed to his remnant people shall have been accomplished in the earth. We may have reached the very point in this message when the four angels were about to loose their hold of the four winds. (See "Early Writings," p. 31.)

While all heaven is deeply interested in this momentous question, how ungrateful to God, how recreant to duty must that servant be who does not respond in fervent prayer that angelic power may still be interposed for a little time; and in earnest labor commensurate with the importance of the occasion until the harvest of the earth shall have fully ripened for its final reaping.

"We are living, we are dwelling,  
In a grand and awful time;  
In an age on ages telling—  
To be living is sublime."

#### LOOK UPWARD.

BY J. P. HENDERSON.  
(Jefferson, Iowa.)

In this life there is a constant desire to better our circumstances. We find improvements to be continually made around our homes, and many things we would like to do, if we were only able. In worldly accumulations the point is never reached that gives entire satisfaction; there is always something beyond that we desire, even though we may not be said to possess a spirit of covetousness.

To reach forward to higher attainments in life is the duty of every one. "Set your affection on things above." Col. 3:2. "Press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:14. It is not wrong to "covet the best gifts," and in our hungering and thirsting after righteousness, our appetite, in this life, is never fully satisfied. In conforming our life to the image of Christ, we find constantly some improvement to be made. We are never fully satisfied with present attainments; and like David, we shall only be satisfied when we awake in the likeness of Christ, and behold his face in righteousness. Ps. 17:15.

Worldly riches take wings and fly away, and are often a stumbling-block in the formation of Christian character; but the accumulation of Christian graces is more to be desired than silver and gold, and in the possession of them there is true worth. As men and women, we weep over our imperfections. We wish we were better fathers and mothers, husbands and wives, and often find our hearts breaking down under the failures we make in our effort to attain to this high calling. Jesus is ever a present help in time of need. Through him will the victory be complete at last, if we only continue to press forward; for "we know that when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2.

—The perfect heart, which has no aim but to please God, will be found a peaceful heart.—  
A. B. Simpson.

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.

YOUR MOTHER IS PRAYING FOR YOU.

BY ELIZA H. MORTON.  
(Portland, Me.)

"T WAS a cold bleak night in December,  
And the snow was descending fast,  
While the wind swept through the great city  
With a weird and a mournful blast.  
"T was a night for one to remember,  
And that one was hurrying by,  
Yet he gave no thought to the tempest;  
For he knew that a Friend was nigh.

In his soul he felt a strange longing  
Which he breathed in imploring prayer:  
"Help me, Lord, to help the poor sinner,  
In thy work give me now a share."  
And he paused, for, lo! men were thronging  
From the storm to a gilded hall  
Where the wine flowed free, and the music  
Invited the weak soul to fall.

And he turned his feet to the portal,  
And entered that palace of light,  
But the light was darkness far darker  
Than the wild, tempestuous night,  
And his soul was pained that frail mortals  
Thus thoughtless for shadows should live.  
As he mused, the voices grew eager,  
"Aye, a song! Who a song will give?"

And the way thus opened so clearly  
Seemed to be a word from the King,  
And the servant filled with the Spirit,  
Looking upward, began to sing:  
"The memories of childhood are precious,  
Of mother, beloved long ago,  
Whose picture is graven on tablets  
That were once as white as the snow.

A murmur like bird songs in April,  
Like music of far away sea  
Is wafted by angels from heaven,  
A message to give unto thee:  
Your mother is praying, is praying,  
Is praying just now and for you,  
Your mother who nursed you in sickness,  
Your mother so tender and true."

"Do you hear that mother now pleading?  
Precious Saviour, O save my boy,  
Keep, O keep his feet from all danger,  
Fill his soul with heavenly joy.  
How can you with baubles be trifling?  
Think, O think of that mother dear.  
Why not turn from the pathway of ruin?  
Why not seek your Saviour right here?"

And from many eyes fell the tear-drops,  
As the singer knelt down in prayer,  
And the Lord came near by his Spirit,  
And the angels of light were there.  
And the peace that came to those sinners  
As they sought the Saviour's feet,  
Was divine and full and most blessed,  
And the joy was wondrous sweet.

LETTIE CARLTON'S LESSON ON PRIVILEGE AND DUTY.

It was Tuesday afternoon of a pleasant September day. All was quiet at the Carlton farmhouse except the joyous warbles which came from the cool, vine-covered porch, where hung the cage of Golden, Lettie's yellow canary. Those glad sweet songs echoed down among the garden shrubbery, and brought back answers of exultant melody from the wild birds there.

Mrs. Carlton had brought her work to the shaded porch, and while one garment after another, from the rack of freshly ironed clothes, received the requisite attention of needle and thread, buttons or hooks, heart and eyes were busy on the Sabbath-school lesson. This she accomplished by having Bible and lesson book open on a chair at her side. You see Mrs. Carlton was one who desired to get the Sabbath-school lesson well hidden away in her heart early in the week, that she might be receiving the more practical good from it ere the time for the consideration of another lesson came.

Bessie and Rollie had returned from school half an hour ago, and gone to the pasture lot to gather blackberries. Little Walter was playing

contentedly on the lawn, while Maple, the gray cat, had played with Walter till tired out, and now lay dozing near by. Occasionally he would raise his head, open his eyes, and looking first at Walter and then at Mrs. Carlton, give a soft and gentle "mew;" and as he seemed to expect some notice, Mrs. Carlton would answer, "Yes, Maple," which was satisfactory; for he would drop his head, close his eyes, purr loudly for a few moments, and then fall asleep again.

Having completed the study of the lesson, Mrs. Carlton glanced at her watch, saying aloud, "Four o'clock; it's time Lettie was here. Yes, there she is now." But as the fair-haired maiden came up the path from the gate, stooping to kiss little Walter who ran merrily to meet her, the mother noticed that the wonted buoyancy of her step was wanting; that a shadow was upon the usually joyous face, and that she gave little answer to Walter's prattle and Golden's rapidly repeated greeting of "Sweet! Sweet!"

To her mother's pleasant, "Good afternoon, daughter," Lettie replied only by a kiss. Then laying her books upon the chair and taking Maple into her lap, she said:—

"Mamma, I'm tired out thinking."

"Then surely, daughter, your subject is not a pleasant one. We never grow weary thinking about delightful themes. I have been thinking steadily all the afternoon, and getting rested all the time. What can it be that is wearying my daughter? I hope your studies are not becoming irksome?"

"No, mamma, indeed not! It's something about duty; something Mabel Miller told me several weeks ago—it was during vacation. She said I had offended Ruth Hollis in some way. Ruth was away then, you remember, on that visit to her aunt at the sea-side, and as she returned only the day before school opened, I had no chance to see her until we met at the Academy. I have not let it worry me any until now; for I thought there might be some mistake; but it did seem to me that Ruth greeted me coldly, and so I've been trying to think what I could have done, that I may go and ask her to forgive me. I cannot go to her as I used to; I keep thinking about it all the time."

"And your very thinking over it makes you seem unlike your old self to Ruth, and keeps her at a distance from you. Just banish the thing from your mind, Lettie. It is your privilege and duty to do so, and go to Ruth as you used to, freely and lovingly."

"But, mamma, you know what our Saviour said, 'If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother.'"

"My daughter, that scripture does not apply here at all."

"I thought it did, and I have felt so worried over it I could hardly pray. It seemed as though I ought not to pray; but I can't think of anything I have done, and it doesn't seem just right to go to her and say, 'Mabel told me that I had offended you.' I believe you know best what is right to do; but please tell me why this scripture does not apply here, that I may see that it is my privilege and duty to go to Ruth as of old."

"I will tell you of a conversation I once listened to, that I think will make it clear to you."

"Excuse me, mamma, and forgive me for being so selfish in my anxious thoughts as to sit here and pet Maple, instead of helping you. Just give me the garments you wish me to mend. There, now we're ready, aren't we, Maple?" And Maple with a stretch and yawn, curled down in Lettie's lap again.

"It was at a camp-meeting where hearts were being made especially tender by the Spirit of God, that as I was walking in a retired portion of the ground, I overtook Maggie Lee. She was walking with bowed head, and saying to herself, 'How can I be reconciled? I know if my brother hath aught against me, the Bible says, "Go . . . be

reconciled, . . . and then come and offer thy gift;" but I don't know how to do it. They don't say anything to me of having anything against me. I don't know what to do.'"

"We had just listened to an excellent, stirring discourse, in which the speaker had dwelt at some length upon the evil of not heeding the Scriptures in regard to reconciliation when alienation had come between brethren. His words had stirred Maggie to a close, diligent, searching of heart; but had not made plain her duty in this matter. Seeing me, she took my arm and wished me to go with her to Elder Van Wert. He was a thoughtful, godly man, so I willingly went to him with Maggie."

MRS. M. J. BAHLER.

(Concluded next week.)

THE SERVICE OF LOVE.

RARELY are we separated from a friend by death, that, added to the feelings of sorrow that we have lost that which this life can never replace, there is not added the sense of regret that we did not meet the hopes and ideals that were cherished for us; that we did not make a greater effort to do the things that were the desire of the one whose memory must hereafter be only an impulse. Life is reminding us continually that death closes a gate between us and our friends, yet we live as if we had already reached the land—

"Where no bond is ever severed,  
Partings, claspings, sob, and moan,  
Midnight wakings, twilight weepings, heavy  
noontide,  
All were done."

If over the separation there rested no shadow of the disappointments, the hurts, the indifferences that are, perhaps, cruelest of all, death would be only the dropping of a veil. Love is such a marvelous moral chemical, and so develops those who hold the stimulus of true possession and expression, that it is a pity so often we do not learn its value until too late to profit by the knowledge.

Every time the eyelids close for the last time over eyes that have flashed inspiration into our souls, we realize how far we have come short of the measure that was our friend's hope.

The most selfish of us are moved to higher effort by another's faith in us. We may make the effort to realize those hopes only at long intervals of time, but we promise ourselves that we will some time merit their faith. Suddenly it is too late. The faith we defeated, goes out with the life that our failure shadowed. What would we give, then, for one year of the time irredeemable to prove ourselves worthy of that which we did not prize until it was taken from us!

To lose love that we have returned in full measure is a grief, but love that we have treated lightly, accepted almost as we do air and sunshine, letting it only at times move us to reach after its ideal for us, when gone from us, leaves a sting that time cannot lessen; for remorse is not expiation. A life shadowed by our indifference lives always in memory a reproach.—*The Christian Union.*

—"Those who are trying to purify their souls through obedience to the truth, yet who have had no opportunity of making special efforts and sacrifices for Christ and his cause, should find consolation in the thought that it is not necessarily the self-surrender of the martyr, that is most acceptable to God; it may not be the missionary whose life has been one of trial and endurance, that stands highest in heaven's record; but that the Christian who is such in his private life, in his daily struggle with self, in the control of his passions, in cleanness of purpose, in purity of thought, in patience, meekness, and long-suffering under the test of provocation, in piety, in devotion, in his holy faith and trust in God, in his faithfulness in little things, in his home-life representing the character of Jesus,—that such a one may be more precious in the sight of God than the man who goes as a missionary to heathen lands, or ascends the scaffold to die for his faith."

## The Mission Field.

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

CONDUCTED BY W. A. SPIGNER AND F. T. MAGAN.

### NOTES OF TRAVEL.

#### TO THE RIVER DON—GENERAL MEETING.

OCT. 6, we closed our work at Tscherbakowka, and took the steamer for Saratov, twelve hours' ride up stream. To a foreigner, this is an interesting trip; not so much for the beauty of the landscape as for the variety on board. Germans, Russians, and Tartars compose the passengers; grapes from Astrakhan, and other fruits from points about the Caspian Sea, compose the visible portion of the cargo. The Russians, with their large sheep-pelt overcoats, large boots, and long hair, lie about in every available place on the cargo, and on the floor; while the Tartars, who are Mohammedans, with their peculiar style of dress, mostly sit on the floor tailor-fashion.

On the steamer, in the railway stations, and on the trains, as soon as a respectably dressed stranger appears, it seems as though half the people turn beggars. They confront you, put on a look of distress, take off the hat, bow, and ask for help. The same is true when one opens his lunch basket. To say the least, this condition of things makes it unpleasant for the traveler, unless he is devoid of sympathy for the poor.

From Saratov to the Don, where our brethren live, is, by rail, a distance of 750 miles. Here we have a church of thirty-four members, widely scattered over the country just north of the Sea of Azov. This is called the granary of Russia, and is the country of the Cossacks. There are good coal mines here, also gold and silver mines, which were opened the past year.

Much of the land in this district is owned in large tracts, and rented in parcels of from 10 to 300 acres. All the renters on one plantation live together in a village called a *chuta*. The houses are mostly built of earth and covered with straw, like the sod-houses of Dakota. The annual rent paid in cash is fifty cents per acre, or about three per cent of the value of the land, when rented in large tracts. The poor, who rent in small parcels, pay two or three times as much. The average yield per acre is from eight to ten bushels of wheat.

Our general meeting was appointed for Oct. 16-21, at Reichenfeld, at the home of Edward Woelk. Delegates from the Volga, the Caucasus, the Crimea, and the Don were present, representing all the German churches. These four districts in which our churches are located, are so situated that the farthest churches are some 800 miles apart. This great distance makes it impossible to secure at one meeting a large representation from all districts; still at our gathering this year, we had delegates from all.

As our work in this field is new, and our ministers have been able to spend little time with the churches, much time was devoted during the general meeting to instruction in the duties of officers in the church, tract society, and Sabbath-school. Our work as carried on in the older fields was described. In the general meeting last year a beginning was made, and the good fruits of the steps of organization then taken, are already apparent. The same work was carried on still further this year; our people receive instruction thankfully, and readily fall into line as fast as duty is made plain. The duty to pay a tithe and donations was especially emphasized, as many are backward in this. Some were led to pay a tithe for the first time, and to promise to be faithful in this in the future.

Reports from the field were given by the workers. Brother Laubhan labored in the Crimea, the Caucasus, and on the Don. In all these fields he found open doors. Some twenty were baptized and received into the church. Brother Klein labored on the Volga, where twenty-five were added to our numbers. Brother George Wagner, who attended the school at Hamburg last winter, and

at that time received a license to preach from the Foreign Mission Board, has labored about his home in the Caucasus. Everywhere, there is an interest on the Sabbath question; had we the workers, many could be brought into the truth.

The necessity of education was largely dwelt upon; what our people were doing in this line in other fields was described, and the brethren here were encouraged to give more attention to the education of workers. For this purpose, an educational fund was opened, and in a few minutes 155 rubles (\$77.50) were raised.

Three colporters have been in the field a portion of the year. During the summer, little can be done; in the winter deep snow often makes it impossible to travel from village to village. So there are really but about seven months of the year in which books can be sold. During the time the colporters worked, the average amount sold per week was eleven dollars. Great difficulty is experienced in getting books into the country. Boxes by freight are almost impossible; large packages by mail are difficult; and even small packages are insecure. In some cases, books have lain five months at the censor office, and were then returned to the sender, the office and the colporters in the meantime being thrown into confusion. The same is experienced with the *Herold der Wahrheit*; frequently numbers are not received; the postal service throughout is poor and very slow.

In all fields where we have churches, difficulties of some kind with the government have been experienced. The recent meeting of the synod has evidently given a new impetus to the priests in their efforts to root out all sects. While all our German workers and church elders find it necessary to use great caution to keep out of prison, the Russian brethren experience special hardships.

We have just received news that in one church five members, including the chief worker, are in prison, and are condemned to banishment for five years to the trans-Caucasus, near the Persian border. Excepting the hardships of the journey, this is considered a worse place for banishment than Siberia. The condemned are chained together, and must make the journey to the place of banishment on foot. In this case, our brethren will have to travel about 500 miles. These brethren certainly deserve the sympathy and prayers of our people. The place to which they go, is considered a robber's den, consisting mostly of Tartars; and there these brethren must make their own living. Any pecuniary aid will be greatly appreciated. A fund for their aid was started, and help will be given them as circumstances may demand and permit.

H. P. HOLSER.

### PROGRESS AND NEEDS IN GREAT BRITAIN AND IRELAND.

#### THE CANVASSING WORK.

MORE careful thought, attention, and labor have been given to this branch during the year than to any other. This has not been without encouraging results. We have now one third more canvassers than we had a year ago, and their average efficiency has more than doubled. Taking ten weeks last summer, we find the average number of canvassers was sixteen, and the average amount of sales of each was \$127.61; but taking the same time this summer, we find the average number of canvassers to be twenty-five, and their average sales \$258.94.

One very interesting feature connected with this is that last year about nine tenths of our canvassers were from America, while at the present time more than six tenths of them are from the ranks of our people in this country. Thus, notwithstanding our present force is made up so largely of beginners in the work, the work done, averages more than fifty per cent better than it did last year. This is not because the American canvasser cannot compete with the English canvasser; for singularly enough the men who have led the van this summer were the last two arrivals from

America, who came only a few days before our canvassers went out after the institute, the first of June.

This increased efficiency is no doubt due to the visit of our general agent, brother Ellery Robinson, to America to attend the canvassers' convention and the General Conference, to the institute held in London in May last, and to the faithful labors of brother E. M. Morrison in this field,—all these, together with the blessing of God, have produced this encouraging change. The field is proving to be a good one for the sale of our publications. Those who have a fair degree of health, and labor earnestly and faithfully, can do well. But we need more canvassers, men and women of devotion and energy whose faith will not falter at obstacles by the way, but who will carry the work forward under all circumstances.

Cannot America send us twenty-five more good faithful workers? It may be said, Why not select canvassers right here in the field? Well, this we are doing as fast as possible; but when it is taken into account that there are single churches in America whose membership is more than all the Sabbath-keepers in this field, and that in those churches there are young men and women who have grown up in the truth, and who have a familiarity with it, and a knowledge of the cause of present truth which it is not possible for those to have who have but recently taken hold, it will readily be seen that a far larger per cent of the membership in America should be found laboring directly in the cause than is found in a new field. At the present time, about one in five of our membership in this country is laboring in some capacity in the cause. I do not know how the matter stands in America; very likely it is above this; it certainly should be. Well, our plea is: "Come over and help us." Are there not young men and women in New England and elsewhere in the United States, whose appreciation of the great sacrifice that Jesus Christ has made for them, is high enough to lead them to sacrifice home and friends, perhaps not to meet them again till the storm is over and the labor past, and come to old England to do earnest work for God? To such we will give a hearty welcome, and we will promise to divide with them the labor, toil, and tears that are inseparably connected with the work of God, and we will hope to share with them the everlasting joy that will come by and by.

#### OTHER LINES OF WORK.

Our force in the ministerial and Bible work has been very small, and we have been awaiting with interest the arrival of brother Washburn. A modest request was made to the Foreign Mission Board some time ago for six experienced Bible workers from America. In response to that request, a promise was made that they would be sent, but how long the fulfillment of the promise will be deferred, time will tell. These workers are needed now, and as many more could be used to the best advantage to the cause in this field at the present moment, if we had them. We have all felt as though it would be better to push the circulation of our books for the present, and so have not urged the matter of having ministers sent to this field until this had been done to some considerable extent. The time, however, is close at hand when there should be a strong corps of Bible workers and ministers to follow up the circulation of the publications.

We greatly rejoice that brother E. J. Waggoner is coming to labor in this field at an early date. His help is greatly needed. The timely help furnished us by the General Conference last spring was highly appreciated, and has been of great value to the cause in this field. Elder Waggoner's Bible instruction, and the many words of counsel, encouragement, and hope from Elder Olsen, were calculated to strengthen and inspire all with new courage and faith in the work before us. By these visits of our brethren from America a much clearer understanding of the relation that

should exist between the mission and the General Conference is obtained, and the only regret is that such visits cannot be more frequent. There is a growing sentiment on the part of the brethren in this field to have the cause become self-sustaining as soon as possible.

London, England.

D. A. ROBINSON.

## Special Mention.

### ENGLAND AND RUSSIA.

A CORRESPONDENT of the London *Times* of Oct. 9 has the following on the occupation of Egypt by the English:—

The administration of Egypt by Englishmen has been the most conspicuous success of this generation, and there is nothing which has done us more honor in the eyes of Europe. It has demonstrated that the qualities which have won for us so large a share of the earth, have in no way lost their force, and that, if we govern, it is because we know how to govern wisely. Why, then, should we leave Egypt, with our work half done, for no other reason than that Mr. Gladstone is jealous of the success of Lord Salisbury where he had himself signally failed? The talk of diplomatic complications is nonsense, which deceives no one. There need be no more complications in Egypt than in Tunis, which was quite as integral a portion of the Turkish Empire, and which the French should equally evacuate. No one would gain by our leaving Egypt but those who desire to see England weak.

It is not understood by the public how entirely the prosperity of Egypt is due to Englishmen, and how suddenly and inevitably it would collapse, were our influence withdrawn. It is English officers who have made the Egyptian army a creditable fighting machine, in the same way as they have made Indian troops able to hold their own against a European army. But without English officers the army would lose all its value. There are no Egyptian officers to take their place: none even equal to the non-commissioned native officers in Indian regiments. It is the same with all the departments. An Egyptian may be the figurehead and the nominal authority; but behind him stands, always and everywhere, an Englishman, who is responsible that the administrative machinery works smoothly.

Does any one imagine that the methods of centuries are unlearned in a few years, and that Oriental rulers can at once forget their traditions of corruption and oppression? Let the history of the native States of India teach him the contrary. Without English control Egypt would at once sink back into the slough out of which we have so painfully raised her, and some other nation would be compelled to take the place which we had so cowardly abandoned. It is not in this generation that we can safely talk of the evacuation of Egypt.

Whom should we benefit by our departure? Not the Egyptian people, who enjoy the only liberty they have seen since the days of the Pharaohs; nor the European bondholders, nor the English, who at last hold the necessary dominating position on the road to India. Many things have happened since Mr. Gladstone bombarded Alexandria, and then tried to run away. Our Indian frontiers are much nearer to Russia, and the necessity for our holding the Suez canal is ever more pressing.

The same paper has also the following paragraph:—

Russia has, it is stated, made a present of a ship of war to Montenegro, and also helped that principality to purchase three other war vessels.

What the small principality of Montenegro, with her *very* small sea front, can want of war vessels, may doubtless be better understood when she has an opportunity to give practical expression of her gratitude by furnishing a few well-equipped men of war in aid of Russia, should that power be brought into conflict with the English navy in carrying out her schemes concerning the occupancy of the Dardanelles and Constantinople. It would be, as it were, "a drop in the bucket," but nevertheless as important as "the straw that broke the camel's back."

Concerning the steady creeping encroachments of Russia toward India, the *Times* of Oct. 23, has the following:—

The announcement by the St. Petersburg newspapers that a Russian company is being formed to trade with Afghanistan, is not without its significance. The operations of the proposed company will have their Central Asian base in Bokhara and Khiva, whence they hope to open up the trade routes into the Afghan Amir's dominions—trade routes which may develop into military highways.

A. SMITH.

### ITALY AND THE POPE.

IN the North American *Review* (New York) of November, 1891, ex-Prime Minister Crispi of Italy, thus discusses the question of Italy and the pope:—

Italy has the privilege of possessing in her capital city the head of the Catholic Church. This means, not that we have with us a minister of God, who exercises peacefully his spiritual power, but a pretender to the throne, who conspires against the unity and liberty of the country.

If the pope, after the fall of temporal power, had showed the Christian virtue of obedience to the laws of Providence, and resumed the functions of his sovereign pontificate under the conditions in which it existed in the first years of the institution, he would have been in the peninsula an element of order and love; but in his actual attitude he is the cause of suspicion and distrust, and regarded as an enemy to be guarded against, because at any moment he may disturb the public peace. It is desirable to inquire into the wisdom of the action of the Italian parliament in conceding special privileges to one of the religions of the State at the peril of its own existence.

On Oct. 2, 1870, the citizens of the Roman provinces voted by universal suffrage their annexation to Italy. With that plebiscitum, the nation completed politically its unity. The work of preparation was long and tempestuous; but the work of redemption was rapidly completed at last, since, in the course of twelve years, Italy was brought together and accomplished her unity. This work began in 1859. When Napoleon closed the war at Villafranca, he wished to establish a confederation of princes, but events were too strong for him. Emilia and Tuscany rose in arms, and the little dukes and the pontifical legates took flight. The echo of this popular triumph came from the dominions of the Bourbon king. Palermo rose in arms, and on the 5th of May, 1860, Garibaldi appeared in Sicily with his thousand men, fought, conquered, and within six months 9,000,000 Italians were freed from tyranny and united themselves to the nation. A people of 25,000,000 was gathered together, and on the 17th of March, 1861, the Italian parliament was enabled to proclaim the constitution of the kingdom of Italy. The powers recognized the new kingdom; the war of 1866, fought on both sides of the Alps, gave us Venice; and in 1870, the French troops—the only obstacle—being withdrawn, Rome came to Italy.

Before 1870, in a period of years which we may call our own, the temporal power of the popes has been thrice abolished: in 1798 by the people assembled at the capital after the entrance into Rome of the French troops under General Berthier; on the 17th of May, 1809, by a decree of Napoleon I; and on the 9th of Feb., 1849, by a law of the Roman Republic. The decrees of the 9th of Oct. 1870, and the law of Dec. 31, following, were not, therefore, an innovation. We can only praise the exceptional mildness of the Italian government and parliament shown in an act of such importance. The pope for twenty years has been living in the Vatican, surrounded by the cardinals, by the functionaries of the church, inviolable and inviolated, a constant and incorrigible conspirator.

Rome under the pope was a gangrene spot which must have poisoned the whole body of the nation. From 1860 onward it had become the asylum of all the fallen dynasties, a cave of brigands who infested the southern provinces of the peninsula. The redemption of the eternal city was not only a logical sequence of the restoration of Italian right; it was necessary to the pacification of the country.

The right of a people to exist in freedom and independence long antedates any reason of princes or any international treaty. Conquest, usurpation, the insidious good luck of a despot, may suspend the exercise of this right, but do not diminish it; much less can they extinguish it. Eternal, imprescriptible, within its natural limits,

the nation resumes its own autonomy almost as soon as it has freed itself from the grasp of sacerdotal and civil tyranny.

The question of the temporal power of the pope has troubled for many years the minds of all Italian statesmen. It has been most difficult for us to deal with in consequence of the character of universality, which the head of the church possesses in virtue of his mission. Cavour, determining that the temporal power must end, through pacific means and by an agreement with the Catholic world, was the first in our time to undertake seriously the study of means to achieve this end. He died too soon to witness the failure of his policy. Garibaldi was prevented from cutting the Gordian knot; but without the cannon the Porta Pia would never have been opened to the nation to take possession of its capital.

As early as 1860 the great minister had attempted to open negotiations with the Holy See. Dr. Diomed Pantaleoni, whom he describes in a letter as the most faithful and most distinguished expression of the Liberal Moderate party, was his confident; and, later on, Passaglia, and Bertilli, general of the Rosminians, became associated with Dr. Pantaleoni. In the Holy College, Cardinals Santucci and d'Andrea were favorable to an understanding between the Holy See and Italy. The suppression of temporal power was to be made in a sort of feudal form. The pope, reserving eminent domain, was to cede in perpetuity to Victor Emmanuel and his successors the vicariate and civil government of the patrimony of St. Peter. The pope was to be guaranteed all the prerogatives of sovereignty, personal inviolability and immunity within his palaces; inviolability of the conclave and of the camerlingo during a vacancy of the Holy See; to have the right to send nuncios and to receive legates from foreign governments, and to enjoy in respect to them all, personal and territorial immunity; to receive for the maintenance of his court property sufficient to maintain the dignity of the Holy See. More were asked for, and would probably have been acceded to by Cavour, who was very liberal in his concessions to the Vatican. These were excessive, and we ought to thank God that they were not accepted.

### FOUR MINUTES TO LONDON AND RETURN.

THE wonders of telegraphy are well illustrated by the fact that if a Wall Street broker cables his agent in London and does not get a reply in five minutes, he complains of neglect. Four minutes is the usual time required. There are three operators in the New York Stock Exchange who do nothing else than attend to the London business.

There are an average of 800 messages sent daily from New York between the hours of ten and twelve. Most of this business is confined to about a dozen brokers in either city, and their ciphers are as short as safety will allow. One letter stands for the firm's name, and the rest of the message is usually included in two sets of numerals.

These messages are sent by overland wire direct to Heart's Content, N. F., and are cabled from this point to Valentia, Ireland. Here they are transmitted by wire to the floor of the London Exchange. Messages are returned by the same route, and this complete circuit has been made in three minutes, although four minutes is the usual time. The price for this special service is the same as the regular service, twenty-five cents a word. The result has been to bring the New York and London markets so close together that either city feels the slightest fluctuation in the other's market almost instantaneously.—*Inventive Age*.

—The proportion of travelers killed in railroad accidents in the different countries, is as follows: In France, one to every 24,000,000; England, one to every 21,000,000; Germany, one to every 9,000,000; Belgium, one to every 6,830,000; United States, one to 2,800,000.

## The Review and Herald.

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

BATTLE CREEK, MICH., DEC. 1, 1891.

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### HELPING THE LORD TO HIS GOVERNMENT.

In that beautiful prophecy of the future kingdom of Christ, given us in Isa. 9: 6, 7, we find these words: "And the government shall be upon his shoulder."

The National Reformers have conceived the insane idea that Christ will never get his government unless they put it upon his shoulders themselves, and the W. C. T. U.'s are fast falling into the same line of thought.

Thus, in an address in Tremont Temple, Boston, Nov. 15, Mrs. M. C. Leavitt, secretary of the world's W. C. T. U., taking for her text the prophecy above quoted, said:—

"It is the part of a person to take an interest in the government of the country in which he lives. How are we to put the government on the shoulders of Jesus Christ? You say if it were God's will, he could do it at once, as he need not let the sun shine on us to-day did he not wish. No; God wills that we work out our own salvation."

The idea that to work out our own salvation with fear and trembling, as the apostle tells us to do, is to unite Church and State, enact Christianity into law, and compel everybody to pretend to be a Christian, whether he is or not, is worthy of the worst fanatic of the crusades. We place the government on his shoulders, forsooth! Where is the prophecy modified by the clause that "the government will be upon his shoulders, if the people will only elect him to the office"? In the great outburst of praise, which the four and twenty elders raise to God, when the kingdoms of this world become the kingdom of our Lord and his Christ (Rev. 11: 15-17), they do not say: "We thank thee that the National Reformers have elected thee to the presidency of the United States," but, "We give thee thanks, . . . because thou has taken to thee thy great power, and hast reigned."

When the time comes for Christ to take his throne, he will stand up for his people, the nations will be dashed to pieces like a potter's vessel, and all the refuges of lies, behind which men have sought to hide, and every cob-house, which infatuated and misguided people have built out of their own fancies, will be swept away with the rest of the rubbish, which will find no place in that kingdom of righteousness.

### IN THE QUESTION CHAIR.

125.—THE LAW ENTERED.—ROM. 5: 20.

What does Paul mean, by the expression, "The law entered, that the offense might abound" (Rom. 5: 20), and to what time does he refer? C. E.

Answer.—The context seems clearly to indicate the time to which Paul referred, and so determines the meaning of the text. Going back to verse 12, we read, "Wherefore, as by one man sin entered into the world, and death by sin." There is no mistaking the transaction to which reference is here made; it is to the sin of Adam in the garden of Eden. Verse 15: "But not as the offense, so also is the free gift." What offense?—The sin of Adam in Eden. The next clause reads: "For if through the offense of one many be dead." Who was the "one" referred to?—Adam. What was the offense?—His sin in Eden. Verse 16: "And not as it was by one that sinned." Who was the one that sinned, and when? The answer is again, Adam, in Eden. Verse 17: "For if by one man's offense death reigned by one." What man, and what offense?—Adam's sin in Eden. Verse 18: "Therefore, as by

the offense of one judgment came upon all men to condemnation." What one, and what offense?—Adam's sin in Eden. Verse 19: "For as by one man's disobedience many were made sinners." What man, and what disobedience?—Adam's sin in Eden. Then comes the verse under consideration, verse 20: "Moreover the law entered, that the offense might abound." What offense? Answer, "Adam's sin in Eden."

It being thus determined what the offense was, the way is open for the question, "What is meant by the expression, 'The law entered that the offense might abound'?" The position taken by Elder James White, years ago, in his tract, "The Law and the Gospel," was unquestionably correct; namely, that previous to the sin of Adam the law of God was given to men, not in the form of ten precepts, but in the form of the two great principles, love to God and love to our fellow-men. But after Adam's sin, and the consequent fall, the law was drawn out into its ten precepts, and then given to man in this form. This is the way the law "entered." It took a form which it had not before borne. It was particularized into ten specific commandments; and it thus entered then and there, when the offense was committed. And, as it entered, or was thus made known, it caused the "offense," or Adam's sin, to abound, or appear in its true magnitude, in this way: instead of appearing, as some might before have been inclined to regard it, as an isolated transgression, violating only a single principle, it was shown as covering the whole range of God's law, and trenching upon nine, at least, of its specific precepts.

But the apostle immediately adds: "Where sin abounded, grace did much more abound." Yes, broad and deep and terrible as the sin was, there was then made a display of divine grace, in the glorious plan of redemption which was there introduced, sufficient to counteract the sin, and save the world, notwithstanding the fall. Thus, "the offense" was committed in Eden, and there "the law entered" in consequence, and revealed the offense in its true magnitude; and there grace, as displayed in the great plan of salvation, "abounded" over it all.

From that time men have had a knowledge of the law, in the form of its ten precepts. The promulgation of the law at Sinai did not give men their first knowledge of the ten commandments; they knew them before; but that proclamation, and the writing of the commandments on stone, and the placing of them in the ark, showed their relation to the ceremonial system then for the first time established in its fullness.

### THE SOUL VS. THE BODY.

PROBABLY no false doctrine of religious faith has been the source of greater evil to mankind than has the doctrine of the natural immortality of the soul. Harmless and even elevating as it may appear at first glance, it has prepared the mind for the reception of numerous other false doctrines, and has been one of the most direct avenues through which mankind's great enemy has exerted his baleful influence upon the race. The reader is probably familiar with the numerous and flourishing spiritual errors which have sprung up from this evil root. He may not, however, have noted the fact that a vast amount of the physical evil from which mankind has suffered, may be attributed to the same source.

It was during the progress of a recent lecture to which the writer was privileged to listen, that this fact was brought particularly to his notice. There is something about a belief in a distinct, conscious, immortal entity existing within the body, and which at death finds itself released from various restrictions incident to its connection with the body, which seems naturally to militate against the idea of bestowing upon the latter a great amount of care and attention. The natural effect of the doctrine is to disparage the body. Traces of this effect are exceedingly numerous in Christian theological litera-

ture and hymn-book lore, where the body is referred to as a burdensome tenement for the soul, a mere shell, a worthless clod to be gratefully cast aside by the immortal soul when the moment comes for it to soar away to the realms of eternal felicity. Even the flood of light which the nineteenth century has poured upon the close relation of the physical to the mental and moral parts of man's being, has not sufficed in many minds to invest the body with its due degree of importance. It can readily be imagined, then, that it was rated very much lower during the midnight of the Dark Ages.

Upon this point medieval history does not leave us in the slightest doubt. The ecclesiastical records of that long period furnish, indeed, curious and instructive reading for the modern student of physiology and hygiene. The church hugged closely the dogma of the immortal soul, and in proportion as this was held up and invested with importance in the popular mind by Romish theology, aided by the deep superstition of the times, respect for the body—the poor clay tenement of the soul—steadily dwindled away. The physical condition of mankind was about in keeping with their mental and moral state. Men were taught that by neglecting the body and inflicting upon it certain pains and penalties, they might accomplish much good for the soul. They had never heard the sentiment that "cleanliness is next to godliness." With many, indeed, the contrary idea prevailed, and the opinion came to be held that the purest souls were to be found in the dirtiest and most neglected bodies. It was even sometimes enumerated among the virtues of some deceased "saint," that for a certain period of months or years he had not combed his hair, or had abstained from some other common practice incident to cleanliness and a respectable appearance. It was nothing that the body should be worn out in penances, if the soul might thereby be purified. In short, the body and the soul were antagonized, and the former made wholly subservient to the interests of the superior, immortal entity within it. In all this uncivilized and unelevating state of things we can trace the influence and responsibility of this dogma of natural immortality.

It is hardly surprising, therefore, that in the present state of things, which is but an outgrowth of the former state, the doctrine that man has no such separate, conscious, immortal entity existing within him, should be received with disfavor, and undisguised hostility. Take that away, and there is left only the poor, mortal body of clay, which men have been so long taught to regard as the part of least importance in man's make-up—the cumbersome tenement of the spiritual part, the mere earthly shell in which the soul is incased during its sojourn upon the earth. The human mind will not willingly nor readily make this change in its conceptions. Some work must be done to aid it, and this the speaker suggested should be to teach the multitude that the body is really a most essential, important part of man's being, by instructing them in the principles essential to its proper care and preservation.

The word of God affords no sanction of the medieval conception of man's physical entity, or of modern conceptions of the body which have been the outgrowth of it. "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." The body, as well as the spirit, is to be used to the glory of God; it is the temple of God,—not a worthless clod to be cast aside with a sense of relief by the imprisoned spirit within it,—and as such it cannot properly be made the object of our contempt or neglect. We are bound, on the contrary, to preserve this temple with the utmost care. The satanic hand is plainly apparent in every theory or scheme opposed to this; for the arch-enemy of mankind well knows the utility of man's physical nature as a means through which he can

reach and influence his moral faculties. The body and the spirit stand together in sanctification or in dishonor. To neglect and injure his physical nature, is to bring injury into the spheres of his mental and moral usefulness. None of these three parts of his being is unessential, or antagonistic to the others. The true Christian is he who bestows upon each and all their proper degree of attention. The purest soul, other things being equal, is to be found in the purest body, the best cared-for and best fitted as a human temple for the residence of the Holy Spirit. L. A. S.

#### THE CAUSE IN THE CALIFORNIA CONFERENCE.

AFTER an absence of several years, it again falls to my lot to become associated with the cause in the California Conference. The fact that the growth of the cause in this Conference represents in some respects the growth of the work in every other Conference and thus throughout the world, and that the readers of the REVIEW might be interested to hear something of its present outlook, we take the privilege of presenting a few facts and figures.

The California Conference at the present time embraces California, Nevada, Utah, and Arizona, an area of 466,980 square miles, nearly eight times the size of Michigan. The Auditing Committee at its last session settled with about eighty laborers, who had been in the employ of the Conference more or less during the past Conference year. This Conference has ever been reaching out into regions beyond. During the first five years of its existence, it opened the work in Nevada, and during the last five years it has sustained the work in Arizona where there are two or three companies observing the Sabbath of the Lord. It has also opened the work in Utah, where there are some fifty or more observing the commandments of God and the faith of Jesus. A number of years ago it introduced the work in Oceanica, and sent two missionaries to the Sandwich Islands, which was the beginning of the work in those islands. Publications sent from this coast by Elders Jas. White and J. N. Loughborough sowed the seed on the isle of Pitcairn which yielded such a bountiful harvest under the labors of brother J. I. Tay. It was an old brother who went to the Healdsburgh College after he was sixty years of age, who has received thousands of dollars for publications on ships in Shang-Hai and Hong-Kong, China, Singapore, Japan, and the adjoining islands, for sales on our publications during the past five years. Other instances might be mentioned of like nature where men from this Conference have rendered special assistance in first opening the work in foreign fields.

That we may more correctly get before the mind the growth and nature of the work on the Pacific Coast, we briefly refer to the beginning of the work in what is now the California Conference. It was only twenty-three years ago last August that Elders Loughborough and Bourdeau pitched their tent in Pataluma, Cal. At this time a few Sabbath-keepers were in the State, but there was no organization whatever. In April, 1869, six months later, a general organization was formed, known as the "State meeting." Up to this time the General Conference had expended in labor, books, etc., about \$1,900, which sum was returned on different funds in 1873, at which time the California Conference was organized and taken into the General Conference, with a membership of 238. At this time their tithe amounted to \$1,932.14. The records show a gradual increase from the beginning both in membership and tithes.

During the first five years, the tithes had increased to \$2,911.67. In 1878 the records do not show the membership, but two years before, in 1876, the membership was 559, and three years later it was 972. It was at the close of the first five years that Elder Loughborough, who had been its president from its organization, left for England. At this period there was a change of officers both in

the tract society and in the Conference, which lasted for nine years. It is well known that the first few years of any Conference are very important; for it then takes its mold, which is shown in after years. During the next five years, from 1878 to 1883, the membership became nearly double what it was in 1876, amounting to 1,165; the tithe had more than quadrupled, amounting to \$11,257.83. This large increase of tithe coming into the Conference, was owing in part to the churches in Oakland and San Francisco having previously paid their tithe toward their meeting-houses, and feeling that this was not best, changed to the paying of it to the Conference treasurer. The friends outside of these churches appreciated this, and at the Sacramento camp-meeting raised \$10,000 to liquidate the debt on the meeting-houses.

During the next five years, from 1883 to 1888, the membership had increased to 2,000, and the tithe to \$31,237.83. The year previous Elder Loughborough returned and took his former position. The next year there were sales of real estate, so the tithe was higher than it had ever been, amounting to \$34,832.36, while at the close of the last Conference year it amounted to \$31,988.75, and its membership to about 2,300. The work done by the tract and missionary society shows a similar growth; it raised during the second five years of its history a reserve fund which it has retained, and at the present time it has a capital of about \$6,000. But thus far we have only noticed some of the general features of the work in this Conference.

Let us now open another page of the work on the Pacific Coast. There is no Conference the Lord has intrusted with greater responsibilities than this one. In his providence he has asked the people on this coast to bear responsibilities, and they have taken them and have borne them. How faithful they have been, we leave for the day of judgment to reveal. We might speak of Healdsburgh College, established in 1882, where young men and women are being trained and educated to go out into the harvest field. The fruit is not only seen in this Conference, but laborers have come from foreign lands, and after proper training, have returned to labor as ministers and in the publishing houses in Australia, New Zealand, and London, England. From this Conference went one of the three Bible workers who first began labor in London, and who is now in South Africa. Then there is the Health Retreat at St. Helena. Financially, the last year has been one of its most prosperous, since its organization. It has increased its facilities for caring for the sick, and the number of patients is more than can be accommodated. Then we come to the publishing interest. Each of these branches of the cause has been established on the Pacific Coast by especial light from the Lord by the spirit of prophecy. God has said, "Let them live," and they have lived and prospered although through difficulties, as is usually the case where there is an opposing devil.

(Concluded next week.)

S. N. H.

#### UNRECORDED SCRIPTURE (?)

In a southern paper which we have lately seen, there is an article on "Biblical types and shadows," by a Protestant Episcopal clergyman, in which are a few statements that we wish to notice. Under the heading, "Sunday," the author says:—

"It seems from the usage of the apostles that the Sabbath was changed from the last to the first day of the week in commemoration of the resurrection of Christ."

If the writer had appealed to the "usage" of the church at the present day as evidence that they had chosen the first day of the week instead of the seventh for the Sabbath, none could doubt his statement, although they might question the right of the church to set aside one of the commandments of God. But to claim that Sunday has taken the place of the Sabbath by the "usage" of the apostles, is to assume that for which there is not a scrap of proof.

The "usage" of the apostles is recorded in the Acts of the Apostles, in which there is not the slightest hint of the consecration of the first day of the week to Sabbath services. But the seventh day is invariably spoken of as the Sabbath, or rest day, and it is expressly stated that it was St. Paul's manner to reason out of the Scriptures on that day (Acts 17:2); and on another occasion we are told that "the next Sabbath day came almost the whole city together to hear the word of God." Acts 13:44. The "usage," then, of the apostles is all in favor of the Sabbath, and there can be no more evidence for Sunday keeping gathered from apostolic "usage" than can be found for Tuesday or any other day of the week.

Again we quote:—

"In the ten commandments the word 'Sabbath' is used instead of the 'seventh day,' but when we examine all the references to the Sabbath, it seems that greater emphasis is placed on the seventh part of the days than on any special one of these days. We see nothing whatever in the law that would necessarily prohibit the change, and besides this, Christ was greater than the law, so that he is worthy of such honor."

Very true the word "Sabbath" is used in the fourth commandment, but that there might never be any mistake about it, the divine Lawgiver immediately adds, "The seventh day is the Sabbath of the Lord thy God." At creation, God rested on the seventh day, then blessed and sanctified it.

These acts of the Creator had reference to the seventh day only, and by them the seventh day was made the Sabbath, or rest day. To say that "greater emphasis is placed on the seventh part of the time than on any special one of these days," is to squarely contradict the sacred record. Imagine a man arraigned before the wise Solomon for Sabbath-breaking, raising the plea that as "greater emphasis" was "placed on the seventh part of the days than on any special one," he had observed another day as the Sabbath, and was therefore at liberty to do what he pleased on the seventh day. The idea is too preposterous to consider a moment.

We may not see anything in the law that would prohibit a change, but the question is, was such change really made? There is no record in the Scriptures of such a change. And the fact that Christ is greater than the law is no evidence that he changed it, in the absence of any proof that he did so. On the other hand, we have the clearest statement that could be made from Christ himself that "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till it be fulfilled." Matt. 5:18.

Another extract will show where the author finds authority for his Sunday Sabbath:—

"If it be argued that Christ did not authorize the change, this cannot be certain; for such instruction is not impossible while it is nowhere recorded." (See John 21:25.)

The above statement acknowledges the fact that no change of the Sabbath is recorded. But even this does not deter this profound (?) theologian from an attempt to find something upon which Sunday may rest. He finds it in John 21:25. The text reads thus: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

The change of the Sabbath, then, is one of things that would have been recorded if any book had been written! We do not wish to be contentious, but it does seem as if some of the gospel writers could have enlarged the books they write, enough to have squeezed in this one little bit about the change of the Sabbath, if such change actually occurred.

If the Sunday sabbath can be established by inference from the unrecorded acts of Christ, why is there that may not be established? And if imaginary unrecorded acts of Christ and the apostles are to have more weight than those things which

the Spirit of God has seen fit to have recorded, what is there to hinder the undermining of the whole word of God, and the toppling over of every commandment and institution God has ever given us.

That learned ministers of the gospel should put forth such miserable make-shifts for arguments to justify themselves in clinging to hoary errors received "by tradition" from "the fathers," is one of the saddest and most noteworthy signs of the times.

M. E. K.

### Editorial Notes.

PHYSICAL power moves the arm of man; intellectual power moves the arm of nations; moral power moves the arm of God.

The best Christian work is a work of building up, and not of tearing down; a work of elevating, instructing, persuading, and not of fault-finding and criticism.

One of the chief essentials for the Christian of this day is patience. Without it he will become weary in well doing, and will fail of being numbered among those who "endure unto the end."

The importance of living out "the truth," depends not so much on the fact that we are right in our religious beliefs and practices while other people are wrong, as in the fact that we are thereby living in harmony with the will of God.

We should be elated and inspired by the fact that it is our privilege to reach the high standard of Christian character set before us in God's word, rather than discouraged by the thought of its being so far above our present attainments.

He who surrenders his freedom of conscience,—that freedom to act with reference to all matters of religion as he sees fit,—surrenders his individuality, and he who surrenders his individuality surrenders all. He has nothing left, but is in the worst and veriest slavery.

In the 23d Psalm, the inspired writer portrays the felicitous state of the one who is within the fold of the great Shepherd, and puts into his mouth the words, "Surely goodness and mercy shall follow me all the days of my life." What more can any one ask in this world, than that the goodness and mercy of God should follow him all the days of his life?

The Bible is the great store-house of moral and scriptural truth. From it we can obtain truth and truth alone, pure and unadulterated. From almost all other sources we get truth more or less mixed with error, and must assume the task of separating one from the other, which we are often unable to do. We know that what we get from the word of God is absolute truth. We are never in any doubt about it. On the other hand, we can never be certain that the word of man is truth. One man states something which he declares to be truth, and supports it by plausible arguments, and it seems to us that he must be right. Another man declares just the opposite to be true, and being a man of greater intellect and ability, convinces us that he is right and the other wrong. Neither has by his arguments in the least affected the truth. That remains ever the same. But something has been made to appear as truth which was not truth in reality. They have demonstrated that the words of man afford no infallible evidence of what is truth and what is not truth, but that the appearance of truth is often due to the mere intellectual power of the one who champions the side of error. Not so with the word of God. When that word speaks, there is no other side to be heard. We can rely upon its statements, and upon them only, without any fear that ignorance or a perverted mind has confounded error with truth.

L. A. S.

## Religious Liberty.

CONDUCTED BY A. O. TAIT.

### NATIONAL REFORM UNVEILED.

WHEN we tell the people, that if the principles advocated by the National Reform Association were fully carried out, it would result in all the horrors of the Spanish Inquisition, our opponents, and even some of our friends, have thought we are extreme in our statements, and call us alarmists. But we only have to appeal to their own positions in proof of what we have said on this point.

In the *Christian Statesman* of Aug. 20, 1891, we find, among the editorials, several lengthy quotations from a book entitled "Christian Sociology," written by Prof. Thompson, and to show the editor's appreciation of the book, we quote his last paragraph:—

"There is much more in this very valuable book which we would gladly quote. We are glad to note that the prominent position which its author holds in one great university, and the fact that he was invited to give these lectures within the walls of another, lends the sanction in some sense of two of our chief institutions of learning, to the positions here mentioned. The volume will exert a very wide and wholly beneficent influence. We are glad to do anything to extend its circulation."

Following this indorsement by the editor of the *Statesman*, we will proceed to give some quotations given in his article. Under the head of "Social Compact Theory," he says:—

"The notion that government historically considered derives its existence and its powers from the consent of the governed, is found to be as untenable in the State as in the family."

If these words mean anything, they mean that the first object in so-called National Reform is to wrench the government from the hands of the people, and place it in the hands of a chosen few who will administer it according to the "divine will." Was not this just what the Church of Rome sought to do? and when she received the power, did she not anathematize everything that would not bow to her authority? The Romish Church duly promulgated twenty-one canons. We quote from the twentieth as follows:—

"Whosoever says that the supreme rule for public and social conduct is in . . . the public opinion of men, let him be anathema."

And when the church received the power to control the opinions of men, what followed? If any man took the reins of government who would not carry out the decrees of the church, they said, "Let him be anathema maranatha in the sight of the eternal God, and become fuel for the eternal fire."

If we take away the declaration that "governments derive their just power from the consent of the governed," and place it in the hands of the church of to-day, have we any guarantee that the same results will not follow? Would it be safe to try the experiment with the history of the past before us? Shall we risk it?—Never! The moment we remove the grand underlying principle, that in human governments the people, and not the church, is supreme, that moment we destroy the best government the sun ever shone upon! And all the blood and treasure that has ever been sacrificed to make this nation "the land of the free and the home of the brave," will have been bestowed in vain, and the sun of liberty will set in the darkness of papal night.

In defining a theocracy, the author says:—

"A theocratic nation is nothing more nor less than one which acknowledges God as its supreme ruler, regards his will as the highest standard of national conscience, and sees in him a king as real as any of any earthly dynasty."

To practically carry out this form of government, there must be some person or persons who shall say what the divine will is, and what the standard of national conscience shall be. There must be some

one to represent God, through whom God can speak. And to oppose such a representative would be to oppose God. Is not this just what Rome did? She placed a man at the head of the church, with his cardinals and priests to inform the people what God's supreme authority was, and what should be the "standard of national conscience." And as the nation is made up of individuals, it would be necessary to determine the conscience of each individual, and to do this the Inquisition would follow as a logical sequence. This fact is more than hinted at in what the writer further says of his desired theocracy. It "demands of human law that it shall steadily approximate toward the ideal of perfect righteousness which we possess in God." [Italics ours.]

Such righteousness as this can be obtained only by the application of the blood of Christ to the heart and conscience, by faith. Hence for human government to demand this kind of righteousness would justly entitle its representation to the title of *Vicarius filii Dei*, or one clothed with all the power of the Son of God. Therefore to clothe the representative of this, or any human government, with such power, would be to re-enact all the blasphemous assumptions of the papacy, with all its cruelty and bloodshed. But let us quote further from this "valuable book":—

"This [theocratical system] accepts the nation not as a human and earthly contrivance for certain temporal ends, but a grand fellowship for the establishment of the divine justice on the earth."

The opposite of temporal is eternal. Then according to the above the nation is to be a grand fellowship for the establishment of God's eternal purposes, and his divine justice in the earth.

The Roman Church in its midnight darkness of papal rule never claimed any more than is claimed by the advocates of this new "American theocracy." The wonder is that such sentiments as the above should ever find credence in the mind of a single individual in our Government. And yet it is true that a large and powerful organization has been perfected, for the express purpose of incorporating these principles into the fundamental law of the land, and not only so, but several other organizations, with many of the leaders of the various churches, are aiding and abetting this unchristian and un-American theory of government. And when we tell the people that we see in this movement the making of a perfect image of the papacy and the fulfillment of Rev. 13:11-17, we are denounced as alarmists and fanatics. Is it not time that some one was getting alarmed? Yea, is it not time that every lover of liberty was raising his voice and crying aloud and warning the people against this diabolical scheme?

Was it not church leaders that prevailed upon the Arkansas legislature to strike out the Sabbath exemption clause of the State? Was it not church members that complained of, had arrested, and witnessed against, those that dared to keep the Sabbath "according to the commandment," and turned them over into the hands of the civil authorities who fined and imprisoned them? Was it not church members in Tennessee that arrested R. M. King, turned him over to the civil authorities to be dragged from court to court, fined and imprisoned him, and ceased not to thirst for his blood until they saw him in his grave? And all this because he refused to obey, when the State commanded him to violate his conscience and the law of God. Was it not a church mob that surrounded the house where Elder Covert was preaching, and fired shots through the walls of the building with intent to kill, because he was preaching something they did not believe, but could not refute with the Bible? And where are the religious journals that have dared to raise their voices against this relic of pagan and papal cruelty and hate? Has there not come a wonderful change over the people of this Government since the organization of this so-called National Reform Association? Had men

before this advocated the principles set forth by this organization, they would have been denounced by every lover of freedom as advocates of the Inquisition, and friends of Torquemada or an admirer of Pope Julian and Gregory XIII.

There is much more in this article in the *Statesman* that we might quote, which betrays the real spirit and design of this organization, and what the result would be if this man-made theocracy was set up. But we will give only one more, and this is in regard to the Sabbath (Sunday). The author says:—

“If the keeping of the day be sundered from the divine ground on which the commandment places it, no other defense will avail for it.”

If the commandment cannot be defended on any other ground than the divine, who but the Divine Being can stand in its defense? Has human government any right to step in the place of the divine and administer the government of God? Would not this be an attempt to take the reins of government out of the hands of the Divine and place them in the hands of the human? Was not this just what was done by the man of sin, “the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God”? 2 Thess. 2:4. And what was the result? Let 50,000,000 martyrs, whose blood is crying to God for vengeance, answer. And would this nation, if it should set itself up to stand in defense of the divine commandments, promise any better results? Not when we can already hear the mutterings of religious persecution coming up from Arkansas and Tennessee, upon a few unoffending citizens, with nothing but an unconstitutional State law with which to prosecute them. What may we expect when this proposed theocratic theory is incorporated in the fundamental law of the land? Time and God alone can tell.

In this last quotation the author admits that all this cant and cavil about defending the Sabbath on civil or sanitary, or any other grounds, except that on which the divine command places it, is nothing but fog and mist to blind the eyes of the people till they can accomplish their ends. Then farewell to freedom with all the endearing charms that cluster around it. The bird of liberty will take its flight, to be followed by the dark cloud of religious despotism such as hung over the Old World for so many centuries. We can only pray, God save the honest.

J. F. BALLENGER.

#### SEVENTH-DAY ADVENTISTS CHARGED WITH BEING SALOON-KEEPERS.

It is customary for all the ministers of this city (Cincinnati, Ohio) to spend several weeks each year in union meetings, discussing current issues. At their first meeting of the present series, one of the leading lawyers, by request, read an essay on “Enforcing the Law for Sabbath (Sunday) Observance.” While dwelling upon how the law was evaded, among other things, he mentioned, by way of illustration, that he knew of a Seventh-day Adventist that kept his saloon open every Sunday. This essay was followed by a general discussion of the subject.

Pursuant to a request, a Methodist minister called at our mission the next morning to learn what he could in regard to our work in this city. He remained nearly four hours, taking dinner with us. In the course of our conversation, we talked over many of the leading points of our faith, and after telling him of our health and temperance principles, the Sanitarium, etc., he incidentally informed me of the reference made the day before to the Seventh-day Adventist saloonist. He said that he was now satisfied that it was a mistake, and that the lawyer simply used the illustration to make a “point.” He said twice, while I was presenting to him our positions on religious liberty, that he believed we stood on “principle.” We hope that the visit served to take away prejudice, and a very wrong impression.

This is another illustration of the efforts of our enemies to misrepresent our work. Failing to meet the arguments that we present, they catch up such groundless falsehoods and pass them along as the very truth. But we are assured of the foundation upon which we are standing, and in the face of the efforts that are being made to falsify our work, we know that the truth will soon bear away the victory.

W. H. SAXBY.

## Progress of the Cause.

“He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.”  
—Ps. 126:6.

### THE CONFLICT.

BY WORTHIE HARRIS.  
(Battle Creek, Mich.)

AWAKE, thou that sleepest! Arise in the strength  
Of Him who o’ercame every sin.  
’Tis time to be working; for brief is the space  
That is given our triumphs to win.

“Go forth” is the message. Proclaim to all lands,  
The Lord is soon coming to reign.  
Let nothing detain thee, cast off every chain  
That bindeth,—Christ’s free man remain.

Arouse all thy comrades. The enemy works,  
But hopeth to find thee asleep.  
With zeal and devotion and armor of God  
Advance, and the victory reap.

### WESTWARD BOUND.—NO. 3.

The Ocean Voyage.—From the Golden Gate to Honolulu.

DOUBTLESS the large majority who contemplate taking an ocean voyage hope to enjoy it very much and in some way or somehow, to be exceptions to the rule that all *must* be seasick. As Prof. Mc Affey aptly states it: “They hope to be agreeably disappointed,” only to find in a little time, as he did, that “they are very disagreeably appointed.” Yes, “appointed,” and even stronger expressions would be admissible on this subject, such as “elected, or predestinated,” to be sick. For sick, very sick, the majority are, and most peculiarly sick. Sick head-ache fails properly to represent it; and yet some on our voyage tell me that I know little or nothing about it, as I was only sick a couple of days.

But to the other side of the picture. The “Australia,” the vessel in which we sailed, was, it would seem, in every way possible, very comfortable indeed; well ventilated, well officered and manned, with a gentlemanly crew; everything kept most scrupulously clean, and the table, that of a first-class hotel, with liberal bill of fare from which we were enabled to select a wholesome diet. After the seasickness passes off, we can testify that a voyage on the Pacific is very enjoyable indeed. A large portion of the time the surface of the sea appeared as smooth as a mill-pond, the heavy swells only making the ride more enjoyable.

As the captain thanked God “that to hold, or arrange for, religious meetings, was not on the program of his duties,” in answer to a question of a lady in reference to meetings on Sunday, it may be rightly inferred that we had no religious meetings on board. It will doubtless be different on the through vessels. We had the privilege of making the acquaintance of a number of the citizens of Honolulu, who were returning from the Pacific Coast, where they had been trading. From these persons we learned many important and valuable items in reference to the people and customs of the islands.

On Tuesday morning, Oct. 13, just seven days out, we sighted land at day-break. This land was the island of Molokai, the home of the lepers, celebrated for some noble deeds of heroic missionary work among these unfortunate people. Through Mrs. Rice, the widow of one of the earliest missionaries, we learned the name and some of the history of one of the princes of this island, who became a leper, and who having embraced Christ previous to falling a prey to this disease, cheerfully left home, and is now using his means to make the condition of these people as comfortable as possible, and to do all in his power to bring them to the knowledge of Him who was touched with compassion at the entreaties of the poor lepers in his day, and put forth his loving hand more than once for their recovery. We had the pleasure of listening to the reading of one of his letters, which was truly touching.

Only a few moments later, and the island of Oahu (pronounced Owah-hu) was in sight, and this is of all-absorbing interest, as this is the island upon which Honolulu is situated, and at which in a very few hours we are to land. The sight of land almost takes away one’s appetite for breakfast, but not entirely, it is evident, as the tables were soon filled up, and the last meal on board, for at least

awhile to the majority, is enjoyed. The friendly voice of brother Burgess welcomed us before we hardly made fast to the wharf, and sister Clench was waiting with her horse and carriage to make us welcome at her home. It seemed good to be among brethren away off in those islands of the Pacific, and we have greatly enjoyed our stay at these two homes, and visits at the friendly homes of others.

HONOLULU.

We are very happy to be able to report, that although there was considerable prejudice against our people and work at this place, through the providence of God in an introductory letter from my dear old friend, Mrs. S. G. Cleveland, to one of the first families here, we received a most cordial reception, and were soon acquainted with very many of the best citizens of the place. It has been our privilege to meet the pastor of the Union church, who himself is a Congregationalist, and who we found to be a man who loves Christ, and is broad and noble in his feelings. By his invitation I spoke to his people the second Sunday morning I was here. He also kindly announced my meetings at the Y. M. C. A. hall, and used his influence in assisting us to secure this hall, which is decidedly the best place for meetings, outside of his own church, in the city. Dr. Beckwith’s daughter and her cousin, Mrs. Damon, both members of his choir, and persons of influence, kindly led the singing in all my meetings. For all these things we feel to thank and praise the Lord.

We have spoken on the subject of “Justification by Faith,” and endeavored so to present Christ as to help all who might attend. It is my most solemn conviction that it is not the Spirit of Christ to enter these or any other fields, and so present the points of difference in our faith to those of the established views, as to awaken a spirit of controversy, and to leave a company all infused with the idea that they must “contend” for the “law and the Sabbath;” and contend it is, not only with those without, but this spirit of contending soon turns upon themselves, and they, who become so proficient in contending generally, make full hands at contentions in their own membership. How much better to preach Christ in all his loveliness, to hold him up as the people have never seen him, and then to show all the points of the truths of the third angel’s message as they relate themselves to him, and to those who love him. And what good is a knowledge of some of the doctrines of the Bible to us if we are not sanctified by it so that our lives are sweetened by its influence to such an extent that others will want what has been of so great a benefit to us? I am daily praying for more of this spirit. It seems to us that what some of the people want, is to see the power attend the preaching of the gospel now, that attended it in the days of the early missionaries. May God baptize us with this power.

GEO. B. STARR.

Honolulu, H. I.

### ONTARIO.

SINCE my last report, when our tent-meetings closed at Springfield, Sept. 14, my time has been spent in instructing the company at that place in different branches of present truth, and in visiting scattered Sabbath-keepers, and others who are inquiring concerning these things. It is always encouraging to meet with the little flock at Springfield, because of their unity and manifest interest in the important message. Frequently, as we visit one of their homes, we find two or three of them together, comforting and encouraging one another in every way they can. At the Sabbath meetings there has been a marked faithfulness on the part of all in their attendance. The Sabbath-school work is moving forward. Each Wednesday afternoon a Bible reading is held, at which the attendance and attention are good. While visiting fields in which labor has been bestowed formerly, it was sad to find that none were assembling themselves together, even on the Sabbath. One new light-bearer has been brought out by the reading of papers and tracts, in Wallacburg. All are inquiring if meetings cannot be held among them. May the Lord aid us continually in Ontario.

E. J. HARVEY.

### TEXAS.

NAVASOTA.—We have now been here a little over three weeks. The first week the attendance was good, varying from 150 to 300, but the testing

truths were too hard for many, and they began to drop off, till our congregations have been considerably reduced. Those coming, however, are mostly regular attendants, and a deep interest has been aroused among them. In addition to the two who were keeping the Sabbath when we came here, twelve more kept last Sabbath. Others are convinced, and we hope for a few more by next Sabbath. We desire the prayers of the brethren and sisters.

Nov. 9.

W. S. HYATT.

W. A. McCUTCHEN.

## IOWA.

AFTON.—Oct. 21-25 I was with the church at Afton. Many of the brethren live so far in the country as to render their regular attendance impracticable. The citizens of the place manifested some interest to hear, and it was a pleasure to see this interest increase to the close of the meetings. The love of God, holiness of life and how obtained, the importance of the wedding garment when the King comes in to see the guests, and kindred subjects, were the burden of the meetings. The Lord gave liberty in presenting these important themes. To his name be all the praise! Six discourses were given.

Myself and wife are now at the Sanitarium attending the health and temperance course for medical missionaries.

Nov. 6.

R. M. CAVINESS.

## OHIO.

AMONG THE CHURCHES.—Since my last report, I have visited McDonald, Pemberton, Lima, and VanWert. At none of these places mentioned did I see what I desired, owing largely to lack of effort on the part of all. Circumstances were such that I could not remain as long as seemed necessary at any of these places, but we all felt to praise God for his mercy and love, and for the courage which was manifested by those who did attend. At VanWert, we held a two weeks' meeting, four miles north of the town, with favorable results. One dear soul who had long been a member of the Disciple Church and also a deacon of that church, took his stand with us in full harmony with all points of the third angel's message. To God be all the praise. Several others were much interested, for whom we still have hopes. The rainy weather and the Battle Creek "institute" were the reasons why we closed our meetings as soon as we did, but I hope the interest may be followed up by those who are there, until the harvest is ripe, and that these dear ones may have help to gather in the sheaves. I hope that I can return and be a means in the hands of our blessed Master of blessing and helping others to obey before it is too late. Praise the Lord for the glorious light contained in his precious word!

E. J. VAN HORN.

GENEVA.—After joining brother Iles at Darrowville, Sept. 6, I remained to assist in tent labor, until Oct. 1, when brother C. H. Keslake arrived, to take my place, while I attended the quarterly meeting with the Bloomfield church. The Spirit of the Lord was present, as it always is when we open our hearts to receive it. We were rejoiced to see brethren and sisters who had been at variance for seven or eight years, engage in the ordinances. This meeting showed that the work of the last quarterly meeting was effectual. Two united with the church. We could but say, Behold how good and how pleasant it is when brethren dwell together in unity.

On the Tuesday following, I returned to the tent, and found the interest still good. Oct. 12, brother Iles started for home, to make preparations to attend the coming institute. At this time two had begun to keep the Sabbath. Brother Keslake and I have continued the meetings three weeks longer, and six more have been added to our number. We discontinued meetings on Friday and Saturday evenings, the 23rd and 24th, to attend the quarterly meeting at Akron. We had a feast of good things; three were baptized, and one dear sister was remarkably healed by the great Physician. She was in quite a critical condition, but after being anointed and prayed for, she arose and rode two miles in the street-car, to attend a meeting, and experienced no inconvenience. Returning to Darrowville on an early morning train, we held meetings in the tent in the afternoon. Later we baptized two sisters. In the evening brother Keslake spoke on Spiritual Gifts, and the full tent gave evidence that the in-

terest had not ceased. Monday we took down our tent, and the people expressed regrets that our meetings had closed, notwithstanding we had continued them eight weeks, missing only one night. We leave a little company of eleven to hold up the standard. We praise God for what he has done.

Oct. 29.

C. P. HASKELL.

## MONTANA.

COMO.—I came to this place Oct. 22, and began meetings in a school-house four miles south of here the 29th. The attendance was quite good for about ten days, until we had partly presented the Sabbath question, when the audience became smaller; but it is still fair, and some are deeply interested. One family kept their first Sabbath yesterday, and others we think will take their stand for the truth soon. Calls have come to me from five other points in the valley, since coming here, some of which seem to be very favorable openings. This valley is about 100 miles in length and from one to fifteen miles wide. It is pretty thickly settled for seventy miles, but had never been visited by a Seventh-day Adventist minister. My courage is good, and I hope so to labor that precious souls will be gathered for the kingdom of God.

J. W. WATT.

## ILLINOIS.

NEBO, DECATUR, AND SPRINGFIELD.—From June 18 to Aug. 31 brother H. S. Shaw and myself labored with the tent in Nebo, Pike county. As a result of the effort, several covenanted to observe all the commandments of God. Much bitter and determined opposition was manifested, principally by the Disciple (Campbellite) church. Among others sent for to "confirm the word," was their famous debater, Clark Braden, who came and remained for seven days, speaking of things pertaining to anti-nomianism. His characteristic boastfulness was conspicuously displayed, and the arguments advanced and proof adduced to sustain his positions were largely those of vituperation. The spirit which he manifested was such that it had a somewhat salutary effect on our meetings, as many of the better class of citizens became disgusted with his abusive language, and refused to attend his meetings; but we were able to continue ours each evening, with but little interruption. We reviewed a few of his positions concerning the law and Sabbath, also his tract, entitled, "A Catechism for Seventh Dayites." Aside from this, we paid no attention whatever to him. Before he closed his meetings, he challenged us for a discussion on the Sabbath question, but we declined, as the spirit which he displayed was of itself a sufficient refutation of the arguments advanced.

From Sept. 2-15 I attended our good camp-meeting held in Decatur. The week immediately following I had the privilege of being present at the canvassers' institute conducted by brethren R. B. Craig and A. J. Olsen on the camp-ground. A good force of canvassers were present, many of whom were entering the field for the first time. Much valuable instruction was imparted, and all departed for their field of labor, feeling their dependence on God, and filled with hope and courage. This branch of the work is onward in this State, for which we thank the Lord. Yet there is room for others. Are there not many more who will step into the ranks and have a part in disseminating the light of truth?

From Oct. 27 to Nov. 8 I labored with the church in Springfield. Though the outside attendance was not large, the church members appreciated the meetings, and were nearly all present at each meeting. The Lord came near by his Spirit, and all were much strengthened and encouraged. If all here in the capital of the State will faithfully hold up the light of truth, others will be added to their number. I visited each family, and obtained three subscriptions for the REVIEW.

I am now in Battle Creek attending the ministers' institute. The Lord is blessing us, and much precious light is shining from his word.

Nov. 15.

GEO. B. THOMPSON.

## TENNESSEE RIVER CONFERENCE.

CROSS PLAINS.—Oct. 23 I went to this place, intending to hold meetings only over the following Sabbath and Sunday. I met a warm reception, both from the members of our own church, and also from the Presbyterian and Methodist ministers and members. By request I drove to Nashville after

Mrs. Boyd, and we remained at Cross Plains another week. I trust that our visit there will result in good.

By invitation of one of the brethren, I came to Cheatham county, and held a few meetings in the Mt. Zion school-house. A deep interest was manifested to hear the gospel of salvation. The last night of the meetings the house was crowded with attentive listeners, while others stood without at the door and an open window. I had a long and interesting visit with a Baptist minister of this place. He is decidedly opposed to the Sunday legislation movement of this State. He invited me to return and hold more meetings, and to make his house my home as long as it was convenient for me to do so. Other duties prevented a longer interview, but I trust that the time is not far distant when more labor may be bestowed in this and adjoining neighborhoods.

The truth was once preached here, and a goodly number received it, a few only of whom remain faithful. They greatly need a shepherd. If our brethren in the North, who are doing but little good where they are, only knew of the open fields here in the South, for the opportunities there are for doing good, as church elders, deacons, and Sabbath-school workers, and realized the rich reward soon to be given to the faithful, I feel sure that some of them would come here to fill these vacancies. The people here are warm-hearted and hospitable, perhaps more so than in any other portion in the Union. The winters are not so cold as in the North, and in many portions of Tennessee the water is good, and the climate healthy. The country is well wooded. A variety of nuts and many kinds of fruits grow wild. The soil is generally adapted to fruit raising, and can be purchased at any price from one to one hundred dollars an acre, according to quality and location.

Our people here desire to have their northern brethren come and live among them. Much of the prejudice of former years has gone with the causes which gave it birth. There are many, especially those with whose health and comfort the cold winters of the North do not agree, who might be greatly benefited themselves by coming to this temperate climate, and at the same time be helping others who have not enjoyed all of the privileges with which they have been favored.

I feel much encouraged by the reports that are coming in from our canvassers. The Lord is blessing their labors. We have two other ministers, and they report good interest in the places where they are holding meetings in Kentucky. Each of us, and some of the canvassing agents, attended the good Biblical institute held at Austell, Ga.

CHAS. L. BOYD.

## GENERAL MEETINGS IN SOUTH DAKOTA.

SWAN LAKE.—Our State meeting was held at this place from Oct. 20-25. There was a very much larger turn-out from the other churches near this place than we expected. As the brethren at Swan Lake are Scandinavians, and as many of the visiting brethren were Americans, services were conducted in both languages. But our own church was not large enough to accommodate all the brethren, therefore we held meetings in a church kindly granted us by the Methodists, about three miles from our place of worship, and both the churches were filled at most all of our meetings on Sabbath and Sunday. Although Elder O. A. Olsen had not given us any encouragement that he could meet with us at this time, to our great surprise he came on Thursday and remained till the close. His assistance was timely, and his words of good cheer and instruction were well received by all. A good spirit seemed to prevail throughout the meetings. Our brethren returned to their homes from this meeting feeling much encouraged.

From Oct. 27-30 we held meetings at Milltown. This church is composed of Germans. There was also a large turn-out from our German brethren in other churches; a few American brethren came also to this meeting. But few of the German brethren understand English, hence I had to speak through an interpreter. This went far better than we expected, and God blessed the instruction given. Our German ministers were present, and were a great help in preaching and assisting in all the other services. We had a most excellent meeting on the Sabbath. Some were present who are not members of our church, and they took part with us in our meeting. We see no reason why this church should not grow. We were glad to form the acquaintance

of these earnest-hearted people. They seemed much blessed and encouraged by the meeting. Our meeting was held at Millbank from Nov. 3-8. There was not so large a turn-out at this place as we could have desired, but all things considered, we had very good meetings. This is especially true of our Sabbath meeting. A spirit of confession came into the meeting, and hearts were made soft and tender, and God blessed all in a great measure. There seems to be quite an interest here among outsiders to have Bible readings held. Sister Vina Nichols has formerly held readings here, but for several months has not been able to do so on account of sickness. She was raised up at this time in answer to prayer, and she will now soon resume her work. We hope that the brethren here will erect a church as soon as they can, as they greatly need one.

The Sabbath-school work received some attention at Swan Lake and at Millbank. Some members of the Conference Committee assisted at all these meetings. We have reasons to believe that these general meetings will prove a blessing to our people. Much was said at some of these places on missionary work, and our duty to support the missions. South Dakota has had an abundant harvest, and our brethren feel grateful to God for his temporal as well as for his spiritual blessings. May God help us all to show our gratitude by giving thank-offerings to him.  
O. A. JOHNSON.

TEXAS HEALTH AND TEMPERANCE ASSOCIATION PROCEEDINGS.

The twelfth annual session of this Society convened on the camp-ground at Oak Cliff, Dallas, Tex.

FIRST MEETING, AUG. 13, at 5 P. M.—President in the chair. Prayer was offered by W. S. Cruzan. Report of last session read and approved. Remarks from the President with respect to the sad neglect of this work in Texas were listened to with interest.

The Chair appointed the usual committees, as follows: On Nominations, J. M. Huguley, W. J. Simonton, H. Hunter; on Resolutions, Elijah Taylor, D. U. Hale, and Good Smith.

Further remarks followed from the President, expressing regret concerning our unfaithfulness with regard to compliance with resolutions, and hoping that the health and temperance work will be started out on such a solid basis that it will grow brighter and brighter until its mission is performed.

Adjourned to call of Chair.

SECOND MEETING AUG. 17, at 5 P. M.—The Committee on Nominations submitted the following report: For President, W. P. Drummond; Secretary and Treasurer, Mrs. M. B. Miller. Each name was considered, and the report adopted. The Committee on Resolutions presented the following:—

Whereas, The health and temperance work is to the third angel's message as the right arm to the body; and,—

Whereas, This work cannot of itself rise higher in the scale than that of the local societies; therefore,—

1. Resolved, That we recommend the churches to organize or reorganize societies, circulate pledges, hold meetings as often as convenient, and endeavor to arouse the individual members of the church to activity in this important work.

2. Resolved, That we recommend not only ministers visiting the churches, but individual members be recommended to take up this work and press the importance of it to every family.

Short remarks were made by several, urging the propriety of doing all in our power to build up the health and temperance work in our State. A motion to adopt the report was unanimously carried.

Meeting was adjourned *sine die*.

W. T. DRUMMOND, Pres.

Mrs. M. B. MILLER, Sec.

ILLINOIS SABBATH-SCHOOL ASSOCIATION.

The fourteenth annual session of the Illinois Sabbath-school Association was held in connection with the camp-meeting at Decatur, Sept. 8-16.

FIRST MEETING, SEPT. 8, at 9:30 A. M.—The President in the chair. Prayer by Elder J. N. Loughborough. Minutes of last session read and approved. The President made a few remarks in regard to the prosperity of this branch of the work, and stated that during the last quarter 263 members and 8 schools had been added to the Association. By vote the Chair appointed the usual committees, which were announced as follows: On Nominations, J. W. Bagby, T. F. Kendall, C. M. Sturdevant; on Resolutions, Geo. B. Thompson, E. A. Merrell, Mrs. L. M. Sisley.

Meeting adjourned to call of Chair.

SECOND MEETING, SEPT. 12, at 9:30 A. M.—The Committee on Resolutions presented the following report, which was duly considered and adopted:—

1. Resolved, That we humbly express our gratitude to God for the prosperity of the Sabbath-school work in our State the past year, and that we recognize in him our source of all wisdom and strength.

Whereas, We read of the "acts of the apostles," but not of their resolutions; therefore,—

2. Resolved, That we "act" on the resolutions of the past, seeking God for the strength needed faithfully to carry them into effect.

They were as follows:—

1. Resolved, That the new Sabbath-school paper for the little ones entitled *Our Little Friend*, meets a long-felt want in this department, and that we show our appreciation of it by subscribing for liberal clubs in our schools, and endeavoring to extend its circulation into the various Sunday-schools around us.

2. Resolved, That we appreciate the effort of the General Association and the Pacific Press in furnishing a carefully-selected, and instructive youth's library, and that we will pray that they may be successful in meeting the high aims they have in view.

3. Resolved, That we heartily indorse the recommendation of the General Association to devote the Sabbath-school contributions for the present six months toward the pushing forward of the work in European countries, and that we rejoice that it is the privilege of the Sabbath-schools to assist in these matters, and that the success, by the blessing of God, that has attended the efforts in the past in these directions, encourages us to increase the liberality of our contributions.

4. Resolved, That not only teachers, and officers but also members of the Sabbath-school would be benefited by taking the *Sabbath-school Worker* and contributing to its support by subscriptions and correspondence.

The Committee on Nominations reported thus: For President, H. S. Shaw; Vice-President, E. A. Merrell; Secretary and Treasurer, Mrs. D. N. Loughborough; Executive Committee, H. S. Shaw, E. A. Merrell, Mrs. D. N. Loughborough, O. J. Mason, Geo. B. Thompson. Adjourned *sine die*.  
H. S. SHAW, Pres.  
DELIA A. HICKS, Sec.

THE BRITISH GUIANA TRACT SOCIETY.

Report for Quarter Ending June 30, 1891.

No. of members	11
reports returned	10
members added	3
letters written	75
received	36
missionary visits	120
Bible readings held	221
subscriptions obtained	11
pp. books and tracts distributed	321
pp. periodicals distributed	325

JOSEPH MC LAREN, Sec.

INDIANA TRACT SOCIETY.

Report for Quarter Ending June 30, 1891.

No. of members	524
reports returned	257
letters written	302
received	187
missionary visits made	517
Bible readings held	37
persons attending readings	212
subscriptions obtained	44
periodicals distributed	3,662
pp. books and tracts distributed	183,724

Cash received on Christmas offerings, \$4.23; on first-day offerings, \$48.76; on home missions, \$152.58; on tent fund, \$124.83; on account, sales, etc., \$2,416.67;  
J. W. MOORE, Sec.

VERMONT TRACT SOCIETY.

Report for Quarter Ending June 30, 1891.

No. of members	309
reports returned	50
members dismissed	2
letters written	94
received	18
missionary visits	280
Bible readings held	32
persons attending readings	100
periodicals distributed	1,250
pp. books and tracts loaned	41,657

Cash received on books, tracts, and periodicals, \$123.59; on sales of subscription books, \$156.46; on fourth Sabbath and other donations, \$11.67; on membership and special donations, \$18; first-day offerings, \$38.77. Total, \$348.49. LIZZIE A. STONE, Sec.

VIRGINIA TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1891.

No. of members	44
reports returned	5
letters written	41
received	12
missionary visits	9
Bible readings held	9
attending readings	23
periodicals distributed	198
pp. books and tracts sold	302
given away	551

Cash received on books, tracts, and periodicals, \$7.20; on fourth Sabbath and other donations, \$5.55; on first-day offerings, \$5.60; tithes paid to church treasurer, \$5.80. Total receipts, \$18.57.

AMY A. NEFF, Sec.

TENNESSEE TRACT SOCIETY.

Report for Quarter Ending June 30, 1891.

No. of members	109
reports returned	26
letters written	11
missionary visits	33
Bible readings held	12
attendance at readings	120
periodical subs. (yearly)	107
(short term)	16
periodicals distributed	117
pp. books and tracts distrib.	6,481
Cash received on books and periodicals, \$709.	213,120

J. H. DORTCH, Sec.

INTEREST FOR THE JEWS.

THE article on "The Sabbath and the Jews" in REVIEW of Oct. 13, voiced my own impressions held for several years, on the subject of the conversion of quite a large number of the Jewish people. I fully believe that many of them will join with us in the restoration of God's downtrodden rest day. (See Isa. 58:12, 13.) I have thought for several years that reading-matter ought to be prepared and an effort made to reach them. In my work as agent, canvasser, and commercial traveler, for the last eleven years, I have met many families of them, conversed and transacted business with them, and have been especially impressed with their courtesy and kindness to strangers, as well as their freedom from the ills that so often afflict the Gentile race, such as scrofula, catarrh, neuralgia, and consumption. A recent conversation with brother Wessells, from West Africa, in which he related the conversion of a Jew there, to our faith, by his coming to inquire why they changed from the first to the seventh day, recalled all my early impressions, and impressed me more firmly in their favor; and the article in the REVIEW met therefore a responsive chord in my mind.

Another item in our work which I think will attract their attention and commend itself to them, is the health reform work, especially the discarding of pork, lard, and fermented and malt liquors. I predict these things will form a bond of sympathy between us, and this truly wonderful people. I am fully persuaded that the Lord is directing to stir up an interest in their favor, and may the day be hastened on, when we as a people shall awake to our time and opportunities for a message to all people,—Jew and Gentile, bond and free,—and when God's true church shall fully enter the latter rain, and the Spirit is poured out in wonder-working power, will not the repetition of these marvels also attract and convince the Jew of the truth of the gospel, and result in the conversion of many of this persecuted and oppressed race? Let something be done for them immediately, is my prayer.

NEWTON S. TENNEY.

Special Notices.

SANITARIUM IMPROVEMENT COMPANY.

THERE will be a meeting of the stockholders of the Sanitarium Improvement Company at the Tabernacle, Battle Creek, Mich., at twelve o'clock, noon, Thursday, Dec. 3, 1891.  
J. FARGO, Pres.  
G. H. MURPHY, Sec.

NOTICE!

THERE will be a meeting of stockholders of the Health Reform Institute at the Tabernacle, Battle Creek, Mich., Thursday, Dec. 3, 1891, at ten o'clock A. M. This is an annual meeting for the transaction of such business as may come before the meeting.

All stockholders are requested to be present in person or by proxy. Blanks will be furnished by applying to the Secretary, L. McCoy. J. H. KELLOGG, Pres.

TO THE CHURCHES AND SCATTERED BRETHREN IN KANSAS.

ANOTHER week of prayer, praise, and thanksgiving is right upon us. This should be considered by us all as one of the golden opportunities of the year, at which, as we come down to its close, we may express our gratitude to God for his tender mercies. Not that we should withhold our daily expressions of appreciation to this time, but unitedly and as a body, throughout all the States, we should draw nigh to God, that he may draw nigh to us powerfully, as we send up to him anthems of praise, and put into his hands our thank-offerings, which,

like the widow's mite, will gather with Christ until he shall come to gather from every land and clime his loved ones. O how we should prize such an occasion as this week of consecration, with its thoroughly prepared readings and program of exercises. Just a few days later on, we will see the people in masses laying aside their cares and throwing their whole souls into the festivities of Christmas week. Even many of the great religious bodies will take the occasion to gather their people and herald forth the pleasing fable of the millennial dawn on earth ere Jesus comes. How much more should we who are called to the great work of warning the world and carrying to the utmost parts of the globe the gospel of peace as it is in Jesus, and the third angel's message, show our zeal by coming up to this work. May God save any of us from ignoring this occasion or failing to respond heartily to the extent of our ability. How gladly would the Conference Committee furnish a laborer for every church and company, had we the men. But there are but few of us, and some of these are so worn with labor and weakened by disease that duty says rest, recruit.

Dear brethren and sisters, permit me to say in love, that I find some of our churches, companies, and Sabbath-schools that do not realize how much they can help themselves, and are not getting out of their Sabbath privileges and exercises one half what there is for them. Satan will tempt some of you to think you cannot carry out the exercises of the week of prayer without a minister. He will tempt small companies to say, "O, there are so few of us, and we are so scattered we cannot do anything." Make the effort, brethren and sisters. Do the very best you can. Gather the people, the children, the elders, let even the bride and bridegroom lay aside new-found joys for this occasion, and let the ministers of the Lord weep in humility and contrition, saying, Spare, O Lord. Joel 2:16, 17. The few laborers will divide their time and strength among you as can best be apportioned, but let the elders and leaders begin even now to awake to the importance of this season of prayer, and stir up their flocks to take hold with energy and carry out the program as nearly as possible. I sincerely hope there will be no failure to get the readings into your hands in good time.

Let us plan for every one to have an offering for the Lord. Let the earnest appeals for help from the Foreign Mission Board ring in our ears. Let even the children have a present to "lay on his shrine." Even if it must be a small offering, coming from every one it will "lift the harder." These readings we trust will reach many lonely ones. Drink in their spirit, read them thoroughly, and pray over them with us. Make a great effort to meet with your brethren. Let the leaders notify the scattered ones. Read Ezra 8:21, and may there be a general rally and hearty response on the part of all with our substance. W. W. STEBBINS.

#### INSTITUTE FOR DIST. NO. 5.

THE time and place of this meeting have been given by brother Underwood, so I will only add some further information in reference to railroad routes, for the accommodation of those that attend. Parties coming from Colorado and Texas will come on the Santa Fé to Winfield, which is about forty miles southeast of Wichita; from this place, the Santa Fé runs directly east to Moline, the place of the meeting. Those coming from Kansas City can take the Santa Fé at that place, in the morning, via Topeka and Emporia, changing cars at the latter place for Moline, which place they will reach about nine o'clock in the evening; or, by taking the Santa Fé in the evening, from Kansas City, via Ottawa and Garnett to Chanute, thence west to Moline, they will reach there in the morning. The latter route will be found preferable.

Those coming from Arkansas, should come through the Indian Territory to Coffeyville, thence to Independence, and then west to Moline on Santa Fé. Arrangements have been made to furnish board, rooms, light, and fuel for two dollars per week. All are requested to furnish bedding. Please bear this point in mind, as the brethren there will be able to furnish but a very small proportion of the bedding required by those who are expected to attend. There will be no tuition, and no extra expense beyond that stated.

It is desired that all who expect to come, will, as soon as possible, send their names to John Heligass, Moline, Kans., that we may know how many to provide for. We expect all the Conference employees of this State to be present, and hope to see a goodly number of church and tract society officers as well. The General Conference has been so liberal in supplying us with such good help for this occasion that we are all anxious to get the most possible benefit from their labors.

C. A. HALL.

#### ILLINOIS WEEK OF PRAYER.

We have not a sufficient number of ministers for every church, but after counseling together, have arranged appointments as follows:—

J. N. Loughborough, Belvidere, Dec. 19 to Monday, the 21st. Proctor, Friday, Dec. 25, to Sunday the 27th. Geo. B. Thompson, Kankakee and St. Anne, Dec. 19-27 as brother Thompson shall arrange.

J. W. Bagby, West Salem, Dec. 19-22. Duquoin, Dec. 23-27.

M. G. Huffman, Onarga, Dec. 19-27.

E. M. Merrill, Bloomington, Dec. 19-27.

H. S. Shaw, Woodburn, Dec. 19-27.

D. N. Loughborough, Rock Island, Dec. 19-22. Aledo, Dec. 24-27. J. N. LOUGHBOROUGH, Pres.

## The Sabbath-School.

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

### LESSONS FROM THE GOSPEL OF MARK.

LESSON XXIV.—CHRIST'S TRIALS AND CONDEMNATION. MARK 14:53-72; 15:1-14. Parallels: Matt. 26:57-75; 27:1-23; Luke 22:54-71; 23:1-23; John 18:12-40; 19:1-16.

(Sabbath, Dec. 12.)

#### HIS FIRST TRIAL, BEFORE ANNAS; PETER'S DENIAL.

1. Where was Jesus first taken when apprehended? John 18:13.

2. Who followed Jesus before the council? Mark 14:54; John 18:15, 16. The other disciple was evidently John.

3. What question was Peter asked? and what did he reply? John 18:17.

4. What did Jesus say to the questions put to him? Verses 19, 21.

5. What incident occurred because of Christ's righteous answer? Verses 22, 23.

6. As Annas could elicit nothing from Jesus to condemn him, where did he send him? Verse 24. (See note 1.)

#### SECOND TRIAL, BEFORE CAIAPHAS.

7. What were the priests determined to do at all hazards? Mark 14:55-58. (See note 2.)

8. Why had Jesus no need to answer these witnesses? Verse 59.

9. What question, under oath, did the priest then ask Jesus? Verse 61; Matt. 26:63.

10. What did Jesus reply? Mark 14:62.

11. On what charge and by whose testimony was Jesus condemned before the Sanhedrin? Verses 63, 64.

12. What insults did they begin to heap upon him? Verse 65.

13. How did Peter regard his Master under this humiliation? Verses 66-72.

#### THE THIRD TRIAL, OR FORMAL CONDEMNATION.

14. Where was Jesus again brought, as soon as it was day? Luke 22:66.

15. How were the examination and condemnation again repeated? Verses 67-71. (See note 3.)

16. How did this condemnation affect Judas? Matt. 27:1-10.

#### THE FOURTH TRIAL, BEFORE PILATE.

17. Of what was Jesus accused before Pilate? Luke 23:1, 2; John 18:29, 30. (See note 4.)

18. What conversation took place between Christ and Pilate? John 18:33-38; Mark 15:2.

19. What did Jesus reply to the accusations of the Jews? Mark 15:3-5.

20. What did Pilate decide after this examination? John 18:38.

21. What further accusation did they bring? Luke 23:5.

#### THE FIFTH TRIAL, BEFORE HEROD.

22. In what did this result? Luke 23:6-15. 1. Herod found no fault in Jesus. 2. Pilate and Herod were made friends.

#### HIS REHEARING BEFORE PILATE.

23. Whom did the Jews wish to have released in preference to Jesus? Mark 15:6-11. (See note 5.)

24. What further cruel treatment did Jesus undergo? John 19:1-11.

25. How did Pilate further appeal to the Jews? Mark 15:12-14.

26. What was the final argument of the Jews and its effect? John 19:12-15; Luke 23:24, 25.

27. For what was Jesus condemned by Pilate? (See note 6.)

#### NOTES.

1. The arraignment before Annas, the greatest enemy of Jesus, does not seem to have been satisfactory to the fiery priest. The Revised Version reads (John 18:24) thus: "Annas therefore sent him bound unto Caiaphas the high priest." He was not satisfied with its results;

he therefore sent him to his son-in-law. Caiaphas may have been in the same palace. Both Annas and Caiaphas are called high priest. (See Luke 3:2; Acts 4:6.) Annas is supposed by some to have been president of the Sanhedrin.

2. The priests and rulers were so deceived by the Devil that all sense of justice seemed to be lost. The Devil led them to reason, no doubt, that the end—putting Christ to death—justified the means—the way in which he was condemned. They therefore sought not simply for witnesses against him, but for false witnesses. Matt. 26:59. They did even worse, if possible, in the case of Stephen; they suborned hired men, to testify against him. Acts 6:11.

3. This was the formal and regular trial and condemnation. The Jews, according to law, could not condemn a prisoner in the night, unless the trial had lasted through the day previous. It is hardly to be supposed that previous to this the Sanhedrin had been regularly summoned.

4. The former trials were to satisfy the Jews. They had no right to sentence Jesus to death, much less to execute the sentence. He was condemned as worthy of death, not because he called himself the Messiah, but because he said he was the Son of God. He must be sentenced by the Roman governor if he was to die; and they therefore accuse him before Pilate of treason, of setting himself up as a king in the place of Cæsar. Pilate's "Take ye him, and judge him according to your law," brought out the fact that they were determined to put Jesus to death. John 18:31.

5. The limited space of one lesson will not permit the bringing in of the wonderfully interesting details of the trial of Jesus. The narrative will endure all the study which the student may be able to put upon it, and new light and new phases will flash upon him at every turn. It would be interesting to bring out what led the people to choose as they did, how each step Pilate took, led him farther and farther into the power of the priests, how he tried to cleanse himself from guilt, how he was warned of God, how he repeatedly tried to set Jesus free, appealing both to their sense of justice and pity, but how at last he felt compelled to yield or lose his position, etc.; but much of this the student must seek out for himself.

6. Jesus was condemned by Pilate for treason or rebellion against the Roman government. Pilate would have, no doubt, released him if it had not been for the last argument brought by the Jews: "If thou let this man go, thou art not Cæsar's friend; whosoever maketh himself a king speaketh against Cæsar." Although Pilate knew that Jesus did not design to usurp the earthly power of any, that his kingdom was not of this world, he also knew that the unscrupulous priests would not stop at any measure to accomplish their end, and that they would work his own ruin if he did not condemn Jesus. He therefore gave sentence as they required, and condemned him for setting himself up as king of the Jews. (See Mark 15:26.)

## News of the Week.

FOR WEEK ENDING NOV. 28.

#### DOMESTIC.

—John Powers, living near Clare, Mich., is said to be afflicted with leprosy of a malignant type.

—Since 1839 Illinois has expended \$24,775,168.90 in erecting and maintaining charitable institutions.

—It is reported that a treaty allowing absolute free trade between the United States and Hawaii has been negotiated.

—Last year the United States Life Saving Service saved and assisted to save 247 vessels, involving \$8,288,980 of property.

—At Clarksville, Iowa, the schools have been closed and public meetings forbidden on account of the prevalence of diphtheria.

—Hill, Fountaine & Co. of Memphis, Tenn., report that the cotton-picking season has been the most favorable for twenty years.

—The California Fruit Association, Friday, shipped from Vacaville, Cal., a train of seventeen cars of dried fruit, valued at \$35,000.

—A sanitarium for the purpose of curing drunkards by the use of bi-chloride of gold will soon be started at Northville, Mich.

—While seining in a creek near St. Joseph, Mo., Wednesday, Abner Wilson, a farmer, found a coffee-pot containing \$670 in gold, which it is supposed was sunk in the creek before the war.

—Exports from the United States for the month of October were valued at \$102,933,296, the largest in the history of the Government. Imports for the same period were worth \$66,795,239.

A fire at Fremont, Ohio, Tuesday night, caused by an explosion, destroyed the works of the Thomson-Houston Carbon Company and the McLean spike works. The total loss is about \$250,000, with insurance of \$145,000.

As an illustration of the eagerness of the colored people of the South for education, the Christian Advocate mentions the fact that, in New Orleans, the Methodist University for that race, which was intended to accommodate 500 students, found itself embarrassed at the beginning of the present session by over 600 applicants for admission. Five hundred and forty-three were actually admitted, and nearly 100 were turned away.

The statistics of passenger traffic on our elevated roads and other systems of traffic is a continual "wonder, and nothing less." The Manhattan Elevated system of New York City carried during the year ending Sept. 30, over 200,000,000 passengers, which is at the rate of 550,000 a day. Nearly 190,000,000 persons traveled on the railroads of Brooklyn and Long Island during the last year; about 40,000,000 persons crossed the East River Bridge; the traffic of the North River ferries aggregates about 80,000,000 a year; or a total of 510,000,000 passengers, without counting the millions who travel on the East River and Staten Island ferries and the surface railroads in this city, or who enter the city on the suburban trains entering in the Grand Central Station. Enormous as these figures are, yet they increase year by year. The Manhattan system alone carried over 11,000,000 more persons this year than in 1890.

FOREIGN.

The Japanese government has ordered men-of-war to China to protect Japanese subjects at the open ports.

The Municipal Council of Paris has voted 120,000 francs to assist the striking miners in the department of Pas de Calais.

It is reported that the column of fire issuing from the crater of the volcano of Colima, Mex., can be seen for 100 miles at sea.

Reports have reached Port Townsend, Wash., that the people of Alaska are about to demand some form of territorial government from Congress.

The Secretary of the Treasury of Germany announced in the Reichstag, Friday, that a deficit of 8,000,000 marks was expected during the present fiscal year.

A train on the Oregraise line in Russia was recently derailed on a bridge, and four cars were hurled into the river below, killing twenty-three persons and wounding ten.

Owing to the formidable character of the uprising in Brazil, Dictator Fonseca has resigned in favor of Floriano Peixotto, the vice-president of the Provisional government.

Influenza, which is now prevalent in Berlin, is of a violent type. Thirty deaths from the malady have been reported in the past eight days. Physicians estimate that 40,000 persons have been attacked by influenza during the present month.

The Empress of China has started a vast silk-weaving department, in which employment will be given to thousands of girls and women. The industry will be carried on in the palace grounds, which her Majesty, by Chinese custom, is forbidden to leave.

It is reported that the English are inciting the natives to the north of Grand Cape Mount to rebellion against Liberian authority, for the purpose of bringing about complications that will give an excuse for seizing rich territory along the northern border of Liberia.

RELIGIOUS.

The Advent Christians are taking steps to establish a denominational school in the West, which is especially designed to prepare young men for the ministry.

The expenditure for domestic missions of the Episcopal Church for the year ending Sept. 1, 1891, was \$291,402, of which gross sum \$42,082 was expended for work among the colored people. The gross receipts for domestic missions for the fiscal year were \$251,467.

The Samoan group of islands have a Christian population of 30,000. In the largest of the islands there are not fifty families that fail to observe family worship. Last year, besides supporting the gospel at home, they sent a thank offering, as their custom is, of \$9,000 to the parent missionary society of London, to help to carry the good news farther on. When a church-member dies, they still keep his name on the books, and put a mark after it, denoting a word picture which means, "We cannot think of him as dead either to us or to the work. We shall give a contribution in his name, that the cause may not suffer by his removal hence."

Appointments.

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

The next annual session of the West Virginia Conference will be held in the Seventh-day Adventist church at Newburg, Preston Co., W. Va., beginning Tuesday,

Jan. 6, 1892, at 10:30 A. M., and continuing until Jan. 10. The election of officers and all business pertaining to the Conference will be attended to at this meeting. D. C. BABCOCK, Pres.

The West Virginia Tract Society will hold its annual meeting at Newburg, W. Va., beginning Jan. 6, 1892, at 3 P. M., and continuing until Jan. 10, for the purpose of electing officers and attending to other business that may come before the Society. D. C. BABCOCK, Pres.

I APPOINT to begin meetings at North Liberty, Ind., Dec. 15, at 6:30 P. M. The services are expected to continue over the 20th. Would be pleased to see all the friends of the cause in reach of that place at the meetings, and as constantly as possible. Wm. COVERT.

BUSINESS NOTICES.

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

WANTED.—A man to work on farm by the year—a Sabbath-keeper. Will pay good wages. A. A. Evans, Aurora, Brookings Co., S. D.

FOR SALE.—My home at Mankato, Minn. First-class school privileges, a good Seventh-day Adventist church near, five lots, or an entire square, all planted in small fruits, plum and apple trees. Buildings in good repair. Address F. W. Morse, care Mrs. F. W. Morse, Sanitarium, Battle Creek, Mich.

LABOR BUREAU.

WANTED.—Work among Sabbath-keepers by a man having teams (oxen and horses), which he wishes to work in woods or anywhere. J. W. Fleming, Holton, Muskegon Co., Mich.

WANTED.—Four Sabbath-keepers to chop wood this winter. Address Thos. W. O'Brien, Elk Rapids, Antrim Co., Mich.

PAPERS WANTED.

We are again compelled to call upon you for help in the missionary work. Our supply of papers sent during Corn Palace has entirely given out. We cannot help but feel that some of these have done good; for as we daily went to the depot, we would either find some one taking from the rack, or seated on the train reading with good interest, one of our papers. We feel very grateful to you for all you have done in the past by promptly answering our call, and only ask that you will remember us again with any papers you may have on hand. Address all papers sent, to E. Lunde, 522 S. Howard St., Sioux City, Iowa.

Obituary Notices.

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

COURVILL.—Died at the home of her daughter, in St. Anne, Ill., Oct. 11, 1891, sister Olive Courvill, aged 75 years and 15 days. Sister Courvill was born in Canada, where she remained during the first half of her life, after which time she came to Illinois. She was twice married, and was the mother of ten children, six of whom survive her. She was raised a Catholic, and was a devoted member of that church during the first part of her life. But on being convinced of the fallacy of that doctrine, she united with the Presbyterian Church, and after a time she listened to some lectures on baptism. She was baptized, and united with the Baptist Church. By this time she had become a constant reader of the Bible, and having settled in her mind that she would live by "every word of God," upon hearing the third angel's message, she received it gladly, and united with the Seventh-day Adventist church at St. Anne, Ill., since which time she remained a devoted member, highly esteemed by the church. Funeral services were conducted by the writer; text, John 3: 16, after which we laid her away to rest, being comforted by the promise of Jesus, "He that believeth on the Son of God, hath everlasting life."

ESTES.—Died at Royal, Lane Co., Oregon, Oct. 7, 1891, John G. Estes, aged 67 years and 4 days. He had suffered several years from chronic difficulties. These difficulties aggravated by overdoing and taking cold, prostrated him Oct. 1. The skill of able physicians failed to restore him. He passed peacefully away, surrounded by an affectionate family and sympathizing friends. He was born in New York, had lived in Pennsylvania, and moved from that State to McLeod county, Minn., in the early days of its settlement. He was there during the Indian outbreak and served as a volunteer in its defense. In his earlier life he was a Methodist. He accepted present truth under the labors of Elder D. M. Canright, and was one of the constituent members of the Hutchinson Seventh-day Adventist church. In 1888 he removed to Lane county, Oregon, and was one of the number that constituted the Seventh-day Adventist church at Royal, Oregon. He lived a devoted and faithful life, and had won the confidence of the entire community. The estimation in which he was held was shown by a large attendance at his funeral. He leaves a wife and five children to mourn their loss; but they are comforted in the clear evidence he has left them of his acceptance with God. Funeral sermon by the writer. H. W. BABCOCK.

LEWIS.—Died Oct. 9, 1891, at the residence of her aunt, Mrs. Wilson, in Bloomington, Wis., Alta, only daughter of B. J. and R. A. Lewis, aged 12 years, 9 months, and 22 days. Alta was born at Mt. Hope, Grant Co., Wis., Dec. 19, 1878. She had an attack of la grippe last March, which terminated in

rheumatism and heart trouble, which caused her death. Thinking that a change might be beneficial to her failing health, she and her mother and brother came from their home in Bridge-water, S. Dakota, to Wisconsin to visit relatives and friends, when she took suddenly ill and lived but two days. Alta had always been an observer of the Bible Sabbath, and had expressed a wish to be baptized when she was stronger. She was a child of more than ordinary attractiveness, her bright eyes and pleasant face making her the pet of the household, while her intelligent words of admonition made her appear like a child of more mature years. "But death loves a shining mark." We hope the bereavement will tend only to draw the parents and friends closer to Him who has the keys of death and the grave, and whose word which can never fail, is pledged to bring little Alta back from the land of the enemy. Words of comfort were spoken from Isa. 38: 1, by brother B. McCormick, in the Baptist church at Bloomington, to a large and attentive congregation. MRS. GEO. SNIDER.

TAWNEY.—Died at Broughton, Ohio, Oct. 17, 1891, of diphtheria, Johnny Tawney, aged seven years. His father and mother and two of his older sisters accepted the third angel's message about two years ago, and through their faithful Christian endeavors, Johnny became much interested in the things of God. His Sabbath-school teacher told me that he always was prompt at Sabbath-school and had good lessons, and that he rejoiced to get Our Little Friend, his Sabbath-school paper. He was much interested in the Life of Christ and his love for children. The funeral service was conducted by the writer. Text, 2 Kings 4: 18-20. E. J. VAN HORN.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 15, 1891.

Table with columns for EAST, WEST, Stations, Mail, Day Express, N. Shore Limited, N. Y. Express, Atlantic Express, Eve's Express, and Accommodation. Lists routes between Chicago, Detroit, Buffalo, and other stations.

Daily, †Daily except Sunday, ‡Daily except Saturday. Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6:15 P. M., arriving at Jackson at 7:55 P. M., daily except Sunday.

CHICAGO GRAND TRUNK R.R. Chicago & Grand Trunk R.R. Time Table, in Effect May 10, 1891

Table with columns for GOING WEST, STATIONS, and GOING EAST. Lists train schedules for Chicago, Detroit, Toronto, and other stations.

Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday.

MAP OF THE UNITED STATES. A LARGE, handsome map of the United States, mounted and suitable for office or home use, is issued by the Burlington Route.

# The Review and Herald.

BATTLE CREEK, MICH., DEC. 1, 1891.

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We are happy to introduce to our readers brother Moses E. Kellogg, formerly of Richford, Vt., who has removed to Battle Creek to assist in the work of the Office. His contributions to the paper will be signed, "M. E. K."

As it is our custom to omit one number of the paper at the conclusion of the volume, which omission will come during the holidays, we would remind our friends that only three more numbers of the paper will appear, before a number will be omitted. Appointments and special notices should be planned accordingly.

And now it appears that the terrible famine in Russia is at least partially the fault of the Russian government. The people have been so heavily taxed, that they could not pay, and so the government seized their seed grain and farming tools. The expulsion of the Jews has also had its disastrous effects, as they were in the habit of furnishing money to the peasants to buy their seed grain, taking security on the growing crop. It is the old story of tyranny of the prince, and destitution and famine among the lowly.

Writing from Hamburg, under date of Nov. 8, sister R. L. Conradi says:—

"According to telegram received this morning, brother Holser and my husband are now on their way to Constantinople. The dispatch came from atoum, on the Black Sea, where they were taking the boat for Constantinople. My husband reports previous letters good meetings everywhere. In the last letter, he speaks of two occasions where brethren came to meet them and warned them of danger ahead, and they had to return and wait a

few hours before being able to accomplish their object; and then had to hold their meetings during the night."

"Remember them," says the apostle, "who are in bonds, as bound with them." Our readers will be pained to learn, from the report of brother Holser in the Mission department of this paper, that five of our Russian brethren are under sentence of banishment on account of their religion. They go to the Tartar Caucasus, which, he says, has the reputation of being "a den of robbers;" and the persecution to which they are thus subjected, is worse than banishment to Siberia, with the exception that the journey is not so long. These dear brethren are certainly entitled to our sympathy and our prayers, as this is all the help we can give them. But God, in whose hands are the hearts of all men, can sustain them, can make their enemies to be at peace with them, and perhaps even give them some fruit for the kingdom of heaven, from among their persecutors. Let us pray that it may be so.

When we endeavor to interest people in the question of the second coming of Christ, about the first objection that flies to their lips is the mistake of Mr. Miller and his co-laborers in the past: and until that can be explained, it is difficult to secure their attention to any evidences which we may have to present on the subject. It is therefore evident that whatever tends to remove from the minds of the people their misapprehension on this point is in its nature most timely and important. To this question brother Littlejohn addresses himself in his article in another column, entitled "The Prophetic Scar," the first part of which is given in this number, the remainder to follow next week. In this number the subject is presented in a manner to remove from every one who is willing to receive an explanation, all objection to the Advent doctrine, on the score of the past, and so dispose them to listen to the thrilling testimony so abundant to-day to show that earth's long expected King is at the door. We would earnestly suggest to all to study carefully this subject, as presented in the article referred to.

### A SUGGESTION.

CHRIST presented before the people the credentials of his mission when he quoted the prophecy of Isa. 61:1: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, and proclaim liberty to the captives, and the opening of the prison to them that are bound."

This describes the true work of the gospel; but to adapt it to the crusade that is now being carried on in this country to unite Church and State, compel Sunday observance by pains and penalties of the civil law, and make men Christians by square and compass through the compulsion of the government, it should be revised to read something like this: "The spirit of the——is upon me, because——hath appointed me to proclaim an iron-clad religious creed to all people, to enforce conformity by law, to destroy liberty of conscience, and compel the observance of Sunday by pains and penalties of the civil power, to break every heart that will not comply, to bind those who refuse to yield to these unholy enactments, and to shut up in prison them that are free."

If it is the Spirit of the Lord that is urging them on in this work, then the name of the Lord should be inserted in the foregoing blanks; but if it is some other power, then his name should be placed therein.

### THE MINISTERIAL INSTITUTE.

THE ministers' institute still continues, and those who have the privilege of attending, report very interesting and profitable meetings. The class now numbers 155. The class has been deprived of the

help of Prof. Prescott, who was called to Union College, Nebraska, but he is expected soon to return and take his place as one of the instructors. Elders O. A. Olsen, E. W. Farnsworth, and J. N. Loughborough have assisted Elder Jones in the work of the institute. Among the new arrivals at the institute we notice Elder M. H. Brown of Wisconsin, and Elder S. H. Lane, President of the New York Conference.

### BOOK NOTICES.

We have just received from the Pacific Press Pub. Co., Oakland, Cal., some new matter in tract form, which, it is thought, will fill a want among our own people and also be of interest to those not acquainted with the particulars of our faith.

The subjects, as will be noticed further on, are such as must be of general interest to all claiming a part in the work and progress of the last great message to a sin-cursed world.

Taking into consideration the convenient form of these productions and the moderate outlay of means necessary to obtain them, it leaves all without excuse if they are found unacquainted with the subjects treated by these tracts.

In the series, "Bible Students' Library," we have before us the following:—

No. 80. Sunday: The Origin of its Observance in the Christian Church, by E. J. Waggoner. Price fifteen cents.

81. God's Message for To-day, by M. C. Wilcox. Price one cent.

83. Angels: Their Nature and Ministry, by J. H. Waggoner. Price twenty cents.

85. Twofold Evidence of Acceptance with God, by M. C. Wilcox. Price one cent.

Of the "Sentinel Library," we have the following:—

No. 40. A Union between Protestants and Catholics, by M. C. Wilcox. Price one cent.

41. The Sunday-law Movement, by Rev. Stephen Burdick. Price one cent.

42. The Sunday Laws of the States and Territories. Price twenty cents.

43. Should Church Property be Taxed? by Rev. A. P. M' Diarmid. Price two cents.

44. "We Declare, and We Demand," by W. N. Gleun. Price two cents.

45. An Unbiased Arraignment, by Henry B. Maurer. Price one cent.

46. The Importance of Maintaining our Principles, by Wm. Addison Blakely. Price two cents.

47. Should Sabbath Observance be enforced by Civil Law? by A. L. Russell. Price three cents.

The last three volumes of the "Young People's Library" have also been received.

"Martin Luther," Germany's Great Reformer, is written by the well-known author in this series, Emma H. Adams, and gives a brief but well connected history of the life and labors of this great man.

"Native Life in India," being Sketches of the Social and Religious Characteristics of the Hindus, by Rev. Henry Rice, is true to its subject, and gives in brief detail the characteristics both of the country and the people, the manners and customs, castes and sects, religion and worship, education, evangelistic work, etc.

"Life on the Kongo," by Rev. W. Holman Bentley, is also a descriptive work, relating the incidents of the discovery of this now noted region, also life as it is found here.

Each of the above volumes is illustrated, and contains 160 pages, bound in cloth. Price each, sixty cents. Address all orders to Pacific Press, Oakland, Cal. N. W. L.

### ARRIVED IN ENGLAND.

THE "Teutonic," upon which Elder A. T. Robinson and his party sailed from New York the morning of Nov. 18, is reported as having arrived at Queenstown, "covered with foam and glory," having made a remarkably speedy trip.