

# The Advent REVIEW 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.

VOL. 69, No. 6.

BATTLE CREEK, MICH., TUESDAY, FEBRUARY 9, 1892.

WHOLE No. 1952.

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

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

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

REVIEW & HERALD, Battle Creek, Mich.

## HOPE.

(From the German of Geibel. Translated for the REVIEW by Fred Allison Howe.)

(Ann Arbor, Mich.)

Though winter's shrieking winds may blow,  
And storm-fiends howl in gale and blast;  
Though earth seems dead 'neath shroud of snow,  
Yet peace with spring will come at last.

And though the mists, like veil of night,  
The warm sun's daily course conceal,  
Yet will it wake with living light—  
The world to joyfulness and weal.

Then rage, ye storms! fierce be your might!  
Is not the heart's hope mightier still?  
Beyond the winter and the night,  
Spring's light feet tread the vale and hill.

Then like a child from troubled dreams,  
Shall wake the silent, sleeping world,  
Smile in the loving sun's bright beams,  
When storm's black cloud-flags all are furled.

Then like a maid, twine in her hair  
Sweet-scented blossoms of the hill,  
Bedeck herself with garlands rare,  
And smiling, gaze into the rill.

\* \* \* \* \*  
Soul, be at peace! Forget the woe,  
Hope on! Think not of doubt and fear!  
Be undismayed, trust God, and know  
That he is strong and ever near.

## 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.

## ON THE WAY TO AUSTRALIA.

Visit to Honolulu.

BY MRS. E. G. WHITE.

Nov. 12, about 2 P. M., we went on board the steam-ship "Alameda," at San Francisco, Cal., for our long voyage across the Pacific Ocean. About twenty-five of our friends came to meet us at the boat and say good-by. Soon the last parting words were spoken, and at four o'clock our good ship left the dock, and steamed out of Golden Gate against a strong head-wind. The restless sea rocked and tossed us about, quite to the discomfort of the passengers, most of whom soon retired to their state-rooms. For a time we felt inclined to lie quietly in our berths. After the first day, however, we had very pleasant, smooth sailing. The captain said that he could hardly remember having had so pleasant a voyage.

Our vessel, though comparatively small, and not so elegant as many of the Atlantic boats, was thoroughly comfortable, convenient, and safe. The officers were kind and gentlemanly. We had about eighty cabin passengers, and forty in the

steerage. Among the former were about eight ministers, several of whom were returning home from the great Methodist Conference in Washington. Religious services were held in the social hall, twice each Sunday, and occasionally on deck for the steerage passengers.

One week from the time we left California we reached the Sandwich Islands. The scene presented to us from the steamer as we approached Honolulu, was very beautiful; the mountains rising at a little distance from the water's edge, and clothed with the rich green of the tropics, and the city, in its setting of palms and other tropical trees, appeared especially attractive to us after gazing for seven days on the boundless expanse of waters. We were met at the wharf by friends living in the city. Men, women, and children greeted us so heartily that we could not but feel at home among them. We were glad to welcome these dear friends, and especially glad to meet again Elder Starr and his wife, who had been laboring among the people, and speaking in the churches, by invitation, with good effect.

After a short visit in the family of one of our brethren, we were taken to ride about the city and a few miles beyond the suburbs. The business part of the town is very indifferent, but the residences are fine, with broad verandas, and surrounded by green lawns, which are beautified with all kinds of tropical trees and flowers. On our way we saw beautiful avenues of royal palms, vines and trees, shrubs and hedges brilliant with flowers; cocoa-palms laden with the brown, heavy-looking fruit; bread-fruit and mango trees; fields of pine-apples and patches of taro, the staple food of the natives, with many other strange plants and trees which I cannot even name.

For six miles back of the town the road gradually ascends a mountain valley, to the "pali," or precipice, an interesting point, both for its historical association, and for the fine landscape view which is obtained from it. Standing on the rocky edge of the precipice, we look down 1,200 feet, while on either side the bare, rocky summits tower to a height of 3,000 feet. Below us lies a rich green plain, dotted with rice and sugar plantations, and hills around which the brown road winds in and out. Beyond all is the broad blue sea, the white surf breaking along the shore.

It was near the head of this valley, about the eighteenth century, that the last native chief of the island made a stand with his forces against Kamehameha I., who was trying to bring all the islands under one government. The chief's forces were defeated, and fleeing up the valley, many were driven over the precipice, and dashed to pieces on the rocks at its base. It is said that the bones of these unfortunate warriors are still to be found scattered on the plain.

We took our lunch on a pleasant, grassy spot overlooking the valley, and returned to the city, feeling that the day's excursion would be ever remembered with pleasure.

Then a few hours were spent at the home of a merchant in the city, whose wife has attended our meetings with much interest, and whose little daughter spent some months at our college at Healdsburg, Cal. The wife was among the friends who had met us at the boat, and I had called on her a few moments in the morning on

our way to the "pali." I then bowed in prayer with them, at her request, placing my hands upon the heads of the little ones, and invoking God's blessing upon the mother and her children.

Our steamer was not to leave Honolulu till past midnight, and at the earnest desire of our friends I had consented to speak in the evening. The hall of the Young Men's Christian Association was secured for the purpose. Only a few hours' notice of the meeting could be given, yet a goodly number were assembled, among them many who were actively interested in temperance and Christian work. I spoke from 1 John 3:1-4, dwelling upon the great love of God to man, expressed in the gift of Jesus that we might become children of God. The Spirit of the Lord was present with us. At the close of the meeting we were gratified to make the acquaintance of some of the leading members of the Young Men's Christian Association. Many spoke gratefully of the help that Elder Starr had rendered them. They expressed their regret that we could not remain longer, and gave us an earnest invitation to stay and labor a few months with them on our return to America. We too regretted that we must leave so soon.

We were grateful for the opportunity of becoming acquainted with the few brethren and sisters in Honolulu, and we thought of the probabilities and possibilities before those who believe the truth, if they would be faithful witnesses for God. The words of Christ just before his ascension to heaven mean much to every one who shall accept the truth as it is in Jesus. He said: "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." All the followers of Christ are to be witnesses for him. Every one who receives the precious treasure of truth is to impart of the same to others.

But the truth is often presented in such a manner that it does not have the influence it otherwise would have. A controversial spirit is encouraged. Many dwell almost exclusively upon doctrinal subjects, while the nature of true piety, experimental godliness, receives little attention. Jesus, his love and grace, his self-denial and self-sacrifice, his meekness and forbearance, are not brought before the people as they should be. The errors existing everywhere have, like parasites, fastened their deadly poison upon the boughs of truth and in many minds have become identified with it; many who accept the truth teach it in a harsh spirit. A false conception of it is given to the people, and the truth is made of no effect to those whose hearts are not softened and subdued by the Holy Spirit.

Many weave so much of their own spirit into the presentation of truth, that the truth has the appearance of bearing the impress of man. In dealing with those who are in error, they argue, argue, and contend, and thus obscure the beauty and sacredness of truth, because their own hearts are not sanctified by it. The spirit of debate, of controversy, is a device of Satan to stir up combativeness, and thus eclipse the truth as it is in Jesus. Many have thus been repulsed instead of being won to Christ.

It is essential for all to discern and appreciate the truth; therefore it is of the greatest impor-

tance that the seed of the word should fall into soil prepared for its reception. The question with us individually should be, How shall we sow the precious seed of truth so that it shall not be lost, but spring up and produce a harvest, that sheaves may be brought to the Master? How shall the great truths contained in the holy Scriptures be presented so as to win the people to obedience?

The teacher of truth needs first to learn his lessons of the Great Teacher. Christ assumed humanity, that he might touch humanity. He became as one of us, and he would have his under-shepherds come as close to the people as possible in sympathy and love, and yet not sacrifice one principle of truth. There are subjects we can dwell upon that will not arouse a combative spirit. Preach Christ and him crucified. There are very many groping in darkness. The cry of the soul is, "What must I do to be saved?" In every congregation there are souls starving for their portion of meat in due season. If the word is rightly divided, these souls will receive just what they need. The gospel of Christ must be preached in its simplicity. But a teacher cannot communicate that which he has not. In order to confess Christ, he must have Christ abiding in his own heart. In words and deeds there must be a visible representation of Christ.

Men may speak fluently upon doctrines, and may express strong faith in theories, but do they possess Christian-like meekness and love? If they reveal a harsh, critical spirit, they are denying Christ. If they are not kind, tender-hearted, longsuffering, they are not like Jesus; they are deceiving their own souls. A spirit contrary to the love, humility, meekness, and gentleness of Christ, denies him, whatever may be the profession. We deny Christ when we speak evil of another. We deny him in foolish talking, in jesting, and joking. We deny him when we have a foolish spirit, criticising our brethren. We deny him in seeking to be first, seeking honor one of another. We may deny Christ in outward appearance, by gratifying a proud heart, by lifting up the soul unto vanity, by uncourteous behavior.

Satan has gained many victories over the professed followers of Jesus through their unchrist-like spirit and behavior toward their brethren who do not agree with them, and toward unbelievers. The discussion of doctrines has not resulted in bringing union, but variance. A bitter spirit has been cherished, bitter words have been spoken. The words of the True Witness should be carefully studied by all: "I have somewhat against thee, because thou hast left thy first love,"—grown cold, unsympathetic; hardness of heart has taken the place of brotherly, Christlike love. "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." This warning should be heeded by every church in our ranks. New elements of Christian life must be brought into the church. Love for Christ means a broad, extended love for one another, that love which is now so sadly wanting. The lack of love leads to the lack of respect for each other, and the neglect of true courtesy. There is criticising, fault-finding, reporting words spoken in confidence, and using these to second the accusations of Satan, who is ever busy in sowing distrust, jealousy, and bitterness. Why do the members of the church run so readily into this evil work, overlooking the precious things? Why do they not speak words of approval and encouragement to one another, and thus water the precious plant of love, that it may not die out of the heart?

We must awake; we must consider humbly and attentively the words of the True Witness. Shall these words, which present such solemn consequences, have their designed effect? Are they to be lost upon the church? If we do not manifest toward one another the tender, pitying love of Christ, we show that we do not appreciate

the wealth of love that Jesus has manifested to us at such an infinite cost to himself. We show that we do not love Jesus, when we do not love those whom he has given his life to save. Shall we who profess to be Christians, engage in the work of weakening and discouraging those whom we should strengthen? God has united us in a sacred brotherhood, and if we understand and appreciate this, we shall move with great carefulness toward all who are seeking to follow Jesus.

All who have the Saviour dwelling in their hearts will feel a yearning for fellowship and communion with one another. There will be no drawing apart. The Spirit of Christ abiding in our hearts will be attracted to the same Spirit in the hearts of our brethren; and there cannot but be oneness. The heart where Christ is a cherished guest will flow out in love to all the objects of his love and compassion. But this love does not grow of itself; we must cultivate it by daily receiving of the grace of Christ. The Lord Jesus accepted his disciples, not because they were defective in character, but notwithstanding their defects. We must draw near to our erring brethren and help them.

The Lord Jesus sought ever to keep before his disciples their responsibility in the world. He tells them: "Ye are the light of the world. A city that is set on a hill cannot be hid. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." The saving salt is the pure first love, the love of Jesus, the gold tried in the fire. When this is left out of the religious experience, Jesus is not there; the light, the sunshine of his presence, is not there. What, then, is the religion worth?—Just as much as the salt that has lost its savor. It is a loveless religion. Then there is an effort to supply the lack by busy activity, a zeal that is Christless. There is a wonderful keenness of perception to discover defects in a brother or sister, and make these prominent. We are professedly commandment-keepers; then let us obey the commandments of God, the law that is love. Then like David we can say, "I delight to do thy will, O my God: yea, thy law is within my heart."

Let every professed Christian read frequently and carefully the 14th, 15th, 16th, and 17th chapters of John. Read with a heart determined to understand the teachings of Christ, and to be a doer of his word.

The Spirit of God, as it comes into the heart by faith, is the beginning of the life eternal. What promise is less fulfilled in the church than that of the endowment of the Holy Spirit? Here is our greatest need. Let the spirit of controversy be put away, and let us seek for the living testimony of the Spirit of God. The teacher must be baptized with the Holy Spirit. Then the mind and spirit of Christ will be in him, and he will confess Christ in a spiritual and holy life. He will give evidence that the truth he has received has not been merely in theory, but that he has been sanctified through the truth. He can talk of Christ and him crucified in language that savors of heaven. He can present the will of God to man because his own heart has been brought into submission, and has been glorified by the Spirit of God. The sun of righteousness is risen upon him, that he may reflect its brightness to the world.

The Lord is willing to help all who are searching for truth, and when any believer is asked the reason of his hope, let him answer with meekness and fear, having his own soul full of love to Jesus and to his fellow-men. His activity, his self-denial, and self-sacrifice will represent the Pattern, Christ Jesus. Those who teach the truth as it is in Jesus will not dishonor it or betray sacred trusts. They will beautify the truth by presenting its Author. Holding close to Jesus by the hand of living faith, they lay hold

of souls for whom Christ died. With a wisdom that is divine, they draw souls to Christ. Thus they become a savor of life unto life; and if faithful to the end, they will walk in the heavenly courts side by side with those they have been instrumental in saving, and by the side of Jesus the Redeemer.

#### SUNDAY-KEEPING; WILL IT ANSWER THE PURPOSE?

BY ELDER W. H. LITTLEJOHN.

(Battle Creek, Mich.)

(Concluded.)

*Holding the truth in unrighteousness.* Rom. 1:18. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Rom. 1:18. The apostle here addresses those who, having the truth and knowing their duty, refuse to perform it. They were without excuse, and the wrath of God was revealed from heaven against them on account of their unrighteousness. Had they been ignorant respecting the will and purposes of God, there would have been some apology for them. The charge against them is that they knew their duty, but did it not. Let us beware lest we fall under the same condemnation. It were better not to know, than knowing, not to do the whole will of God.

*Evidences that we love God.* 1 John 5:3. "For this is the love of God, that we keep his commandments: and his commandments are not grievous." 1 John 5:9. It will be conceded by all that without the love of God in the heart, none can be saved. In the foregoing text John defines what the love of God is. With him it was not mere sentimentalism. It did not find expression simply in words, but it manifested itself in strict obedience to all of God's precepts. Nor did it regard those precepts as burdensome; but, in harmony with the testimony of Paul, it looked upon them as "holy, and just, and good." Rom. 7:12. That John's love was genuine, need not be affirmed here. Is our love like his? If so, we too will keep, not break, the commandments of God.

*Sin defined.* 1 John 3:4. "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John 3:4. In the text above, the apostle defines sin to be the transgression of the law. Subsequently he delineates the true character of those who indulge in the same, so fully that nothing need be added. In the portrait which he draws, the marked distinction between the believer and the unbeliever consists in the fact that one keeps strictly, and the other breaks recklessly, the law of God. Bearing in mind that sin is the transgression of the law, and that the breaking of one commandment is equivalent to the breaking of all (James 2:12), read the verses given below, and ask yourself if you could knowingly substitute one day for another in the matter of the Sabbath, and still retain the favor of the Son of God who died to take away our sins. "And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the Devil; for the Devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the Devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the Devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." 1 John 3:5-10.

*Conclusion.* From Eve to David, and from Christ to the writings of the last apostle, we are everywhere taught that God cannot be cajoled into the approval of partial obedience. We are

also instructed to avoid the very appearance of evil. In view of the facts, what shall be the course, candid reader, that you will pursue? Will you follow the example of those who treat the law of God as they would not dare to treat the process of a country justice of the peace? Who, when summoned to appear before such a magistrate, would venture to delay to do so for a whole day beyond the time specified, with the idea that such a course would prove satisfactory to the wounded dignity of the court? Certainly you can have no doubt that the fourth commandment is the only Sabbath law, and that its terms are explicit in requiring the observance of the seventh-day Sabbath; for by reading them carefully, you will observe that it is not your Sabbath, or my Sabbath, that you are required to keep, or even the Sabbath which is legalized by the State where you reside, but that it is the Sabbath of the "Lord your God" which you are commanded to hallow.

Nor are you left in doubt as to which day that is; since it is defined to be the one which God rested upon, blessed, and hallowed. Should you decide to follow the path of wisdom, acting upon the principle that God meant what he said and said what he meant, then you have a rare opportunity to join your labors with those who are striving to honor God by keeping all of his commandments. They are few in number, and need your help. They are worthy to be associated with you in their efforts, since the Saviour says of the class to which they belong, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. Furthermore, God has honored them by making mention of them in the Apocalypse. Rev. 14:12; 12:17. They are therefore a prophetic people, and are awaiting patiently the coming of Christ in the clouds of heaven. Rev. 1:7; 14:14. Their hardships will be great, but their reward will be incomparable. 1 Cor. 2:9. It is your privilege to share it with them. Will you do so?

#### "EVERY MAN HIS OWN SAVIOUR."

BY ELDER E. J. WAGGONER.

(Concluded.)

BUT now to refer again to the extract quoted above from page 21. We are there told that the hope of the man whose cells have been warped is to keep them in a normal condition. But with what power is he to do this?—Why, with those same warped cells. That is, those cells are to straighten themselves out. Thus: Man is the product of the cells composing his organism; evil propensities in him are simply the result of an abnormal condition of the cells; those evils will be swept away root and branch, if he only keeps his cells in a normal condition; but whatever the man does is only the visible manifestation of what the invisible cells do; therefore the keeping of the cells in order devolves upon the disordered cells themselves. The abnormal cells must simply get themselves into a normal condition again. The sick must heal themselves by their own inherent power. The cripple must cure his lameness simply by walking straight. But we will read the thing a little more plainly expressed:—

When the grace of God operates, it is not by what we call miracles, but through natural laws, which are God's laws.—Page 86.

Contrast this with Eph. 2:8-10, and Titus 3:3-7. But we quote again:—

It is no wonder that men less intimate [than physicians] with the laws of nature, should fail to grasp the significance of cellular endowments in multicellular beings, and should even invoke miraculous influence to accomplish that which natural powers may, and are expected to, accomplish. The laws of nature are miraculous enough in themselves, and are sufficient to do well everything that mankind may accomplish in the world for the propagation, preservation, and salvation of his kind. Study them well, and you will find that they contain all the elements to grace. When we beg for miraculous aid to

accomplish any object in life for which God has provided natural laws, we ask the Almighty to reverse his laws and rules for our special benefit.—Page 87.

Surely this statement alone proves the fitness of the title that we have given the book, namely, "Every Man His Own Saviour." That is all that it is. No one who should become a convert to the doctrine set forth in the above, could ever pray to the Lord again, unless his prayer should be like that of the Pharisee: "God, I thank thee that I am not as other men are;" I understand the chemistry of passion, and am therefore able to keep myself in a perfectly normal condition. In the same line as the above, read the following:—

Passions of the flesh, and their frightful train of vices and crimes, can be rooted from the world, and the heart of man made as pure as the diamond, if the forces at our command are brought into play.—Page 104.

Does the reader see the logic of all this? If you have not given it special thought, you will see it at once when your attention is called to it. It is, first, that man is inherently good; that his natural condition is a state of freedom from all sin and vice. Because, if the abnormal cells are to purify themselves, and manufacture virtuous deeds by themselves, they must do it from what is in them; therefore that so-called evil is really only undeveloped good. The good is inherent in the human body, but the environment has not been favorable for its development. Indeed, our author assumes that a large part of the world has this perfection not simply latent, but fully developed. On page 73 he says:—

Ah girls! if you would only frown instead of smile on all vicious habits of boys, you alone would purify the world.

But what says the Scripture in regard to the nature of humanity? Let us read: "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, . . . an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man." Mark 7:21-23. From what class of men do these things come?—From all men, from mankind, both male and female. These things are the very nature of man. Indeed they are the man himself. For, read Gal. 5:19-21: "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like."

These are "the works of the flesh." They are the nature of every person who is born into the world. That no possible exception is made, is shown by the apostle in another place, where, after rehearsing this same list of sins, he exclaims, "Therefore thou art inexcusable, O man, who-soever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Rom. 2:1. (Compare with Chap. 1:28-32.) So we see that, according to the scripture, man is inherently bad, instead of good. This is the testimony of One who "needed not that any should testify of man; for he knew what was in man." John 2:25. This evil, which is the natural condition of mankind, from the ultimate cell to the perfectly developed individual, is something that the microscope cannot discover. That is the reason why "science" ignores it.

The second logical and necessary conclusion from the foregoing quotations from the little book, is that each individual cell, and consequently every man, has life as an inherent quality. They teach that man is self-existent, with power to perpetuate his existence, and to evolve good out of his own inherent force; in short, that man is God. Read again the quotation from page 87, and then read the following, and it will not be necessary even to draw conclusions:—

They [the cells] are living beings, endowed with "an individuality," and capable of doing, more or less perfectly, for themselves, under the impulses of their own individual energies or forces.—Page 12.

Each cell has life, and each must be properly nour-

ished, in order that the life of the whole body may be properly and healthfully sustained. For this purpose the labors of the cells of the community have been specialized, as we see by the functions given to the different organs. . . . By this specialization of labor, resulting from evolution, the cells have been assigned certain duties to perform, in the respective accomplishment of which they have become experts.—Page 17.

The cells of the tissues of the body have individual life activities.—Page 20.

All the capacities of the organism are limited. True, they may be taxed occasionally beyond their natural activities, and respond by drawing on the inherent reserve force lodged in them.—Page 32.

In a word, every organ is a distinct aggregation of cells, grouped for special functions; and the seat of government of the grand republic which the cells of all these organs form—the body as a whole—is the brain.—Page 16.

On page 85 the brain is declared to be the congress, making the laws for the republic. It is said to be "the only seat of government, where countless living cells direct and control the whole cellular community of the body." Speaking on page 47 of a body that has been impoverished by alcohol, the author says:—

If occasion arises, such a body may commit what humanity abhors and calls a crime,—seduction, fornication, rape, adultery, or murder, perhaps,—under a fit of passion which a calm, stern, positive set of brain cells could ward off or subdue, if, under such a good ruling power, it appeared at all.

And on page 47 we read of "the nerve cells whose duty it is to keep the community in uprightness." But let us have two more selections:—

Thus, the microscopic citizens of the wondrous world called man, are constantly engaged in internal warfare. Too often, alas! the dominion is wrested from the *righteous congress* temporarily or forever, and only nominal power remains, as a vestige of what was once a complete governmental authority vested in the nervous system.—Page 103.

But the normal body is thus described:—

The cells of the various organs respond freely to the dictates of the *all-wise governing cells* of the nervous system, and they perform their duties well.—Page 25.

The italics in the above quoted paragraphs are mine. The sum of all this is simply that man is amenable to no power outside of himself; that he is his own lawgiver, judge, and saviour, and that he exists by his own inherent power. It puts man absolutely in the place of God. Just notice: The Scriptures tell us that Christ is of God "made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30. But the "scientific" gospel is that the cells in man, having inherent life and energy (self-existence) are presided over by "all-wise governing cells" (wisdom); that this is a "righteous congress" (righteousness); and that man has in himself all the means of grace that are needed for the "preservation and salvation of his kind" (sanctification and redemption). These views are not peculiar to our author. He is simply stating the principles of "scientific religion." They are not original with him. Whenever you find "science" teaching morality, you will find the same thing, more or less plainly expressed. From the *Golden Gate*, a Spiritualist paper published in San Francisco, Cal., I quote the following:—

The spirits also teach us that there is no atonement or remission for sin except through growth; that as we sow, so also must we reap. They have not found God, and never will, except as they find him in their own souls.—July 2, 1887.

Again:—

When the truth was made known to me that "God is life, love, truth, intelligence, substance, omnipresent, omnipotent, and omniscient, and there is no evil," I became glorified in myself as a part of that God.

J. W. Colville, in a lecture delivered in Oakland, Cal., June 19, 1886, and reported in the *Golden Gate*, said:—

There can be no heaven unless there be a perfect reconciliation between the impulses of man's highest soul and his outward life; there can be no heaven until your individual life is guided by the divine within you, that ever points out to you the perfect way.

Hon. J. B. Hall, in a lecture reported in the *Banner of Light* of Feb. 6, 1864, said:—

I believe that man is amenable to no law not written upon his own nature, no matter by whom it is given. . . . By his own nature must he be tried—by his own



acts he must stand or fall. True, man must give an account to God for all his deeds; but how?—Solely by giving account to his own nature—to himself.

In a paper entitled *Lucifer*, published at Valley Falls, Kans., in an article on "Marriage and Free Love," we find the following clear exposition of scientific morality:—

I acknowledge the presence of a power which we call nature, and whatever nature approves, I encourage, and whatever nature punishes, I try to avoid, such rewards and punishments being measured by the increase or decrease of personal happiness.

Spiritualism is simply scientific morality logically carried out. True, the great idea of Spiritualism is that man has inherent immortality, but this is simply the logical result of the idea that he has the power of righteousness in himself. Man is thought to have life in himself because he is thought to have righteousness in himself. He cannot die, because he is too good. There is not a spiritualistic book that was ever published that did not take the same scientific ground that the author of "The Supreme Passions of Man" takes. The statement of the case varies, but the points are identical. The book is as straight Spiritualism as any devotee of the "Spiritual Philosophy" could desire.

And now to call attention specially to the pernicious character of the book; for, although it professes to teach morality, and I doubt not that the author is sincere in his purpose, the general acceptance of its doctrines could result in nothing else but the grossest immorality.

For one thing, it sets forth a double, or rather, a false standard of morality. The Bible knows but one standard of righteousness, and that is the life of Jesus Christ, as an exemplification of the spiritual law. The righteousness which men are exhorted to seek, without which they cannot be saved, is the righteousness of God. Matt. 6:33. Of this there are no degrees of comparison. There is no double standard; it is only positive, absolute goodness. Men may say that the attainment of this righteousness by men is impossible, but only because they do not know the power of God. It is impossible of attainment by man's effort, but is inherent in the life of Christ, which is freely given to those who hunger and thirst after it. Matt. 5:6. But the author of this book recognizes the existence of "men who, though not saints, live righteously."—Page 73.

This is the basis of the Roman Catholic doctrine of purgatory, a place made necessary by the supposed existence of men who are too good to be sent to hell, and not good enough to go to heaven.

On pages 103, 104 of the book under consideration, we find the following:—

The actual counter-forces of passions, then, consist of all that contributes to keep before the cells of the governing power a picture of that perfect condition in which public sentiment [itself created by education, religion, home influence, etc.] would have mankind; all that impresses the mind of the desirability and necessity of moral integrity in order to be honored among men, and classed with the noble, the refined, and the just.

Again: speaking especially of drunkenness:—

What shall we do? Will the problem solve itself under the growing public sentiment, impressing upon man that he cannot afford to get drunk? This is a decidedly powerful force for good, but as long as the sentiment only censures drunkenness as such, and not the use of any and all intoxicants, so long there will be drunkards.—Page 125.

Public sentiment must also censure intoxicants as a whole, if prompt and decisive results are wanted.—Page 126.

Such a standard of morals is compatible with the grossest immorality. The man who gauges his conduct by public sentiment has simply to do those sins that do not appear prominently to the public gaze. But public sentiment itself encourages and applauds many things that the Bible condemns as abominations. The idea of all natural religion is that only those things that appear to the outward sense are sin. But read again the list of sins given in Gal. 5:19-21. There we find that envy, wrath, variance, emulations, strife, etc., are classed with drunkenness,

murder, and adultery. If there is any difference between them, only the God of heaven and earth can detect it. In the list given by the Saviour, in Mark 7:21-23, we find that evil thoughts are as bad as adulteries, fornications, and blasphemy. Public sentiment encourages and applauds pride; but God regards it as an abomination. Therefore, taking God's standard, which is the only standard of right, we find that the "scientific" standard of morality is immorality itself.

But further: The morality which this book teaches is that which comes from man himself. It takes it for granted that man is inherently good, and would exhibit goodness, but for his environment, etc. It teaches that knowledge is power, and that the man who understands the latest speculations of "science" is fully armed against all vice, and that nobody else is. It says that chemistry explains the forces which make passions possible, and that its laws must be taken into account in any attempt to rule our inclinations. (See page 60.) That is, all that a man needs is knowledge, and such knowledge as he can get by his own unaided intellect, utterly ignoring the wisdom which God gives in his word. Unfortunately for the world, this is no new thing. In Rom. 1:21-23 we read of the heathen that "they became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies among themselves." And in the verses following we have a perfect picture of the heathen world. When those verses are read, let it not be forgotten for a moment that that horrible condition of things came solely as the result of the teaching of scientific morality such as we have in this book. And all the time that those things were being done, those people who were the most highly cultured of any people who ever lived, were talking very prettily about "morality" and "virtue." So beautiful are some of these discourses, that they form part of the college course for young men to-day. The men of whom those things are spoken, are the men to whom the "scientists" of to-day are indebted, not only for the basis of much of their professed "science," but for the very names "science," and "philosophy." Yet their "science," instead of making them virtuous, was itself the direct cause of the depth of vice into which they sunk. And so it will be again.

Now why was this? and why is it stated that the result of this teaching, if logically and strictly carried out, can be nothing else but licentiousness of the worst kind?—Simply because the nature of man is corrupt. Science ignores the fall, and the natural depravity of humanity, but they are both facts. Not only are the thoughts of man evil naturally, but his inherent weakness makes it impossible for him to do even the good that he knows. Therefore, whatever teaching leads him to trust in himself for righteousness, leads him to trust for righteousness in that which is grossly corrupt. Out of evil only evil can come. (See Luke 6:45.) When "science" has led men to think that they know everything, and that all the means of grace lie in themselves, then the Devil will have full control. For this "science falsely, so-called," is the "philosophy and vain deceit," against which the apostle warns us, as being "after the rudiments of the world;" and the inventor of the whole system is the Devil, who is the "god of this world."

Let it be understood that in this review there is no arraignment of what is called the health reform. Right habits of eating and drinking are not depreciated. But this book does not at all touch the subject of right living. Right habits are not a means to an end, but are a result to be gained only by the gospel, as are all other right habits. The morbid appetites which are said to

lead to drunkenness and licentiousness are as impossible of control as are the passions themselves. The Bible makes full provision for everything necessary in the line of living, and what is more and better, it provides the power of living, along with the knowledge of what is right.

The great mistake of "science" is the assumption that what the world needs is *knowledge*. The fact is, that what it needs is *power*. There is no man in the world who does not know that he ought to do better than he does do, and who does not want, at times, to do better; but he does not know how to do the thing. He is utterly helpless. (See Rom. 5:6; 7:15-23.) Every man's experience confirms this, until he gets so completely swallowed up in self-contemplation and self-glorification that he imagines that he is absolutely perfect, as God himself.

From the references in this article to "science," it may be gathered it is not counted as of much worth. The "science" set forth in this book is indeed of little worth. The writer of this review makes no pretension of being a scientist, but he has no hesitation in saying that the teachings of this book are most unscientific. Not but that they might meet the approval of a "scientific" association. But *science* means simply *knowledge*, and that which is not true, cannot be truly known; therefore this book is not true science, because it is in direct and constant contradiction of the Bible—the book of truth. He who knows only a few things, but knows them for the truth, has vastly more scientific knowledge than he who "knows" many things that are not true, or who turns into a lie the truths which he does know.

The gospel of Jesus Christ gives men not only knowledge but power. Christ is of God "made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30. It promises to men deliverance from all the evils that beset them, not only of those that they know and feel, but also of thousands that they know nothing about. And it does not deceive men with false promises. All the promises of God in Christ are yea and amen, unto the glory of God by us. Thousands of men who never heard the word "science," have demonstrated the truth of the offers of the gospel. Men who have struggled in vain for the mastery of themselves, have found perfect deliverance in Christ. Yes, men have exhausted every possible combination of dieting, living in the most abstemious manner, upon the most healthful food, nay, even going to the verge of starvation in order to eradicate the passions of the flesh, but all in vain. The flesh was there, and the evil was inherent in the flesh. The only way that it could be eradicated was by dying. This some of them did by faith in the Lord Jesus Christ, and in exchange for the sinful life, they got the perfect life of Christ, so that they could truly say, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life that I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. There are many in the world to-day who will never understand "the chemistry of passion," but who know to the full the baleful power of it, and who daily thank God that the Christianity of Christ does give absolute and complete deliverance from every form of it. To such, especially in view of the fact that the nearer we come to the end, the more plausible will Satan make his substitute for true morality appear, we would most earnestly commend the language of the apostle Paul: "As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the Godhead bodily. And YE ARE COMPLETE IN HIM, which is the head of all principality and power." Col. 2:6-10,

## 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.

### TO THE WOMAN WHO TOILETH.

PLACE a spray in thy belt, or a rose on thy stand,  
When thou settest thyself to a commonplace seam;  
Its beauty will brighten the work in thy hand;  
Its fragrance will sweeten each dream.

When life's petty details most burdensome seem,  
Take a book—it may give thee the solace thou'st  
sought—  
And turn its leaves o'er till thou catchest the gleam  
Of some gem from the deep mine of thought.

When the task thou performest is irksome and long,  
Or thy brain is perplexed by doubt or a fear,  
Fling open the window, and let in the song  
God hath taught to the birds for thy cheer.

O, a branch of wild roses, the barrenest lodge  
Maketh fit for a throne, while the blossoming vine  
Will turn to a bower the thorniest hedge;  
So will beauty make stern life divine.

—The Home-Maker.

### I FEEL IT PULL.

WALKING one day past a row of cottages that ran along one side of a common on the outskirts of the town, I noticed a large paper kite in the air, and soon saw that the string was held by a little boy, who was standing quite motionless on the path, his face raised to the sky.

In passing, I turned to look at the child, and a thrill of pity ran through my heart, as I saw that he was blind. And yet the upturned face was so full of gladness, that I thought I must surely be mistaken; and stopping, and speaking as gently as I could, so as not to startle him, I said: "My boy, you have a beautiful kite up there." "O yes," he answered, in a happy tone, as he turned in the direction of my voice.

"Then can you see it?" I asked in surprise.

"No," he said, the bright look spreading over his face like sunshine; "but father can, and he tells me what a beauty it is; and I feel it pull."

I stooped down and kissed the gentle face, speaking a few words of kindness, and then as I walked away, I felt that no sympathy of mine, however sincere, could repay the child for the life-long lesson he had taught me.

I had for many days been burdened with perplexity, a thick cloud hiding from my view the next turning in life's road, and forgetting that when my heart was overwhelmed within me, then a heavenly Father knew my path, though I did not. I fretted at my blindness, until the terrible inner darkness of rebellion was well-nigh being added to the outer darkness of God's providence.

But the light on the face of that blind boy showed me a more excellent way. He had got firm hold of a possession out of sight; and receiving with a child's trust his father's description of its beauty, he let his imagination give form and color to it, and with every pull of the invisible string that bound him to his cherished treasure, his heart was so taken up with the thought of it that he forgot to be sorry for his blindness.

I understand, then, that the true cure for all earthly disquiet and discontent is to believe so simply and strongly a heavenly Father's description of our "treasure in the heavens," that it will be impossible not to set our affections upon it; and as I walked along, new light was flashed on many an instance of bright Christian endurance that had hitherto seemed almost unaccountable.

Old Betty Landon, for instance, who lived in an almshouse, and had only parish allowance, and little food, and few friends—how was it that she could always meet me with a smile, and with the voice of thanksgiving?

Was it not that from her poverty-stricken home there stretched right away to heaven the cord of faith, fastening her heart to the mansion above, and the loving Father there, and the Saviour who had washed her from her sins in his own blood, and the Holy Spirit who was making her meet for the "inheritance incorruptible, and undefiled,

and that fadeth not away"? As the fierce winds and buffeting waves tossed her about on life's sea, did they not but tighten the strain of this celestial cord so that she could feel it pull?

And Mary Dyer too; I had visited her a day or two before, as she lay on a bed of hopeless sickness, and, thinking to comfort her, I had quoted the words, "What time I am afraid, I will trust in Thee." Her face lighted up with a brightness that was not of earth, as she answered, "O, I've got farther than that; my text is, 'I will trust, and not be afraid.'" What but "the evidence of things not seen" could give her such holy triumph over suffering and privation?

And then I thought of the different spirit that had possessed me; and I went home humbled, indeed, but stimulated to pray as I had never done before, that I too might "feel the powers of the world to come."—*Friendly Greetings.*

### A MOTHER'S RESPONSIBILITY.

WE have wondered, sometimes, if many mothers realized the greatness of their responsibilities as the trainers of beings, not only for the world's walk, but eternity as well. We have seen mothers, who prided themselves upon their scrupulous exactness as to the minutest details of good house-keeping, box the ears of their little ones if they dared to ask many questions.

A little child looks out upon the many strange things it sees with a questioning wonder our world-weary eyes can never know again; and in just so far as we show them,—thus gaining their confidence and affection,—we are developing their God-given powers and creating within them a healthful appetite for that which is pure and useful.

Of course there is a limitation to questioning, if it is done merely for the sake of asking questions; but this any wise parent can control and lead into proper channels. Some mothers have the habit of mystifying their daughters, and concealing what should only be learned from a mother, thus leaving them to learn of some not over pure-minded girl, things pertaining to the most vital importance as concerns their future well-being.

Mothers, you must have your girls strengthened within the "inner court" of your love and wise instruction to go out shielded with a full armor to the battle of life; having them so trust in your wise teachings that they are invulnerable to all the attacks of the enemy. "But it is such a bother to spend so much time with children," we hear some one say. Which would cause the most trouble, "line upon line," "here a little and there a little," or the long, weary hours spent in unavailing grief because of a daughter who had married clandestinely? We have no right to take upon ourselves the sacred duties of motherhood unless we strive to the uttermost to fulfill its obligations. So much hinges upon the duty of a mother, that it is really a serious thing to become one. God help us every one to do our duty well.

"O mothers, sweet, if cares must ever fall,  
Pray do not make them stones to build a wall  
Between thee and thine own, and miss thy right  
To blessedness, so swift to take its flight!  
While answering baby questionings, you are  
But entertaining angels unaware;  
The richest gifts are gathered by the way  
For darkest day."

—Sel.

### HER SILENCE SAVED ME.

"I REMEMBER," said a young man, "being in company with several thoughtless girls. Among them, however, there was one exception—a serious, quiet, and beautiful woman, whose religious opinions were well known, and whose pen had for a time spoken eloquently in the cause of truth and virtue through the columns of our village paper. Suddenly I conceived the thought of bantering her on religious subjects, and with the foolhardiness of youth and recklessness of impiety, I launched forth with some stale infidel objections, that none but the fool who saith in his heart,

'There is no God,' would venture to reiterate. The flock of silly goslings about me laughed and tittered, and I, encouraged by their mirth, grew bold, and repeated my innuendoes, occasionally glancing slyly toward the principal butt of my fun. She did not seem to notice me at all; but she did not smile, did not look away, and did not look at me.

"Still I continued my impious harangue, thinking that she must refute something, that she would not surely hear her own faith thus held up by a beardless boy. The snickerers around me gradually began to glance toward her. Her face was so quiet, so even solemn in its quiet, that seriousness stole over them, and I stood alone striving by my own senseless laughter to buoy up my fast-sinking courage.

"Still she never spoke, nor smiled, scarcely moved; immobility grew awful; I began to stutter, to pause, to feel cold and strange, I could not tell how. My courage oozed off; my heart grew faint; I was conquered.

"That night after I went home, in reflecting over my foolhardy adventure, I could have scourged myself. The sweet, angelic countenance of my mute accuser came up before me in the visions of the night; I could not sleep. Nor did I rest till some days after, I went to the home of the lady I had insulted, and asked her pardon. Then she spoke to me, how mildly, how Christianly, how sweetly!

"I was subdued, melted down; and it was not long after that I became, I trust, a humble Christian, and looked back to my miserable unbelief with horror.

"Her silence saved me. Had she answered with warmth, with sarcasm, with a sneer, or with a rebuke, I should have grown stronger in my bantering, and more determined with my opposition. But she was silent, and I felt as if my voice was striving to make itself heard against the words of an omnipotent God! O, how often would it be better if, instead of vain argument or hot dispute, the Christian would use the magic of silence!"—*Messenger.*

### THE WAY TO DO IT.

#### HOW TO BRING DOWN A SON.

LET him have plenty of spending money.

Permit him to choose his own companions, without restraint or direction.

Give him a latch-key, and allow him to return home late in the evening.

Make no inquiry as to where and with whom he spends his leisure moments.

Give him to understand that manners make a good substitute for morality.

Teach him to expect pay for every act of helpfulness to others.

Permit him to regard the Sabbath-school as unsuitable for a boy on the verge of young manhood.

Let him spend the Sabbath hours between service in the street.

Be careful never to let him hear your voice in prayer for his salvation and spiritual growth.

#### HOW TO BRING UP A SON.

MAKE home the brightest and most attractive place on earth.

Make him responsible for the performance of a limited number of daily duties.

Talk frankly with him on matters in which he is interested.

Sometimes invite his friends to your home and table. Take pains to know his associates.

Encourage his confidence by giving ready sympathy and advice.

Be careful to impress upon his mind that making character is more important than making money.

Live Christ before him all the time; then you will be able to talk of Christ to him with power when occasions offer.

Be much in prayer for his salvation and spiritual growth.—*Young Men's Era.*

## The Mission Field.

"Blessed are ye that sow beside all waters."—Isa. 32:20.  
CONDUCTED BY W. A. SPICER AND F. T. MAGAN.

### CENTRAL EUROPE.

SINCE our last report, the work in this field has continued about the same as before. All our workers have enjoyed good health, so that none have been obliged to quit their posts. In temporal affairs this has not been a good year for Switzerland. We feel the effects of the McKinley tariff. In proportion to the population, Switzerland has but little tillable soil; hence the people are dependent on their manufactures and the money brought into the country by tourists. While it has been a passably good year for tourists, it has been a decidedly poor one for the various industries. The manufacturers of silks, embroideries, and watches have not worked at more than half capacity. This has thrown thousands out of work. The result of lack of work has been a fearful blow to the poor; for many live "from hand to mouth." As they are accustomed to spend their money as fast as they earn it, and sometimes faster, when they lose a week's work, they feel it severely. But when they are left nearly the whole summer and autumn without employment, their circumstances can easily be imagined.

The year has brought a general trade depression, which we feel very sensibly in our work. When people hear the truth, and are convinced of it, the obstacles which keep them from obeying are greater than formerly. As it is so difficult for them to get work while keeping Sunday, they conclude that it is wholly out of the question for them to keep the Sabbath. Of course, they reckon wholly from a human standpoint, and leave the blessing of the Lord out of their calculations. It is not the difficulties that stand in the way, but it is their unbelief. We have had some good illustrations of this. In several places where the watchmakers have very little work, our people generally have had plenty to do. In some instances, they have even been crowded with work. In Geneva, a young German watchmaker saw some of our tracts in a distributor. He was so afraid of being ridiculed if seen taking a religious tract, that he first looked in all directions to assure himself that his act would be unobserved, then hastily slipped a tract on "The Judgment" into his pocket. The reading of this tract had a remarkable effect on him. It seemed as though the Spirit of the Lord took hold of him in a special manner. He was convinced of the truth, and began to obey, before knowing of our people and work in Geneva. It cost him a great struggle, especially since he had had but very little work for some time, and had made debts. But almost immediately after beginning to obey, he found work, and to the present has had all that he could do, so that he could pay his debts. This is an illustration of what the Lord will do for those who have the faith to trust him.

During the season, there has been some additions to our churches, though small. The tent effort in France resulted in bringing five to the faith; the effort is still continued, as there is good hope for others. Our colporters on the whole have had better success than last year. In Switzerland, two are working on "Great Controversy," Vol. IV. They take from eight to twelve orders per week, each. The other colporters have worked with smaller publications, selling from eight to twenty dollars' worth per week. Two colporters have been at work at Lyons, France. Their sales are very light. The extreme indifference of the people to anything of a religious nature seems to be the greatest obstacle. One of our colporters in Switzerland has been especially favored in obtaining a free permit to sell religious publications where the license for such is twelve dollars per month, and a new

law for the next year will make it twenty-four dollars per month.

We are making preparations to open our French institute about Feb. 1. At present prospects, there will be some twenty in attendance. So far as reported, our Christmas offerings fall some below last year, though correspondingly not as much lower as the depression in trade; so we have reason to be encouraged that our people are increasing in their love for the missions.

The writer has recently visited nearly all the French churches in Switzerland, and finds a good degree of courage in the message. The greatest obstacle to advancement is self. Looking too much to self, brings difficulties and weakness. We trust to ourselves to correct our own faults and those of others, and the result is multiplied difficulties. Could we but put self out of sight, and look only to the Lord, and give him a chance to work, entirely different results would follow. The great error of the National Reformers in essaying to put God in the government, is that man would have to act as judge; and thus man would assume to do what is the prerogative of God only. We condemn this strongly in the National Reformers; but are we not doing the same thing when we judge one another in the churches, and act on our private judgment without taking the course prescribed in the Bible? We believe that this is a serious mistake committed by many, and the cause of much unnecessary trouble.

Our week of prayer will be held Jan. 2-7, the same week as is observed in general throughout Europe. We believe that with the excellent readings prepared, this will be a time of much spiritual refreshing to our churches. There is nothing that benefits our people more than to hear about the work and its progress in other lands. "This gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come." As we behold this great work advancing, it brightens our hope in the speedy arrival of the event of events. "Yet a little while, and He that shall come will come, and will not tarry."

H. P. HOLSER.

Basel, Switzerland.

### GOOD WORDS FROM GERMANY.

[THE following extracts from a letter dated Wiesbaden, Nov. 27, will be of interest to our readers:—]

The work here has prospered slowly since our good meeting in Bottmingen. I worked for two months in Barmen; the Lord blessed the efforts put forth, and three were baptized before I went away. One of these three was a man who had been under conviction for years, but who at last broke loose from the bands that held him, and took a firm stand for the truth. It makes one's heart rejoice to find that there is a saving power in the gospel of Jesus Christ. The German people are much harder to reach; they think that Luther was *the man* who had the whole truth, and therefore they do not want to change; but when they once take hold, they stand by what they think is the truth.

My work in Barmen has been largely confined to Bible work. I did not try to make it very public; but before I went away, a lady requested me to go with her to the pastor. So one Sunday night, after meeting, I took the chance to go. We remained with him about an hour and a half, and talked about the Sabbath question. The Lord gave us the complete victory; the truth was made so plain to him that he acknowledged it was right to keep the Sabbath, and that there is no Bible proof for keeping Sunday.

Since that talk with him, he stood up for the truth in a meeting which was called to oppose the Sabbath. When a man from among the congregation asked if there was any Bible proof for keeping Sunday, he answered, "No." Another man said: "These Adventists seek salvation in Sabbath-keeping." The pastor again replied, saying that this was not the case; he had had a talk with Elder Boettcher, and they teach the truth in re-

gard to faith and conversion. Now these men did not know what to make of their pastor. Instead of standing up for them, as they thought he would, he worked right against them.

Some of our brethren who attended the meeting said it was a glorious victory for the truth. The best of it was that a brother who has only been keeping the Sabbath for about six months, was the only one there to defend our side. All he did was to give them the Bible texts, which the pastor read aloud. Those texts did more than all the talk a minister could give; for thus God had to do the work, and he did. The Lord can make the wrath of men to praise him. Since that time the interest has grown, and when I get home, I expect to have baptism. My wife holds the fort now.

In Wiesbaden we have a little church of fourteen members; since coming to this place, I have baptized two. At present I am holding meetings, and a goodly number have promised to keep the Sabbath. The Lord is willing to bless us over here; the field is ripe for the harvest, but who will come and garner in? is the great question for us. We cannot answer all the calls that are made; one man can only be in one place at a time. Souls are hungering for the truth. The ministers of the State Church have come to the conclusion that the church is not what it should be; they see that there is a needy spot somewhere. We who have the truth know just what it needs "to repair the old waste places." The minds of the people are again turned toward the war question. Great men say it cannot go another year as it goes now. The war must and will come. No country can stand it to feed such great armies for any length of time, and not feel the burden. But God tells the angels to hold the winds yet a little longer. Any one in Europe who has an open eye can see that nothing but the hand of the Lord stays the war. While there is yet peace, I mean to work with all the God-given power.

J. T. BOETTCHER.

### FROM HAMBURG.

As was stated some time ago in these columns, the growth of the winter training-school in Hamburg was making it necessary to secure other accommodations than those furnished by the present mission building in Hamburg. Writing Dec. 24, brother Conradi said:—

As to our institute, we have been able to secure rooms at the same hotel in Altona, where we had our public meetings toward the end of our lectures last year. We can have the large hall for our meetings Sabbath morning and Sunday night, while two rooms, connected as the mission rooms were in London, can be used for the institute. The prices are moderate. Under these circumstances and from the fact that my time is so limited, we have concluded that we would not give any notice of leaving our present quarters, and thus stay till November, 1892. This gives ample time to look around for good quarters, and still provides for our institute. We want to save all we can, and go as carefully as possible. The general outlook is good. Brother Boettcher reports that quite a number have signed the covenant in Wiesbaden. Brother Laubhan has organized a church in western Russia.

A later letter speaks of the general meeting for the German field, then in session:—

As to our general meeting, of which brother Holser will speak in detail, I can only say that they have been marked by a good spirit thus far. Everything shows a good increase of numbers and means, even more than we dared to expect. The tithe of the German field has risen from \$400 to \$1,100 in one year, and yesterday nearly \$300 were subscribed and partly paid toward a building fund. But as stated, Brother Holser will write a more detailed report. Our institute promises to number about thirty-five students in the Bible class, and about fifteen in the canvassing work.

—A letter from the canvassers sent to South America appears in this month's *Home Missionary*, showing that they are temporarily located in Buenos Ayres, and that the outlook appears favorable. "We are all well and of good courage," the letter says. There are about 5,000 English-speaking people in the city, and as many more in the provinces.



## Special Mention.

### WHAT NEXT?

CHURCH shows and amusement are the order of the day. In all parts of our land we can see the hand-bill and the paper advertisements, announcing the church's unholy union with the world in festivity, games, and amusements. The pleasure-loving Christians (?) resort to all kinds of schemes to raise money for the church. It is "giving made easy," "Patents for the convenience of stingy saints."

Some time ago the M. E. church of South Oil City led a cow through the streets, with a large muslin advertisement on her side, announcing, "Milkmaids' convention to celebrate Thanksgiving day, and raise money for the church." In a paper that lies before me, I find no less than nine of these advertisements, all in a town of about 11,000 people,—almost as many shows as there are churches. In the Oil City *Derrick* I find the following:—

The Baptist church will give a scoop-shovel and pumpkin-pie social this evening.

In the same paper of Feb. 4, 1891, I find this:—

Trinity M. E. church prayer-meeting was held half an hour earlier than usual Tuesday evening, in order that those desiring, might attend the Powers reading at the opera-house.

A hand-bill picked up in Titusville reads like this:—

Kitty of Colerain. The little red hen to be seen at the Episcopal chapel.

Even the *Police Gazette* some time since gave a picture of a church entertainment in Mattituck, Long Island, where one of the features was a tent with the following sign on the entrance: "Admission five cents; " "To kiss the baby, twenty-five cents." When the young men went in, they found several babies whose ages were all the way from eighteen to twenty-five years.

Is it any wonder we ask, "What next?" When Governor Washburn of Wisconsin in his public message to the legislature of that State, charged the churches with being the nurseries of the spirit of gambling, it shocked some good Christian people to be thus rebuked by a politician before a legislature, for gambling. But he only told half the story. A minister in the Rock Hall, Md., M. E. church only a few days since advised the use of checkers and other games for the young. Well, says one, has it come to this? and then involuntarily the question comes, "What next?" Let me quote the following from an editorial in the *Spartanburgh, Pa., Sentinel*, Dec. 24, 1891, and you will see how the church is rebuked by a newspaper editor:—

Three hundred Methodist ministers who labor in the cities of New York, Brooklyn, and Jersey City held a meeting recently at the office of the Methodist Book Concern. The matter of how to do church work to counteract the influence of the saloon, was the prominent feature of the work before the meeting. The idea advanced by H. W. Knight, that pool and billiard tables, bowling-alleys, etc., be placed in the basement of churches, met with very little opposition. It was argued that this would counteract the influence which saloons were having, by furnishing a place of amusement for the young.—*Tribune Republican*.

The above item is going the rounds of the secular press, and there is n't, so far as we know, a real skeptical, profane, sporting editor, but what pats these Methodist preachers on the shoulders and says, "Boys, you're right; you did a good thing for us, shake!" Spirit of John Wesley protect us! The buildings dedicated and consecrated to the worship of almighty God, turned into billiard rooms and gambling hells! Could the 300 preachers who had no words of condemnation for this proposed outrage, go home from this meeting, and at their evening devotions sing, "One more day's work for Jesus"? What a spectacle, 300 followers of John Wesley and professed servants of the Lord Jesus Christ selling themselves to Satan, and then covering themselves with the argument that the inclination of

the young is for certain kinds of innocent amusements, which have been held by the churches in the past as partially or wholly bad, and in order to gratify the young people and keep them from meeting the Devil in other places, they invite his satanic majesty to come into the house of God, cloven foot, and horns, and all, and abide there forevermore. And all just to save the dear young people from temptation.

Shame on the standard-bearer who will allow his banner to trail in the dust, or surrender it without protest to the enemy. If these preachers are our leaders, "God save the commonwealth and this honorable court." We have been hoping that the report of this meeting held in the imposing structure called the Methodist Book Concern, in New York, would be contradicted, but it appears that Christian people, and especially Methodists, have got to bear their humiliation and shame as best they can, as the report is without doubt true. Probably these preachers had in view the loaves and fishes which this new departure would secure to them in the way of money received for rent. For instance, a good-sized city church could have a basement large enough for a billiard room, bowling-alley, and a couple of fair-sized saloons, just to sell buttermilk and lemonade in (no-liquor, oh no!), to keep the dear young people from temptation. With the increased revenue, the church could then hire Rev. Big Gun or Giant Powder, and a season of wonderful prosperity would follow (for the Devil in the basement).

In conclusion, we have this to say: The influence of the saloon can never be counteracted by a cowardly surrender of the church, and by an unholy alliance with Satan. Men who are true to the principles of the Christian religion, who are manning the guns of thought and action in the churches, should above all others stand firm at their posts in this degenerate age, and turn back the tide of free-thinking and liberalism that is steadily working its way into Christian denominations.

E. E. FRANKE.

Rocky Hall, Md.

### THE DECALOGUE DEFENDED.

THE following editorial clipping from the *Indianapolis News* of Jan. 2, 1892, is quite significant:—

Dr. Lyman Abbott is quoted as saying that the ten commandments are Jewish, and not Christian ordinances, and should be removed from our churches. It has been generally supposed that they were of divine origin, but through whatever instrumentality they were delivered, they contain the essence of correct living. Their prohibitions are as applicable to the present generation, and will be to all who come after, as they were to those for whom they were written. As a code of morals, they cannot be improved, and neither the Church, the State, nor society can afford to abolish them.

Has it come to this, that the secular press must plead the need of retaining the ten commandments, while the pulpit condemns and consigns them to oblivion? This is surely a noteworthy event, when the world can discover more merit in the decalogue than the church can see in it. Surely the time has come for the Lord to work; for "they have made void thy law."

F. D. STARR.

### RELIGIOUS CONGRESSES IN 1893.

*Public Opinion* of Dec. 19, quotes the following from the *Chicago Daily News*:—

Perhaps the most remarkable of all the World's Fair auxiliary congresses to be held in 1893 will be the one in which the representatives of all known phases of religious belief will meet for mutual counsel. The report of Dr. Barrows, chairman of the Committee on Religious Congresses, is in itself a remarkable document. The committee has held communication with leading representatives of all faiths regarding the proposed ecumenical conference, and the replies received are uniformly favorable to the idea. Certainly the indorsement of the movement is most broadly representative and influential. In effect the proposed conference will be a parliament of religions. Catholics and Protestants, Jews, Greeks, Buddhists, Brahmans, Confucians, Parsees, and Mohammedans are expected to sit together in friendly conference over common truths and common

reforms. Broadly speaking, it will be an ethical conference in which creeds will be lost sight of temporarily, and the great moral forces that work for the betterment of mankind will be discussed without reference to particular beliefs. The recent conference between Jews and Christians in Chicago attracted the attention of the civilized world. Important as this conference was, it can scarcely be compared to the comprehensive gathering of religious teachers and workers that is proposed for 1893. The success of the latter is undoubtedly assured, and the mere holding of such a conference will be no small achievement for tolerant and progressive Chicago.

This is rather a significant announcement. If all the clashing creeds and sects as well as the benighted heathen above mentioned, were really being united in Christ Jesus, it would be a grand thing to see them thus coming together.

But the common ground upon which all these are to unite is a puzzler to us. What is there in common between Christianity and the abominable doctrines of Brahma, Confucius, Buddha, Mohammed, etc.? And to undertake to sit in conference with such, and give expression to silly platitudes that would convey to them that there is a common ground between heathenism and Christianity, would be but to lower the cause of Christ in their eyes.

However, if the Sunday institution with most of them, and the immortality of the soul and kindred doctrines with all of them, will be claimed as common ground, we would beg to interpose the objection that Sunday and the immortality of the soul are purely dogmas of the heathen religion, and are in no sense a part of Christianity. It is true that many Christians hold to these beliefs, but they are not warranted in so doing by Scripture testimony.

We would be glad to see a real union of all who name the name of Christ, and also to see the whole heathen world brought to adore the world's Redeemer. But a confederation that would overlook the most important principles would be a hindrance rather than a benefit.

A. O. TAIT.

### WORKING IN SECRET.

A Law and Order League has lately been organized in Minneapolis, Minn., whose object is to oppose all amendments to the present Sunday law in the interest of personal liberty, and to agitate for a rigid enforcement of the law now on the statute book. One peculiarity of this League is that ministers are not allowed to join, the reason being that many will join the League who would not do so were it under the direction of the clergy. They expect to get the "machine" into good running order by the time the Republican national convention meets there next June.

Another noticeable thing about the League is that it is being conducted with great secrecy. The reason for this course of action is indicated by the following words of one of their leaders:—

We have thought it best to make the organization as secret as possible, in order to accommodate certain gentlemen who may want to help us, but in a quiet way. Those members who desire to make their identity known can do so. In the course of time, our working force will become known to the public, if we do the work we have in mind; but the leaders and directors of the movement, for the present, at least, will remain behind the scenes.

This League is claimed to be a work of reform, but is this the true way to bring about reformations? If the light which is reflected by the Law and Order League is a good one and should be seen by all, why hide it even for a short space of time? Secret political parties have always ended in a fizzle, and secret reformations will be likely to have the same ending. It certainly is not in harmony with Christ's method of work; for he said: "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing."

M. E. K.

—"In Australia no newspapers are published nor railroad trains run on Sunday. Telegraph offices are closed, and all business is suspended."

## The Review and Herald.

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

BATTLE CREEK, MICH., FEB. 9, 1892.

URIAH SMITH, - - - - - EDITOR.  
L. A. SMITH, - - - - - ASSISTANT EDITOR.

EDITORIAL CONTRIBUTORS:  
GEO. I. BUTLER, S. N. HASKELL, G. C. TENNEY,  
L. B. CONRADI, W. A. COLCORD.

### A PECULIAR PEOPLE.

PAUL, to Titus, speaking of those who are to be looking for the appearing of Christ in the last days, says concerning Christ, "Who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:14. The force and beauty of this expression is frequently lost by a misunderstanding of this word "peculiar." Some seem to confine it to its colloquial signification, as meaning something strange, odd, or unusual; and so when they are criticised for being grotesque or fantastic in dress or actions, they reply, "Oh, well, that is all right; for the Lord is going to purify to himself in the last days a *peculiar* people."

But that is not the meaning of the word "peculiar," in this connection. It means a people who will be peculiarly the Lord's, and whom he will consider a *special treasure* unto himself. We should not therefore read the passage, "purify unto himself a strange, odd, uncouth, and dowdy people, zealous of good works," but rather, "purify unto himself a people peculiarly precious in his sight, an esteemed treasure, zealous of good works."

This should be a comfort and encouragement to those who are called out to accept the testing truths for this time, and bear the cross and the reproaches of Christ, in the closing work of the gospel. Those who will do this the Lord will love and regard with favor; they will be to him a peculiar treasure. And he is now working to call out a people whom he can so regard. Who will be among the number?

The word here means the same as in Ex. 19:5, when the Lord said to Israel, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a *peculiar treasure* unto me above all people;" and the same as in Deut. 14:2, where Moses, rehearsing, forty years afterward, how the Lord was fulfilling that promise to them says: "For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a *peculiar people* unto himself above all the nations that are upon the earth." And it is proposed, under the new covenant, that the Lord's people shall occupy, in a spiritual sense, a corresponding position; for 1 Pet. 2:9, says: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

And this meaning of the word "peculiar" is in full accord with its immediate context in Titus 2:14; for Christ gave himself for us to redeem us from all iniquity (*anomis*, lawlessness) and to purify or cleanse us from everything offensive in his sight. When such a work is wrought for any people, of course they would be peculiarly precious in his sight.

And what is to be our badge by which to show that we have reached this position?—Not any oddities or eccentricities in dress or action; not anything which would attract the attention of the people, and lead them to regard us with the same curiosity they would a circus or a menagerie (they will do enough of that anyway), but a zeal for, and perseverance in, good works—"zealous of good works." And the same apostle (Gal. 6:9) further encourages us in the way, when he says, "And let us not be weary in well doing; for in due season we shall reap if we faint not." And Peter exhorts to commit the keeping of our souls to him in well doing, as unto a faithful Creator.

### IN THE QUESTION CHAIR.

#### 141.—CEREMONIAL AND MORAL LAWS.

1. Is there a ceremonial law separate from the moral law? or should all laws be classed together as one law? 2. What bearing does the fact that Christ's words in Matt. 22:37 are quoted from Deut. 6:5, have upon the subject? also the fact that the law concerning offerings (Luke 2:24) is called the "law of the Lord"? I was surprised to hear one of our people who had lately attended a Biblical institute argue that the law of the Lord consisted of the decalogue and the ordinances of the Jewish nation, and that the expression "ceremonial law," was not in the Bible. E. B.

Answer.—1. In accordance with the uniform and invariable teaching of Seventh-day Adventists from the beginning, the REVIEW still contends that there are two laws or two classes of law, separate and distinct, and not to be confounded together, which may be conveniently distinguished by calling them respectively moral and ceremonial laws; that the moral law is summarily contained in the decalogue, and the ceremonial law consisted of the religious ordinances delivered to Israel through Moses, setting forth in type and shadow the remedial work of Christ. And it is our opinion that any one who denies this distinction, will not long be a Seventh-day Adventist. "Ceremonial law" not found in the Bible! Neither is the expression "third angel's message" found in the Bible. But the Bible supplies all the facts for the two laws, and for the message; and we adopt such phraseology as will most conveniently express such facts and distinctions. The expression "moral law" is not found in the Bible; but shall we therefore deny that God has a law defining the moral obligations which are binding on us? If we are going to resort to such *ad captandum* modes of reasoning, we may go on and ring all the changes that fall so glibly from the lips of the antinomian on this subject.

2. The fact that Christ quotes the first great commandment from Deut. 6:5, has no adverse bearing at all on the position here taken. What he calls the second (great commandment), in the same connection, is quoted from Lev. 19:18, and was spoken by Moses to Israel thirty-nine years before the other, showing that these words were only Moses's commentary on the moral obligations enjoined upon them, summing up that law in its two divisions, love to God and love to man. (See the tract "The Great Commandment," published at this Office, in which the subject is fully discussed.) As to the expression, "law of the Lord," applied to the offering of the turtle-doves and pigeons, in Luke 2:24, that does not need to confuse the subject at all; for these regulations come primarily from the Lord; they were not of man. And because this fact is recognized, it does not oblige us to confound them with other laws given by him, of another nature, and for another purpose. This distinction is brought to view in Luke 1:6, where it is said of Zacharias and Elizabeth that "they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Here the ordinances are called "ordinances of the Lord," because they came from him, as did the commandments; but this does not prove that they were of the same nature, or belonged to the same system, with the commandments. These ordinances consisted of those things which they were to offer, and the services they were to perform, according to what is called the Mosaic system. Zacharias and Elizabeth evidently had not lost sight of the object of the types and ceremonies, but through them saw by faith, and took hold of, the Redeemer which was to come. And thus they were, what every Jew might have been, and should have been, righteous and blameless before the Lord.

#### 142.—THE SABBATH BETWEEN. ACTS 13:42.

Please explain the marginal reading of Acts 13:42, which makes the phrase in the text "the next Sabbath," read, "In the Sabbath between."

W. H. M.

Ans.—The marginal reading is of no account whatever. There is no occasion, and no excuse, for giving that reading. The Greek for "the next" (or, as in the margin, "between") is *ho metaxu*, and means, "following, subsequent, succeeding, next." But whatever construction we give this text, verse 44 settles all question concerning the Sabbath; for the word "next" there is not from the word used in verse 42, but is one which always means "next following in order;" so that, even if the Gentiles requested Paul to speak on some Sabbath between, he ignored such an idea, and waited till the next seventh-day Sabbath which he was keeping according to the commandment.

#### 143.—ANOTHER SECTION OF ETERNAL LIFE.

JOHN 6:63, 68.

Please answer through the REVIEW the following questions: (1) Do not the Scriptures teach (Mark 13, 31; 1 Pet. 1:25) that the Lord's words abide forever? (2) Does not John 6:63, 68, show that eternal life is in the Saviour's words? (3) If those words abide in us, do we not then have the same life within us that is in the words? and (4) If that word continues to abide within us now and forever, do we not then have eternal life now and through all eternity? W. S. B.

Ans.—To bring the matter directly to the point, let us inquire, When a man has the words of Christ abiding in him, where are those words after the man is dead and gone into his grave? If a man has eternal life here, where is that life when he is dead? Must not actual eternal life be absolutely continuous? Can that be called in any sense actual eternal life which is subject to breaks and interruptions of greater or less duration? Can eternal life be cut up into sections, and a person have one for awhile, then lose it, and secure another length some other time? Suppose we have actual eternal life abiding in us to-day, of what practical value is it to us, if by some misdemeanor we may lose it to-morrow, to regain it further on and perhaps lose it again? And is not a person who is trying to serve God in this world (saying nothing of what might be or ought to be) more or less subject to these vicissitudes? Now we cannot conceive of such a state of things with reference to actual eternal life; but we can conceive of such a state of things with reference to a person's relation to Christ; that is, he may at one time be connected with Christ by faith, and in union with him; and again he may depart from him and lose that connection. And how do these different circumstances affect his condition?—In this way: When he is in union with Christ, he has through him a prospect and a hope of future life and glory in his kingdom; but when he is separated from Christ, he loses that prospect and hope, since everything we can hope for is to be secured through Christ alone. Then is it not evident that the expressions in regard to his word abiding in us, his Spirit dwelling in us, etc., simply denote the agencies by which our connection with Christ is maintained? Christ's words are truth; they can never fail; we are to be sanctified through the truth. We receive his words into our hearts, believe them, and walk accordingly, following in his steps. He gives us his Spirit, and thus we are his; we abide in him and he in us. We have in him here all that is necessary to regenerate us and fit us for his kingdom, having meanwhile, in prospect, that which we shall actually possess when he shall appear, and we shall see him as he is, and be made like him; namely, redemption and everlasting life.

#### FROM AUSTRALIA.

THE readers of the REVIEW will be glad to learn of the safe arrival of brother and sister White and party in this country, and that they had in every respect a prosperous journey; but it will be difficult for them to realize the interest with which they were received here by those, who, having never seen them, had learned to love them in the bonds of Christian fellowship. The criticisms and the con-



tumely which the malice of her enemies has heaped upon sister White, serves to enhance the desire that our people have to become personally acquainted with her and her work, and we are exceedingly thankful to God that she is permitted to land in our fair country in a condition of health and activity which is very assuring, as we contemplate the work which is before her. The disappointment of the month before had partially prepared us for another, in case we had to bear it, but it is a reason of sincere gratitude that we can have these experienced servants of God with us at our approaching annual council. Very fortunately, our Conference had been appointed at the holidays instead of in November, as we originally intended, so that after spending a week in Sydney, they reached Melbourne ten days before the Conference opened, and consequently had time to become somewhat settled and rested. Upon their arrival, a few met them at the station, and they were conveyed to the Federal Hall in the *Echo* office building, where a company of about seventy-five assembled to give them welcome to our midst. After a few remarks by brother and sister White, brother Starr, and the writer, prayers were offered expressive of gratitude and an earnest desire for the divine blessing. On the following Sabbath there were discourses by sister White in the forenoon, and by brother Starr in the evening.

The mail leaves just before the opening of our Conference, although at this writing the friends are gathering in from different parts of the land. We expect about one hundred visitors from a distance. Though this number seems small compared with our General Conferences, it is by no means an unimportant event in the history of our work. Sydney, Adelaide, and Hobart being situated at averaged distances of five hundred miles from the place of meeting, it requires no small sacrifice on the part of most of those who attend. It had been intended to try to hold a camp-meeting this season, but circumstances render this impracticable, and so our Conference will be held as usual in our hall. We had anticipated having the members of the "Pitcairn" company with us at our Conference, but so far, since their leaving Auckland for Norfolk, we have heard nothing of them, though their arrival at Sydney may take place at any time.

The past year in our Conference work has not been marked with any great events, but has witnessed a healthy growth in each department of the work. We believe the time has fully come when new enterprises should be entered upon, new phases of the work introduced, and that the coming of help from America is very timely. It is proposed to insert a high class of illustrations in the *Bible Echo*, thereby enabling us to raise the price sufficiently to induce canvassers to devote their attention to its circulation. The plan is to maintain the present size of the paper, sixteen pages, and to place in each number one hundred or more square inches of illustrations, to give the paper a broad scope of instructive and interesting subjects, which tend to direct the attention of the people to the truths for our times. We do not make any appeal to our brethren in America in behalf of this paper, but still with the kind permission of the REVIEW, we will state that the price of the paper for one year to any address in the United States is but one dollar and a half a year, and subscriptions may be forwarded either through the REVIEW AND HERALD or the Pacific Press. This leaves us one dollar for the paper, the postage costing fifty cents.

In our next report we hope to be able to give some account of our Conference and definite figures in reference to the progress of our work. In the meantime we ask for the continued interest and prayers of the people of God.

G. C. T.

#### "THE GREATEST THING IN THE WORLD."

(Continued.)

[Such is the title of a neat little pamphlet of sixty pages, by Henry Drummond, whom I judge to

be an English author. Through the kindness of another, I have had the privilege of perusing this little book, and I find so many precious thoughts in it which have been interesting and profitable to me, that I send it to the REVIEW, hoping its many readers will be as much benefited as I have been. It is a most discriminating and illuminating exposition of that wonderful chapter on love, 1 Corinthians 13. It is possible any inclined to be super-critical can find passages they might find fault with, but no Christian could deny the excellence of the matter contained in it. I ask all to read it with care.

G. I. B.]

"Love rejoiceth not in iniquity, but rejoiceth in the truth." I have called this *sincerity*, from the words rendered in the Authorized Version by "rejoiceth in the truth." And, certainly, were this the real translation, nothing could be more just. For he who loves, will love truth not less than men. He will rejoice in the truth—rejoice not in what he has been taught to believe; not in this church's doctrine or in that; not in this ism or in that ism; but "in the truth." He will accept only what is real; he will strive to get at facts; he will search for truth with a humble and unbiased mind, and cherish whatever he finds at any sacrifice. But the more literal translation of the Revised Version calls for just such a sacrifice for truth's sake here. For what Paul really meant is, as we there read, "Rejoiceth not in unrighteousness, but rejoiceth with the truth," a quality which probably no one English word—and certainly not *sincerity*—adequately defines. It includes, perhaps more strictly, the self-restraint which refuses to make capital out of others' faults; the charity which delights not in exposing the weakness of others, but "covereth all things;" the sincerity of purpose which endeavors to see things as they are, and rejoices to find them better than suspicion feared or calumny denounced.

So much for the analysis of love. Now the business of our lives is to have these things fitted into our characters. That is the supreme work to which we need to address ourselves in this world, to learn love. Is life not full of opportunities for learning love? Every man and woman every day has a thousand of them. The world is not a play-ground; it is a school-room. Life is not a holiday, but an education. And the one eternal lesson for us all is *how better we can love*. What makes a man a good cricketer?—Practice. What makes a man a good artist, a good sculptor, a good musician?—Practice. What makes a man a good linguist, a good stenographer?—Practice. What makes a man a good man?—Practice. Nothing else. There is nothing capricious about religion. We do not get the soul in different ways, under different laws, from those in which we get the body and mind. If a man does not exercise his arm, he develops no biceps muscle; and if a man does not exercise his soul, he acquires no muscle in his soul, no strength of character, no vigor of moral fiber, nor beauty of spiritual growth. Love is not a thing of enthusiastic emotion. It is a rich, strong, manly, vigorous expression of the whole round Christian character—the Christlike nature in its fullest development. And the constituents of this great character are only to be built up by ceaseless practice.

What was Christ doing in the carpenter's shop?—Practicing. Though perfect, we read that he learned obedience, he increased in wisdom and in favor with God and man. Do not quarrel, therefore, with your lot in life. Do not complain of its never-ceasing cares, its petty environment, the vexations you have to stand, the small and sordid souls you have to live and work with. Above all, do not resent temptation; do not be perplexed because it seems to thicken round you more and more, and ceases neither for effort nor for agony nor prayer. That is the practice which God appoints you; and it is having its work in making you patient, and humble, and generous, and unselfish, and kind, and courteous. Do not grudge the hand that is molding the still too shapeless image within

you. It is growing more beautiful, though you see it not, and every touch of temptation may add to its perfection. Therefore keep in the midst of life. Do not isolate yourself. Be among men, and among things, and among troubles, and difficulties, and obstacles. You remember Goethe's words: *Es bildet ein Talent sich in der Stille, Doch ein Character in dem Strom der Welt*. "Talent develops itself in solitude; character in the stream of life." Talent develops itself in solitude—the talent of prayer, of faith, of meditation, of seeing the unseen; character grows in the stream of the world's life. That chiefly is where men are to learn love.

How? Now, how? To make it easier, I have named a few of the elements of love. But these are only elements. Love itself can never be defined. Light is a something more than the sum of its ingredients—a glowing, dazzling, tremulous ether. And love is something more than all its elements—a palpitating, quivering, sensitive, living thing. By synthesis of all the colors, men can make whiteness; they cannot make light. By synthesis of all the virtues, men can make virtue; they cannot make love. How, then, are we to have this transcendent living whole conveyed into our souls? We brace our wills to secure it. We try to copy those who have it. We lay down rules about it. We watch. We pray. But these things alone will not bring love into our nature. Love is an effect. And only as we fulfill the right condition can we have the effect produced. Shall I tell you what the cause is?

If you turn to the Revised Version of the first epistle of John, you will find these words: "We love because he first loved us." "We love," not "we love him." That is the way the old version has it, and it is quite wrong. "We love him, because he first loved us." Look at that word "because." It is the cause of which I have spoken. "Because he first loved us," the effect follows that we love, we love him, we love all men. We cannot help it. Because he loved us, we love, we love everybody. Our heart is slowly changed. Contemplate the love of Christ, and you will love. Stand before that mirror, reflect Christ's character, and you will be changed into the same image from tenderness to tenderness. There is no other way. You cannot love to order. You can only look at the lovely object, and fall in love with it, and grow into likeness to it. And so look at this perfect character, this perfect life. Look at the great sacrifice as he laid down himself, all through life, and upon the cross of Calvary; and you must love him. And loving him, you must become like him. Love begets love. It is a process of induction. Put a piece of iron in the presence of an electrified body, and that piece of iron for a time becomes electrified. It is changed into a temporary magnet in the mere presence of a permanent magnet, and as long as you leave the two side by side, they are both magnets alike. Remain side by side with him who loved us, and gave himself for us, and you too will become a permanent magnet, a permanently attractive force; and like him, you will draw all men unto you; like him, you will be drawn unto all men. That is the inevitable effect of love. Any man who fulfills that cause must have that effect produced in him. Try to give up the idea that religion comes to us by chance, or by mystery, or by caprice. It comes to us by natural law, or by supernatural law; for all law is divine. Edward Irving went to see a dying boy once, and when he entered the room, he just put his hand on the sufferer's head, and said: "My boy, God loves you," and went away. And the boy started from his bed, and called out to the people in the house, "God loves me! God loves me!" It changed that boy. The sense that God loved him overpowered him, melted him down, and began the creating of a new heart in him. And that is how the love of God melts down the unlovely heart in man, and begets in him the new creature, who is patient and humble and gentle and unselfish. And there is no other way to get it. There is no mystery about it. We love others, we love everybody, we love our enemies, because He first loved us.

(Concluded next week.)

## Religious Liberty.

CONDUCTED BY A. O. TAIT.

### THE RELIGIOUS LIBERTY WORK IN CHICAGO.

BROTHER BALLENGER sends us the following from a Chicago paper, giving a report of a meeting held there a short time since to advance Sunday legislation:—

"Rev. A. H. Henry, pastor of the De Kalb Street M. E. church, created a sensation at the Marshfield Avenue M. E. church last night, by declaiming in favor of opening the World's Fair on Sunday, with machinery stopped. Mr. Henry spoke at the request of Rev. Mr. McLean of the American Sabbath Union, but the uneasiness manifested by Mr. McLean during the address indicated that he had misjudged the sentiments of the speaker. Mr. Henry opened by saying that he had seen a circular issued by the Beer Brewers' Association, instructing its agents to work for a closed Fair, that the opportunities for the sale of beer might be increased.

"Our present liberal Sunday," said the speaker, "is such for commercial reasons, just as some of our churches are opened for commercial reasons. When the churches get as close to the poor man, when they offer him as warm a welcome as the saloon proprietor, it will go far toward settling this Sunday closing question. Open wide the gates, and let the people enter, but meet them there with the gospel of Jesus Christ. We want no Puritan Sabbath with its three-hour sermon, accompanied by a deacon in the gallery with a long pole with a fox-tail attachment to chastise bad boys and tickle the ears of sleeping victims of the prosy discourse."

"The speaker further recommended that the American Sabbath Union devote itself to nobler work than crying, 'No! no!' to the proposition to open the Fair.

"Rev. Mr. McLean was evidently disturbed in mind when he arose to speak; for he remarked in opening that he had not come for a controversy. Mr. Henry squirmed when Mr. McLean said that all the best people were in favor of closing the Fair, and that the opposition was led by infidels, saloonists, and the Devil. Mr. McLean advanced the usual arguments in favor of a closed Fair, and then called on the audience to vote. Mr. Henry evidently thought his opponent was not properly 'instructing the jury,' and consequently took a hand in the charge. One fourth voted for an open Fair with no machinery running, one third voted for rigid closing, and the rest remained seated."

—The Sunday movement is rapidly becoming popular. We should constantly see in this a great reminder that the final link in the great prophetic chain is rapidly being forged.

—The Michigan *Christian Advocate* says, "It is gratifying to note the recent concessions of secularists and other worldly men, as to the necessity for a weekly day of rest."

—Petitions continue to pour into Congress from churches and various religious organizations from all parts of the country, asking that the World's Fair be closed on Sunday. The fight has commenced in earnest, and no time should be lost in getting the truth before the people.

—Reports continue to come to us in regard to the increasing Sunday-law agitation in various parts of Pennsylvania. The Printers' Assembly, auxiliary to the Knights of Labor, in a meeting in Pittsburgh, Jan. 31, denounced the efforts to enforce the Sunday law, in a series of strong resolutions.

—It is reported that the Brooklyn Sunday-school Union has undertaken to secure a "monster protest from all the Sunday-schools of the United States, against opening the World's Fair on Sunday."

From the effort that is being put forth, one would get the impression that if Sunday should not be recognized at the Fair, its cause would be forever lost. If it had a divine law in its favor, it would not need such help.

## 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.

### AUCKLAND, NEW ZEALAND.

WE were greatly disappointed because of not seeing brother and sister White on the "Monowa," Nov. 8, as we had remained at Auckland four weeks on purpose to see them. But we did not consider our time lost; for the brethren and sisters of the church here greatly appreciated our labors in their midst. Many learned new lessons of trust in God, and several of the young people decided to go to the school in Australia, as soon as it shall be started, to prepare themselves for usefulness in God's cause. One excellent sister here will accompany us to one of the islands on our return trip, to learn the native language, and act as teacher, as the way opens.

As the Foreign Mission Board had authorized us to make repairs on our vessel, we consulted with some ship-builders, and found that it would probably be better to make the repairs here than in Australia.

Nov. 12 we started for Norfolk, part of our company having been left there, it being our intention to return in time to see brother White, who was expected on the next American steamer.

We stopped at Whangaroa, one hundred and fifty miles north of here, to consult with a ship-builder about our needed repairs. That is the place where Elder Haskell first labored on his arrival at this colony. We had the privilege of spending the Sabbath with the Kaeo church, the first organization of the Seventh-day Adventists in New Zealand. Leaving there, we had a pleasant run to Norfolk Island, in four days. Here we found quite an encouraging interest to hear the truth, on the part of some of the leading people of the island. Brother Read and company had quite a number of appointments to hold Bible readings, and some are becoming deeply interested. All prejudice seemed to be broken down, and many of the people spoke of the "Pitcairn" as "our ship." Nothing could exceed the kindness of the people toward us. We find that kindness and an interest on our part in the welfare of the people, will break down almost any amount of prejudice. We were just in time for peaches and strawberries, the latter being the finest we have ever eaten. Books sell very slowly, owing to the fact that there is scarcely any money in the island. Very friendly relations were established between us and the Episcopal and Methodist ministers, and by invitation, we preached in the Methodist church. I am confident that some souls in Norfolk will rejoice in the truths of Christ's soon coming.

Feeling that the work was not finished there, it was decided that brother and sister Read, and sister McCoy, should remain still longer on the island, while the rest of us should return in time to meet brother and sister White, as I felt it very necessary to have some consultation with brother White. Allowing sufficient time, as we supposed, to reach this place before the arrival of the steamer from California, we left Norfolk; but we had scarcely started, before the wind came round directly ahead, and for nine days and a half we were beating against strong head-winds and heavy head seas, as well as calms part of the time. This was the most disagreeable trip we have had since leaving home, several of us suffering extremely from seasickness. In consequence of this delay, we failed to see sister White's company. Brother White stayed several days after the departure of the rest of his company, hoping to see us; but being obliged to depart in order to reach Melbourne before the beginning of the Conference, he took the steamer for Sydney the evening of Dec. 9. The same evening, as we were approaching this city, we sighted the vessel that was carrying him away, passing within a short distance of it. The Auckland brethren and sisters greatly appreciated the privilege of having a visit from brother and sister White, though it was necessarily short.

We have given the contract for the repairs on our vessel, to a ship-builder in this city, and work has already begun.

While this work is being done, I, with one or two others of our company, will go to Melbourne by steamer to attend the Conference that begins the 23rd. Some of our crew will engage in the canvass-

ing work in this place while the vessel is being repaired.

Mail for the crew may be sent to this place, but for others of our company, as was formerly requested. Dec. 16. E. H. GATES.

### GOOD NEWS FROM FRANCE.

A BROTHER in France writes that in one place eight persons have embraced the message. In a village not far from this brother a Catholic family have heartily received the message, and are prospering financially more than before, their Catholic neighbors being interested in the truth, and giving them their influence, support, and custom in business relations. The brother who writes me these facts adds:—

"Our courage is always good. It is the work of God and not of man. A door is opened to us among Catholics, one of whom heard you speak when you were with us. She carried back a good report to her community, in which we hold meetings regularly once in two weeks. Those who attend the meetings are all Catholics, and several of them are deeply interested, and come to our Sabbath meetings occasionally. If I could only have 'Bible Readings,' I would be so thankful. The readings would help me so much in my work. . . . Protestant families in— are always glad when we visit them; but there is more to be hoped from Catholics than from them. The Lord is showing us in a very clear manner that we should go to Catholics, and that he will grant us his mighty help, as we open to them the truths for these times."

D. T. BOURDEAU.

### MINNESOTA.

MOUNTAIN LAKE.—The special letter sent out to ministers was received in due time, and I am glad to report a deeper spiritual interest among the brethren. As the wants and needs of our foreign fields were presented, and the little our brethren have done when they might have done more, a feeling of shame came over many. When the extracts sent by brother Spicer were read, showing how God is working for us as a people, many with tears in their eyes asked God's forgiveness for their neglect of his work, and solemnly promised to do better and more in the future.

Forty-eight dollars were donated to the foreign missions. This is more than has been given by this church in any previous year. Jan. 13 I baptized a young man who will start this week for College View, Nebr., to attend school.

For myself, I thank God for the evidences we have that this is his work, and that it will eventually triumph. I expect soon to begin a course of lectures in a new field. My courage was never better in the good work of the Lord. In him is all strength, and to him be all the glory. Pray for me, brethren.

Jan. 17.

H. F. GRAF.

### MASSACHUSETTS.

BROCKTON, NEW BEDFORD, AND RUSSELL'S MILLS.—Since our good institute closed at Lancaster, Mass., I have labored in the above-named places. I first went to Brockton, where Elder Fifield and myself with others held a tent-meeting last summer, and as a result, some eight or ten are keeping the Sabbath, and others are interested. I held five public meetings, gave a few Bible readings, and made several visits. If the members here will take hold upon the Lord by faith, and rely on him for strength, they may see great victories wrought in his name.

From this place I went to New Bedford, where Elder O. O. Farnsworth held a tent-meeting last season, and a few began to keep the Sabbath, others becoming quite interested. The work of building a church was begun at the close of the tent effort, and was quite well under way, when Elder Farnsworth was called away to Washington, D. C. Thus the completion of the work was left to others. The brethren and sisters have done nobly. The building will be ready for dedication Feb. 6. Union and harmony prevail. Where peace and love mixed with faith abound, there great victories will be gained. For myself, I have gained one of the richest experiences in all my Christian life. I know that the Lord does hear and answer prayer in time of distress; moreover I know what it is to cast all my care on the Lord, and what is better still, to know that he careth for me.

When our brethren and sisters see the necessity

of lifting financially to help on the other branches of the work, in order that they may be a success, as has been done here in the case of building this church, they will lift again and again, and the third time harder than ever before. Then it is that they find themselves better off spiritually, and often temporally, than they were before; for says the wise man, "There is that scattereth, and yet increaseth," and again he says, "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." O, that all might know the blessedness of the Saviour's words that, "It is more blessed to give than to receive." The tithe from this church during the past year has been next to the largest, according to the membership, of any other church in the Conference.

During my stay here, I have been occasionally to Russell's Mills, a small village some seven miles away, and given eight or ten lectures to a few persons who were interested; but as the interest was small, I thought it best to give the names of those who desired to learn more, to some of our missionary workers, who would give them reading-matter and correspond with them.

Jan. 18.

H. J. FARMAN.

## MICHIGAN.

QUINCY AND COLDWATER.—The time from Dec. 30 to Jan. 7 I spent at Quincy. I spoke seven times, and visited all the members within reach. They seem to be in a good condition spiritually. Their standing financially was so good that I think it may be of interest to others. Their membership is twenty-one, but two or three of them are in Western States. Of the rest all are sisters but three, hence I consider the following report for the year very good: Tithes, over \$200; missionary offerings (home and foreign), about \$200; expenses, repairing and maintaining the church-building, about \$70, making a total of about \$500, raised by this church the last year. It may be thought that there must be some rich members, but such is not the case. I also found them well supplied with our periodicals. The truth of the Saviour's words in Matt. 6:21 is illustrated here.

From Jan. 7-23 I was with the church in Coldwater. I found the brethren here somewhat discouraged. Satan had been at work sowing discord and darkness, but as the light of the glorious gospel was presented, the darkness began to give way. I tried to lift up the Saviour as the example to follow and the source of strength and wisdom. The Spirit of the Lord came in to reprove, to teach, and to comfort. Souls were led from darkness to light. Souls were converted, and some who had longed for evidence of acceptance with God, were made to rejoice. To the Lord be all the praise. I feel that he has sustained me in this work. I spoke eighteen times, and visited all the members. When I left, evening after the Sabbath, Jan. 23, the general meeting conducted by Elders Horton and Burrill was in progress with an excellent interest. I believe there are better days in store for the Coldwater church. I am now at Ransom.

W. H. FALCONER.

HAZELTON, OVID, AND ITHACA.—During the week of prayer I was with the church at Hazelton. It was my first visit to this place. The church numbers about eighty members; but many of its members are scattered in different places, so the resident membership is not so large. Brother Luther Warren, now laboring in New York, is a member here; sister Hutchins who with her husband is now laboring in the Bay Islands, went from this place; also sister Hattie Annice Kauble, now in South Dakota, and sister Nora Fenner, who is in the mission at Cleveland, Ohio.

In the past this church has had its share of perplexities and difficulties, both from without and within. But God has brought around a more peaceful state of things. We were glad to find the church mostly in harmony and peace. Part of the time while I was there, the muddy roads were nearly impassable. The brethren live in the country, and are considerably scattered, yet they were nearly all present all the time, and the blessing of God was with us. Some who had become discouraged again took hold of God, and the Spirit of God witnessed to the union. The officers for the church were elected for the year to come. Everything passed off harmoniously. The ordinances were celebrated. The Christmas offerings amounted to about seventy dollars. We see no reason why this church should not prosper.

From Jan. 1-7 I was with the church at Ovid. This is the home of Elder I. H. Evans, and from this place our labors have been together. This is a small church, and quite a number were sick with *la grippe*, so that our meetings were rather small, and yet with the presence of the brethren and sisters from other places, we had about as many as could well be accommodated. The meeting was a good one. Eight of the children and youth started in the service of God. The Lord greatly blessed in this meeting. At the election of the officers of the church, we noticed there were no scattering votes cast.

At Ithaca we had quite a large meeting. The brethren and sisters came in from Alma, Ashley, and other places, till the house was quite well filled. The Lord gave great freedom in presenting the truth. There was some interest among the citizens of the place. On the Sabbath quite a number of the children and youth made a start to serve God. The Ithaca church is somewhat scattered, most of them living several miles in the country. On account of this, many of them lost the early meetings, and we fear the members of the church did not get so much good from the meetings as the visiting brethren did.

One thing which helped to make this meeting a success, was that nearly all the brethren stayed till the close of the meeting, and went home Wednesday morning. But above all, the blessing of God was there; much freedom was given in presenting the truth, and hearts were touched. The church needed help, and under the circumstances, we found it quite hard to reach the young people. Worldliness had eaten the spirituality out of the hearts of the parents, and as would naturally be expected, the children had little or no interest in religious things. It is always so. But God helped, and the meeting was a success, although much more good might have been done if all had appreciated the situation and realized the importance of the truth and times. We expect to see the church begin to grow from this time on. We go from here to St. Charles, Freeland, and North Branch.

E. W. FARNSWORTH.

I. H. EVANS.

GRAND RAPIDS.—The week of prayer was a precious season to those who were so situated as to attend. The meetings were held in the evening at the homes of some of our brethren; and although we did not see all accomplished that we desired, we know that much good was the result. At the close of the first week, request was made that we continue for another week, which we were only too glad to do. For nearly three weeks we had meetings nearly every evening. And as we tried, by self-examination and humiliation, to draw near to God, he was pleased to manifest his willingness to help us. If we could fully have realized our need of help, no doubt much more could have been done for us.

We hold three prayer-meetings a week, with preaching service Sabbath and Sunday evenings. One hour before preaching on Sunday evening, we devote to the missionary work. Our public services are well attended, and considerable interest is manifested. Many are convinced that we have the truth, and that they ought to obey it; but they say, "If we keep the Sabbath, we will lose our means of getting a living, and what can we do? If we step out, fifty stand ready to take our places." This no doubt is all true. None but those who live or have lived in the city can fully understand the condition of things. May God have mercy upon these, and inspire faith in their hearts sufficient to trust in him; for he says, "Like as a father pitieth his children, so the Lord pitieth them that fear him." Ps. 103:13. He knows all about it, knows that we must have food and clothing, and as he *loves as a father*, he will in some way provide for us. Our first duty is to obey; and he will never fail to do his part by us.

We are now heartily engaged in scattering the "Civil Sabbath" tract. Nearly forty thousand pages have been placed in the homes of the people. We expect it will take about one hundred and sixty thousand pages to go once around. Our brethren and sisters are of good courage as they start out in the work. The papers have spoken very kindly of the work of the National Religious Liberty Association, and the *Democrat* quoted quite largely from the tract. This places us in a good light before the people, and as a result, we are well received. We hope to be able to follow with another tract on some

kindred subject. I am sure that a good receipt for coldness and spiritual leanness is to try and do something for the Master. I really believe that this movement will be a real blessing to our churches, where they take hold of it in the fear of God. May the Lord give us wisdom to do his work.

Jan. 28.

L. G. MOORE.

AMONG THE CHURCHES.—During the week of prayer I visited the churches at Kalamazoo, Otsego, and Allegan, intending also to stop at Monterey; but learning that brethren Ostrander and Lay were supplying them, I remained over the Sabbath at Allegan. I found in each place that the readings for each day were being faithfully carried out, and they furnished a good text and foundation for our special talks and exhortations on faith, union, self-abandonment, blessings in Christ, and the importance of the "Testimonies" at this time.

The hearty good-will manifested in the free-will offerings for missions was especially encouraging. The social meetings were spirited and good. The gospel message is rising in power, and faith is bringing to light invisible things. The goodness and the power of God are inspiring in men trust, faith, and courage in the Lord.

Returning from Allegan, I stopped at Jackson to be with the church there over the quarterly meeting occasion. Their house of worship was well filled, and a lively interest was manifested in the Sabbath-school, and all the exercises of the occasion. Here were brother and sister Palmer, who were among the first Sabbath-keepers in this State. It was here that I first heard the present truth from Father Bates, forty years ago. It was pleasant for us old veterans to meet and rejoice together in the same blessed hope after so many years of trial and labor—often tired in the way, but never of it; and we are still hoping on for the bright and better day.

Learning of the discouraged state of the church at Napoleon, I went to see them. I found some had given up the truth, and others were discouraged. Several had met with the church at Jackson, leaving the remaining few too weak to keep up their meetings. We called a meeting, and all parties met at the house of brother Miles. The scriptures bearing upon the causes of disunion and church difficulties were presented. The truth was seen and acknowledged, and humble confessions followed.

It was unanimously voted to resume the Sabbath-school and meetings at Napoleon, and brother Hatt was urged to take his former place with them. This he consented to do for a time, though it cost him quite a struggle with self; for he had become attached to the church and work in Jackson.

Now brethren and sisters at Napoleon, remember, that in Christ there is union and peace. If self is crucified, and Christ is exalted, peaceable fruits will follow. O, press together, and let brotherly love continue! The Lord gives you another trial, and may you evermore gladden the hearts of God's servants by your steadfast unity in the faith.

M. E. CORNELL.

Jan. 14.

## VERMONT.

BOROVILLE AND EAST RICHFORD.—For some time past I have been with this church, where my home is; and while doing necessary work on my own buildings, I have tried to help the church what I could. We have had some good meetings. Jan. 9 was a precious season; two who had given up the truth some two years ago, again started in the good cause, and dedicated themselves to the Lord.

Three others who were backslidden made a new start. This is a source of encouragement to the church. The week of prayer was a profitable season; the donations were \$33.27. These donations came from few, as the church here is much smaller than it once was.

In company with brother Owen, I spent part of the week of prayer with the church at East Richford. While we presented Christ in his mercy and love, and willingness to forgive and help, the brethren and sisters seemed much cheered. Some said they never saw the way so clear before. Sickness prevented some from attending. Two made a surrender to the Lord, and found forgiveness. There was a good attendance of the neighbors. We also held a few meetings at Richford Center, where we think that some may yet be brought into the truth.

H. W. PIERCE.



## LOUISIANA.

NEW ORLEANS.—I spent the week of prayer with the New Orleans church. Meetings were held every day, and all who attended seemed to be greatly blessed and strengthened. The readings were excellent and seemed to be appreciated. The last meeting, which was especially adapted to the children, was well attended, and seemed to inspire new faith and courage in all. Almost every one gave something as an offering, and quite a good sum was raised; all felt that it was a blessing to help forward the cause of the blessed truth for the last days. One member was added to the church.

This church also enjoyed the good quarterly meeting at the regular time in the new year. Quite a good amount of tithes was paid, besides other indications of progress in the work. Efforts were made to have all the other churches in the State observe the week of prayer, and good reports have already been received from some. We trust that this season of prayer may prove a great blessing to all our people.

I am now laboring among the churches, and hope to be able to visit them all soon; I also hope to labor some in new fields.

Jan. 12.

B. F. PURDHAM.

## KANSAS.

OTTAWA AND RANTOUL.—Dec. 24-31 I was at Ottawa. The meetings during the week of prayer were highly appreciated by the brethren. Prayer-meetings were held at the church each morning at ten o'clock. The meetings for the readings were held each evening, when all could be in attendance.

The donations were much larger this year than last, although there were fully twice as many of our people here last year. We held our usual quarterly meeting, the officers were elected for the coming year, and other business pertaining to the church was transacted.

Jan. 1-10 I was at Rantoul. About eight weeks before, I held meetings here over one Sabbath and first day. Two families of Sabbath-keepers had moved into the community, and three had begun the observance of the Sabbath by reading. These were greatly strengthened by the meetings. My wife came and helped in the meetings the last three or four days. The attendance was remarkably good, and some seem interested, but we were obliged to close the meetings in order to attend our institute at Moline, where we now are.

I hope soon to return and continue the work; for some are anxiously waiting an opportunity for baptism. We praise God for the good measure of his Spirit that he was pleased to give us in these meetings.

OSCAR HILL.

## INDIANA.

DENVER, MECHANICSBURGH, KOKOMO, ETC.—On coming from the district institute, I labored the first Sabbath and Sunday with the Denver church. The meetings were well attended. At every meeting, whether prayer, social, or preaching, the Spirit of the Lord was present. The sermons in the evenings were in keeping with the readings during the day. We were not long in learning that the work of righteousness is peace, and its effect quietness and assurance. These things have brought about union, and the church is in perfect harmony. Their offering was larger than ever before.

From Denver I went to Mechanicsburgh. This is one of our oldest churches. Here as at Denver we had a most excellent meeting; not a reading was missed, and it seemed as though they grew better all the way through. The preaching was calculated to inspire faith and courage in God's word, and especially in that part of it that relates to our time. Their offering amounted to ninety dollars. As I saw the five and ten dollar bills counted out, I said: "This church believes the message." One was baptized and united with the church.

As the State meeting was to be held at Kokomo, my home church, I labored there a few days before the general meeting. Here as all along the line, the Lord blessed. This church is growing, and is becoming one of the strongest churches in the State. I leave this meeting for others to report. I must say, however, it was the best ever held in the State.

After this good meeting I went to Economy, Wayne Co., where I labored in tent work last fall. The most of those at this place are holding on, although they are receiving most bitter opposition,

mostly from ministers of the United Brethren Church; and especially from their presiding elder. In preaching, he took almost every position against us I have ever yet heard of; consequently they were contradictory. It seemed necessary for me to review his positions, which was by no means hard to do. I used two evenings in showing the absurdity of his positions. In the review I was determined to let the Spirit of the Master lead, and often many eyes were dimmed with tears. One young man said: "Now by God's help I will live loyal to him." Thus we see that what seems to be against the truth, the Lord will often use for its advancement.

I never was of better courage. I am at home at present, wrestling with the prevailing malady, *la grippe*. By God's help, I hope to be at work again in a few days.

Jan. 24.

J. M. REES.

BOURBON, PLYMOUTH, AND ROCHESTER.—During the week of prayer I visited the churches of Bourbon, Plymouth, and Rochester. I spent the first Sabbath and Sunday at Bourbon. The members of the church are at peace and harmony with each other, and have a good influence in the community. There is some outside interest. One lady who belongs to the Presbyterian church has been attending the Sabbath-school quite regularly since our tent-meeting there; others also attend frequently. The ones who united at the time of our tent-meeting are active members, and seem to be growing in grace.

We held but three meetings at Plymouth; there was some sickness, and so our meetings were thinly attended.

I began meetings at Rochester Dec. 22, and was at this place when the annual contributions were received. They amounted to nearly forty-five dollars, which we thought very liberal for this company, the most of the members being poor. The interest was such at this place that the brethren thought it best for me to remain one week longer. More interest was manifested here than had been for some time before, and the house was often well filled. One young man united with the church. We endeavored to hold up the truth as it is in Christ Jesus. Light always breaks in when we present the simplicity of the gospel and the gifts of God through the Saviour.

VICTOR THOMPSON.

INDIANAPOLIS.—It has been my privilege for the last two weeks to labor with the church at Indianapolis. Several days were devoted to visiting the members and others who are interested. Brother McMeans and I spent one day west of the river in Haughville and West Indianapolis. We find much work to do in teaching those who are interested, in distributing reading-matter, and in taking subscriptions for our papers. A Sabbath-school was organized at Haughville in the neighborhood in which Elder Bartlett and I conducted tent-meetings last summer.

It was my privilege to attend that school in the forenoon both Sabbaths, and the Indianapolis school in the afternoon. Both schools are doing a good work. The Indianapolis school holds teachers' meeting every Thursday at 6 p. m., and the missionary society holds its weekly meeting the same evening at the close of the teachers' meeting. Both are gradually becoming more efficient in their work. The church has its prayer-meeting on Friday evening at seven o'clock. The Sabbath-school is held at 2 p. m., and following the school, there are preaching services and the social meeting. There are preaching services Sunday at 7:30 p. m. Three new members were received into the church one week ago last Sabbath. Last Sabbath one was received by letter from another church in the Conference, and one by profession of faith. The cause is gaining strength in this city, for which we praise the Lord.

Jan. 25.

WM. COVERT.

## OREGON.

ENTERPRISE AND JOSEPH.—At our last report, Elder W. W. Steward and the writer were closing a tent effort at Enterprise. Elder Steward then went to Milton to attend our Academy, while I was left in charge of the work in the Wallowa Valley. For several weeks no public work could be done, because of harvesting; so I canvassed the valley for "Bible Readings," and secured twenty-six orders. Since then I have taken several orders for the *Signs, Good Health*, and one for the *REVIEW*.

In November I began meetings in a school-house near Joseph, seven miles from Enterprise. As a result, eighteen are now rejoicing in the love of Christ. Of their number nine never made any profession before, but are now soundly converted, I believe. The most of the others were reclaimed from a backslidden state. Five of the number were users of tobacco, but all have given it up, and testify to the power of God over appetite. Pork, tea, and coffee have also been put away by nearly all. A thriving Sabbath-school has been organized and equipped; the prayer and social meeting every Wednesday evening is enjoyed and participated in by all. They seem to be walking in all the light given, and therefore are growing in the love of God and the knowledge of the truth. They have not only got hold of the truth, but the truth has got hold of them. Truly I feel to praise God for his wonderful mercy and love to them and to me. Others are convinced, and are almost ready, I think, to be wholly the Lord's.

In two short meetings held near by, some good was accomplished. At one place a lady has accepted the truth; at another place two children of Sabbath-keepers were converted. And thus precious souls are being made to realize that freedom with which the Son makes free.

I humbly acknowledge God's loving kindness in giving me the benefits of the ministerial institute at Battle Creek, last winter; for there I learned so much of the living vital power of God's word, and began to realize as never before, that Christ is the grand central figure in every truth. And by the knowledge and experience gained there, I have been enabled to present the Lord Jesus as a "very present help in trouble;" and with Paul, I am made to exclaim, "Thanks be unto God which always causeth us to triumph in Christ."

Jan. 19.

D. E. SCOLES.

## ILLINOIS.

WEST SALEM, DU QUOIN, CALHOUN, ETC.—After our good institute, I returned home, and spent the first half of the week of prayer with the West Salem church, where the meetings were very profitable, the brethren and sisters being much encouraged as the power of the word of God by faith, was presented. The attendance was not large, as there were some cases of sickness in the church. Christmas donations amounted to \$85.20.

The latter half of the week I spent at Du Quoin. The meetings here were also good, but small, as two families have removed to Texas recently, and others were away canvassing; some were sick here also. Those in attendance expressed themselves as much encouraged. The Christmas donations here amounted to \$13. We held two or three meetings each day of the week, going from one place to the other during the night.

Jan. 1-5 I was at West Salem again and held quarterly meeting. The attendance was quite small, as there is much sickness in this community; yet the meetings were good, and the brethren express themselves as of good courage.

Jan. 6-11 I visited the brethren at Calhoun, Allendale, and St. Francisville. At all these places I found the brethren mostly of good courage. At St. Francisville I find the leaven of truth is still working, and if these brethren will remain there, and reflect the light of Christ, there will be accessions to their numbers soon. During the time covered by this report, I have preached about twenty times, and held one quarterly meeting. I have had the help of God more fully than ever before. I praise God for the increasing light shining from his word. The meetings during the week of prayer were the best we ever had.

Jan. 14.

J. W. BAGBY.

SHORTLY after our good camp-meeting I went to Stockton, Jo Daviess Co., at which place I held meetings for about four weeks. I found much prejudice there, a great deal of which was caused by the inconsistent lives of some who profess to be Seventh-day Adventists; notwithstanding, the Lord blessed, and many friends were made to the truth.

A subscription paper was put in circulation for the purpose of soliciting means for a church-building in Stockton, and we are in hopes that ere long there will be an edifice in that place in which the truth of God can be more fully proclaimed. We received some ten dollars in donations, obtained two subscriptions for the *REVIEW*, and sold some books and tracts.

After spending a few days at home in Ottawa, I went to Battle Creek, to attend the ministerial institute. Surely the Lord came near to his people in that meeting. The faith and hope of all were increased, and doubtless all went forth to their several fields of labor with more courage than ever before, and a better understanding of how to trust in the Lord under all circumstances. How much better and easier it is to hold up Christ between man and the law, than it was, to hold up the law between man and Christ.

I went from Battle Creek to Onarga, Ill., at which place I spent the week of prayer. On my way there I had the privilege of spending one day and night at Chicago. I found that the Spirit of the Lord was there, blessing in the Bible school, which was being conducted by Dr. Waggoner.

All who had the privilege of attending the meetings at Onarga during the week of prayer were greatly blessed. They have a membership of some twenty-two, and all who were not prevented on account of sickness, attended nearly every service. The offerings amounted to quite a little more than last year. Two services were held each day. We had some outside interest, for which all felt to praise the Lord. Onarga is the home of Elder R. F. Andrews, who rendered valuable help in all the services. I left all the brethren and sisters greatly encouraged. May the Lord bless the Onarga church. I thank God for the blessings I received personally during the week of prayer.

From Jan. 1-7 I held meetings with the Sheridan church. We enjoyed some good meetings during my short stay there. I am now at Ottawa, and will hold a few meetings here with the company, after which I will go to some new place and begin a series of meetings.

The interest in Ottawa is still good. Mrs. Huffman and brother W. E. Haskell are both engaged in Bible work in this city, and quite a number are becoming deeply interested. Some of these we have hopes will soon be impressed by the Spirit of God to obey. O, what a blessed privilege to work for God!

The work is onward in this State, for which we praise the Lord and go forward.

Jan. 8.

M. G. HUFFMAN.

## WISCONSIN.

LA CROSSE.—This is a city of about 32,000 inhabitants. Last summer Elders Johnson and Nielson held a tent-meeting here, which was quite successful; and in October we were sent to this place to continue the work. A tract and missionary society of ten members was organized, and donations and pledges made sufficient to carry on the work in the city. Tracts to the value of over sixty-eight dollars, retail, were ordered. These are made up into packages of from thirty-two to fifty-six pages each, placed in envelopes prepared expressly for this work, with appropriate explanations printed on the face of each, and loaned for one or two weeks; then the first package is taken up, and the second one left, and so on.

The city is being systematically worked in this manner. If an interest is aroused by the reading, it is followed up by visiting and Bible readings. Not a few are becoming interested, some asking us to come and hold readings with them, thanking us over and over for the light they have received. One hundred and forty families are now reading, and but few have dropped off. There is but little prejudice. Many and interesting are the visits we have. What a joy it gives to see these precious souls receive the truth so eagerly! I am alone in the work of distributing packages, but my wife helps much in the visiting and readings. Different ones have told me of the coldness of some of their own church-members, and how it has been a stumbling block to them. I realized a little how the Saviour felt when he saw the people as "sheep without a shepherd."

The Sabbath-keepers here are mostly young in the truth, but show a commendable zeal, both in receiving and giving the truth. They often leave their household cares and go and do missionary work among friends and neighbors. Our Christmas offerings were \$15, the first-day offerings for the two months since organization, about \$4.85. This is good, considering the fact that most of them are poor. It does one's soul good to see with what love and eagerness all take hold of the truth and work as fast as they learn.

We have just been favored with a visit from

Elder Johnson, and we were all greatly cheered and encouraged. The Lord came very near to us. One sister who was suffering extremely with *la grippe* was instantly relieved in answer to prayer, and in a short time was about, doing her work. God wrought a great work for me also, for which I praise his name. For fifteen years I have suffered more or less with catarrh, until my work has at times been hindered, and of late my voice has been failing. But praise His holy name, I am now free from the troublesome disease. God heard prayer in my behalf, and I was instantly healed. O, that all our people knew that there is a Physician in Israel! Let all the people praise him! We desire to be remembered in your prayers. My address is 814 Gohres St., N. La Crosse, Wis.

E. W. WEBSTER.

STEVENS' POINT.—Our canvassers' school at this place opened according to appointment Jan. 13, under favorable auspices, with an attendance of about thirty-five. Since then several more have come, and others are still expected. All seem to have come with an earnest desire to seek the Lord and be better fitted for his work. The branches studied are grammar, reading, writing, spelling, and Bible study, the latter having two sessions each day.

Scarcely had the school opened, when on the evening of Jan. 14 it received a severe check by an accident to Elder M. H. Brown, the principal instructor, as he was on his way to the Bible study, and was crossing the railroad tracks. There are several tracks crossing the street at this point, and about a score of tracks entering those close to the street. It being the end of a division on the Wisconsin Central railroad, there is a constant switching of cars, which blocks the street much of the time. He had waited for a long train of cars to pass, and thinking to save time, as the last car came to the street, he attempted to walk around it; but before reaching the train, a switching-engine coming noiselessly and without warning from the opposite direction, struck him, running over one of his legs just below the knee, and causing a double fracture of the other foot, besides bruises of lesser importance. It was necessary to amputate one limb at the knee, but it is hoped that the other foot may be saved. He is now doing well, and everything looks favorable for a speedy recovery. The Lord has given him grace to receive all with wonderful resignation.

While we feel sad thus to be deprived of his valuable labors in our school, we are not discouraged. God is not limited to men or means. This is the Lord's work, and he will take care of it. We expect some one to assist us in Bible instruction soon. Brother Geo. Brown has taken charge of the secular instruction in the English. We earnestly ask the prayers of all our brethren in behalf of the work of the school.

J. W. WESTPHAL.

Jan. 18.

## THE MARITIME PROVINCES.

THE canvassing during the past year has been carried on by about three fourths of the number of canvassers who were employed the year previous, but the amount of business done exceeds that of last year by a little more than \$1,000.

The number of orders taken in 1890 was 3,534; in 1891, 3,608. The value of orders in 1890 was \$8,259; in 1891, \$9,277. The number of days' work reported was about equal each year, being about 1,000 days. Not far from 20,000 homes have been visited by our canvassers in the two years. There are about 150,000 homes in the three provinces of Nova Scotia, New Brunswick, and Prince Edward Island. Nearly one third of these are Catholics.

The canvassing of Prince Edward Island was begun last May, but owing to the small force of canvassers, there were only about 5,000 homes visited. Among these were delivered some 1,400 copies of "Bible Readings," involving a total of some 400 days' work by the canvassers. As the work goes on, we often meet with cases where good substantial people are evidently all ready to obey the truth, when a little further help can be given them; and others are already obeying, from reading the books bought of the canvassers. The most encouraging success from tent labor in these provinces the past two years, was where the place had been previously canvassed for "Bible Readings."

We earnestly pray that the Lord may place the

burden of the work upon the few who do profess the truth here, and that they will put their hands and hearts to the work, and carry it forward.

F. W. MORSE, Provincial Agent.

## STATE AGENTS' CONVENTION IN DIST. NO. 4.

THIS convention met according to appointment, Dec. 29 to Jan. 6, in the chapel of the mission house at 1505 E St., Lincoln, Nebr. The convention was opened at 9 A. M., Tuesday the 29th, by brother Mead, the General Canvassing Agent. In consequence of its coming a little earlier than was expected, and in view of the fact that rather a short notice had been given, some fears were entertained that the State agents of Districts Nos. 4 and 5 could not all be present, but in this there was a happy disappointment; for delegates soon arrived from Wisconsin, Minnesota, South Dakota, Iowa, Missouri, Kansas, Arkansas, and Colorado. Thus the field was quite well represented. Some experienced agents were also present from other States, and took an active part in the proceedings. Two sessions were held in the forenoon, and two in the afternoon, while the evening hour was given to public speaking.

A most excellent spirit of harmony, union, and love seemed to pervade all the proceedings of the convention, and it was very evident that the good Spirit of the Lord was present. It was quite apparent that the delegates came together, not for debate and argument, but for counsel and advice. When God can see this motive in the hearts of his workers, he will come near, and meet with them, and grace the assembly by his presence.

Many important matters relating to the canvassing work were considered, among which was one resolution which awakened considerable interest. It was to the effect that more care should be taken in the selection of agents, that those who go into the field should be well posted in the leading points of our faith, and that as the book is presented, the agent should in a careful and judicious manner present some of the leading truths taught by the book, that when it is purchased, the buyers may be quite intelligent in reference to that which he has bought. We can but believe that this is a step in the right direction, and if it is carried into effect by the canvassers, will meet the approval and blessing of God.

Many other important matters were considered, which no doubt will appear in the proceedings of the convention, and which we will not notice here. Prof. James Loughhead, Principal of Union College, addressed the convention one evening on the relation the canvassing work sustains to our educational institutions, urging the States to send to the College young men and women so that they may become prepared for the work of the Master. Will the States do this? We rejoice to see strong indications in this direction.

The last Tuesday of the convention was spent by the delegates at Union College, and by invitation of the managers, they dined with the students. After dinner, a joint meeting of delegates and students was held in the College chapel, which was addressed by Professors Loughhead and Lewis, Elders O. A. Johnson, Morrison, Westphal, and brethren Mead and Sisley. This was a very pleasant occasion to all who were present. After this meeting, the delegates and visitors from the several States had the privilege of meeting with the students from their States in the recitation rooms of the College, and a very agreeable and profitable hour was spent.

Wednesday the convention closed its work, and all went to their homes, feeling that they could now better realize and appreciate the duties and responsibilities resting upon them, and feeling thankful for the opportunity of meeting together, comparing notes, and laying plans for future work. May God bless the canvassing work and the agents who are carrying it forward, and may it prove a power for good in the earth.

W. B. WHITE.

## WEST VIRGINIA CONFERENCE PROCEEDINGS.

THE fourth annual session of the West Virginia Conference was held at Kanawha Station, W. Va., Dec. 29 to Jan. 3.

FIRST MEETING, TUESDAY, DEC. 29, AT 10 A. M.—The President, Elder D. C. Babcock, in the chair. Prayer was offered by I. N. Russell. The delegates being called for, six responded with credentials, representing two churches. All laborers who had been in the employ of

the Conference during any portion of the year, were invited to participate in the proceedings of the Conference. By vote, brethren P. W. Province and U. P. Long were authorized to take seats with the delegates.

The President's address briefly outlined the work performed since last April, and suggested plans by which the work might go forward the coming year. The tender Spirit of God was present, impressing all that this is the Lord's work, and that without his guidance, all our plans will prove fruitless.

The Chair being empowered, appointed the usual committees.

Adjourned to call of Chair.

SECOND MEETING, DEC. 30, AT 10 A. M.—Four more delegates were enrolled, representing the churches at Amos and Berea. The Committee on Nominations presented the following report: For President, Elder D. C. Babcock; Secretary, T. E. Bowen; Executive Committee, D. C. Babcock, S. F. Reeder, I. N. Russell; Treasurer, B. B. Johnson. The report was accepted.

The Treasurer presented his report, which was as follows:—

RECEIPTS.	
Cash on hand, Aug. 11, 1890,	\$ 110 30
Tithes received from Aug. 11, 1890 to Dec. 27, 1891,	1,297 03
Total,	\$1,407 33
EXPENDITURES.	
Paid to laborers,	\$1,167 97
Tithes to General Conference,	146 85
Cash on hand, Dec. 27, 1891,	92 51
Total,	\$1,407 33

The report was accepted.

Meeting adjourned to call of Chair.

THIRD MEETING, DEC. 31, AT 2:30 P. M.—The Committee on Resolutions reported as follows:—

Whereas, There is a pressing necessity of a primary school in our Conference; therefore,—

1. *Resolved*, That steps be taken as soon as consistent, to establish one.

Whereas, There has been considerable reading-matter distributed in Parkersburgh; and,—

Whereas, Some have become interested thereby, and a call has been made to station a laborer there; therefore,—

2. *Resolved*, That the Conference locate a Bible worker in said city, the worker to be furnished room and provision by the friends living there, and a weekly contribution be taken up in our churches for the wages of such worker.

Whereas, Dist. No. 1, of which our State is a part, has decided to aid the South Lancaster Academy in paying its debt, to the amount of \$10,000; and,—

Whereas, Our portion will be about \$250; therefore,—

3. *Resolved*, That we raise that amount toward said debt during the years 1892 and 1893.

Whereas, The canvassing work during the past three years has been a success in the State through the labors of S. F. Reeder, by the blessing of God; therefore,—

4. *Resolved*, That this Conference hereby express its appreciation to brother Reeder for his faithful, untiring labors.

5. *Resolved*, That we heartily indorse the action of the tract society in establishing a cyclostyle State paper to contain reports from the canvassers and brief reports from all our State laborers.

After careful consideration, the resolutions were adopted.

Meeting adjourned to call of Chair.

FOURTH MEETING, JAN. 1, AT 2:30 P. M.—The Auditor's report being called for, he stated that the Treasurer's books had been correctly kept as far as he could ascertain.

The State canvassing agent gave a brief statement of the work that had been accomplished during the last three years. As a direct result of the work, six are now keeping the Sabbath. During this time \$13,386.31 worth of books have been placed in the homes of the people. Valuable suggestions were offered by Elders Lane, Babcock, and others, concerning the canvassing work.

A report of the Building Committee appointed to erect a church and depository building at Newburgh, being called for, T. E. Bowen, by request, gave a brief statement of the present standing of the work there, also submitting a financial report of the work.

The following resolution was presented:—

Whereas, The committee in the matter of building a church and depository for the use of the West Virginia Tract Society has erected a building at Newburgh and nearly completed it; therefore,—

6. *Resolved*, That the Conference accept the work of the committee, and request that it continue the work until the building is completed.

A motion was made to adopt the resolution, and while under consideration, meeting adjourned to call of Chair.

FIFTH MEETING, JAN. 3, AT 9:30 A. M.—The resolution under consideration when meeting adjourned, was again taken up. The Treasurer's report of the Building Committee was carefully considered, and the figures placed on the board, that all could see the cost of the building thus far, and the probable amount necessary to complete it. The resolution was adopted.

The Committee on Credentials and Licenses presented their report as follows: For Credentials, D. C. Babcock, W. J. Stone; for License, Wm. Hutchinson, S. F. Reeder;

for Missionary License, T. E. Bowen, U. P. Long. Report was adopted.

Adjourned *sine die*.

D. C. BABCOCK, Pres.

T. E. BOWEN, Sec.

#### NEW ENGLAND TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1891.

No. of members.....	450
“ reports returned.....	96
“ members added.....	3
“ “ dismissed.....	1
“ letters written.....	334
“ “ received.....	182
“ missionary visits.....	940
“ Bible readings held.....	10
“ subscriptions obtained.....	218
“ periodicals distributed.....	5,150
“ pp. reading-matter sold, loaned, and given away.....	89,424

Cash received on books, tracts, and periodicals, \$883.48; on sale of subscription books, \$5,233.54; on fourth Sabbath donations, \$181.64; on membership and special donations, \$4; on first-day offerings for foreign missions, \$292.89. Total, \$6,595.55.

E. T. PALMER, Sec.

### Special Notices.

#### NOTICE.

By request of the brethren at Flint, Mich., we withdraw our appointment for meetings there Feb. 18-23, and appoint a meeting at Memphis for that date, Feb. 18-23. We should be glad to have a good attendance of all the brethren who live in the vicinity of Memphis.

I. H. EVANS.

E. W. FARNSWORTH.

### The Sabbath-School.

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

#### LESSONS FROM THE OLD TESTAMENT.

##### LESSON VIII.—JEHOIAKIM'S WICKEDNESS. JER. 36:19-31.

(Commit Verses 22, 23.)

(Sabbath, Feb. 20.)

TEXT.—“To-day if ye will hear his voice, harden not your hearts.” Heb. 3:15.

1. Who was Jehoiakim, and when and how did he come to the throne of Judah? (See note.)

NOTE.—Jehoiakim, or Eliakim, his name by birth, was the oldest son of Josiah, king of Judah, who died B. C. 610. The people made Josiah's second son king, which displeased the king of Egypt, under whose yoke they were. He deposed Jehoahaz, after a reign of only three months, and put Eliakim in his place, changing his name to Jehoiakim. This was probably in 609 B. C., the same year of Josiah's death. (See 2 Kings 23:29-36.)

2. What was his character? 2 Kings 23:37.

3. Who prophesied against his wickedness, and what did the king do unto him? Jer. 26:20-23.

4. What other prophet faithfully warned Jehoiakim against his coming doom, his overthrow by Nebuchadnezzar? *Ans.*—Jeremiah. He exhorted him to turn from his iniquity, that the Lord might repent him of the evil. He warned Judah that because of their sins God would bring against them the king of Babylon, who would lay waste Jerusalem. Because of this the king sought to slay Jeremiah. (See Jer. 22:13-19; 26:1-15, and elsewhere.)

5. Who saved Jeremiah from death? Jer. 26:24.

6. How was Jehoiakim's subjection to Babylon fulfilled? *Ans.*—By the overthrow of Egypt, Judah's support. (See Jer. 46:2, 13; 2 Kings 24:1.)

7. What instruction did God give Jeremiah with reference to a repetition of these solemn warnings? Jer. 36:1, 2.

8. For what purpose did the Lord thus warn Judah? Verse 3.

9. To whom did Jeremiah dictate all these warnings, and what was done with them? Verses 4-8.

10. How, and under what circumstances, were these warnings again brought before the people? Verses 9, 10.

11. Who carried the news of these warnings to the princes? Verses 11-13.

12. State what occurred as the result. Verses 14-19.

13. What did the princes then do? Verse 20.

14. What did the king do when he heard of this book? Verse 21.

15. As these solemn warnings of God were read, how was contempt of them shown by these rulers? Verses 22, 23.

16. Were the hearts of any of them softened or alarmed by these warnings? Verse 24.

17. What showed the hardness of the king's heart? Verses 25, 26.

18. How was the wrath of man made to glorify God? Verses 28, 32.

19. What judgment was pronounced against Jehoiakim be-

cause of his rejection of the message of the Lord? Verses 29-31; 22:17-19.

20. What lesson should we learn from these warnings and judgments? Heb. 3:15.

#### REVIEW NOTES.

1. GOD'S MESSAGE TO THE PEOPLE.—That God still remembered his people and his covenant, is evinced by his sending them a message of warning and reproof by the prophet Urijah. Jer. 26:20-23. The treatment which this, and other servants of the Lord received at the hands of the ungrateful people, is thus described by the Saviour in the parable of the householder: “And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another.” Matt. 21:34, 35.

2. THE MESSAGE TO THE KING.—Jehoiakim was one of the last kings of Judah. That kingdom established under God by the victorious David, having passed through many stages of prosperity and adversity, according as the people obeyed or disobeyed the commandments of God and the especial messages of the prophets, was now tottering to its fall. Jehoiakim was first tributary to Egypt, and then to Nebuchadnezzar, king of Babylon. To this king the Lord sent a message from Jeremiah the prophet, written by Baruch, which Jehoiakim attempted to read to the king. The king feigned himself willing to hear the writing from the Lord, but as soon as he found it was not flattering to himself, he took it from the hand of the scribe, and cutting it in pieces, threw it into the fire! He could not bear the word of God, and thought by this means to destroy it. The attempts which have been so persistently made by papists to destroy the word of God are in keeping with this mad attempt of King Jehoiakim to destroy the evidence against himself. And alas! there are many thousands who claim to receive the word of God, who, when it cuts across their notions and plans, or reveals their sins, reject it as entirely as did this wicked king.

3. THE LESSON.—The judgments of God soon fell both upon king and people who had so rejected his warning, and they were carried away into captivity. Paul tells us that the things which happened into the children of Israel were “written for our admonition, upon whom the ends of the world are come.” 1 Cor. 10:11. To reject the voice of God speaking to us, whether by his word, his servants, or his Spirit, is attended with great danger to ourselves. While we may not be literally led away captive, as was Israel, we shall go into that spiritual captivity recognized in Scripture, and described by Christ thus: “Whosoever committeth sin is the servant of sin.” John 8:34. And again by the apostle in the following words: “While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. 2 Pet. 2:19. And as there could be no return of Israel from the captivity until they humbled their hearts before the Lord (Ezra 8:21-23), so if we turn a deaf ear to the messages of God to us and thus come under the power of Satan, and into the bondage of sin, there can be no release for us except through the same process of repentance and humiliation. Thus and only thus can we recover ourselves “out of the snare of the Devil, who are taken captive by him at his will” (2 Tim. 2:26), and by the Son of God be made “free indeed.” John 8:36.

### News of the Week.

FOR WEEK ENDING FEB. 6.

#### DOMESTIC.

—A site for the Chilian government building at the World's Fair grounds at Chicago, has been approved.

—At a meeting of Philadelphia citizens, Wednesday, \$2,100 were raised for the relief of the famine sufferers in Russia.

—Michigan railroads in November, 1891, earned \$8,406,188.05, as against \$7,882,745.25 during the same month in 1890.

—An earthquake shock, the most severe known in the city, was felt in Portland, Oregon, Wednesday night, at 8:30. Little damage was done.

—The grain blockade on Western roads remains unbroken. Eight hundred cars loaded with grain are reported between Omaha and Atchison.

—At Salt Lake, Friday, the Liberal Territorial convention adopted a memorial to Congress, protesting against the admission of Utah as a State.

—Earthquake shocks at Omaha, Wednesday night, caused a bank of earth to cave into the street, crushing a house and fatally injuring one of its inmates, it is believed.

—Grover Cleveland, it is alleged, will meet the prominent members of the Democratic party at Detroit on the 22d inst., when the question of his candidacy will be settled.



—Premier Abbott says three commissioners will start for Washington next Monday to confer with Secretary Blaine in regard to reciprocity and other affairs.

—The Finance Committee of the New York Senate has decided to report favorably, without amendment, the bill appropriating \$300,000 for the State's exhibit at the World's Fair.

—The Post-office Department will arrange a post-office at the World's Fair "large enough to supply hourly mails to 100,000 exhibitors." The force of employees will number between 300 and 400 men.

#### FOREIGN.

—The Minister of War of Brazil resigned Tuesday.

—Robbery by starving peasants is becoming frequent in Russia.

—Dr. Morell Mackenzie, the distinguished English physician, died on Wednesday.

—New Imperial and Prussian loans amounting to 340,000,000 marks will be issued at Berlin, Feb. 9.

—It is reported that the government of Italy is about to resume full diplomatic relations with the United States.

—Twenty anarchists were arrested by the police of Berlin, Monday. A quantity of incendiary literature was seized.

—It is stated that the French government will ask a credit of \$700,000 to enable France to participate in the Chicago World's Fair.

—The Chinese government is paying indemnities for the killing or injury of foreigners, and the destruction of property in the recent uprisings.

—Andrew Carnegie wrote a letter under date of Jan. 13 to a manufacturer at Hamilton, Ontario, favoring the annexation of Canada to the United States.

—Twenty women who were stricken with influenza in the prison at Agram, Austria, became delirious and so violent that men had to be summoned to restrain them.

—An unknown steam-ship supposed to be the Chinese ship "Namchow," from Hong Kong, foundered near Cuhipi, Jan. 8. Out of a crew and passengers of 406, all perished but 29.

—The Garza movement on the border of Texas and Mexico still continues, and appears to be growing in strength. It is reported that active operations will be postponed until June.

—It is reported that the czar of Russia is contemplating the restoration of slavery in his empire. In this case the peasants will again become serfs, bound to the soil on which they live.

—The ameer of Afghanistan is not as friendly toward British government in India as formerly. He refuses to allow the Indian government to extend their lines of railways and telegraph into his country, as he had agreed to do. He is suspected of making overtures to Russia. The Indian authorities are preparing for trouble.

—The famine in Russia is becoming a terrible reality. Whole towns are reported dying of cold and hunger. To add to the horrors, small-pox has broken out, and is causing many deaths. Fears are expressed that another plague worse than *la grippe* may be developed in the plague-stricken districts, which will be scattered everywhere by the escaping refugees. The number of people without food is estimated to be fourteen million.

#### RELIGIOUS.

—Charles Haddon Spurgeon, the well-known London, Eng., preacher, died Feb. 1.

—The Ohio House of Representatives last week, by a vote of 68 to 20, adopted a resolution demanding that the World's Fair be closed on Sunday.

—The project of holding a religious congress, composed of representatives of the principal religions of the world, in connection with the World's Fair in Chicago, seems to be growing in favor.

—The Sectarian Education bill is under discussion in the Lower House of the Prussian Diet, and masterly arguments for and against the measure are expected. The National Liberal and the Freisinnige parties are bitterly opposed to the bill, which only recognizes Moravians, Quakers, Greeks, Anglicans, Hebrews, and Old Lutherans as duly qualified religious bodies, and as such to receive State aid for their schools.

### Appointments.

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

No providence preventing, we will hold meetings in Michigan, as follows:—

Vassar,	FEB.	11-16
Memphis,	"	18-23
Aladon,	"	25 to March 1
I. H. EVANS,		
E. W. FARNSWORTH,		

#### 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.—To hire a married man with small family, for one year, to do farm work and work in an apary. Address A. C. Woodbury, Box 381, Darlington, Wis.

WANTED.—A young married man (Sabbath-keeper) to work on farm by the month or year. Can furnish house and garden. Will pay good wages. Come and see me, or write at once. H. W. Gottfredson, Elkhorn, Shelby Co., Iowa.

FOR SALE.—Three acres of land with new buildings, in the city of Battle Creek. House two stories with eight rooms, well finished. Barns 20x30 and 14x16 ft., and wagon shed 16x24 ft. Good water. Plenty of young fruit and ornamental trees and shrubbery. Good hennery with wire parks. Location pleasant. Good reasons for selling; terms easy. For further particulars, Address J. B. Sperry, Battle Creek, Mich.

#### LABOR BUREAU.

WANTED.—Any kind of work in Oregon, Washington, or California. Address W. D. Moore, Roanoke, Faulk Co., S. Dak.

WANTED.—A man to work on farm by the year. A married man preferred. Address W. P. Randall, Roanoke, Faulk Co., S. Dak.

WANTED.—A Sabbath-keeper on farm, about March 13, for the season. Good church privileges. Address R. E. Crane, Grand Meadow, Minn.

WANTED.—A home among Sabbath-keepers, where I can go to day school, Sabbath-school, and church. I am twelve years old. Address Dora Rogers, Linzey, Ind.

WANTED.—A man to work on a market-garden farm, for eight months, beginning the first of April, also a boy from fourteen to sixteen years of age. Address E. G. Boltes, South Amherst, Mass.

#### PAPERS WANTED.

J. M. NICKRY of Oakley, Ill., Box 114, would be glad to receive by mail post-paid, clean copies of the REVIEW, Signs, and Sentinel.

CLEAN copies of the *Instructor* and *Little Friend* will be gladly received, if sent post-paid to Chas. F. Curtis, Cor. South Boulevard and Bryan Sts., Atlanta, Ga.

#### NOTICE.

Those sending papers to A. J. Howard, will please take notice that his address has been changed to 722, 5th St., N. E. Washington, D. C.

### Obituary Notices.

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

DECOW.—Died of softening of the brain, at Vassar, Mich. Dec. 15, 1891, Henry Decow, aged seventy-seven years. He was baptized by Elder Joseph Bates, and united with the Seventh-day Adventist Church in 1866. We laid him away in hope. Four children survive him. Funeral discourse by Elder Eugene Leland. D. MALIN.

GARDNER.—Died of diphtheria, at Petersburg, Nebr., Dec. 24, 1891, Seth R. Gardner, oldest son of brother Robert Gardner, in the ninth year of his age. He suffered extremely, but was very patient in it all. Seth was a bright, active child, and is greatly missed in the family circle and Sabbath-school. Considering the nature of the disease, no funeral service was held. W. B. WHITE.

GRUBER.—Died of consumption at the home of his parents, at Fleetwood, Pa., Jan. 9, 1892, Abiah R., son of Samuel and Catherine Gruber, aged 18 years, 3 months, and 11 days. He lived a consistent Christian life, and expressed his appreciation of the fact that it would be but a short time to wait until the Life-giver should come and call him forth to life everlasting. The funeral was largely attended. Words of comfort were based on Col. 3:3, 4. J. S. SHROCK.

NAURTH.—Died at Lebanon, Kans., Dec. 7, 1891, of inflammation of the bowels, Maggie Susan Naurth, aged 19 years, 11 months, and 23 days. She was an only daughter, and esteemed by all who knew her. She had always observed the commandments, and her life was worthy of imitation. A father, mother, and five brothers mourn their loss, but not as those who have no hope; for they believe she will hear the voice of the Lifegiver, and come forth clothed with immortal life. Funeral services were conducted by Elder Sage (Methodist), from 1 Pet. 1:24. JACOB SHIVELY.

HOSTETLER.—Died at her home in Osborne, Kans., Jan. 2, 1892, Annie, wife of F. Hostetler. She was born in Grant county, Wis., Feb. 27, 1861, and was married at Council Bluffs, Iowa, Feb. 2, 1882. In December, 1885, she moved to Osborne, Kans., and the following August, under the labors of Elders Cook, Bagby, and others, was converted, and joined the Adventist Church, remaining a faithful and consistent member until her death. She leaves a mother, husband, three children, and many loving friends. Funeral services were held Sunday, Jan. 3, in the Congregational church. Words of comfort were spoken by the pastor, Rev. Edward Skinner, from 1 Cor. 15:57. Every tear shed by the large congregation of sympathizing friends, showed as nothing else could what a large place she filled in the hearts of those who knew her best. Mrs. M. TRUESDELL COOPER.

HOSIER.—Died at Tonganoxie, Kans., Jan. 4, 1892, of pneumonia, sister Sarah Hosier, aged fifty-six years. She lived an exemplary Christian life, although not permitted to be with any of like faith. She had been a believer in present truth for nearly eight years. Her first impressions in regard to the truth were received by reading the *Signs of the Times*. The large attendance at the funeral showed that she had won the respect and love of her neighbors. A husband is left to mourn the loss of a dear wife. Words of comfort were spoken by the writer, from Rev. 14:13. Mrs. RUIE HILL.

CLARK.—Died of pneumonia, at Westfield, Mass., Jan. 7, 1892, Sally S. Clark, aged 80 years and 4 months. Sister Clark embraced the truth about forty years ago under the labors of Elder Joseph Bates, at Johnson, Vt., and was a member of the church there until two years ago, when she united with the church in Springfield, Mass. She was a devoted Christian from childhood; and from the time she heard the first angel's message in 1844, she was a firm believer in the doctrine of the second advent. When light on the sanctuary and third angel's message explained the disappointment of 1844, she accepted the message with all her heart, and rejoiced in its progress during the remaining portion of her life. Although none of her relatives were with her in the truth until two years ago, those with whom she lived had constantly before them a consistent Christian life, testifying that it was possible to live the truth faithfully under any circumstances. Her Christian zeal and kind disposition won for her the respect and love of both old and young wherever she lived; and she died as she lived, with a bright hope of soon meeting her returning Lord. Thus another faithful witness to the truth for this time has fallen; but it is only a little while until all such will hear the sound of the last trumpet that shall wake the dead and call them to inherit the mansions the dear Saviour has gone to prepare for them. R. C. PORTER.

### Travelers' Guide.

### MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Jan. 31, 1892.

EAST.	† Mail.	† Day Express.	* N. Shore Limited.	* N. Y. Express.	* Atlantic Express.	† Eve's Express.	† Kal. Accom'n.
STATIONS.							
Chicago.....	am 7.05	am 9.00	pm 12.20	pm 3.10	pm 10.10	pm 9.25	pm 4.55
Michigan City.....	9.10	11.10	2.00	4.45	am 12.35	11.25	7.00
Niles.....	10.20	pm 12.45	2.52	5.50	1.45	am 12.25	8.25
Kalamazoo.....	12.00	2.20	3.55	7.04	3.37	2.00	pm 10.05
Battle Creek.....	pm 12.55	2.59	4.25	7.37	4.29	2.45	7.53
Jackson.....	3.05	4.30	5.52	8.52	5.25	4.20	9.45
Ann Arbor.....	4.42	5.25	6.22	9.45	7.45	5.45	10.55
Detroit.....	6.15	6.45	7.20	10.45	9.20	7.15	am 12.10
Buffalo.....	am 3.00	am 3.00	am 3.00	am 6.25	pm 5.05	pm 5.05	pm 8.15
Rochester.....				5.50	9.55		10.00
Syracuse.....				6.00	12.15		am 1.00
New York.....				pm 3.45	pm 8.50	am 7.00	7.45
Boston.....				5.40	11.05	10.45	10.45
WEST.	† Mail.	† Day Express.	* N. Shore Limited.	* Chicago Express.	* Pacific Express.	† Kal. Accom'n.	† Eve's Express.
STATIONS.							
Boston.....	am 8.30	pm 2.15	pm 3.00	pm 6.45			
New York.....	10.30	4.30	6.00	9.15			
Syracuse.....	pm 7.30	11.35	am 2.10	am 7.20			
Rochester.....	9.35	am 1.25	4.20	7.55			
Buffalo.....	pm 11.00	11.00	2.20	5.30	11.50	am 8.45	
Suspension Bridge.....			3.15	6.25	pm 12.50		
Detroit.....	am 8.20	am 7.40	9.05	pm 1.20	9.15	pm 4.45	pm 8.00
Ann Arbor.....	9.35	8.40	9.59	2.19	10.32	5.52	9.18
Jackson.....	11.25	9.40	10.58	3.17	12.01	7.15	10.45
Battle Creek.....	pm 1.00	11.12	pm 12.02	4.25	am 1.20	8.47	am 12.05
Kalamazoo.....	2.17	11.55	12.39	5.00	2.22	pm 9.30	1.07
Niles.....	4.15	pm 1.12	1.45	6.17	4.15	7.40	3.10
Michigan City.....	5.37	2.14	2.45	7.20	5.35	8.55	4.30
Chicago.....	7.55	3.55	4.30	9.00	7.55	11.15	5.50

\*Daily. †Daily except Sunday. ‡Daily except Saturday.  
Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6.16 p. m., arriving at Jackson at 7.55 p. m., daily except Sunday.  
Accommodation train for Niles and all intermediate points, leaves Battle Creek at 7.53 a. m., arriving at Niles at 10.05 a. m., daily except Sunday.  
Trains on Battle Creek Division depart at 8.03 a. m. and 4.35 p. m., and arrive at 12.40 p. m. and 7.00 p. m., daily except Sunday.  
O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.  
GEO. J. SADLER, Ticket Agent, Battle Creek.



### Chicago & Grand Trunk R.R.

Time Table, in Effect Dec. 6, 1891.

GOING WEST.	STATIONS.	GOING EAST.
pm 3.00	Boston.....	am 6.15
pm 6.00	New York.....	am 9.50
pm 9.00	Buffalo.....	am 12.25
pm 12.00	Niagara Falls.....	am 3.10
pm 3.00	Boston.....	am 6.15
pm 6.00	Montreal.....	am 9.50
pm 9.00	Toronto.....	am 12.25
pm 12.00	Detroit.....	am 3.10
pm 3.00	Port Huron.....	am 6.15
pm 6.00	Port Huron Tunnel.....	am 9.50
pm 9.00	Lapeer.....	am 12.25
pm 12.00	Flint.....	am 3.10
pm 3.00	Bay City.....	am 6.15
pm 6.00	Saginaw.....	am 9.50
pm 9.00	Durand.....	am 12.25
pm 12.00	Lansing.....	am 3.10
pm 3.00	Charlotte.....	am 6.15
pm 6.00	Battle Creek.....	am 9.50
pm 9.00	Schoolcraft.....	am 12.25
pm 12.00	Cassopolis.....	am 3.10
pm 3.00	South Bend.....	am 6.15
pm 6.00	Valparaiso.....	am 9.50
pm 9.00	Chicago.....	am 12.25

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

## The Review and Herald.

BATTLE CREEK, MICH., FEB. 9, 1892.

### CONTENTS OF THIS NUMBER.

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

<b>Poetry.</b> —Hope—To the Woman Who Toileth.....	81, 85
<b>Our Contributors.</b> —On the Way to Australia—Sunday-keeping; Will it Answer the Purpose? (Concluded)—“Every Man His Own Saviour” (Concluded).....	81-84
<b>Home.</b> —I Feel It Pull—A Mother's Responsibility—Her Silence Saved Me—How to Bring Down a Son; How to Bring up a Son.....	85
<b>The Mission Field.</b> —Central Europe—Good Words from Germany—From Hamburg.....	86
<b>Special Mention.</b> —What Next?—The Decalogue Defended—Religious Congresses in 1893—Working in Secret.....	87
<b>Editorial.</b> —A Peculiar People—In the Question Chair—“The Greatest Thing in the World” (To be continued).....	88, 89
<b>Religious Liberty.</b> —The Religious Liberty Work in Chicago.....	90
<b>Progress.</b> —Auckland, New Zealand—Good News from France—Reports from Minnesota—Massachusetts—Michigan—Vermont—Louisiana—Kansas—Indiana—Oregon—Illinois—Wisconsin—The Maritime Provinces—State Agents' Convention in Dist. No. 4—West Virginia Conference Proceedings.....	90-94
<b>Special Notices.</b> —Notice!.....	94
<b>Sabbath-school.</b> .....	94
<b>News.</b> .....	94, 95
<b>Appointments.</b> .....	95
<b>Obituaries.</b> —Decow—Gardner—Gruber—Naurth—Hostetler—Hosier—Clark.....	95
<b>Editorial Notes.</b> .....	96

The article in last week's REVIEW on “The Blues,” credited to H. S. Shaw, Philo, Ill., should have been to J. B. Buck, Allegan, Mich.

The *Signs of the Times* of Feb. 1, reports that Elder H. A. St. John is laid up at Los Angeles, Cal., by severe injuries resulting from a fall from a street-car. We trust his disabilities may not prove serious or of long duration.

The *Interior* of Chicago (Feb. 4, 1892) hastens to say that the American people have reason to congratulate themselves as “a Christian nation, in view of the dealings of the administration with Chili.” Verily it does not seem to take much to make a Christian nation.

A Washington correspondent of the *Palmyra* (Wis.) *Enterprise*, Dec. 23, 1891, speaks of the large number of petitions presented to Congress, asking that the World's Fair be closed on Sunday; but he thinks no action will be taken by Congress to prevent the opening on Sunday. He says: “As prominent a representative of the dominant party in the House of Representatives as Mr. Springer of Illinois has already put himself on record as favoring the opening of the Exposition on Sunday. It will require work, and a great deal of it, to overcome the influence of such men.”

In our news column last week was briefly noted the fact that the People's party, the Prohibition party and the National Reform party, took initiative steps in Chicago, Jan. 27, toward massing their forces for political purposes, forming a triple alliance, to constitute a new National party. The meeting was called and presided over by Miss Frances E. Willard. While a few points were found to stand in the way of consummating the union intended, it is thought these can be easily overcome, and the project is not by any means abandoned. We can readily imagine what the position of people of such affiliations would be on the Sunday question. So-called “reform” parties are springing up everywhere, which, could they all be united for a single purpose, would be a power in the land. The movement is significant, and is worth watching.

### TO CORRESPONDENTS.

A LETTER addressed by this office to J. H. Jenkins, Van Alstyne, Tex., is returned as uncalled for. Will he please give us his true P. O. address? Also a letter to E. H. Little, Springfield, Wash. What is his address?

### NOW FOR TWENTY THOUSAND.

DEAR EDITORS OF THE REVIEW: It is a matter of the greatest rejoicing that the subscription list of our good paper the REVIEW, has already reached ten thousand. This is a mark of well-deserved merit on the part of the REVIEW, which is constantly becoming more interesting and instructive. Why should not every reader labor earnestly to secure an additional name to the list, and thus raise the number of subscribers to at least twenty thousand? When I have secured a subscription to the REVIEW, I am confident of having accomplished more than by preaching a sermon.

Indianapolis, Ind.

F. D. STARR.

### THE BIBLE ECHO.

We have just received the *Bible Echo* of Dec. 15, 1891. This is the first number that has reached us since its publishers made the new departure of introducing illustrations, thus making its pages still more attractive and interesting. The present number is a good beginning in this direction, and the paper is very efficiently representing our cause in the Australian field. We trust it will meet the success it richly merits, and be the means of bringing many to the knowledge of the truth. Published at North Fitzroy, Melbourne, Victoria. Residents of this country can subscribe through the Pacific Press, Oakland, Cal., or REVIEW AND HERALD, Battle Creek, Mich.

### FOUR MISTAKES.

A SUBSCRIBER sends us a paper with an article, headed as above, marked, and the laconic instruction appended thereto: “Riddle and return.” The article opens as follows:—

“It is popularly held that the Bible teaches (1) that the world, the material creation, is to end sometime; (2) that at the end of the world Christ is to come or appear in bodily form; (3) that at that time the resurrection of the dead is to take place; (4) that then Christ is to judge all mankind, that then is to occur the great day of general judgment. These are four great mistakes.”

Such a position is sufficiently “riddled” by setting over against it a few plain statements of scripture. The Bible teaches, (1) that this material world is not to be destroyed as matter, and cease to exist, but is to be purified by fire, and made new as the eternal abode of the righteous (2 Pet. 3:1-13, Rev. 21:1-5); (2) that this work begins by the return of Christ in person (John 14:2, 3; Acts 1:11; 3:20, 21; 1 Thess. 4:16, 17); (3) that then the dead are to be raised (John 5:28, 29; 1 Cor. 15:51, 52; 1 Thess. 4:16); (4) that then the executive judgment begins. 2 Tim 4:1. Paul says that God hath appointed a day in which he will judge the world; but this writer who bears the title “D. D.,” says that there is to be no future judgment; for it is going on all the time, as is the resurrection also. Paul was troubled with just such blear-eyed skeptics in his day (2 Tim. 2:17, 18), and no wonder if they appear in the last days; for scoffers are then everywhere to abound denying Christ's coming, and saying, Where is the promise of it? 2 Pet. 3:3-7. But their infidelity will not change the truth of God, nor delay for one moment the coming of the great day.

### EYE-OPENING FACTS.

A WRITER (W. C. C.) in the *Interior* of Jan. 14, undertakes to make the following overwhelming exhibit in regard to the World's Fair: “The Protestant church-members of the United States number over 13,000,000 people, representing a population of at least 40,000,000. Should not wishes of this vast majority of the nation be respected?”—Well, we would like to know if anybody proposes to interfere with their wishes so far as their own personal conduct is concerned. If these 40,000,000, don't want to go to the Fair on Sunday, can't they stay away? One would think to hear these people

talk, that they were all going to be compelled (poor martyrs) to attend the Fair on Sunday, when they didn't want to. But this is not their grievance. If they don't want to go, they think themselves such immaculate models of wisdom and piety, that their example should control the rest of the nation, and that their wishes should be so respected by those who have no scruples in the matter, that the managers should close the gates, and keep everybody else out on that day!

And so this same writer has the effrontery to make this proposition: “If the directors of the Fair disregard their desires, and trample upon their earnest convictions, should we not all pledge ourselves not to attend the Fair or exhibit of our goods until they close its gates on that [Sabbath] day?”

Referring to the foregoing statements by W. C. C., another writer (S. L. C.) in the *Interior* of Jan. 28, whittles down his facts, and plucks the feathers out of his peacock piety, in the following vigorous style:—

“Now this sounds good, but talk is cheap. Let W. C. C. put his proposition into action, and set the ball rolling all up and down our land among those ‘40,000,000 people.’ Let him begin at once right at home. Prepare your pledge, W. C. C. Sign it first yourself [of course you will keep it if no one else does], then take it to your nearest neighbors, and get them to sign it, and so start the movement. Make an honest effort. Mark my word; you will get a valuable ‘eye-opener’ possibly, before you leave your own threshold. You will learn speedily the sad fact that among the ‘13,000,000 Protestant church-members in the United States,’ the number of those who would sign such a pledge is exceedingly small. A great deal is said nowadays about the ‘earnest convictions’ of our Christian people with reference to the sanctity of the Christian Sabbath, but it needs but little observation to reveal the lamentable fact—that the average church-member of to-day shrinks from the personal self-denial which must back up those ‘earnest convictions.’ No one knows this fact better than the directors and managers of the World's Exposition, and they know that if the Fair should be open every Sunday, and licensed saloons allowed on its grounds every day, it would not drive away any member of the Sabbath committee, temperance organization, church or endeavor society in the land, notwithstanding their high-sounding resolutions and ‘earnest convictions.’ Every clergyman and church-member will be there, if he or she can command the means or opportunity. W. C. C. will be there among the rest, unless he signs his proposed pledge and—keeps it. It will be found that thousands of church-members will be there even on Sunday, if the Exposition is open on that day, many even coming hundreds of miles by rail on Saturday night in order to do so. Alas! that it should be so. This will be a hard nut to crack for those who believe our age is growing holier and purer and better.”

### A CARD.

So many have written concerning my accident and present condition, that I find it impossible to answer by mail, and hence take the opportunity of reporting these matters through the REVIEW.

The accident occurred here at Stevens' Point, Jan. 14, and was caused by my being run over by a switching-engine, which resulted as heretofore stated in the REVIEW.

I am now gradually improving, and with the continued blessing of the Lord, I hope to be able to be around in a few weeks. The Lord in his mercy and grace has spared me in a wonderful manner, and I still hope in his mercy.

I greatly appreciate the many expressions of sympathy which I have received since the accident, and extend my heartfelt thanks to those who have thus remembered me.

M. H. BROWN.

Stevens' Point, Wis., Feb. 2, 1892.

### PARABLE OF THE TEN VIRGINS.

BY URIAH SMITH,

Designed to give a better understanding of this parable, showing its past and present application, and defining the “shut door.” 24 pp. Price, 3 cents.

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