

The Advent HOLY BIBLE **REVIEW** **HERALD** And Sabbath

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

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THE STAR OF BETHLEHEM.

BY WM. BRICKEY,
 (Kingston, Minn.)

TUNE.—"Jesus of Nazareth Passeth By."

The star of Bethlehem was bright,
 The shepherds watched their flocks at night,
 The heavenly host came down to earth
 To celebrate the Saviour's birth.

CHO.: All glory in the highest, then,
 Say, "Peace on earth, good will toward men,"
 And while we join the angel's song,
 We'll raise our anthems high and strong.

Let then the heavens and earth rejoice,
 And praise him with united voice,
 And let the mighty chorus roll
 From sea to sea, from pole to pole.

Hark, hark, a discord in the strain;
 For wicked hands their Lord have slain,
 But from the tomb we see him rise,
 Triumphant he mounts the skies.

With his own hands our great High Priest
 Prepares for us the marriage feast;
 Soon Michael's trump shall burst the tomb,
 The bride come forth to meet the Groom.

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.

CHRIST OUR HOPE.

BY MRS. E. G. WHITE.

THERE is no excuse for any one in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error. The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation. We are living in perilous times, and it does not become us to accept everything claimed to be truth without examining it thoroughly; neither can we afford to reject anything that bears the fruits of the Spirit of God; but we should be teachable, meek and lowly of heart. There are those who oppose everything that is not in accordance with their own ideas, and by so doing they endanger their eternal interest as verily as did the Jewish nation in their rejection of Christ. The Lord designs that our opinions shall be put to the test, that we may see the necessity of closely examining the living oracles to see whether or not we are in the faith. Many who claim to believe the truth have settled down at their ease, saying, "I am rich, and increased with goods, and have need of nothing." But

Jesus says to these self-complacent ones, Thou "knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Let us individually inquire, Do these words describe my case? If so, the True Witness counsels us, saying, "Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see."

From the description of the Laodiceans, it is evident that many were deceived in their estimate of their spiritual condition. They regarded themselves as rich, as possessing all the knowledge and grace that was needed; but yet they lacked the gold of faith and love, the white raiment of Christ's righteousness. They were destitute and poverty-stricken, walking in sparks of their own kindling, and preparing to lie down in sorrow. Jesus says to them, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works [when the glow of the love of God was upon you]; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." This warning would not be given if there were no danger of failure on the part of those who profess to be the children of God.

In unmistakable language our position is presented before us. Apart from Christ we have no merit, no righteousness. Our sinfulness, our weakness, our human imperfections make it impossible that we should appear before God, unless we are clothed in Christ's spotless righteousness. We are to be found in him, not having our own righteousness, but the righteousness which is through Christ.

But there is hope for every one; for "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." If the love of God is not appreciated, and does not become an abiding principle in the hard heart to soften and subdue the soul, we are utterly lost. The Lord has no reserve power with which to influence man. He can give no greater manifestation of his love than that which he has given. Heaven's richest gift has been freely offered for your acceptance. If the exhibition of the love of Jesus does not melt and subdue your heart, by what means can you be reached? Has the love of Christ failed to bring forth an earnest response of love and gratitude? Then let it not remain in this condition of hardness another day. Open your heart, and receive Christ, the best gift of heaven. Let not cruel unbelief lead you to refuse the heaven-sent gift. Let not Christ say of you, "Ye will not come unto me that ye might have life."

The heart of Christ is constantly drawn out in sympathy toward fallen man. While upon earth, his only mission was to save sinners. He had a deep abhorrence of sin, while exercising the tenderest compassion toward the sinner. He was grieved and wounded at heart because men failed to value and accept his love. The Majesty of heaven veiled his divinity in humanity, and passed from place to place through towns and cities, teaching the truth and working miracles, and

though multitudes flocked to hear him, few were in sympathy with the lessons of truth he presented, which alone could save the soul.

How few have any conception of the anguish which rent the heart of the Son of God during his thirty years of life upon earth. The path from the manger to Calvary was shadowed by sorrow and grief. He was the man of sorrows, and endured such heartache as no human language can portray. He could have said in truth, "Behold and see if there be any sorrow like unto my sorrow." His suffering was the deepest anguish of the soul; and what man could have sympathy with the soul anguish of the Son of the infinite God? Hating sin with a perfect hatred, he yet gathered to his soul the sins of the whole world, as he trod the path to Calvary, suffering the penalty of the transgressor. Guiltless, he bore the punishment of the guilty; innocent, yet offering himself to bear the penalty of the transgression of the law of God. The punishment of the sins of every soul was borne by the Son of the infinite God. The guilt of every sin pressed its weight upon the divine soul of the world's Redeemer. He who knew no sin became sin for us, that we might be made the righteousness of God in him. In assuming the nature of man, he placed himself where he was wounded for our transgressions, bruised for our iniquities, that by his stripes we might be healed.

In his humanity Christ was tried with as much greater temptation, with as much more persevering energy than man is tried by the evil one, as his nature was greater than man's. This is a deep mysterious truth, that Christ is bound to humanity by the most sensitive sympathies. The evil works, the evil thoughts, the evil words of every son and daughter of Adam press upon his divine soul. The sins of men called for retribution upon himself; for he had become man's substitute, and took upon him the sins of the world. He bore the sins of every sinner; for all transgressions were imputed unto him, though "he did no sin, neither was guile found in his mouth." Though the guilt of sin was not his, his Spirit was torn and bruised by the transgressions of men.

"How shall we escape, if we neglect so great salvation?" It is at the peril of our souls that we neglect the prescribed conditions under which we are called to work out our own salvation. It is only through Christ, who was made sin for us, that we can work out our own salvation; for it is God that worketh in us both to will and to do of his own good pleasure. We are to co-operate heartily with God, by faith laying hold of the righteousness of Christ, which alone can save. The only way by which we may be saved is by becoming workers together with God. It is through the co-operation of man with God that the believer may come off victorious. We shall not be found guiltless if we are content to float along in the current of the world, submitting the question of our soul's salvation to those who teach the traditions of men and rely upon supposed evidences. Every soul is to put himself to the task of searching out the truth as it is in Jesus, to know it for himself by the study of the sure word of God. We are not to ask, What is the popular opinion? What saith brother A. or brother B. or any other man? What saith

the fathers? But what saith the Lord our God in regard to the saving of the soul? And when we have found what saith the Scriptures, let us act upon the written word; for it is perilous to sit in judgment on the words of inspiration. That which has been written is for our instruction, admonition, and comfort.

Christ is the originator of divine truth. He knew the height and depth, length and breadth and fullness of the compassion of divine love, as no mortal man can know it. He knows the blessedness that sinners are refusing when they reject divine light, the horrors that will come upon the soul that refuses the truth of heaven. A heavenly feast has been spread for the hungry, but they refuse to eat. Christ alone knows what means the exceeding weight of glory which those who rebel against God, refuse to receive. The work of Christ upon earth was to seek and save that which was lost. Ever before him, he saw the result of his mission, although the baptism of blood must first be received, although the weight of sins of the world was to gather upon his innocent soul, although the shadow of an unspeakable woe was ever over him; yet for the joy that was set before him, he endured the cross and despised the shame. He endured all this that sinful man might be saved, that he might be elevated and ennobled, and have a place with him upon his throne.

Men are contaminated with sin, and they cannot have an adequate conception of the heinous character of the evil which they cherish. Because of sin, the Majesty of heaven was stricken, smitten of God and afflicted. Voluntarily our divine substitute bared his soul to the sword of justice, that we might not perish, but have everlasting life. Said Christ: "I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." No man of earth nor angel of heaven could have paid the penalty of sin. Jesus was the only one who could save rebellious man. In him divinity and humanity were combined, and this was what gave efficiency to the sacrifice made on Calvary's cross. Here it was that mercy and truth met together, righteousness and peace kissed each other.

Christ is called "the Lord our righteousness," and through faith, each one should be able to say, "The Lord my righteousness." When faith lays hold upon this gift of God, the praise of God will be upon our lips, and we shall be able to say, "Behold the Lamb of God, which taketh away the sin of the world." Then we shall be able to tell the lost concerning the plan of salvation, that while the world was lying under the curse of the law, meriting death, the Lord presented terms of mercy to the fallen and hopeless sinner, and brought out the meaning and value of his grace. Grace is unmerited favor. The angels, who know nothing of sin, do not understand what it is to have grace exercised toward them; but our sinfulness calls for the exercise of grace from a merciful God. It was grace that sent us our Saviour to seek us as wanderers and bring us back to his fold.

No works that the sinner can do will be efficacious in saving his soul. Obedience was always due to the Creator; for he endowed man with attributes for his service. God requires good works from man always; but good works cannot avail to earn salvation. It is impossible for man to save himself. He may deceive himself in regard to this matter; but he cannot save himself. Christ's righteousness alone can avail for his salvation, and this is the gift of God. This is the wedding garment prepared for you in which you may be a welcome guest at the marriage supper of the Lamb. Let faith take hold of Christ without delay, and you will be a new creature in Jesus, a light to the world.

—A long face in church and a short measure in trade, are two things that never help the cause of God a bit.

THE SPIRIT OR THE FLESH, WHICH?

BY ELDER WM. COVERT.
(Essex Junction, Vt.)

THERE are no two things more sharply contrasted in the Scriptures than the flesh and the spirit. As placed in antithesis, what is the significance of each? Evidently the term "flesh" signifies the sinful emotions that spring from perverted animal nature, while the term "spirit" refers to the new nature imparted by the Spirit of God in conversion. One of these natures must rule. Which shall it be? We will give a few of the titles which refer to the flesh. It is named our "old man." Rom. 6:6. Here his crucifixion is advised. It is called the sinner's "husband." Rom. 7:2, 3. In this place his death is longed for. It is entitled the "body of this death." Verse 24. From this monster deliverance is earnestly sought. It is known by the "law of sin." Verse 23. It is shown to be at war against the law of God, which is being impressed upon the minds of the sinner by the Spirit of the Lord. It is described as "sin that dwelleth in me." Verses 17, 20. It is here shown to be compelling obedience from unwilling subjects. It is termed "the old man which is corrupt." Eph. 4:22. The apostle advises that he be put off. He is known also as "the law of sin and death." Rom. 8:2. His heart is "deceitful above all things, and desperately wicked." Jer. 17:9. When made bare by the Spirit of God, there is found in his heart, "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." Gal. 5:19-21.

The flesh so blinds the eyes of this heart that with all these deadly things living in it, it is in a large measure ignorant of their presence. Jer. 17:9; 2 Cor. 4:3, 4. Yet the flesh is so averse to yielding up its attributes, that it chooses ignorance and blindness, and grumbles at being disturbed. John 3:20: "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd [margin, discovered]." "What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?" Matt. 8:29. In this flesh dwelleth no good thing. Rom. 7:18. In this flesh we should have no confidence. Phil. 3:3, 4. For this flesh we are to make no provision. Rom. 13:14. If we live after this flesh, we shall die. Rom. 8:13. Christians do not live in this flesh. Rom. 8:9. Those in the flesh cannot please God. Rom. 8:8.

But the Spirit of God has delivered the believer from the dominion of the flesh. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1. The Spirit does its work by teaching how to walk. "Thou gavest also thy good Spirit to instruct them." Neh. 9:20. The reader will please notice that the Spirit gave instruction through persons selected and spiritually endowed for the purpose. Num. 11:17, 25. This Spirit quickens the transgressor who is dead in sins, to a new life. "And you hath he quickened, who were dead in trespasses and sins." Eph. 2:1. "It is the Spirit that quickeneth." John 6:63. When thus quickened into life, the Spirit bears witness with our spirits that we are the children of God. Rom. 8:16. Being made a child of God through the Spirit, we have access to the Father through the Spirit. Eph. 2:18.

This Spirit is life. Rom. 8:10. It makes free from the law of sin and death. Verse 2. The Spirit mortifies the deeds of the body, thus giving the spiritual nature the dominion. Verse 13. Those who live after the Spirit mind the Spirit. Verses 5, 6. God leads his children by this Spirit. Verse 14. They live in the Spirit, and walk in the Spirit. Gal. 5:25.

They begin in the Spirit. Gal. 3:3. They walk to the Spirit, and reap everlasting life of the Spirit. Gal. 6:8. The first-fruit of the Spirit is conversion and a life of righteousness in Christ. The later fruit is an immortal body. Rom. 8:11, 23. The Spirit helps our infirmities, teaches us to pray, and edits our petitions in harmony with God's will. Verses 26, 28. It is the Spirit of him who hears prayer that provides an answer according to infinite wisdom, when we do not know what to pray for as we should.

It is the Spirit that produces the Christian fruitage, which is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. Gal. 5:22, 23. This Spirit through its fruits crucifies the flesh and its lusts. Verse 24. It compares spiritual things with spiritual things. 1 Cor. 2:13. It is heaven-born, and brings the heavenly with itself in which to dwell. John 3:3, margin; Eph. 2:6, 22.

UNDER A CLOUD.

BY A. SMITH.
(Grandville, Mich.)

A SEVENTH-day ADVENTIST rents a farm, and for the use of it, agrees to deliver in good order to the owner one third of all the crops he raises. The owner does not agree to furnish sunshine and rain and favorable temperature, but only the farm as it is, with buildings and fences more or less out of repair. The renter having but one horse, hires another of a neighbor for a time, until he can purchase one of his own. He pays for the use of the horse fifty cents a day, and feed. All this he does cheerfully, and as a matter of justice and right.

This brother goes to Sabbath-school, and contributes a penny to the mission fund, and on the fourth Sabbath he gives a nickel, if he has it to spare; but when the church treasurer reminds him that the payment of tithes is in order, it completely breaks him up; he gets the "blues" at once; he can't see the duty of paying tithes, debts must be paid first."

Now this brother had been tilling soil God created and owned, more than the man of whom he rented it; yet he cheerfully pays his landlord one third, but rebels and murmurs if God asks a tenth as his due. He pays his neighbor fifty cents a day for the use of a horse which God created and claims as his, and a penny or nickle a week into the treasury of the Lord.

God says, "Every beast of the forest is mine, and the cattle upon a thousand hills: I know all the fowls of the mountains: and the wild beasts of the field are mine. . . . The world is mine, and the fullness thereof." Ps. 50:10-12. Our Saviour said: "Your Father which is in heaven . . . maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. 5:45. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James 1:17.

Every good thing that ministers to our necessities or comfort or happiness in this world is the creation and gift of God. Every proper faculty of the mind and body is the gift of God. It is he who created the material from which man has formed a thousand articles indispensable to our comfort, and it is he who gave man the power of mind to invent and form such things. And besides all this, he sends a guard of holy angels to watch over his people in all their interests. (See Ps. 34:7; Heb. 1:13, 14.)

Satan, at a certain time, made mention of this arrangement in these words: "Hast not thou [God] made a hedge [of holy angels] about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land." Job 1:10.

God does not ask his people for a tithe of

their increase nor for freewill offerings because he needs it (see Ps. 50:12), but that we may rejoice throughout eternity in the possession of a treasure that we have made some effort to lay up in store *for ourselves*. (See Luke 12:33, 34.)

"I now see my duty," says one, "to pay tithes, but I can't see a place to commence. As soon as the way is open, I will attend to it." The only safe way, brother, is to do as the Lord bids you do *now*. If you do not, it proves that you dare not trust him to do as he has promised. (See Mal. 3:10; Heb. 11:6.)

Doubtless you expect to be translated when Jesus comes, to be given a mansion in heaven and a home in the new earth. You, of course, want your wife and your children saved, too; and you feel so glad that you were ever brought to see the light of present truth, although it was at a cost to somebody of at least \$150—*tithes!* But, practically, you care, at most, only a few cents' worth whether others are saved or not. There is a record of your case in 2 Tim. 3:2, 5, first clauses.

I know that in this article I am addressing extreme cases, and can hope to reach only a few here and there; for such brethren seldom take the REVIEW. Don't pay tithes, brother, because you feel that you *must* do so. The message will just as certainly go on to its completion without your tithes and offerings; but it would be a serious loss to you and your family. Don't begin to do your duty by paying tithes, but by seeking God. Ask him to renew a right spirit within you, and the matter of paying tithes will be adjusted without difficulty.

AT SEA: NO CHART, NO COMPASS, NO GUIDING STAR OF TRUTH.

BY JOEL C. ROGERS.
(Olympia, Wash.)

THESE are my conclusions upon a "Lecture on Theosophy," given by a woman who represents that "ideal" here on the Pacific Coast. The lecture was in the Unitarian church of this city, on Sabbath night, Nov. 26, and was listened to by about fifty people.

While the East has been a fertile field for the production of seeds of error, the far West seems to furnish a rich, ready soil for their planting; and while heathenism has now encircled the earth, so also has the glorious gospel of Christ and his kingdom. What more remains to be done before we shall realize our blessed hope and see him as he is?—Only this, that "he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28.

At the lecture the main positions taken were quoted from the literature of the Theosophical Society, and are briefly as follows: No religion is higher than truth; Theosophy, only, furnishes an answer to these questions: "Who am I? Why am I here? How came I here? Where shall I go at death?" Opportunity was given at the close of the lecture for questions. Here are some which were asked and answered: (1) "No religion is higher than truth. What is the standard, or test, of truth?"—*Ans.* "Proof based on the conclusions of science." (2) "The benefit of Theosophy depends on study; therefore why not study God's word, which claims to furnish a complete answer to the question concerning our present and future experience?"—*Ans.* "The Bible is not studied, and Theosophy throws great light upon its teaching." (3) "How does Theosophy consider faith?"—*Ans.* "The idea of faith must be left out of the consideration."

In the course of the questions and answers, it was admitted that science is changeable, therefore its conclusions are no standard of truth; and that the Bible, if studied and lived out, is sufficient.

These admissions show the inability of error to stand before God's plain word. How refreshing it is, in contrast with these inventions of men, to read the articles in the REVIEW of Nov. 8 and 15,

on the "Imperative Necessity of Searching for Truth" of God's word.

Brethren, are you reading those articles? Are you searching that word? We will be tested and tried upon it now, and judged by it soon.

"THE SECRET OF THE SEA."

BY ELDER GEO. E. FIFIELD.
(South Lancaster, Mass.)

ON the rocks beside the ocean,
Sat I, listening to the roar
Of the wild waves' ceaseless motion,
Beating on the battered shore.

Morn was bright with spring's fresh glory,
Hum of bee and song of bird
Breathed again the same old story
Loving ears so oft have heard.

Theme of themes through all the ages,
Love—that stands the flight of years;
Hope and dream of all the sages,
Life and joy undimmed by tears.

But the sad old ocean, breaking
Its wild waves upon the strand,
Seemed unconscious of the morning's
Hope and joy upon the land.

And the same old song of sorrow,
Moaned it forth with throes of grief,
As it sang when fading autumn
Shed the "sear and yellow leaf."

"And my heart was filled with longing
For the secret of the sea,"
And my fevered fancies thronging,
Linked with it my destiny.

Why must I e'er weep in sorrow,
When the world has much of pleasure?
Why cannot the ocean borrow
Lighter strains from spring-time's measure?

Ah! 't is this, the ocean whispered,
In hushed anthem, deep and grand—
This the secret of my sorrow,
While such joy is in the land:—

Little lakes can smile in gladness,
Circled with these verdant hills,
Dreaming not of autumn's sadness
Or of winter's coming ills;

But not so the mighty ocean;
Clasped within its outstretched arms,
Lies the world in wild commotion,
And the thrill of war's alarms.

While one wave may wash the border
Of a verdant, blooming shore,
Others drive in wild disorder
Winter's howling blasts before;

While one zone is clad in sunshine,
Bathing in its golden light,
Others shrouded are in darkness
By the murky frown of night.

E'en the dawning of the morning,
To one land so bright and gay,
Is the dark'ning of the evening
Unto others, far away.

So the ocean, in its vastness,
Circles every land and zone,
And the great world's throbbing anguish
Thrills within its minor tone.

Gazing thus upon the mighty
Moaning main, the billow's roar
Time and tune so to the beating
Of my heart upon the shore,

That I asked myself the question,
Can I be akin to thee?
Are we twain foredoomed forever,
Thus to bear earth's misery?

These broad waves, the ocean answered,
Are the throbings of His heart;
And my soul, with glad emotion,
Learned the truth it would impart.

Man of sorrows, Jesus, Saviour,
Thou hast known and borne our grief,
And in thee each sorrow-laden
Longing soul may find relief.

Teach us, then, with trust and patience,
To look forward to the day
When thy hand shall soothe our sorrow,
Wiping every tear away.

O to know the full compassion
Of a soul great as the sea!
And to hear in its wild moanings,
How His dear heart broke for me!

This will soothe life's throbbing sorrow,
Calm its pulses unto rest;
And from him our souls may borrow
Trust to say, He knoweth best.

THEN AND NOW.

BY ELDER D. T. BOURDEAU.
(Battle Creek, Mich.)

"CALL to remembrance the former days." Heb. 10:32.

Thirty-six years ago to-day* I kept my first Sabbath in full faith of the near coming of Christ; and over forty years have passed, since the seventh-day advent movement was started in response to the third prophetic message of the 14th chapter of Revelation.

Upon hearing these statements, some may be disposed to ask, Are you not weary of keeping the seventh-day Sabbath, and of waiting so long for the coming of Christ? And may it not be, after all, that this second-advent movement is premature? To these questions I would return a most emphatic *no*. And I am glad to say that by so doing I voice the sentiment of all the surviving pioneers of the seventh-day advent movement and of the great body of Seventh-day Adventists. The longer we keep the holy Sabbath, the more we love it, and the more we see its importance from blest experience, and from the war that is waged against it by its enemies.

I regard this celebration of my first Sabbath-keeping as being as much greater than my birthday celebration, as the whole of creation is greater than a small fractional part of it. Every time this yearly celebration comes around, I recount the blessings of God to me since I kept my first Sabbath, and feelings of gratitude swell up in my heart, and I praise the Creator of heaven and earth for giving me the light on the Sabbath and kindred truths, and for casting my lot with his remnant people in these last days.

As to looking for Christ, we feel like doing that more and more. We know that "our salvation is nearer than when we believed." Our Saviour, speaking to those who had but commenced seeing the "signs in the sun, moon, and stars," even to those living in 1780, said: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. By the expressions, "look up, and lift up your heads," Christ could not mean that Christians were literally to look up and look into the heavens, expecting that the Redeemer was to come in their day. This would be using deception. Look at that man who is prospering in his business. He walks with his head up; he looks hopeful and cheerful, and he is so in reality. So were those to appear, and so were they to be in reality, who witnessed the darkening of the sun and of the moon in 1780. And if that was true of those living more than one hundred years ago, it is certainly true of those living in our times, who can say of a truth that they have seen all the signs in the sun, moon, and stars. That people or generation were not to pass till Christ should appear in the clouds of heaven, with power and great glory. Matt. 24:30-34. These words of the Saviour cannot fail. He says of them, "Heaven and earth shall pass away, but *my words shall not pass away*." Verse 35. According to a safe computation, more than one hundred million of those who lived in 1833, when the stars fell in the manner predicted by Jesus Christ, are alive to-day. No, brethren, the words of Christ have not failed. It is easier for heaven and earth to pass than for these words of our blessed Lord, the "faithful and true Witness," to fail of meeting their fulfillment. There will be millions of the generation that existed when the stars fell in 1833, who will witness the coming of Christ, and a goodly number of these will hail the Lord with joy at his appearing.

And we have had none too much time to do our work in; and while we long for the coming of

*Sept. 10, 1892, when these remarks were made to our French brethren at St. Anne, Ill.

Christ, and mark with joy every indication of his advent near, we are thankful for a little more time to labor for God and perishing men. This should be our greatest delight; and if we are so happy as to be finally among the redeemed, it will cause us eternally the greatest satisfaction and felicity to look back upon this brief period in the end of probationary time, in which we have taken part in the closing work of the gospel, and helped in fitting up a people for the coming of the King of kings and Lord of lords. We regard it as a great privilege to live in this age of the world, and to engage in so noble a work, and to endure and suffer for Christ's sake, and desire that this privilege shall last just as long as it will take the Lord to accomplish his great purposes in thoroughly warning the world and ripening a people for translation.

But we have many more reasons for looking for Christ now than we had at the time of the great proclamation of the first angel's message, when I gave my heart to the Lord, or thirty-six years ago, when I kept my first Sabbath. One strong evidence that we are nearing the end, is the wonderful progress of the cause in its different branches, which is a living miracle before our eyes; for what but the miraculous power of God could make this cause prosper as it has? Those laboring for its furtherance did not have selfish, sensual motives to present, as Brigham Young and Mohammed did, to further their respective causes. Their message required self-denial at every step.

Another miracle that we have witnessed as a striking sign of the end near, has been the starting and carrying on of so many expensive enterprises by so small a number of people—and those generally poor—for the furtherance of this cause. Nothing but the miraculous, converting power of God could lead men and women thus to sacrifice.

When I embraced present truth, we had but two meeting-houses and but a few organized churches. We had no State Conferences, no General Conference, no tithing system, no tract societies, no sanitariums, no foreign missions, and no colleges; and our work was confined to a small portion of North America. We then published but two papers,—the *REVIEW* and *Instructor*, and a few tracts and pamphlets. And these were published only in the English tongue, and they were printed by a hand press. Our printing then was all done in a small frame house. I shall always remember how thankful brother James White was when he was collecting means to purchase our first power press, as I accompanied him West for the first time, thirty-five years ago last June and July. It does my soul good to call to mind the sacrifices of the few Seventh-day Adventists of those early times. I have often asked the question, what will bring those who have since embraced the truth and the children of Seventh-day Adventists to imitate those early believers in the third angel's message? And the answer returned has been, Standing in the gap and meeting the increasing wants of a growing cause, and meeting bravely and nobly the fierce opposition to the truth, and bitter persecution from the powers of darkness in these last days of probation. And thank God, we see them coming to the front, and the beginning and end of the experience and work of the remnant under the third and last message are now meeting and blending most harmoniously. And as I look at the present aspect of the cause in its different branches, and at our present plans embracing all nations, and tribes, and tongues, I am led to exclaim, What hath not God wrought! and what will he not accomplish in the near future!

And should not the recent measures taken by our government in favor of Sunday, in fulfillment of the prophecy of Rev. 13:11-17, convince us that the coming of Christ hasteth greatly, and arouse every Seventh-day Adventist to greater earnestness in the work of giving the warning of the third message, laboring for perishing men, and preparing for the crisis that is

coming in this and other countries? If these events do not do this, the thunders of Sinai would fail to do it.

One of the saddest days of my life was that in which I learned that Congress had decided that the World's Fair should be closed on Sunday; for I am a lover of my country, and regarded this action as the most marked event in the degeneracy and downward course of this nation; and other nations, that are soon to be represented at our World's Fair, will follow the example of our government, which has hitherto been next to a model government, so far as its profession and actions in regard to religious liberty are concerned. But I have found relief and the especial blessing of God in praying that our government might desist from enacting its most oppressive laws, until we have done more of the work of sowing the precious seeds of truth for these times. I believe this is in harmony with the mind and will of God as expressed in Rev. 7:1-4. And if God hears our united petitions in this direction, shall we improve our golden moments in doing the work he has enjoined upon us? or shall we deny our faith by acting as though we were always going to stay here, by seeking for worldly treasures and worldly pleasure and enjoyment, until the realities of the day of God close in upon us, and we find ourselves tied hand and foot and cast into outer darkness, where there will be weeping and gnashing of teeth, and no possibility nor hope of redeeming the past?

May God help us to be true to our profession, and clothe us with power from on high. May we "give him no rest, till he establish, and till he make Jerusalem a praise in the earth." Isa. 62:7; Zeph. 3:20. Is not the mighty power of God working through his truth and people, the heaven-ordained means to reach the honest, and bring a fear of God and his remnant church on all peoples? May God grant us more of his mighty power, and further revive his work among us.

BE YE ALSO PATIENT.

BY ANNA C. KING.
(Des Moines, Iowa.)

WHILE the present is a time for most earnest labor, it is also a time when the Lord saw that his servants would need the grace of patience. As the signs of our Lord's coming appear in rapid succession, our longing for that event is proportionately intensified, and the loving Father who guides at every step gives the admonition, "Be patient therefore unto the coming of the Lord." Be patient, therefore, for this reason, that plain, unmistakable signs of his coming are seen.

Every landmark we reach in the journey toward Zion makes us wish to quicken our pace, and to look more closely and anxiously for events yet to come to pass before the Lord is revealed from heaven. But now "ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a *little while*, and he that shall come will come, and will not tarry." For what especial thing are we to wait with patience? "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." Behold the husbandman who planted the vineyard and has carefully dressed and kept it so long, is patiently waiting for the latter rain to ripen the precious fruit of the earth. Is he not infinitely more anxious than we can be, to see the fruit of his vineyard, for which he has suffered and labored, gathered safely in his kingdom? Then, "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

Again: we find this admonition, "Be not *sllothful*, but followers of them who through faith and patience inherit the promises." Then the best way to be patient is to be diligent. What are the preparations we make for rain,

when we see signs of an abundant shower?—The wells and cisterns are cleared of all rubbish, pipes leading into them are adjusted, that they may be filled to their utmost capacity, every vessel is placed in a convenient place to be filled. Is this the preparation we are making for the reception of the Holy Spirit? Are we diligent in having the rubbish of sin cleared away; are the avenues of faith and prayer properly adjusted to conduct the Spirit into the heart's receptacle? There is a sound of an abundance of rain; stablish the heart and be patient.

A BLESSED HOPE.

BY ELDER J. B. GOODRICH
(West Palmyra, Me.)

As I recently stood by the grave of two of the first ones who embraced the third angel's message at Smyrna Mills twenty-two years ago this fall, and who had stood up in defense of the truth until death removed them from us, I thought of the morning soon to dawn upon us, when Jesus will bring back those who have died in faith, and sleep in him. They are safe, and will not be forgotten when the angels come to gather his elect; and those who are living at that time and are walking in the blessed truth for this age, will be changed from mortal to immortality, "in a moment, in the twinkling of an eye." 1 Cor. 15:52. They will be "caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:17.

I did not wonder that Paul said to Titus (Titus 2:13): "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," "who shall change our vile body, that it may be fashioned like unto his glorious body." There will be no more death; for Jesus says, "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Rev. 1:18. Again he says, "To him that overcometh will I give to eat of the tree of life." Rev. 2:7. And again: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21.

Again he says, "He that overcometh shall inherit all things [*margin*, 'these things,' the new heavens and the new earth]," "and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

"Precious faith," "exceeding great and precious promises." 2 Pet. 1:1, 4. Such a home is worth striving for, and every one who will, can have it; only let us submit our wills to God's will. "Blessed are they that do his commandments." Rev. 22:14. We can do all things through Christ which strengtheneth us, for he is faithful that has promised. And he says, "Lo, I am with you alway, even unto the end of the world. Amen." Praise God for such comfort and consolation.

—The way we treat men is the surest test of the state of our hearts toward God.

—The only reason we ever have any dark days is because we live too low to see the sun.

—The Devil has never yet been able to scare the man to whom God has given courage.

—The nearer we get to God, the more we shall be willing to do to help our brother.

—It is a matter of impossibility for God to make known what heaven is to a stingy man.

—Whenever you do a good deed, it means that God and you have been working together.

—The realization of God's presence is the one sovereign remedy against temptation.—*Fénelon*.

The Mission Field.

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

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

OUR WORK IN FRANCE.

DURING the months of October and November, it was my privilege to visit our churches and companies in France, for the first time, and I will herewith give a few notes regarding our work in this field.

The first visit was at Lyons, a city of over four hundred thousand population, the second of France in size, industry, and commerce. It is situated on the Rhone and Soane, just above their confluence, and is distant from Geneva about four hours' ride on the cars; its streets are straight, and in many respects it resembles the more modern cities of the United States.

For nearly two years, a colporter, aided a part of the time by a Bible worker, has been at work here. No public meetings have been held, but a number are interested, and besides three who have moved here, several others keep the Sabbath. At our Sabbath meeting, nine were in attendance. It is believed that if a vigorous public effort could be made here, quite a number could be reached. In the meantime, a Bible worker will continue to labor here, to keep up and extend the interest already awakened.

From Lyons we passed to Valence, three and one-half hours' ride down the Rhone. This is a quiet city of 25,000 population, and is of little interest aside from the fact that it was the place of the pope's exile, after his captivity in 1798. Work was begun here several years ago by brother Bourdeau, when thirteen were baptized. A number of these have moved to other cities, some have died, and some turned back, till there are at present but four sisters left. We had encouraging meetings with these.

We continued our journey down the Rhone to Avignon, the city of the popes' residence from 1305 to 1377. The papal palace is still in good preservation, and is now used as military barracks. From this point, we went to Nimes, where we have a church of nineteen members. This city, with a population of 63,000, contains many interesting and well-preserved structures from Roman times; it is the center of our various companies in southern France. Nearly all the Protestant population of the republic is in this vicinity.

We remained at this place one week, holding meetings each day and evening. Brother Tiche, who is with me as interpreter, and who spent over two years at the Sanitarium, gave instruction daily on the subject of hygiene, which was well received. So far as the time and circumstances permitted, the same course was taken with each company, and everywhere there seemed to be an eagerness to learn more about healthful living.

In the vicinity of Nimes there are five companies of from four to six members each. We visited all, and held meetings with them each day, and evenings we held meetings for the public. In most cases there was a good attendance, and excellent attention was given to the word spoken, although speaking by interpretation was new to most of them. In many respects, the country here is a favored one; the climate is about the same as Palestine; the fruits most common are apples, pears, grapes, figs, pomegranates, and olives. The large chestnuts, which constitute the principal article of diet in some parts of Italy, are as commonly used here as potatoes in America.

Although fruits are so abundant and cheap here, people use an uncommonly large amount of meat. They think that they cannot live without having it at least once a day; many have it twice a day, and two or three kinds at a meal. The average price is eighteen cents a pound. The excellent fruits and nuts, which they have in such abundance and variety, and which would be a

constant feast to the vegetarian, are usually served only as side articles, and not counted as a part of the meal. We believe that proper instruction on the subject of health and foods will be a great help to our people here; and while enabling them to live more healthfully, it will place them in a condition to do more for the cause. To the present, the financial part of our work in this field has been weak, and we doubt not that one of the chief causes has been the manner of living. Were people in Switzerland to use the same articles of diet as here, it would be quite as difficult for them to aid in the work.

We find an excellent spirit of hospitality and devotion among most of our people here. We see no reason why this may not yet become a hopeful field. Our work was principally directed to the point to show the people that the progress of the work here depended on them; that if the work advanced, it must begin with them; and that if they go forward, showing a spirit of devotion and sacrifice, it will encourage others to do for this field; and besides enjoying more of the blessing of God themselves, they would see more of their number engaged in the work.

In general, the manner of life here is quite simple. Our meetings were mostly held in large kitchens, where the huge fire-places reminded us of the primitive days in America. In the villages most of the cooking is done at the fire-place, with branches of trees, twigs, and the clippings of grape-vines. There seems also to be quite a willingness on the part of the people to attend meetings. In some places it is the custom to announce meetings through a public crier, appointed for the purpose. He goes to various parts of the village, and after blowing his bugle to call the attention of the people, who usually appear at the windows at his signal, he calls out the meetings, announcing the hour, place, and the subject. The expense of this advertisement is ten cents.

So far as we can judge from this short visit, we conclude that in the villages of southern France there is quite as hopeful a field as in any part of our Conference. We believe that it would be a help to our work here to have a general gathering, and accordingly are planning to hold such a meeting in the tent, next summer. The idea is received with favor, and from present indications, we expect that there will be as large an attendance in proportion as at our general meetings in Switzerland.

During the latter part of the summer, tent meetings were held at Vergèze by brethren Vuilleumier and Comte; the order was good, and the attendance fair; to the present, no definite results have been reached, but the meetings are continued in a hall, and there is hope for some. On the whole, I am agreeably surprised by this visit, and feel encouraged for this field.

H. P. HOLSER.

ENGLAND.

BATH.

Two or three years ago this city was quite thoroughly canvassed for "Bible Readings," and this summer and autumn it has been canvassed for "Patriarchs and Prophets," and several hundred copies sold, though the canvassers met some prejudice which was raised from "Bible Readings," the *Present Truth*, and our work combined. It was thought best to defer the public consideration of the question of the Sabbath until after the delivery of "Patriarchs and Prophets."

Bath is a winter resort, and in the summer it is quite dull; but during the winter many people from all parts of England and Scotland, come here. Some remain for a few weeks, and some all through the season. This was another reason why it was thought best to postpone the discussion of the Sabbath question till the late autumn.

During the summer we have made a special study of the book of Romans, bringing out many

subjects of vital interest and importance to the work here, and laying a foundation in the everlasting gospel for the development of all the truth. The special subject of the true Israel of God is one which needs to be made very prominent here in England, as there are a multitude of theories taught in regard to the return of the Jews and their millennial reign; that absurd idea denominated the Anglo-Israel theory, has also many votaries. This theory is that the Anglo-Saxon race, English and American, are the "ten lost tribes," "lost, but found"—the prodigal son returned to the father's house. All the glorious promises to Abraham and concerning Israel, are fulfilled to Israel according to the flesh, and the same boast, "We have Abraham to our father," made in the days of John the Baptist, is often heard as a specimen of the scriptural argument. Ps. 2:8 is said to be fulfilled in the possession of India by Great Britain.

The attendance has been very good through the summer, considering the season, and Oct. 23 we began the study of the book of Daniel, with an increased interest, and the largest congregations we have had. We have about one hundred and fifty on Sunday afternoons, at 3 p. m., and in the evening the hall which is said to hold 500, is well filled. Our Sabbath meetings have also increased in interest and numbers, and although the question of the Sabbath has not been introduced in our Sunday meetings, sixteen or seventeen have begun the observance of the Sabbath since the work begun here. This is from the combined influence of the books sold here, the *Present Truth*, the Bible work, visiting, and the meetings. Very many now are deeply interested in the Sabbath question, and several are halting between two opinions.

Last Sunday, Nov. 6, our contributions were £2 1s. 6½d. (\$10.11). Since the meetings began, the collections have amounted to £49 14s. 11½d. (\$241.27), and the book sales at the meetings and by the Bible workers have been £18 9s. 5d. (\$89.93). But our hall rent and advertising have been quite a heavy expense. We shall begin on the Sabbath question Nov. 20, and there is promise of increased attendance and interest.

There have been several cases of much interest here of late. One man, a postman who has been a long time anxious to keep the Sabbath, has at last made up his mind to do so, and expected to lose his place at once. But the postmaster of Bath seems to think he will come to his senses after a time, and give up the crazy idea at last, so he is still retained in his old place, and his statement that he must either be permitted to keep the Sabbath, or he should be forced to resign, has been sent to the postmaster-general in London. We await the outcome with interest.

As the truth makes advancement here in England, the spirit of persecution, so rapidly developing in the "land of liberty," begins to manifest itself here! Already one of our brethren, a first-class shoe-maker, is threatened with arrest for Sunday work. Sunday laws, the chosen weapon of the nineteenth century religious zealot, do not have to be manufactured here, as they have been in existence for ages. We are watching with intensest interest the swift fulfillment of prophecy in the United States, well knowing that in "the hour of temptation which shall come upon all the world, to try them that dwell upon the earth," we shall not escape the fiery ordeal in this country. But we rest our cause with absolute confidence in the hands of Him of whom it is said, that he "is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." And again he has said: "I am with you alway, even unto the end of the world."

J. S. WASHBURN.

—Elder J. T. Boettcher (Hamburg, Germany) says in a recent letter: "We are all well yet, this be to the praise of God. Cholera is almost gone, and none in all our church have had it."

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.

A TALK ON MITE BOXES.

MY DEAR SISTERS: I have been having my first experiences with mite boxes during the past six or eight months, and as the commission has been given to all the disciples of the Lord Jesus to be witnesses to others of what he does for them, so in the simplest and most familiar way, I will tell you of my experience with my mite box.

I had read, or heard read, "Mrs. Pickett's Missionary Box," repeatedly, and each time the tears had started and rolled down my cheeks at her homely but pathetic story; but the idea had never occurred to me that I could have any such experience. I was not a lone widow, obliged to support myself by the hardest work. I had not a sacred memory of a little one "gone on before," with all Mrs. Pickett's other pathetic circumstances. A mite box might do great things for such women as Mrs. Pickett, but I must get on some other way. All these thoughts were unspoken, even to myself; but I suppose they were in my heart, or I should have procured a mite box immediately after hearing of Mrs. Pickett the first time.

Last May or June, one of the members of our Mission Circle, after reading a poem at our meeting, suggested, in the talk that followed, that she thought mite boxes very useful helps. Some one asked hesitatingly, "How should they be used?" A sister replied cheerily, "O, that is very simple. If you know of any one scalding herself with a kettle of hot water, and you handle yours without accident, put a copper into your mite box for your escape; or if you hear of any one falling and breaking a limb, put in a cent that it was n't yourself."

We all caught the idea. The result of the talk was a vote instructing the treasurer to furnish each member of our circle who was willing to receive them, a mite box and a copy of "Mrs. Pickett," and that the mite boxes should be opened the next February, with little reports as to how the Lord had led us in this new way. Of course, being an officer of the circle, I took one of the first boxes, for example's sake, and with a purpose to use it. I carried it home and put it in a corner of the old-fashioned window-seat, close by my mending, so that it would be constantly in sight.

The first day came and went, and none of my immediate circle either scalded themselves or broke a limb; not a penny went in that day. The second day I was watching for something to happen somewhere, to somebody, but nothing did, and so no copper went in that day. I began to fear that I had an elephant on my hands larger than I could manage, in the shape of that innocent-looking, cheap little paste-board mite box. The third or fourth day, an old missionary friend came to spend the night. He had arranged to go to England, and thence to the Congo. I could scarcely feel willing that he should expose himself to so great risks; and as I bade him good-by on board the steamer next day, uncertain if I should see his face again, and remembering that his invalid wife was left far behind to wait and watch the result, I found my first occasion to use my mite box. I put in *one cent* because it had not been my husband's duty to go to Africa. The next cent that went in was on the next Sunday, after returning from my mission Sunday-school class, because I was so conscious of the blessing I received from it.

As I glance over my list of occasions for putting in my cents, I see quite a number of specially impressive sermons by our pastor, quite a number of refreshing missionary meetings with my sisters in different places, some

bright, glad days, some deliverances out of trouble and perplexity as plain as if the Master himself had come to the door, and told me what to do, or, perhaps, handed me a check.

I remember one day being burdened with the fact that for weeks my time and thought had been almost wholly occupied with answering those ever-recurring questions in a housekeeper's life: "What shall we eat? what shall we drink? and wherewithal shall we be clothed?" My unuttered cry was, "O, for some work that will last beyond this body and this present world!" Not long after, the door-bell rang, and a little girl, with scanty clothing, stood before me. "Please, Mrs. Carpenter, father has had a relapse of his fever, and mother's afraid he will surely die now, and she wants you to come up and see her as soon as you can."

When I returned from that house where "the bread-winner" had lain for weeks helpless on his bed, while ten young children must be fed and clothed, one more cent went into the box for the opportunity of serving "one of the least of these," and so, of serving the Christ.

I had been using my new mite box for some weeks. I was beginning to learn how to do it, and was finding it an occasion of bringing me daily, and many times a day, into direct conference with my God. I found it kept me on the watch for his lovingkindnesses hitherto unnoticed, and so was bringing me into such real and familiar relations with him as I had never entered into before.

One day the question came into my mind: "If a mite box is such a spiritual blessing to me, why shouldn't my good women at Thompsonville share the same blessing?" Now you must be told, my sisters, that "my good women at Thompsonville" are the members of my class in the mission Sunday-school of our church there, and all of them but two obliged to work steadily and diligently to keep themselves and families from actual want. Most of them are Germans, two Irish, one English, one Scotch, one colored, one from the "provinces." Two are unmarried, two are widows, five have husbands suffering from disabilities varying from a sun-stroke last summer to a state of utter helplessness. Three are more than seventy years old; five suffer constantly in their own persons from sickness resulting from years of overwork. But to the glory of the heavenly Father be it said, that nearly all of these nineteen women, in their poverty and family sicknesses, in their hard work and trials of various kinds, have cried unto the Lord, and he has answered them. They have sought him, and he has been found of them, and has walked with them day by day. These are the "good women" I wanted to be blessed with mite boxes. So I procured a dozen, with the same number of "Mrs. Picketts."

But after they came to hand, and the next Sunday I was to give them out to my women, my heart began to fail me. When I remembered their straitened circumstances, their sicknesses, their large families in some cases, I asked myself, "Is it right for me to add anything to their burdens? Have they not all they can carry now?" But my own glad experience answered: "These will be no burdens—they will lighten burdens." So staying my heart on God and his grace by prayer, I took half of my boxes the next Sunday. I explained the matter to the four present. I had but a brief time to do so, but it was all that was needed. Before I had time to ask them if they would like each to take one, one woman said promptly, "I should like to take one." Another followed, and another, until the four were taken. I impressed it on them that the boxes were not intended to receive large sums, but to help them watch for the Lord's mercies and receive their thanks for them. I also gave a copy of "Mrs. P." with each box. The next Sunday I gave in like manner four more. These needed less explanation; for something had been heard from the others. I thought I saw a little shrinking

on the part of a few, and as these eight comprised the families most comfortably situated, I thought we would make the experiment with these.

When I gave them out, I told them that when harvest was over, I wanted them all to come down and spend an evening with me, and we would talk over the mite boxes then. During the three months that followed, I alluded to the boxes three or four times, perhaps, during the Sabbath hour. At last the harvest was gathered, and their hard, out-of-door work was over for the season. My various home hindrances were overcome, the evening appointed, and a cordial invitation given to each member of the class to come. One asked promptly: "Shall we bring our boxes?" "Well," I said, "I wanted to talk them over, but I didn't suppose there would be much in them yet. It is only three months." "When they are all added together, it may be a little, and we might send it on its way," was the reply. "That is true," I said, "we may as well send it on, though it be but little. Yes, bring your mite boxes, if you like."

My table was set for fifteen, and provided with food for twenty hungry people. I was disappointed that only eight came, and that they were not very hungry. After supper came family prayers, as usual. Then we looked over photographic albums and talked pleasantly and freely. After that the mite boxes were spoken of. Several had been produced at the arrival of the guests. I had no plan beforehand as to *what* we were to do, least of all as to *how* it was to be done. I simply had a strong desire in my heart that these women should learn how to use their mite boxes, and get each a blessing from them.

One of the two members of our class who are not working women, was unable to be present, but had sent her box. I thought it was quite clear that that should be opened. So, telling them whose it was, we opened it. It did not feel as if there was anything in it. It made no noise. But on opening, a little piece of folded paper was seen; on this was written: "For a dear sister's relief from suffering." Further search in the box discovered a little scrap of tissue-paper, and when this was opened, there lay in it a little glittering gold piece, two dollars and a half. I think we all felt as we looked at it, "Surely the Lord is helping us." I knew the story that was unwritten on that scrap of paper. A very dear—an only—sister had been very ill, had been obliged to endure excessive pain. At one time the result of the sickness had appeared uncertain. Earnest and repeated supplications had been offered and answered. The sufferer had been relieved, and was slowly regaining health.

Inasmuch as I had introduced these mite boxes, I thought perhaps the best way to give them an idea of how to use them would be to open my own, and tell them from the little list I kept of the reasons why each piece went in, those that seemed most appropriate to them. So, after asking their approval, I did so, somewhat as I have written above, but more briefly. When I counted the coppers,—and there were but few other pieces,—I was sorry for their sakes to find that there were so many—seventy-one. I feared they would feel discouraged and perhaps a little ashamed that there were not nearly so many in their boxes. So I again made it very emphatic that it was not so much the sum of money given, I was thinking of, as it was that we should all learn to notice and be thankful for the little daily tendernesses our heavenly Father is constantly giving us.

Three other boxes stood on the table. Three had been forgotten by their owners. And the honest regret that was apparent in the face of each as she confessed her forgetfulness, put aside at once any thought of intention to forget. The box nearest me was Mrs. B.'s, and as she was one of our most outspoken and mature Chris-

tians, I ventured to ask her if we should open hers and count it. Indeed, it was she who had suggested bringing the boxes this evening. "O, yes," she said. So we opened it, and there lay some coppers, some five-cent pieces, some ten-cent pieces, and *two quarters*. "Mrs. B.," I said, "I didn't expect you to put in such large pieces. Why did you put in this quarter? What special mercy did the Lord give you?"

"I'll tell you. It was this way. It was hay-time. We had a good deal of hay out. There was a dark cloud coming up. We all went out, women and children, to help. We raked as fast as we could; we got it all onto the cart; we hurried the horse along, and just as we got inside the barn door, the rain came down hard. And I put in the quarter for that."

We were all touched, and my voice trembled just a little as I asked, "And what about this second quarter?"

"O, that my daughter put in. She came to visit me, and seeing my box, said she would help me a little."

I counted it all up, and the sum was one dollar, fifty-eight cents! If I had felt afraid that my paltry seventy-one cents would discourage the other women, how did I feel now as I was obliged to say, "One dollar and fifty-eight cents!" Again I said how surprised I was, and that we cared less for the money than to teach ourselves to see God's goodness to us; and with great hesitation, put my hand on the next one, saying, "I am really afraid the others will be discouraged if they haven't put as much in their boxes. We needn't count any more separately. What do you say, Mrs. M.?"

"Count it," with an emphatic nod, very quietly, but not without deep interest. It lifted heavily. As I opened it, there was a bill. My heart failed. But when I unfolded it, *it was a five!* I could scarcely speak. "Mrs. M.," I said, "why did you put in so much? Did you know what you were doing?"

"Yes, I did. This is why I did it. My husband got work from the city. (He has been subject for years every few weeks to severe headaches and fits.) He had it for *three weeks*, and was not sick a day or lost an hour. I was so thankful that I wanted to put that bill in my box."

All of us were thinking hard, but did not quite know what to say. "Well, Mrs. M., here is a whole silver dollar. Have you any little story to tell of this?"

"O, yes," she replied, with a look of relief and brightness. "My daughter Katie, after I brought my mite box home, said if she found any money lying about, she would put half of it into my box. I said, O no, Katie, if you should find fifty dollars, would you put twenty-five in my box? 'Yes, I would,' she said, very positively. A little while after, she found a two-dollar bill in the road, and she put one in my box." That box counted up seven dollars and fifty-five cents!

I was amazed and oppressed lest the other women should feel quite disheartened. But when I said something of this sort, and asked if we should go on counting, each of the others answered cherrily and heartily, "Yes, indeed. If we cannot put in so much as some, we are very glad they can; and if we do all we can, we shall not be to blame. Yes, go right on counting; we shall not feel ashamed." The next box belonged to a woman who had five or six young children, and whose husband is more than sixty years old. It contained fifty-seven cents. She said she felt sorry there was not more in it. I was fully satisfied. Of the three boxes left at home by mistake, and brought voluntarily the next Sunday, one contained two dollars and eleven cents, one seventy cents, and one fifty-five cents. This last belonged to a widow, whose only son suffered the death of an Andersonville prisoner, and whose husband also, after receiving injuries in the Civil War, returned in shattered health, lingered ten years, and then died.

One box has not yet been counted. Its owner, who was not present at our meeting, offered it some weeks after, but I told her, "Never mind; keep it till we opened them again." Two women, present at the meeting, but who had not had mite boxes, each asked for one. So ten little boxes are continuing to do their work, to be opened again in the spring.

After they had all left, and the sum total added up, together with the three boxes handed in later, I was amazed to find it \$16.27. "What hath God wrought," were the words in my heart, "both in amount, and in the spirits of these women!" As soon as possible, it was all sent on its way. I cannot tell you, my sisters, the fullness of my own satisfaction in this outcome, nor the consciousness I had of God's help in the whole matter.—*Harriet E. Carpenter.*

Special Mention.

CONGRESSIONAL INTERFERENCE.

THE feelings of the popular clergy of this time in regard to the rights and wishes of those who oppose them in their Sunday-law legislation, was well expressed a few days since by a prominent Methodist Episcopal minister of Chicago. Thus he said: "But even though the great mass of the people did demand an open, godless Sabbath, Congress would have no right to respect such wishes." That is to say, Congress has no right to respect the wishes of the majority of the people, if the people dare to oppose the wishes of the churches. In such a case, General Grant's famous saying that "this is a Democratic republic, where the will of the people is the law," would be reversed, and the people would be compelled to submit to the minority.

The reason given that Congress would have no right to respect the wishes of the people in such a case, is as remarkable as the position itself.

"The law of the State of Illinois is quite specific in pointing out that no work shall be performed on the Sabbath, except work of charity or of actual necessity. For Congress to permit the Fair to be open on the Sabbath day, would be for it to permit the violation of one of the most important laws of the State of Illinois. Congress would have just as good a right to give permission to the people to break any other law of the State, as to break this law."

It being true that the law of the State of Illinois is quite specific in regard to the Sabbath (Sunday), what right has Congress to interfere in the matter at all? Cannot Illinois enforce her own laws to suit herself without the interposition of Congress? What is this action of Congress but an unwarranted interference with the prerogatives of a sovereign State, to make her enforce her own laws?

If we should ask a constitutional lawyer why Congress might not properly make a law that men in Illinois should not steal, he would undoubtedly reply that Illinois, as a sovereign State, has a right to define and punish crime within her borders, and that in regard to such matters Congress has no more right to interfere than the State of Indiana has to say what shall be called crime in Illinois. But Congress assumes this right in regard to the conditions accompanying the World's Fair appropriation. Congress has therefore violated the Constitution in two ways: (1) By legislating in regard to a religious institution; (2) by interfering with the internal affairs of a sovereign State, and in regard to a point upon which that State has a specific law of its own. When Congress can thus step outside of its rightful jurisdiction, and under color of carrying out the State laws, invades the sanctity of an independent State, in matters which are expressly forbidden it to do by the Constitution, what guarantee have we that State laws will not finally be entirely subservient to national laws, and the country, instead of a federation of States, become a centralized nation, whose laws shall all be made at Washington? If the Constitution and the feelings and rights of the people can be ignored by Congress now,

and the people do not rise in righteous indignation and demand their liberties, will not the clergy, who have their united hands upon the throat of religious liberty, succeed in their purpose of choking it into submission to their will? They certainly are seeking to do so, and they are persuaded that the petitions of those who oppose their wishes should not be regarded.

In regard to this, the same minister quoted above, referring to the fact that but few members of the Catholic Church are calling for the closing of the World's Fair on Sunday, says: "It is this class of the Church of Rome, and this class alone, who are *competent* to give expression to the true Christian sentiments of that church." And that is to say that those who do *not* petition as he and others of his class do, are not *competent* to say what ought to be done! The churches, especially the pastors, are the self-appointed judges of the competency of the people, and if they bring in a report of incompetency, Congress will take action accordingly! This is only equaled by Joseph Cook's famous saying lately reported in the papers, "that while the quantity of signers for an open Sunday at the Fair might be greater than those for a closed Fair on Sunday, yet the quality was inferior!" Surely, when no one who opposes church domination is *competent* to express an opinion, all such people being of an inferior quality to church people, the mountain of the Lord's house is established in the top of the mountains, when no one but members of popular churches are competent to express an opinion. M. E. K.

A TRIP TO A FIXED STAR.

DR. DAVID GILL, lecturing recently on "Fixed Stars," hit upon the following adroit method to illustrate the distance to Centauri. The Doctor said, as reported in the *Boston Globe*:—

"We shall suppose that some wealthy directors, for want of outlet for their energy and capital, construct a railway to Centauri. We shall neglect, for the present, the engineering difficulties,—a mere detail,—and suppose them overcome and the railway open for traffic. We shall go further, and suppose that the directors have found the construction of such a railway to have been peculiarly easy, and that the proprietors of interstellar space had not been exorbitant in their terms for right of way. Therefore, to encourage traffic, the directors had made the fare exceedingly moderate; viz., first class at two cents per 100 miles. Desiring to take advantage of these facilities, a gentleman, by way of providing himself with small change for the journey, buys up the national debt of England and a few other countries, and presenting himself at the office, demands a first-class single to Centauri. For this he tenders in payment the scrip of the national debt of England, which covers just the cost of his ticket; but at this time the national debt from little wars had been run up from \$3,500,000,000 to \$5,500,000,000. Having taken his seat, it occurred to him to ask: 'At what rate do you travel?' 'Sixty miles an hour including stops,' is the answer. 'Then when shall we reach Centauri?'—'In 48,663,000 years, sir.'"

SUNDAY-OPENING.

As a specimen of the feeling of the American secular press upon the Sunday-opening, we give the following from the *New York Evening Post*:—

"The national sentiment in favor of fair play is altogether on the side of those who advocate Sunday-opening, and it will respond emphatically when an appeal is made to it. The plea of the Sabbatarian that nobody shall be allowed to visit the Fair on that day, because he does not think he ought to go, is a plea for ecclesiastical despotism which is altogether out of date in this country and this age.

"We believe that the directors are right in holding that a majority of the people are opposed to Sunday-closing. As the will of the majority ought to prevail, Congress should at its approaching session revoke the ill-judged prohibition of such opening, which it was persuaded to approve at the last session. No foolish pride of consistency should prevent senators and representatives from undoing a hasty blunder which it would be a crime to sustain."

—The American Ostrich Company has sent to Chicago, for exhibition at the World's Fair, thirty birds from its ostrich farm at Fall Brook, San Diego Co., Cal. The ostriches have been sent on thus early, in order that they may become thoroughly acclimated by the time the Fair opens.

—It is proposed to put a search-light on Mt. Washington, which can be seen from all the New England States when the weather is favorable.

The Review and Herald.

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

BATTLE CREEK, MICH., DEC. 20, 1892.

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THE DAY APPROACHING.

By the love of Christ and the rich provisions of his grace for us, the apostle appeals to the church not to forsake the assembling of themselves together, as the manner of some is, but to exhort one another, and so much the more as they see the day approaching. Heb. 10:25. This language implies a progressive and ever-growing work. It is not fulfilled by once getting a view, simply, of the approaching day, and framing one exhortation only, in reference thereto; but it is "so much the more, as ye see the day approaching." Expressed in full, his exhortation might be worded something like this: Be more and more faithful in assembling together, and exhorting one another, as the day draws nearer, and the evidences of its approach become more and more clear. This certainly is the logic of the exhortation. If we can see that the great day is approaching before it comes, if we can see that it is coming when it is comparatively distant, we can certainly see it more clearly as it comes nearer. The signs will grow more and more distinct, and the evidences of its nearness become more conclusive. Then of course the duties to which we are urged on the strength of this fact, become more incumbent upon us, and will be more abundantly carried out.

And what should the exhortations be?—Many of those which the apostles used in their days, are just as pertinent now as then, and seemingly more urgent now than then. Peter on the day of Pentecost exhorted the people to "save themselves from that untoward generation." Acts 2:40. Again they were exhorted to "cleave unto the Lord." Acts 11:23. "Exhorting them to continue in the faith." Acts 14:22. "Young men likewise exhort to be sober-minded." Titus 2:6. "But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin." Heb. 3:13. "Watch." Mark 13:37.

How appropriate are all these exhortations to the present time! What better injunctions than these could be given in view of the day that is approaching? Let then these, and all other duties that go to make up a preparation for that day, be taken more and more fully to all our hearts, as the evidence becomes more conclusive of the nearer approach of the great closing and crowning scene.

IN THE QUESTION CHAIR.

[DESIGNED for the consideration of such questions as will be of interest and profit to the general reader. All correspondents should give their names and correct post-office address, that queries not replied to here, may be answered by mail.]

278.—THE CLOSE OF PROBATION. DAN. 12:1.

(1) Does not Dan. 11:45; 12:1, indicate that the sanctuary work is closed when the Ottoman empire comes to its end? (2) Does not Rev. 16:13 show that that power comes to its end under the sixth plague? (3) Is not the announcement, "It is done!" (Rev. 16:17) made at the close of the ministration of Christ, in the heavenly sanctuary? E. G. F.

Answer.—As indicated by these questions, the query in the mind of our correspondent is, whether human probation is not continued to the close of the sixth plague, instead of ending before the plagues begin to be poured out, as heretofore held. The reply must be that probation cannot be continued to that time; for all the expressions which show that these plagues cannot be mingled with any degree of mercy, apply to all the plagues alike, and not merely to the seventh. They are "without mixture" (Rev. 14:10), and in them "is filled up the wrath of God." Rev. 15:1. It would hardly be possible to reconcile these statements with the idea that during this time, Christ is acting as mediator between God and sinners. How, then, shall the statements of Dan. 12:1 and Rev. 16:12, be understood in view of these other scriptures? Both these passages undoubtedly re-

fer to the Turkish power: one speaking of its coming "to its end," the other of its being "dried up." But do these declarations refer to the same time? If not, then there will be no difficulty in locating the events they bring to view, in harmony with what is said concerning the plagues. Thus, the events of Dan. 11:45 and 12:1, seem to be given in clear consecutive order, as follows: (1) The Turkish power comes to its end, with none to help it; (2) Then Michael stands up, or Christ commences his reign, his work as priest in the sanctuary being then done; (3) Then comes the time of trouble, among the nations, such as never was—the time of the plagues; (4) Then the people of God are delivered; that is, are saved from the plagues during their continuance, and crowned with immortality when Christ appears, at their close. But Rev. 16:12 speaks of the same Turkish power, and does not have it "dried up," that is, wholly consumed, till the sixth plague. The query then arises, Does the "coming to its end," in Dan. 11:45, and its being "dried up," in Rev. 16:12, refer to the same event and the same condition? We think not necessarily; that is, the drying up would seem to imply more than the coming to its end. This latter expression would more naturally refer to this power as a nation, while the former would apply especially to the people. Thus the kingdom as a kingdom, may come to its end, may utterly collapse, so as to be of no consequence from a national point of view, and yet the mass of the people remain as an element to interfere with the accomplishment of the events of the sixth plague, until they are largely consumed by the influence of that plague. From this point of view, all seems harmonious and clear: (1) That power comes to its end, as a nation; (2) Christ's work in the sanctuary closes, and he takes his throne to reign; (3) Probation ends, and the plagues begin to fall; and, (4) Under the sixth of these plagues, everything about this nation which would act as an obstacle to the "way of the kings of the east," is entirely consumed.

279.—JUDAS'S DEATH. MATT. 27:5.

Please harmonize Matt. 27:5 and Acts 1:18, and oblige a sister in the faith. S. S.

Ans.—These texts both state some circumstances connected with the death of Judas, one declaring that he hanged himself, and the other, that falling headlong he burst asunder, and all his bowels gushed out. Probably these two accounts state all the essential particulars connected with it. And there is not necessarily any contradiction between them, so that they need to be harmonized. No texts can be said to need harmonizing, unless their statements are such that if one is taken to be true, the other apparently cannot be true. But there is nothing in these two texts, taking all their testimony together, that might not all have been true. Taking it for granted that, as Matthew states, he went and hanged himself, all the circumstances afterward mentioned in Acts, might easily have taken place in connection therewith. The rope or support might have given away, causing such a fall as to disrupt the body, with the results mentioned in Acts.

THE DIVINE PROTECTION.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Ps. 91:1. The Hebrew Version says, "He who sitteth under the secret protection of the Most High," etc. This is the dwelling-place of God's people in the day of trouble.

In this refuge they are to dwell through the terrible scenes of trouble and distress which mark the close of time. While the pestilence stalks in darkness, and the arrow of destruction flies by day, they are sitting under the secret protection of the Almighty. A thousand fall at their side, and ten thousand at their right hand; but they escape unharmed. While apparently the most exposed of all, the objects both of the wrath of God and man, they are in reality the only ones who are in a position of safety. Above and all around them are the invisible wings of Omnipotence, and their protection is absolute and unchanging.

There shall no evil befall them, neither shall any plague come nigh their dwelling. They will behold

without fear the falling of the seven last plagues. The angels of God will have charge over them, to keep them in all their ways, and guide all their steps in safety. This will be the fortunate lot of those who have made the eternal God their refuge.

How do they attain this place of hiding, this covert from the awful storm? They do not hide themselves. This the ungodly will try to do in that time, but God hides the righteous, and where he hides them, they are safe. "In the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock." Ps. 27:5.

"Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2:3.

L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

ANOTHER, but far less eminent, personage who has claimed to be Christ's second advent, and has led a band of followers into her delusions, was Ann Lee, the head of the Shaker sect. She was born in Manchester, Eng., in 1736, was married to a blacksmith, by whom she had four children, all of whom died in infancy. At the age of twenty-two she joined the Shaking Quakers, who claimed to be led especially by the Spirit of God, and among whom supposed visions and revelations were believed to be given. She became a leading spirit among this sect, and had many and often very painful "religious exercises." Her flesh wasted away under the effect of her paroxysms, so that she often had to be fed like a little child, by her followers. At other times she had wonderful bodily strength. She separated from her husband, and denounced matrimony as wickedness, and as something very hateful to God.

By 1770 she had grown so much in favor among her people, as to be fully accepted as their leader, and her visions and revelations were looked upon as the special manifestation of the power of God. She was persecuted, and thrown in prison. Upon her release she was recognized by her followers as their spiritual "Mother in Christ," and as the true leader of the Church of Christ,—not in the common acceptance of that term, but as the incarnation of infinite wisdom, and the second appearing of Christ, as really and fully as Jesus of Nazareth was the incarnation of infinite power, or Christ's first appearing. And she now hesitated not to style herself, "Ann, the Word," saying that in her dwelt the word.

Among her special revelations was one showing God's abhorrence of matrimony. The promulgation of such views caused the secular powers to persecute and imprison her again, and finally shut her up in a mad-house. When released again, she and her followers emigrated to America, which movement she claimed was specially revealed to her. She settled at Watervliet, N. Y., eight miles from Albany, and soon established a congregation which she called "The church of Christ's second appearing." In 1780, at the time of a great religious revival at New Lebanon, she gathered quite a large band of followers. A Baptist minister by the name of Rathbun for a season became one of her converts, but soon renounced his new faith. In describing the experiences of that time, he said:—

"There attended this infatuation an inexplicable agency upon the body, to which he himself was subjected, that affected the nerves suddenly and forcibly like the electric fluid, and was followed by tremblings and the complete deprivation of strength."

She was again imprisoned, but was released through the kindness of the governor of New York. She traveled in various directions, and established societies in various places. She had asserted she was not liable to death, and that when she left this world, "she should ascend in the twinkling of an eye to heaven." But unhappily for her claims, the mighty power of God, the second heir of the covenant of promise and the Lamb's bride, or as she styled herself, "the spiritual mother of the new creation, the queen of Mount Zion, the second appearing of Christ," died a natural death at Watervliet, Sept. 8, 1784.

"Strange as must ever appear the fanatical excesses of Ann Lee and her willingness to lead men to acts of depravity, to blasphemous religious pretensions, it must be conceded that

she was certainly a wonderful woman. Deprived of all the advantages of education, she nevertheless, by the power of a will wholly unyielding and a mind of no common order, succeeded in establishing a religious sect, by which, at present consisting of more than four thousand people, some of them of marked intelligence and superior talent, possessing, in the aggregate, wealth to the amount of more than ten millions of dollars, she is considered as the very Christ, standing in the church as God himself, and at whose tribunal the world is to be judged. Over this society her influence is spoken of as complete. Her word was a law from which there was no appeal. Obedience then, as now, was the one lesson that a Shaker was required to learn perfectly,—an obedience unquestioned and entire; and all this when the very foundation upon which they rested their faith, namely, *her divine mission*, was notoriously antagonized by a life accused, and not without some show of truthfulness, as openly and shamefully impure." (See Mc Clintock and Strong's Encyclopedia, Art. Ann Lee, from which these facts are derived.)

Her converts claim for her wonderful supernatural gifts and prophetic powers. There certainly can be no doubt but that she was a false Christ, in the sense of our Saviour's prophecy, or she could not have made so powerful an impression upon those most intimate with her, and left so lasting an influence upon them and others. G. I. B.

(To be continued.)

SKETCHES OF TRAVEL.

WE had scarcely expected to reach Colombo in time for the boat from London to Calcutta, but an accident had detained that vessel two days, so that we arrived at Colombo first. Here I had my first glimpse of eastern life. I shall not in these articles follow the descriptive very minutely, as a parallel series is being written for the *Instructor*, which the most of our readers will have.

There is, to one unused to such scenes, an all-pervading sense of novelty, as he first comes into contact with oriental life at home. We have seen representations of these things, but to be placed in the midst of them, produces a sensation very rarely experienced, but akin to that with which a visitor from another planet would look about him upon landing here. This, however, is of short duration; very soon the mind accommodates itself to the strangeness.

Ceylon lies at the cross-roads of the eastern world north and south. All the great steamship lines doing business in those parts of the world make it a depot for coaling, and transshipment of passengers and freight. The island is a gem of beauty. With rugged contour, fertile soil, perpetual warmth, and profuse moisture, it possesses the means of luxuriant loveliness, and with this nature has adorned it. Colombo is a city of 128,000 people, while the island contains 2,800,000. Two thirds of these are native Cingalese, with 700,000 Tamils from South India, 200,000 Malays, and a small number, perhaps 10,000, Europeans. The Cingalese as a class are hardy, energetic, and comparatively a superior people, as may be readily seen. They love freedom, refuse coolie work, and generally do business on their own account, even though it be but little. In fact, they do not need to work very hard, since nature is so provident, and fashion is so lenient. The less clothing they have, the better for comfort, and modesty makes but little demand upon their consciences. They are quite strict vegetarians, living principally upon rice mixed with vegetable curry and eaten with fruit, almost their only deviation being a little dried fish once a week or so.

Everywhere the view is obstructed by cocoa palms and plantain-trees, laden with their fruits. I purchased a fine bunch of the latter fruit for ten cents, on board the ship.

Religiously, the people are principally Buddhists, with Hinduism and Mohammedanism largely represented. The census shows 270,000 Christians. Of these 220,000 claim to be Catholics. The Catholics have been engaged in missionary work there for 350 years, and have employed all their arts to make converts; to the best of my observation they have not materially changed their lives.

In a little less than two days after reaching Colombo, our vessel was on her way up the Bay of Bengal for Calcutta. A brief call was made at Madras, the third city in importance in India. I went ashore alone for two hours, and was most heartily glad to get on board again, to escape from the swarms of beggars and extortioners which torment a stranger so that life soon becomes a burden. I caught many glimpses of native life and customs, and those were principally among people low down

in the scale of humanity. Here are 430,000 people, and Christianity has been at work for many years. Here, England, in 1639 obtained her first footing in India. There are now over thirty Christian churches, and 45,000 people profess that religion, the best showing of any place in India. There are 3,500 Europeans, and 15,000 Eurasians. The latter name results from an attempt to combine the word "European" and "Asiatic," and the class represented by the name are the result of a blending of blood—they are half-castes.

The man who like a leech fastened himself to me for a guide, assured me that he was a Christian, yet he lost no opportunity to try to swindle me. When he importuned and begged for an increase of the price agreed upon, he declared that though he had a wife, children, sisters, grandmothers, and whatnot, dependent upon him, he did not want a cent for himself, it was all for God; he gave all his money to the Lord. But it is not surprising to me that such cases should be plenty; for it is a comparatively easy matter for a man who already believes in gods many, to add another deity called Christ, to the objects of his respect. It will do him no harm, it may do him good. But to uproot the innate evil, deep-seated subtilty and cunning, to reform and transform the moral nature, is another work. It is done only by God's grace, and such light dawns slowly, oftentimes, upon the mind.

We were uncomfortably crowded on our steamer, this being the season for return to India. I had for room-mates three German missionaries, and besides these, there were a dozen other missionaries. Nearly all of the little sleeping I did was on the upper deck, as the rooms on the third deck were very hot. Rumor stated that we should have a cyclone, as one was on our track. The recent loss of several steamers did not make this very comforting news. However, when the storm met us, it proved to be only a very severe thunderstorm. Most of us could not remain below on account of the stifling heat; and outside, the darkness, the vivid lightning, crashing thunder, torrents of rain, the stopping of the engines, and constant screeching of the fog whistle, made it a night to be remembered. But through it and all the discomforts, the Lord brought us safely, and on the afternoon of Thursday, Nov. 3, we landed at Calcutta, a stranger in the strangest of lands. The other passengers were welcomed by expectant friends; but I crowded my way on shore alone, not knowing whither I went, and with a deep sense of dependence upon God for help and guidance.

G. C. T.

QUESTIONS FOR CAREFUL CONSIDERATION.

MEN and means are greatly needed at this time. Both are lacking to such a degree that we are much perplexed over the matter. We have wondered what we could say or write that would properly set these things before our people, and lead them to consider carefully the situation, and their individual duty in view of what is soon to come upon the world. It has seemed to us that if our people fully understood these things, there could be but one result; viz., that every one would consecrate his powers and abilities to God and to his service, setting aside everything that savors of self, yielding all to him without reserve. If this were done, there would be no lack of either men or means; for there is abundance of both within our ranks if only put to the Master's use.

From time to time we have set these things before the readers of the REVIEW, calling attention to the signs that indicate the approach of the end, including such prophecies as Rev. 13:11-18, the specifications of which are being fulfilled with remarkable rapidity. Those who are clamoring for religious legislation are successful in obtaining what they demand. Before many of us realize it, the image of the beast will have all the life necessary for carrying out its purposes. It would seem that these things would be appreciated by all our people, and that each one would be stirred to earnest work. Surely this is a time for seeking God, putting away sin, ceasing to conform to the world, and consecrating self and all to the service of God and his cause. None should rest till they know their full acceptance with God; none should be sat-

isfied with a form; they should know the power of the religion of Christ. Then there would be created a spirit of liberality that would fill the treasury with funds with which to forward the work. Many who are now robbing God in tithes and offerings, and in other ways withholding means from the cause of God, would cease to do so.

We not only see the events which unmistakably show that we are entering the perils of the final struggle, but it is also of great interest to note the remarkable manner in which the way is being opened for the truth to go to all parts of the world. Calls are made for ministers, Bible workers, colporters, medical missionaries—men and women who have the love of God in their hearts, and are willing to forego ease, pleasure, comfort, to suffer privations, discomforts, and even persecution, if need be, for the cause of Christ and the privilege of laboring for souls for whom Christ died. Men and women of mature years and deep piety are needed, those who are willing to leave pleasant homes and associations, and remove to places where there are no representatives of the message, there to live and labor without expecting any remuneration from any Conference or mission fund, but relying on their own resources, laboring by example and precept to bring the light of God to those who are in darkness and know not Christ nor his saving power.

For what do our people wait? What more can any one ask by way of evidence that this is the time for most earnest work? Unless we now awake and do our duty, we shall be found among the unprofitable in the day of God. We have been warned that "something great and decisive is to take place, and that right early." Again that "intensity is taking possession of every earthly element." Under such circumstances, is it not at the peril of the soul to delay the performance of duty? Turn to the Lord by confession and repentance of sin. Come out from the world and be separate. Put on Christ. Heed the injunction of the Saviour, "Sell and give alms." Many are buying and building, as if this earth was to be their eternal home. Is this giving a proper expression of our faith to the world?

That the reader may better understand the nature of our perplexities spoken of at the beginning of this article, we will further explain by giving a simple statement of facts: On one hand, we feel deeply moved by the many earnest calls for help coming in from all parts of the world, and we are surprised at the rapid advancement being made in every department of the work. On the other hand, we find ourselves circumscribed through lack of funds, and on account of the scarcity of laborers to enter the fields, long "white to the harvest." During the year ending June 30, 1892, the contributions from the various sources lacked \$10,000 in meeting the expenditures of the General Conference and foreign missions. The General Conference is soon to meet to lay plans for the work in the different fields, and to make such appropriations of funds to the work as may seem to be necessary. Shall we plan to curtail the work? Would that be the way to show our faith at this time? The situation calls for greatly enlarged plans for both our home and foreign work. Brethren and sisters, think of these matters. Consider your own attitude toward the cause of God. We have been reproved for not doing one twentieth of what we ought to do. Under the circumstances, could we think of doing less and stand clear before God?

Some may have advised caution, saying that "it is not well to be in too great haste." But we are instructed that "something great and decisive is to take place, and that right early." This surely cannot be a time for delay. Those who postpone duty, may find to their sorrow that when they would act, it may be too late. Satan may induce some to take an extreme course, so that others will feel themselves excused from doing their duty; but this will not excuse any in the day of God. Again: others may claim that their means are not properly expended, and for this reason may refuse to contribute in behalf of the cause; but neither will this excuse stand in the day of reckoning. If any are guilty of communicating or acting upon such insinuations, they are only aiding the enemy of Christ in his work of destruction, by thus using their influence to hold back the means which ought to flow into the treasury. Such will find them-

selves classed with the fearful servant who hid his Lord's money. (See Matthew 22.)

It is not the object of this article to explain the arrangement for the disbursement of funds. We only wish to say that there never was a time when the work was more carefully organized, nor when a given amount of money was made to accomplish more than at the present time. But the work is growing; the calls and needs are becoming more numerous every year. But is not this what we have been praying for? Is not this what we ought to expect? If this is the work of God, and it is, then we need not be surprised at the extension of the work.

Dear brethren and sisters, these things are placed before you at this time for your careful consideration. When this reaches you, you will be engaged in the week of prayer. Your hearts will be drawn out to God, not only for a personal blessing, but for a blessing upon his work. You will pray for God to bless his work and send the truth to thousands of souls who are now in darkness. Our work and prayers should harmonize. God is ready to do great things for those who seek him with the whole heart. We earnestly desire that each individual may experience God's blessing in a much larger measure than ever before.

O. A. OLSEN.

"AN EVIL HEART OF UNBELIEF."

WHILE considering the backsliding and frequent rebellions of the children of Israel on their way from Egypt to Canaan, the apostle Paul was moved by the Spirit of God (Hebrews 3) to draw from their experience some lessons of instruction for the church of Christ for that and for all future time. The children of Israel to whom the promises of God were especially given, and who should have had a perfect trust and confidence that God would do for them what he had promised, were themselves slow to believe. Thus, when God was fulfilling his promise to bring them out of bondage into liberty, even on the march from Egypt to Canaan, while yet the marvelous works done in Egypt for their deliverance were fresh in their memory, and while they were being fed with the "corn of heaven," and guided by a pillar of fire by night and a cloud by day, they allowed unbelief to enter their hearts, and murmured against Moses and against God. God was leading, feeding, and clothing them, and they were receiving the very instruction they needed to bring them into harmony with his will, so that they might be a praise and blessing in the earth; but as it took longer than they thought it ought to, and this because of their own unbelief, they rebelled against him. The result is well known. "Their carcasses fell in the wilderness," and a younger generation, that possessed more faith, received the fulfillment of the promise God designed for them, and entered the land. "So we see that they could not enter in because of unbelief." Heb. 3:19. To this time, and to this fateful experience, the apostle refers, and then makes the application, which we all would do well to heed. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin." Heb. 3:12, 13. Here are two dangers, one succeeding the other, to which we are exposed, the danger of unbelief, and the resultant danger of becoming "hardened through the deceitfulness of sin."

Unbelief is as much our besetting sin as it was of the hosts who left Egypt for the land of promise. It is the besetting sin of all mankind. To hesitate, question, and doubt the word of God, has been a general characteristic of mankind. As we look back over the past history of the people of God, we are amazed at their unbelief, when, as it seems to us, they had so many evidences that God was leading them. But unbelief is not confined to any one time. The world of to-day is filled with it; and its withering effects are plainly perceptible among those who profess to believe in the nearness of the coming of the Lord. It is one thing to be called an Adventist; it is quite another thing to be an actual believer in the nearness of the coming of Christ. If the Israelites, to whose unbelief Paul refers, were hardened through the deceitfulness of sin, is not

there an equal danger that we may repeat their experience? They became hardened, unfeeling, by letting doubts control them, until unbelief had taken the place of faith, and they could see nothing miraculous,—nothing of the hand of God in the work which God was doing in direct fulfillment of his own word.

The work the Lord is now doing for the world in the proclamation of the "everlasting gospel" and the Sabbath reform as predicted in Rev. 14:6-12, is as direct a fulfillment of prophecy as was the deliverance of Israel from bondage. The hand of God is unmistakably seen in the way he has led, and is now leading us, as in the way he led them. We have had our doubters, murmurers, and complainers, as well as they. They have been left all along the line of our march, and no doubt will be until the end. Sin cherished in the heart, or unbelief allowed to linger there, deceives us, and causes our hearts to become hardened the same now as in the days of Moses. A study of the experience of the children of Israel will afford us at this time many useful and important lessons. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11. Let us therefore "take heed." Let us not regard our unbelief as an evidence of clearer knowledge or superior ability, but rather as signs of indifference to the Spirit and work of the Lord, and therefore as something that will lead us away from God and endanger the salvation of our souls. We are drawing near the close of probation. Every one of God's people should have the faith of a Joshua and a Caleb. We should see God with us instead of the giants in our way. In this important time, when decisions that will affect our eternal interests are being made, let us turn our backs to the doubts and unbelief, and may we all be able to say, "We are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. 10:39. M. E. K.

THE EDUCATION OF WORKERS.

THE education and development of workers is a question of special interest at the present time, and one constantly growing in importance. The demand for competent laborers in the cause is far greater than the supply. Never have we found the calls for help so urgent and numerous, and so difficult to fill, as now. The present stage of the work requires efficient workmen, men and women who not only possess genuine consecration and Christian experience, but educational training, fitting them to assume the responsibilities that the work demands at their hands. None should enter the work and accept responsibilities which they are not prepared, by proper training and Christian experience, to bear.

There never was a time when there were so many facilities for educating workers, as at the present. There can be no reasonable excuse for remaining ignorant, or for being negligent, in regard to this matter. The foregoing statements may not be fully appreciated by all, but after thoughtful consideration of the work to be done, we think the importance of careful preparation will become more apparent.

While we are pleased to see the large number of youth in our schools, it seems to us that there ought also to be in attendance a large number of persons of more mature age. This class ought to receive at least a limited amount of instruction and preparation for their work. While we desire that our young people who have the time, should be encouraged to take thorough courses of instruction in our colleges, we do not wish the idea to prevail that because from four to seven years cannot be spent in study, it is not worth while to enter school. One year would be of great benefit to any one, and two years would give many an excellent start. We feel confident in saying that the best results will follow the efforts of those who spend some time in preparation for their work.

That the reader may better understand the necessity for competent workers, we will classify a few of our most prominent needs in this direction as follows:—

(1) *Ministers.* We need more ministers, men who

are earnest, faithful, studious, prudent, and intelligent, workmen approved unto by God, "that needeth not to be ashamed, rightly dividing the word of truth." There are a large number of young men and those who are older also, who might become just such laborers as here described, if they would but consecrate themselves to God, and use the facilities now within their reach. Our schools offer the means these men need to accept, in order that they may become efficient workers for God. Our teachers are prepared to give instruction, not only in the sciences, but also in the holy Scriptures. There ought to be scores of these men in our schools to-day, where there is but one. The Spirit of the Lord will move upon the hearts of many to enter the cause as laborers. This is as it should be, but our brethren and sisters should not go into this work until they have made such preparation of heart and mind as will give promise that their efforts will bring desired results. We suggest that these considerations should receive more careful attention. The high standard of God's work must be maintained. He has placed facilities for education and training within our reach, that this may be done, and it is now our opportunity and privilege to use them to his glory.

(2) *Medical Missionaries.* Here is a line of work that has not been as much appreciated in the past as its importance deserves. As a people, we have had much to say about missionary work; this is right, but God's people must be a missionary people, in *practice* as well as in teaching. The first and primary object of missionary work is not to get other people to join our society, or to believe just as we do; such work will not bear the best fruit. The first, and all-important idea in true missionary work, is to lead souls to Christ, by representing in our lives and labors the Spirit and work of Christ. Notice what our Lord says of himself and work in Luke 4:17-21. We will emphasize a few expressions here used: "To preach the gospel to the poor," "to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." (Read also Isa. 61:3; 53:4, 5.) In Matt. 11:4, 5, we have as it were a general summary of Christ's work. Please give it careful study. This is genuine missionary work. We see at once that it means more than to hold an argument with some one on some controverted subject. Notice the instruction that our Saviour gave his disciples at various times regarding their duties. (See Matt. 10:7, 8; Luke 9:2; 10:1, 9.) We observe that in connection with their preaching, they were also to administer to suffering humanity.

The true missionary spirit comprehends this, and leads in the direction of its performance. While all are, and have ever been, ready to acknowledge the force of these truths, still it is a fact that very little has been done in the past in the direction here indicated. God has given his people much light and instruction on the subject of health and proper living, and it is his will that these matters should receive the most careful attention. Many of our sisters have done excellent service in the Bible work, but there is much greater efficiency to be attained. Why should not this class of workers be fitted to minister to the sufferings of the body, as well as to the necessities of the soul? In many cases, the first thing to be done is to relieve pain and suffering. Why should we not be constantly interesting ourselves in behalf of the naked and hungry? Why should we not seek to relieve the distress of suffering humanity all around us? Please read carefully what Christ says in Matt. 25:33-40. In the lesson of the good Samaritan, our Saviour illustrates what it means to love our neighbor. God has had a purpose in giving special light on the principles of health and temperance, and in the establishment of health institutes in our midst. His purpose is not met by merely treating the comparatively few who seek relief in these institutions; this is good so far as it goes, but the greater good to be accomplished in this line of work is by educating men and women to go forth as true missionaries, ministering to the needy and suffering. Much of the disease of the people is caused by wrong habits of life, which might be corrected by proper instruction. Shall we put our light under a bushel? God forbid. Let it be

put on a candlestick, that it may give light to all.

We ought to be doing much more than we are in educating workers for the cause. The facilities are at hand. Our schools are ready to give the instruction that hundreds are needing. A school has been opened in connection with the Sanitarium, at Battle Creek, for the training of men and women in the principles of healthful living and relief for the suffering. The most efficient work is being done. The importance of our time demands that hundreds of our people should be connected with this school.

We would as strongly as possible urge upon Presidents of Conferences, Conference committees, and all our leading brethren, the necessity of especially interesting themselves in our educational work. The demand for laborers cannot be met by crowding persons into the work who have not made proper preparation for their duties. Even though the call for laborers be urgent, people must not make the mistake of running before they are sent. The providence of God has provided almost unlimited opportunities for preparation for this work, and these must be regarded if our work would bear the stamp of the divine and not the human.

The questions considered above should receive immediate attention. During this present winter, there should be hundreds in training for work in the Master's vineyard, where there are now but few. We would be glad to hear from many who may be interested in this subject.

O. A. OLSEN.

Editorial Notes.

MIGHT is not always right; but right is always might.

The message of truth for our time will not save those who keep always just a little ways behind it.

The blessing of God by faith can never be claimed over the head of unconfessed faults and unrighted wrongs.

There is no greater man in the world than he who has always the courage to do what he believes to be right.

The Devil does n't worry himself much over what you are *going* to do; his concern is about what you are *doing*.

Peter's question, "Lord, and what shall this man do?" seems to be very much in the minds of Christians at the present day. To all the answer is, "What is that to thee? follow thou me." The only way to serve God is to serve him without any reference to what other people are going to do, just as though there were only God and ourselves concerned in the plan of salvation.

Speaking of an individual who a few days ago was perhaps third in the list of United States millionaires, but is now one of the poorest men that ever lived (Mr. Jay Gould), an exchange pointedly says, "His character he carries with him; his reputation will continue attached to his name; his wealth he left behind." This is the residuum of a life brilliantly successful from a worldly standpoint, one moment after the individual has been touched by the finger of death.

When, just a little way in the future, the religious world will be full of discordant voices crying, "This is the truth; I have the message from God; he has sent me with great light," what will the individual do is who not firmly rooted and established in the faith?—He will find himself at sea without a compass. "How then shall I prepare for that time? by studying to memorize the different points of our faith, as contained in our books and tracts?"—No (although this must not be neglected); but by placing yourself in communication with heaven. "My doctrine," said Christ to the Jews, "is not mine, but His that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God." John 7:16, 17. A converted heart is a stronger magnet for divine truth than a brilliant intellect.

L. A. S.

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.

CHRIST IS COMING.

BY HARRY CHAMPNESS.
(London, Eng.)

"It is near even at the doors." Matt. 24:33. "Whom I shall see for myself, . . . and not another [margin, a stranger]." Job 19:27.

At the doors! O ye who long for
His appearing, lift your heads;
Your redemption draweth nearer,
You may know the path he treads.

At the doors! Would'st hear his foot-fall?
Art thou listening heedfully?
Will it be a stranger's footstep,
Or a well-known sound to thee?

At the doors! Shall earth's loud clamor
Drown his steps from being heard?
Shall the world's deceitful riches
Choke his clear explicit word?

At the doors! Do cares oppress thee?
Why not cast them on the Lord?
Shall we wait for his appearing,
Bound with cares, as with a cord?

At the doors! Art tired of watching?
Your salvation's nearer now
Than you think for. Soon he's coming!
Slothfulness can'st thou allow?

At the doors! O Christ, come quickly,
Gather home thy ransomed ones;
We are listening for thy footstep,
At its sound, we'll shout, "He comes!"

GERMANY.

DOUBTLESS the readers of the REVIEW would be glad to know something of the progress of the cause at present in this part of the field. Although the work has been crippled by the absence of Elder Conradi, and the laborers are so few, God has blessed the effort put forth, and we all feel of good courage.

Before brother Conradi left, it had been planned that I should visit the churches of southern Germany, but "man proposes, and God disposes." The cholera came, and on account of the strict quarantine, I was obliged to remain in Hamburg. We continued our meetings during the time of the cholera, and they were well attended. We sought the Lord, and obtained special blessings from him, and not one of our number was carried away by the dreadful pestilence. Just before the quarterly meeting, in October, it was our privilege to baptize seven souls, six from Hamburg and one from Harburg, where brother Frauchiger had been working.

Brother Rasmussen and two canvassers have been working since August in Hadersleben, in the northern part of Schleswig. The former has spent most of his time in the Bible work, but has also helped the canvassers. In three months they delivered 800 copies of "Life of Christ," and have already been permitted to see some fruits of their labor. Through reading these books, some honest souls became interested, and after having had Bible readings held with them, fully took their stand for the truth.

According to their desire, Friday, the 8th of November, I went to Hadersleben, found quite a company of Sabbath-keepers gathered together, and held a meeting the same evening. Sabbath forenoon we endeavored to make plain the privileges and duties of church-members and prepare them for organization, following which was the examination of the candidates desiring baptism. The Lord came very near to us with his Spirit.

At one P. M. we betook ourselves to the place of baptism, about five miles distant from the town. The baptism was held in the waters of the East Sea, and on the other side, the coast of Denmark was plainly visible. The thought came to me: "How true it is that the truth must go to all nations, tongues, and people." A strong east wind made the sea very restless, and the waves rose to men's height around us. In these waves seven souls were buried with their Lord in baptism. Here, in nature's temple, with only the blue heavens above us, we prayed and sung and praised God for the plan of salvation offered to the children of men. Before we left this solemn spot, the sun had sunk to rest and left the forest wrapped in a robe of darkness; but into our hearts streamed a flood of light, not a reflection of nature's sun, but from the Sun of righteousness. At half-past five we met at the home of brother Jansen, a brother who came into the truth sometime ago through reading, and attended the school of '91 in Hamburg, at which time he was baptized. He now had the privilege of seeing his daughter follow in this solemn

ordinance. His wife, on account of the condition of her health, was prevented from being among the number this time. At the house of this brother, the church was organized, officers elected, and the ordinances celebrated. The brethren and sisters from Wiesby, a town not far distant, decided also to unite with the company at Hadersleben. They formerly belonged to the Denmark Conference, but as Schleswig now belongs to Germany, and the Danes are no longer permitted to hold meetings there, they felt very lonely, and have long desired to connect themselves with this field where they also could enjoy church privileges. The work is one, but it must be arranged so that all things shall work for the best. The church received the name Wiesby-Hadersleben. Seven were taken in by baptism, one by vote, and eight by letter.

At present, brethren Frauchiger, Jeschke, and myself are holding meetings in Wandsbek, a small city adjoining Hamburg. The interest was good from the beginning, and has not diminished much, although we have presented many of the main points of the present truth. Many acknowledge that what they have heard is the truth, and the great question is the same here as in other parts of Germany: "How shall we make a living and keep the Sabbath?" Times are hard, wages are small, and there are more laborers than work. Most always the people are obliged to give up their situations when they commence to keep the Sabbath. But we believe that here also will be found honest ones who will walk by faith, and serve God in the face of all difficulties, and we know that God will not forsake his children. Nov. 26 we expect to hold our first Sabbath meeting. From the churches in Rhenish Prussia we hear encouraging reports; some are waiting for baptism. I expect to visit them, the Lord willing, this winter. We praise God for his blessings.

J. T. BOETTCHER.

Hamburg, Germany, Nov. 25.

NEW BRUNSWICK AND NOVA SCOTIA.

AT our recent general meeting held at Moncton, N. B., we were privileged to enjoy the presence and labors of Elders Olsen and Porter, which were highly appreciated by our people. But on account of the scattered condition of our brethren, and the great inconvenience of travel, the services were not as generally attended as we had hoped they would be.

During the time of, and in close proximity to, this meeting, there were eight additions to the church. Three of these, who a few months since were in the custom of making confession to the papal priest, now realize that they were as brands snatched from the burning, and are to-day rejoicing in the saving power of Christ. This church now has a membership of thirty-four, which shows an increase of twenty-three since their organization last May.

Four of our brethren who were in the government employ, having for several months refused to work upon the Sabbath, were expelled until such time as they should recant. But of course, to these employees the dismissal was a permanent thing; hence they have gone forth bearing to others the gospel truth in the printed page, and praising the Lord that they are thus called of him.

From Nov. 11-23, I was with the church at Tiverton, N. S. I found this church with a growing faith in the gospel, anxiously waiting to hear the message from the living preacher. The impression made upon the outside attendance was strong in favor of the truth. I left this church much strengthened. I also spent a few days in Kentville, visiting the scattered brethren, and found all faithful to their trust.

I labored with the Truro church one week. They are also of good courage, and are rejoiced at the fulfillment of the prophetic word that brings the great reunion so near. The most successful weapon used by the enemy against the truth at this place is the stay-away argument, though we hope for better days in this respect. There were three united to this church at this meeting. We have in this field as a rule a very conservative class of people, and therefore it is more difficult to influence such to action than the average people of the United States; but when they have once decided, they are generally resolute.

My heart is filled with gratitude to God for what he has done, and is still doing for his own glory in this field.

HAMPTON W. COTTRELL.

Moncton, N. B., Dec. 9.

ARKANSAS.

OREGON.—We began our meeting at this place Sept. 20. The attendance was good from the beginning, and kept increasing till the forty-foot tent would not seat all who came, and seats were arranged around the outside to accommodate those who could not get inside. It was estimated that

there were at least five hundred on the ground the second Sunday. Good attention was given to the speaking; There was some opposition, but mostly of a mild nature. The weather was fine for three weeks, and then it began raining, and turned cold. The attendance then dropped off, till only the really interested ones attended.

We took down the tent Oct. 30. Fifteen had previously signed the covenant. We have, since then, held meetings at a school-house in this neighborhood, with good results. Last Sunday night four more added their names to those who are keeping the Sabbath, and others are convinced of the truth. There seems to be more real interest at present than at any previous time. There are nineteen who are keeping the Sabbath, and the Sabbath-school consists of thirty-two members. We praise God for success, and trust in him for future results.

Dec. 7.

J. A. SOMMERVILLE,
W. F. MARTIN.

MISSOURI.

GRANT, CASS CO.—I began meetings in the Methodist Episcopal church the evening of Nov. 3. The interest to hear the word has increased from the first. I was allowed to occupy the house until the ministers induced the trustees to lock the door, although a large petition was sent to them, asking that the meetings might continue in the house. I will continue meetings at a private house. Several have already taken a stand with us. There is a deep hungering and thirsting after righteousness. I praise God that the promise is that "they shall be filled."

Dec. 6.

J. B. BECKNER.

NEW YORK.

CHARLOTTE CENTER.—We have been holding meetings here for about five weeks. Our attendance has been good and steady from the first. We occupied a very pleasant hall, which we had the free use of. God has been with us to give us the increase, eleven having accepted the truth. This will strengthen and encourage the faithful few who have been holding up the light of truth in Sinclairville, which is only three miles away. We have found ourselves saying many times, "God is good," as we have seen and felt his workings in our meetings. Other calls come in for help, for which we take courage and thank God as we go forward.

S. THURSTON,
H. G. THURSTON.

NORTH CAROLINA.

ASHEVILLE.—We are anxious to hear from all who have received addresses from us, during this year, for missionary correspondence. We should be glad to hear before the close of this year, or early in January. Give us your experience. Have you received any benefit? Have you been faithful to your trust? Tell us what success you had in getting answers to your letters. If you have any suggestions to make which will help us, they will be thankfully received, even from those who have not received answers to their letters.

We find many who have received our papers, and who speak favorably about them, and the truth they contain is molding the minds of the people; even while they admit they have not answered the letters sent them. Then we find others who have answered the letters, who are convinced of the truth, but do not take hold of it by faith; but let us not get discouraged; the Master has long patience with us. We are now sowing the seeds of truth; the harvest will soon be gathered. The many tears and prayers you have offered up in behalf of the readers of the papers you send, are before the throne. All heaven is interested, and in due time we will reap, if we faint not.

Now if all of these readers could have a good letter sent them, and a marked copy of our paper, asking them to subscribe for themselves, telling them the importance of so doing, then asking to send you the names of some others who would be interested in the reading-matter, much good might be done. May the Lord help you in this, and may you have some precious sheaves when the Saviour comes, is my prayer.

Dec. 7.

D. T. SHIREMAN.

KANSAS.

SINCE my last report, I have attended the three local meetings held at Alton, Wichita, and Oswego, also the State meeting at Herington. My line of work was mostly in the Sabbath-school and missionary fields. At Alton the camp surrounded the church building, which was situated on a beautiful grassy plot. At this meeting the word was made practical. The simple story of the cross was in every sermon. The word was found to be the power of God to every one who believes, as David declared; "For thou hast magnified thy word

above all thy name." Ps. 138:2. A few were greatly strengthened, and went home rejoicing, while others had the same blessed privileges.

At Wichita there were no tents pitched. Buildings were secured for the campers, and the meetings were held in the church. Here the power of God was manifested, while a large number were present. A great many opened their hearts to receive the rich blessings God brought to them. Almost the entire congregation rejoiced that God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. And as the late testimonies were read, after the regular testimony meeting, there followed a praise meeting, praising the God of Jacob that he has spoken so plainly to his people, "For the Lord taketh pleasure in his people: he will beautify the meek with salvation." A shower of the latter rain fell upon us. Four were baptized, almost every one returned praising God, from whom all blessings flow.

At Oswego the camp was situated in sight of Main street, on a beautiful grassy corner. This was something new for most of our brethren in this portion of the State. As they had never attended a camp-meeting, they did not know what to bring; but the weather being all that could be desired, plenty was brought onto the ground, so that all were made comfortable and soon felt at home. The preaching was so mixed with the Spirit of Christ, that the timidity soon disappeared, and it became evident that God was moving upon hearts. As we would feel the power of God resting upon us, and the people drinking in the precious truths,

and Stebbins assisted in these meetings. Brother Miller from Battle Creek was present to give instructions on health topics, and brother Osborn to look out for the canvassing work.

These meetings resulted in great good, and were self-supporting. The President attended the first two, but other duties detained him from the last one. We have not mentioned the meeting at Herington, as this meeting has received notice; we will only say it was a success, and many friends were made to the cause from the city, a strong invitation being extended to return. The baptismal scene was the most interesting of any that ever came under our notice, the little stream that flowed past the camp being dammed by means of plank, under several large, spreading elms, where about one thousand people were seated, while three ministers administered the sacred rite, during the time, to sixty-nine willing souls, after which three others were baptized. This was the largest number ever baptized at any one time in the State. Let the Lord be praised.

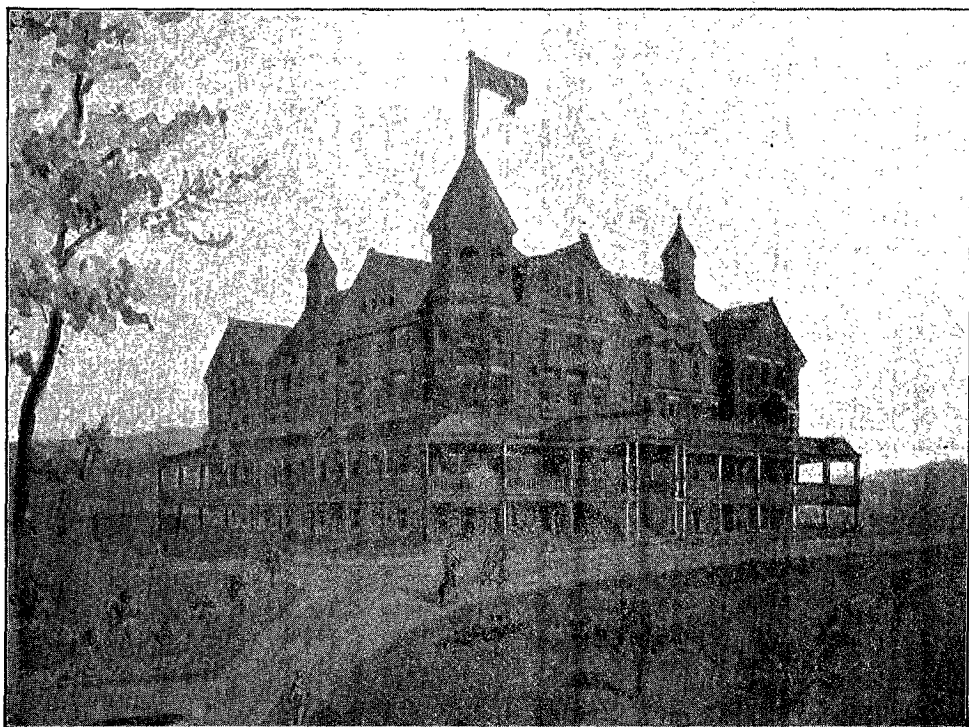
I returned home by team about two hundred miles, and have been sick for the past five weeks, but hope soon to be out in the good work, as my health is improving.

Nov. 30.

O. S. FERREN.

OUR ORPHANS.

THOSE who have given of their means, or made pledges for the building of the Orphans' Home, now in process of erection in the city of Battle Creek, Mich., as well as those who may have con-



HASKELL MEMORIAL HOME FOR ORPHANS, BATTLE CREEK, MICH.

and the ministers seeking God for fresh supplies to feed the hungry souls, we were made to feel like David of old: "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." The people were drinking at the wells of salvation, and found the waters sweet.

At this meeting there were not a few who had never been able to say, down deep in the heart, I am a child of God. But when they came to learn clearly that God's love reached every case; that the grace of God that bringeth salvation hath appeared to all men; that Christ our Saviour was foreordained before the foundation of the world, but was manifest in these last times for us all, "who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began;" that freedom was here ahead of us, and all we had to do was to assert our liberty, leave the old master, and walk out in Christ Jesus, rejoicing filled the camp, and many who had been all their lifetime subject to bondage, were brought to a sense of their freedom in Christ, and could say no more, "I hope to be a child of God;" but with tears mingled with holy joy, they could say, "I praise my God that I am his child now."

When this feeling swept through the camp, it put us in mind of the spirit of 1844. Sins were freely confessed, and a praise meeting followed that was an evidence that new light, life, and power were descending from on high, and taking possession of God's people. Quite a number found Jesus for the first time. Fourteen were baptized. All went to their homes with a new experience, and we could only say, God be praised; he it is who giveth the victory. Brethren Shrock, Hill, Thorn, Gregory,

templated assisting in the enterprise, will doubtless be interested in learning something of the progress being made, in the work begun, and the prospect of its completion and occupancy.

It will be remembered that earnest and repeated calls were made for means, and notwithstanding the enterprise was a very popular one with our people, the donations were too meager and insufficient to secure the erection and equipment of such buildings as the trustees deemed proper and requisite. After one year had passed, we, with much regret and chagrin, curtailed the size and plans of the proposed buildings, and proceeded to adjust the plans to fit the small amount donated. We had just provided plans and asked for bids, when to our joy and surprise a stranger, unknown to us before, hearing of our disappointment in having to accept of a smaller building than we hoped to get, stepped forward, unasked, and gave us a donation sufficiently large to erect the Home for the orphans. This we accepted as providential, and feel to thank God for this timely aid, which will enable us to erect a second building for the aged and infirm worthy persons, who may have claims upon us for support, as well as a home for worn out missionary workers.

Our plans for the home were at once revised and enlarged, and the entire interior and exterior of the building was most carefully considered, and submitted to the board for approval, all of which took time. We considered that we were very fortunate in securing the services of W. C. Sisley as architect and builder, and we consider that we have not only an elegant building, in appearance, but honest and substantial in every respect. And we are happy to be able to place before our patrons a cut of the building as shown on this page.

The building is in the form of an L, being 40 ft. x 117 ft. on east front, and 40 ft. x 115 ft. on south front, a wing 22 ft. x 30 ft. on northwest, three full stories above basement, the latter being nine feet, and as valuable as one of the upper stories, being only two and one-half feet below the surface. The attic is also roomy and valuable. The basement is of field stone, and entire building brick veneered, roof of red cedar shingles. Building will cost \$30,000, aside from furnishing and heating. This building is known as the "Haskell Memorial Home," in memory of the late husband of the donor, Mrs. C. E. Haskell.

It is proposed to erect a similar building for the worthy aged and infirm persons, on same grounds, to be known as the "James White Memorial Home," the two buildings to be heated by steam from the one boiler house. The building is now roofed and inclosed, ready for windows. The inside work will be carried forward as far as possible this winter, and be plastered in early spring. We have the material on the ground for the foundation for thesecond building. A sufficient amount of means has been subscribed already to warrant the board in commencing the second building spoken of above, but we shall need considerable more means to complete these two buildings, together with boiler house and furnishing.

Do not let the friends of this noble enterprise think for a moment that because the work is well started, nothing more is to be done. Much remains to be done yet. Boiler house with its equipment of boilers, and the steam fitting for all; electric plant for lighting, sewerage, laundry, and house furnishing, are unprovided for. When all this shall have been provided for, and the buildings and furnishings are complete, then we shall be confronted with the necessary running expenses, which will be an excellent opportunity for those who have enough and to spare to help the friendless, and thus have treasure in heaven. Matt. 19:21.

The Lord will take care of this work, and our people will have a chance to take part in it; but if we are tardy in the support of it, as we were in the building, the Lord will give the stranger a chance to do the work we might have done. The Testimonies assure us this will be the case.

I beg of our brethren to read frequently, Matt. 25:34-46 and parallel scriptures. The day of God is hastening on. Very many of our brethren, of very limited means, have given more than they should have done, while there are thousands who have not given a dollar.

I should say here that we have now in our charge thirty children from various States, whom we have thought proper to take and care for, while the Sanitarium has furnished gratis the use of the old pioneer building, which is steam heated, as a home for them until our building is ready. We have hundreds of applicants as worthy as these, whom we would be glad to take, but are obliged to refuse.

As the holidays are approaching, and we think of what we would like to do in the way of bestowing rich gifts and costly presents upon those who are already well provided for, let us not forget the poorly clad, the scantily fed, and friendless children,—those who have no loving, tender, and dotting parents, who will greet them with a Happy New Year! Their joy consists in seeing other children surfeited, and themselves forgotten. O how many sad faces and sadder hearts are all about us, and we have an abundance. Are there not those among us who may not be situated to contribute toward the home for children, but who could give a place in their own homes to some boy or girl?

While many are praying and singing and talking much about the "righteousness of faith," which is all right, I will put in a plea for that religion which is so beautifully exemplified in the life and character of our Saviour. The larger share of his time was spent in doing good to others. Christ to-day is hungry, is in prison, sick, naked, and thirsty, in the person of those he died for. Shall we give unto them? May it be said to us in that day, "I was a stranger, and ye took me in."

Battle Creek, Mich.

L. McCoy, Sec.

THE CANVASSING WORK IN NEW YORK.

THE canvassing work is helping to spread the truth in this State. One minister in a large city, said to one of our canvassers: "That miserable little sect are just putting their books in everywhere, and turning the people's minds upside down." Another minister says, "The seventh-day Adventists persist in scattering their literature." Another said: "I would rather have a Catholic book in my house than the Seventh-day Adventist books." What is the trouble? I suppose some of their congregation are asking them questions they cannot, or do not want to answer.

One gentleman said the other day, as he saw the reading on the "Home of the Saved," "Why, that is just what the Bible says. I must have one of those books."

Many minds are being awakened on the Sabbath question. As we tell some that "Bible Readings" tells about the Sabbath question, and that it explains who changed the day, why and when it was changed, they say to us, "I do n't believe we are keeping the right day, do you?"

Mr. Crafts says our agents deceive the people, by not telling them it is an Adventist book, and so get money under false pretenses. I have called on a great many, and written to a great many more, and have not found one yet who said he was deceived. In fact, I have asked them, "Is this book all that you expected it would be?"—"Yes, sir." "Were you deceived in any way when you bought it?"—"No, sir; I was not. I think it ought to be in every home." Christ was called a deceiver. So it is nothing strange if we should be.

We have hundreds of letters from people, saying they are glad they bought the book. So we are not going to be frightened out of the work by false reports of our methods.

I find that there are very few books that give such general satisfaction as ours. When the people ask if it is a denominational book, we say, Yes. If they ask us what church we belong to, we say, The Seventh-day Adventist. But when people never have heard about us, we sell the books on their merits,—as in fact we always do. We give them the privilege of examining, not only the prospectus, but the book itself, when we deliver it. Thousands are finding help in these books, that they have not found elsewhere.

J. R. CALKINS.

VERMONT TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1892.

No. of members,	489
" reports returned,	82
" letters written,	79
" " received,	43
" Bible readings held,	9
" periodicals distributed,	1,052
" pp. books and tracts distributed,	249,571

Cash received on sales and periodicals, \$260.34; subscription books, \$1,202.13; fourth Sabbath donations, \$15.03; membership and donations, \$3.24; first-day offerings, \$90.15; other donations, \$5. Total, \$1,575.89.

LIZZIE A. STONE, Sec.

ANNUAL MEETING OF THE AMERICAN SABBATH UNION.

As announced in last week's REVIEW, the fourth annual session of the American Sabbath Union was held in Chicago, the 13th and 14th inst. It was our privilege to attend all of the meetings, and if a person were to judge of the strength and work of the American Sabbath Union by the size of its fourth annual meeting, he would not have any very grave apprehensions in regard to what it will accomplish. In the meetings of the first day of the convention but little was done except some preliminary work of organizing the convention, and planning for some mass-meetings in the evening. It was their design to hold four mass-meetings in different parts of the city, and get up quite a stir, and report to Congress that Chicago was all up in arms against the idea of repealing the Sunday-closing clause already enacted.

The evening was rainy, and hence at their mass-meetings they had a great many apologies to make with reference to the small numbers that were in attendance. One of the meetings being held in the neighborhood of our mission, some forty-five of our people attended it, and it so happened that they were in the majority. This being a mass-meeting, they considered themselves a part of the mass, and thought they had a perfect right to vote. When the resolutions that were prepared for each of these meetings were presented, our brethren voted them out. They then called for the opposition to state their reasons for opposing these resolutions. Brother Jones being among the number, was called out to present our reasons against such resolutions, which he did in his usual forcible manner.

The next morning in the convention quite a little stir was made over the idea that a few Adventists should have the audacity to attend one of their mass-meetings, organized for the express purpose of protesting against any repeal of the Sunday-closing act, and vote down their resolutions. We were spoken of as being mean and contemptible in doing such a thing. They said that we had by previous arrangement packed the meeting so that we could vote down any measures that they should introduce. But the fallacy of such an idea is apparent to any one. Certainly forty-five Seventh-day Adventists would not expect to attend a mass-meeting in the city of Chicago with the expectation of voting down any measures that might be introduced!

Attention was then called to the fact that the committee to whom the question of rescinding the action of Congress to close the World's Fair was referred, would be in session that morning, and it

was suggested that they have a season of prayer, asking the Lord to influence the committee to stand by their former action. After the season of prayer, it was proposed to send a telegram to Congress, stating that mass-meetings were held in four different parts of the city of Chicago, the night before, to protest against the opening of the World's Fair by Congress, and also, that the American Sabbath Union, in national convention assembled, entered a like protest. A member of the convention suggested that it would not be proper to say that four mass-meetings were held, since at one of these mass-meetings they were voted out. Then ensued quite a little squabble over that question, in which the Seventh-day Adventists were spoken of quite a number of times, in no commendable language, to say the least, because of having spoiled one of their meetings. The telegram, however, was finally sent, and if Congress really knew the exact situation, it would pay but little attention to it.

And here, it seems to us, lies one of the greatest evils of this organization. By a system of blustering, which they seem to have learned quite completely, they are endeavoring to make the country believe that large numbers are in favor of their schemes, when, in reality, not so many people are interested in it as they would endeavor to make us believe. The impression, manifestly, that they desired to make on Congress by their telegram, was that Chicago was all in a blaze over the question.

But we see that the great activity of a few persons who are interested in the matter has already gained the ear of Congress, and has influenced that body to grant them one of their requests. And they propose to continue their work with all vigor. And while it is true that in their national conferences where delegates have to attend at their own expense, for car-fare and hotel bills, they do not get out a very large crowd, they have men in quite a number of the States, and are endeavoring to place them as soon as possible in all the States, who devote all their time to going from place to place to interest the clergy in this question of Sunday laws. And in this way they are able to do a vast amount of mischief in a very short time.

When speaking of the possibility that Congress would reverse its action with reference to the closing of the World's Fair on Sunday, they seem to be unable to give expression to the indignation they would feel in case such a thing could be brought about. But they express their strong confidence in the idea that it could not be done. They did not believe that Congress would go back on an action that it had deliberately taken, and were of the opinion that President Harrison would not sign a bill for opening the great Exposition on Sunday.

The resolutions passed by the convention were as follows:—

Whereas, We are informed by the *Chicago Press* that the common council of this city, under the influence of the mayor, has appointed a large committee of its members to go to Washington for the purpose of influencing Congress to reverse its action with reference to closing the World's Fair on Sunday; and,—

Whereas, The Chicago directory has opened head-quarters at Washington for the same purpose, notwithstanding the acceptance of the \$2,500,000 appropriation from Congress, on the express condition that the gates should not be opened to the public on Sunday; therefore,—

1. *Resolved*, That we enter a most earnest protest against such official action on the part of the mayor and council of Chicago in using such measures in opposing the action of Congress and spending the people's money in attempting to reverse the very condition upon which the appropriation of Congress was received.

2. *Resolved*, That we deprecate the action of the directors of the Fair who received the money from Congress upon the condition that the Fair should not be opened on Sunday,—a *bona fide* contract,—and are now using all possible influence on Congress to set aside said condition.

3. *Resolved*, That we believe it would be more consonant with his duties, that the mayor should be at home enforcing the law which would close the saloons upon Sunday, than attempting to induce Congress to secure the opening of the Fair on Sunday, contrary to solemn contract and law.

4. *Resolved*, That we express our full confidence in the Congress of the United States. We believe they will regard the wishes of 25,000,000 petitioners, and 15,000,000 more not privileged to sign, who memorialized your honorable body, that no change be made in the law enacted by you at the last session concerning the Fair.

5. *Resolved*, That the Christians of our whole country are hereby urged by this convention to observe the first Sabbath of April in the interests of the Christian Sabbath, and that each pastor be urged to preach a sermon on the proper observance of the holy day, and ask his people for contributions for the American Sabbath Union in those States not organized; but in all States organized, the collection to be appropriated to the State treasury.

6. *Resolved*, That the practice of some camp-meeting associations of open gates upon the Sabbath, and sharing in the profits with railroads of travel upon the Sabbath is sinful and inconsistent with the obligations of Christians, and a bad example used with great effect by the violators of the sacredness of the holy day.

7. *Resolved*, That we extend our sympathy and help to all laborers, who are in great danger, under the greed of monop-

lies, and the struggle of this rushing age, of losing their rest day and being compelled to do seven days' work for six days' pay.

Our impressions of the convention were that while they did not have a very large gathering, they were very enthusiastic, and the plan that they are working, to get all the clergy of the country interested in their question is one that as soon as it becomes successful, will soon fill the land with these sentiments. And while their work, for the present at least, may seem to be moving tardily, we can see beneath the surface great possibilities of what may be done in a very short time. We know that God holds all these agencies in his hands, and that he is giving us now an opportunity to work for him in comparative peace. We should improve these opportunities with all our energies, because we can see in the intolerant spirit that is manifested in this and similar organizations, a clear fulfillment of the prophecy toward which our attention has been drawn for nearly half a century. Let us be up and doing, while the obstacles before us are so few. A. O. TAIT.

Special Notices.

DISTRICT MEETING AT DODGE CENTER, MINN.

This meeting is appointed to begin Wednesday evening, Dec. 28, and continue until Sunday evening, Jan. 1. Elders Breed, Allee, and other laborers will attend the meeting.

We hope to see the different societies in the district well represented. We are especially anxious that the librarians shall all be present, as we expect instruction will be given that will be a great help to them in their work. The friends at Dodge Center will do what they can to make all comfortable who come; but all should come prepared to provide for themselves as far as possible, both in the way of bedding and provisions. Let none stay away from the meeting for fear there will not be room for them. This will be an important meeting, and we shall be glad to see a general attendance, both from our own and adjoining districts. Questions of special interest to all our brethren and sisters will be considered at the meeting. Come at the beginning of the meeting, prepared to stay till the close.

M. A. WINCHELL.

GENERAL MEETINGS FOR DIST. NO. 8, MICHIGAN.

The undersigned have been appointed to hold general meetings throughout Dist. No. 8, in Michigan. Without consultation with the brethren, it cannot well be known in what order or upon what dates these meetings should be held. We expect to remain one week in each place, continuing meetings from Wednesday evening till Sunday evening. The first appointment will be at Ithaca, Gratiot Co., where we may be corresponded with till Monday, Dec. 26. Let the elders of churches throughout the district promptly address us at that point regarding their wishes in this matter, that we may know just what arrangements to make. Do not neglect this request, if you wish meetings.

J. O. CORLISS,
HOMER DAY.

NOTICE FOR KANSAS.

AFTER due consultation by the tract society and Conference officers, it has been decided to hold a canvassers' institute immediately after the close of the General Conference, and continue three or four weeks. We desire to locate it where it will accommodate the largest number, therefore let all who desire to attend, write me at once. More later.

Ottawa, Kans.

S. C. OSBORNE, State Agent.

The Sabbath-School.

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

LESSONS ON THE WORD AND SPIRIT.

Dec. 31, 1892 to March 25, 1893.

INTRODUCTORY NOTE.

THE object of this series of lessons is that we may learn what the word of God is, and what blessings may come to us through it. They are not prepared in order to prove that the Bible is true, but are intended for those who believe that it is the word of God, and they are designed to bring out and illustrate what it says about itself. It is hoped, therefore, that they will enlarge the understanding, and strengthen the faith of those who do believe. We should have the same confidence in what the word of God says about itself as in what it teaches upon any other subject, and we should always remember that the Scripture is given to instruct our reason, and not to be judged by it. We are to be-

lieve what God says to us, not because we can understand it and see the reason for it, but because God says so. When we demand a full understanding of every statement before accepting it, we exalt ourselves to an equality with God, bring him down to our level, and make him such as ourselves. When the matter is viewed properly, the mysteries of the Bible are among the strong proofs that it is the word of God. Our attitude should always be, "Speak, Lord, for thy servant heareth;" but our hearing should be with the purpose of yielding to it. God says that he looks to him who trembleth at his word. Reverence and humility should characterize us while we wait in the audience chamber of the great Creator, to hear his word.

The plan of developing the lesson differs somewhat from that which has heretofore been adopted, and this is done with a purpose. The design is to encourage the study of the scriptures used as the basis of the lesson, and others related to them, for spiritual benefit, rather than merely to learn the lesson to recite it. One who gets the *subject* in mind will have no difficulty in answering any question properly connected with it. Each teacher can make such use of the notes as he wishes. Questions can be framed covering the thoughts presented, if that is deemed to be desirable. The "suggestive questions" will open the way for further work when it may be thought profitable.

LESSON I.—THE WORD OF GOD.

(Sabbath, Dec. 31.)

NOTE.—Before attempting to answer the questions asked upon any text, read the text carefully several times, noticing the connection.

I. Questions on 1 Thess. 2:13.

1. With what is the word of God contrasted?
2. How much difference is there between the two?
3. What does the word of God do?
4. Upon what condition does it work?
5. Does it make any difference how we receive the word? How much?

II. Questions on Isa. 55:8-11.

1. What are words intended to convey?
2. How much difference is there between God's thoughts and man's thoughts?
3. How much difference, then, will there be between God's word and man's word?
4. What definite results are produced by rain and snow?
5. What comparison is made between these agencies and God's word?
6. How must the word be received in order that it may accomplish such results?

III. Questions on Heb. 4:12, Revised Version.

1. What characteristics of God's word are here mentioned?
2. Are these true of man's word? Show the difference quite fully.

IV. Questions on John 1:1-4.

1. Who is meant by the Word?
2. Why is he called the Word?
3. What is found in him?

NOTES.

1. Paul knew whom he had believed (2 Tim. 1:12), and was aware that it made a great difference how the word was received. 1 Cor. 2:4, 5. The difference between God's word and man's word is just as great as the difference between God and man, which is simply infinite. (See Ps. 146:3; Isa. 26:4; 1 Cor. 1:25.) God's word works in those who believe it as God's word. The gospel "is the power of God unto salvation to every one that believeth" (Rom. 1:16), and the word of the Lord is preached by the gospel (1 Pet. 1:25), but it must be believed in order to be of profit. Heb. 4:2.

2. Man puts his own thoughts into words (Luke 6:45), and what one man has thus clothed with language, another man can study out, and so exhaust its meaning. Not so with God's word. His words contain a depth of meaning which only his Spirit can reveal to us (1 Cor. 2:11, 12), and for this purpose was the Spirit promised. John 16:13; 1 Cor. 2:10. As rain and snow are sent upon the earth to accomplish definite results, so God sends his word. Ps. 107:20; Matt. 8:8. It is sent to bring salvation (Acts 13:26; James 1:21), and it will accomplish this for all who receive it. As the land is made fruitful by receiving the rain (Heb. 6:7), so God will cause righteousness to spring forth. Isa. 61:11. When spoken faithfully, the word will have a powerful effect (Jer. 23:28, 29), and it is able to build up (Acts 20:32) those who receive it.

3. The Revised Version of Heb. 4:12 is as follows: "For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." The words of God are not only living words, but they are spirit and life (John 6:63) to those who believe them. Life seems to belong to everything that is associated with God. He not only has life in himself (John 5:26); but his throne is a living throne. Ezekiel 1. Besides this we have the word of life (Phil. 2:16), the breath of life (Gen. 2:7), the bread of life (John 6:48), the river of life, and the tree of life. Rev. 22:1, 2. The word is the sword of the Spirit (Eph. 6:17); for the

Spirit dwells in the word (compare James 1:18 and 1 Pet. 1:23 with John 3:5), and so it is said of Christ, who spoke for God (John 3:34), that a sharp two-edged sword went out of his mouth. Rev. 1:16.

4. Christ is called the Word of God (Rev. 19:11-13), not only because he spake the words of God (Deut. 18:18; John 17:8), but also because he was a living proclamation to the world of the character of God. 2 Cor. 5:19; John 14:9, 10. The mystery of the incarnation, God with us (Matt. 1:23), divinity veiled in humanity, is repeated in the word in which the divine Spirit dwells in human language. "The union of the divine and the human, manifest in Christ, exists also in the Bible. The truths revealed are all 'given by inspiration of God;' yet they are expressed in the words of men, and are adapted to human needs. Thus it may be said of the book of God, as it was of Christ, that 'the Word was made flesh, and dwelt among us.' And this fact, so far from being an argument against the Bible, should strengthen faith in it as the word of God. Those who pronounce upon the inspiration of the Scriptures, accepting some portions as divine, while they reject other parts as human, overlook the fact that Christ, the divine, partook of our human nature, that he might reach humanity. In the work of God for man's redemption, divinity and humanity are combined." As Christ is a personal Saviour (Gal. 2:20), so God's word is given to each one as an individual. "The relations between God and each soul are as distinct and full as though there were not another soul for whom he gave his beloved Son." His word is to be regarded by each one as though he were the only one to whom God had thus spoken.

SUGGESTIVE QUESTIONS.

1. How should the Bible be studied?
2. Should the Bible be studied daily? Why?
3. Can the unlearned receive help from God's word? Why?
4. Can the educated exhaust it? Why?
5. Who will receive the greatest benefit from the word of God?

LESSONS ON THE WORD AND SPIRIT.

LESSON II.—HOW GOD'S WORD WAS GIVEN.

(Sabbath, Jan. 7.)

I. Questions on 2 Tim. 3:16, 17.

1. How is the Scripture given?
2. How much of the Scripture is given in this way?
3. For what is it profitable?
4. What is it intended to do for the man of God?
5. For what will he be prepared?

II. Questions on 2 Pet. 1:21.

1. How much is included in "the prophecy?"
2. Through whom was the speaking done?
3. What moved them to speak?
4. Could they thus speak at will?

III. Questions on Heb. 1:1, 2.

1. Who has spoken in time past?
2. Has he spoken frequently?
3. Through whom has he spoken?
4. Who speaks in the last days?
5. Through whom?
6. Who, then, is the speaker, both in time past and in these last days?
7. Have we, then, any authority for discriminating between the Old and New Testaments, and saying that one is of more importance than the other?

NOTES.

1. The holy Scriptures which Timothy had known from a child (2 Tim. 3:15) were no doubt those writings now collected under the general name of the Old Testament, but the New Testament books are by their own statements put on an equality with them. Thus we learn (2 Pet. 3:15, 16) that some wrest the epistles of Paul as they do *other scriptures*. Paul writes to the Corinthians (1 Cor. 14:37), demanding that he who is a prophet or spiritual should acknowledge that the things which he writes are the commandments of the Lord. The words spoken by the prophets and the commandment of the Lord through the apostle (2 Pet. 3:2, Revised Version) are to have equal authority. Thus "all Scripture" is given by inspiration of God (God-breathed). It is entirely unnecessary to construct any theory of inspiration. We simply know that all Scripture is inspired of God. It may be well to note, however, that there can be no such thing as different degrees of inspiration. Such a view destroys the authority of God's word, and gives to each one a Bible made by himself. Having been tried at the bar of his own reason, it contains only that authority which he has allowed to it. The historical books, as well as the prophetic books, are inspired. A prophet is one who speaks for God (John 1:23; Luke 7:28), and it makes no difference whether he is dealing with the past or future. It requires inspiration to select such events of history as will convey valuable lessons to all persons for all time, and make an absolutely truthful record of them, just as it requires inspiration to tell what will happen in the future. This inspired history is full of comfort for us. Rom. 15:4. These things happened to them, but are written for us (1 Cor. 10:11), that we might have the les-

sons from their experiences rather than from similar ones of our own.

2. The Revised Version of 2 Pet. 1:21 may make the meaning clearer: "For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Ghost." The word "prophecy" covers the same ground as the word "Scripture." What was called the Scripture was known under three general divisions (Luke 24:44), and those who wrote each division are designated as prophets. Moses was a prophet (Deut. 34:10); David was a prophet (Acts 2:29,30), and the same is true of all through whom God has spoken. Luke 1:70; Acts 3:18. As no person can be converted simply by his own will (John 1:12,13), so one who speaks for God cannot do so at will. Men are the instruments, but they must be moved by the Holy Ghost. Sometimes the Holy Ghost is represented as speaking (Acts 28:25), but some man is the mouthpiece. That this is so, and yet each writer preserves his individuality in a style of his own, presents no more difficulty to the believer than does his own Christian experience. This divine paradox (Phil. 2:12,13) appears in many phases, but can always be understood by faith. The case of Balaam (Num. 22:24) and that of Caiaphas (John 11:49-51) will illustrate this text.

3. God has promised to speak to prophets (Num. 12:6), that they might act as his spokesmen to the people (Jer. 1:7), and they were to speak the words as his words. Ezek. 3:10,11. The prophet was to be very careful not to change God's message (Jer. 26:2), and was held responsible to God for the faithful proclamation of what had been said to him. Ezek. 33:7-9. It was necessary that the prophets should study their own writings (1 Pet. 1:10,11) in order to know what had been revealed through them. Christ was a prophet (Luke 24:19), through whom God had promised to speak (Deut. 18:18), and through whom he did speak (John 17:8), and he was always only a mouthpiece for God. John 12:49. So it was with David (2 Sam. 23:2), and so it was with all through whom the word of God was given.

SUGGESTIVE QUESTIONS.

- 1. What language does God use in speaking?
2. Is he limited to any one language?
3. Are the writers inspired?
4. Does the infallibility pertain to the man or to the inspired writing?
5. Is it essential that we should be able to determine the names of the writers of the Scripture?
6. How can inspired history be made most profitable to us?

News of the Week.

FOR WEEK ENDING DEC. 17.

DOMESTIC.

-Ex-Secretary of State, Blaine, is reported to be a very sick man.

-By a cyclone near Summit, Miss., Dec. 13, four persons were killed, and seven injured.

-The governor of Montana has been called upon by one of the Indian agents in that State, to send troops to suppress an Indian uprising.

-Mrs. Annie Besant, the champion of "Theosophy," arrived in Chicago, from England, Dec. 10, and is speaking nightly before large audiences.

-By the bursting of a big water main in Chicago, Dec. 12, several streets were deluged with water, and damage done to the amount of \$100,000.

-At the Palmer House, Chicago, Dec. 12, the ladies of the Illinois Press Association held a meeting in honor of the memory of the late Mary Allen West.

-The coal operators of the Hocking Valley, Ohio, Dec. 12, took steps toward the formation of a trust for the handling and sale of the output of all their mines.

-The American Federation of Labor, at a meeting held at Philadelphia, Dec. 15, by a vote of 54 to 19, indorsed a resolution introduced by President Gompers that the World's Fair should be opened Sunday.

-Another sensational story comes from Homestead, Pa., to the effect that the strikers have been trying a wholesale poisoning of non-union men employed in the mill. Several are under arrest, and startling developments are expected.

-Philip D. Armour, the Chicago millionaire, has presented the city of Chicago \$1,500,000, as a Christmas present. It is in the form of a building, like the Drexel Institute in Philadelphia. Every possible convenience for scientific research and experiments will be provided.

-A fight between Garza revolutionists and Mexican cavalry near Nuevo Laredo took place Dec. 13. Twenty were killed, and many were wounded. United States cavalry are being hurried to the border. Garza himself is neither in the United States nor Mexico, and it is thought that an American is at the head of the rebels.

-There has been quite a temperance revival in New Haven, under the lead of Thomas Edward Murphy, son of the famous orator, Francis Murphy. Four audiences, in number over ten thousand, were addressed in one day,

and in them alone 1,000 converts to temperance were secured, 100 Yale students being among the number. In all over five thousand converts have been made during a stay of three weeks.

FOREIGN.

-By a fire in Tokio, Japan, Dec. 13, 700 houses were destroyed.

-Miss Mary Allen West, a well-known writer and lecturer in the interests of the W. C. T. U., has recently died in Japan.

-The English poet, Watson, was awarded a prize of £200 from the royal bounty for the best ode on Tennyson. His success made him insane, and he has been confined in an asylum at Windsor, Eng.

-M. Rouvier, finance minister of France, having been accused of complicity in the Panama scandal and steal, has resigned his place in the cabinet. President Carnot appointed M. Tirard to succeed him.

-The London, Eng., police have gained information which leads them to believe that anarchists have formed a plot to blow up the public buildings. The Parliament building is watched day and night by 300 police.

-A fearful explosion took place at the Bamfurlong colliery, at Wigen, Eng., Dec. 14. Between 50 and 100 miners were killed. The scenes at the mine, when the dead were brought out, are said to have been indescribable.

-Under date of Dec. 10, intense cold and heavy snowfalls are reported from Spain. Russia has been visited for three days with an exceptionally severe blizzard. Hungary is still snow-bound. Europe is experiencing an unusually cold spell.

-The new Canadian Ministry has been announced. It includes Sir John Thompson as Premier and Minister of Justice; C. H. Tupper, Minister of Marines and Fisheries; Mackenzie Bowell, Minister of Trade and Commerce; and G. E. Foster, Minister of Finance. J. A. Chapleau, Minister of Customs in the last cabinet, has been appointed lieutenant-governor of Quebec.

RELIGIOUS.

-In 1897 it is proposed to celebrate the thirteenth centenary of the conversion of England to Christianity, under King Ethelbert.

-Rev. Thomas Clark, Episcopal bishop of Rhode Island, has given to the press a letter favoring, with certain restrictions, an open Fair on Sunday.

-The pope intimates to the faithful of the Catholic Church that money will be the most acceptable gift they can bestow upon him at his approaching jubilee.

-A remarkable revival of religion is in progress in Omaha, Nebr., under the labors of the Evangelist B. Tay Mills. Many stores are closed, and business generally is suspended.

-St. Louis Catholics are displeased with the speech of Monsignor Satolli, the papal legate to the late Catholic conference. They call him a "papal spy," and are very severe toward him.

-The Welsh newspapers state that Father Ignatius has seceded to the Church of Rome, and has bequeathed Llanthony Abbey, Wales, to His Holiness the pope. The announcement has created considerable excitement in Wales.

-The trial of Professor Henry P. Smith of Lane Theological Seminary, by the Cincinnati Presbytery, for denying the inspiration of the Scriptures, was brought to a close Dec. 12, by a vote, which upon two charges declared him to be guilty. The vote was very close, 31 to 27, and he has been suspended from his position.

-The trial of the Catholic priest, Rev. Patrick Corrigan of Hoboken, N. J., promises to be the most important Catholic Church trial ever held in this country. Twelve counts are brought against him by his bishop. Corrigan charged some portions of the Catholic Church with being actually disloyal to the State.

Appointments.

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

THE quarterly meeting of the Johnson, Vt., church will be held at the house of C. C. Drown in Johnson, one-fourth mile from the station, Jan. 7 and 8. We want to have every member present who can come. Those who cannot, please send a report. It is important that we hear from every member. We have the promise of one or more of the preaching brethren to be with us. The ordinances will be celebrated.

The scattered brethren in Lamolle county are invited to meet with us. C. C. DROWN.

BUSINESS NOTICES.

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

WANTED.-A Sabbath-keeping shoemaker. The subscriber, owing to poor health, not being able to carry on business longer, offers to rent a shop suitable for shoemaker, and also for grocery. Room for small family. There are three meat-markets and three groceries, but no other shoemaker in this section of the city. Address E. Wickfors, Battle Creek, Mich.

WANTED.-Homes for two children, a boy nearly four, and a girl eight years of age, in Seventh-day Adventist families. References required. Address H. L. Morrill, Princeton, Minn.

WANTED.-A girl to do house work, steady employment. Address E. R. Payne, Rockwell City, Calhoun Co., Iowa.

ADDRESS WANTED.

MRS. LENA MOREHEAD, Maquoketa, Iowa, would like the address of Mrs. Martha Myers, formerly of that city.

DISCONTINUE PAPERS.

MRS. MAGGIE McMEEN of Mexico, Juniata Co., Pa., has enough papers for the present.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 20, 1892.

Table with columns for EAST, WEST, STATIONS, and various train services (Day Express, Night Express, etc.) with corresponding times.

*Daily. †Daily except Sunday. ‡Except Saturday. Accommodation Mail train goes East at 1.18 p. m. daily except Sunday. Night Express goes West at 12.05 a. m. daily except Monday. Trains on Battle Creek Division depart at 8.08 a. m. and 4.35 p. m., and arrive at 11.40 a. m. and 6.45 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 June 26, 1892.

Table with columns for GOING WEST, STATIONS, and GOING EAST, showing train schedules and times.

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 C. & 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., DEC. 20, 1892.

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As previously noticed, there will be no paper next week. The next issue will be dated Jan. 3, 1893.

Last Sabbath the church in Battle Creek had the pleasure of hearing again from brother Olsen. He gave a cheering discourse on the progress and prospects of our work, with an earnest exhortation to all to come up now, as one man, "to the help of the Lord against the mighty." In the afternoon the usual social meetings were held, and were of an encouraging nature.

There is still the shout of the King in the camp, in Battle Creek. The meetings continue to progress very encouragingly, and souls are rejoicing in the Lord. A number of the residents of the city have lately taken their stand with us, which is to the church a matter of thanksgiving. We enter upon the week of prayer under very favorable circumstances; and we hope to hear good reports this season from all parts of the field.

NEWS FOR PAUL.

SECULAR writers should either acquaint themselves with the Scripture record, or tread with a little more modesty within its precincts. Thus the editor of the *Inter-Ocean Curiosity Shop*, in the issue of that paper, dated Dec. 10, undertakes to account for all Biblical visions, trances, etc., on the ground of modern "hypnotism." He closes his remarks with these words: "Indeed a person under the influence of hypnotism, can be made to see and imagine visions of any conceivable nature. The vision of St. Paul at Jaffa (Acts 10: 10), was undoubtedly the result of a trance of this kind."

We imagine it would astonish the apostle Paul not a little, to learn that he ever had a vision at Jaffa, or anywhere else, like that recorded in Acts 10: 10.

AN APPOINTMENT BY THE LORD.

THE apostle Paul informs us that the Lord has given us an appointment. It is very full of blessedness and comfort, and is for every one who will receive it. It is given to those of whom he expressly says just before, that they "are not in darkness that that day should overtake" them "as a thief." So we know where it applies—it is for the last generation, and granting our position on the generation to be correct, is for us. It is found in 1 Thess. 5: 9, and reads as follows: "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live [when 'that day' comes] together with him." This

text plainly declares that the Lord has appointed us to obtain salvation; and if such is the Lord's appointment, let us accept it.

In the context, the apostle tells us to maintain sobriety, faith, love, hope, perpetual rejoicing, and unceasing prayer. And he says further, "Quench not the Spirit, despise not prophesyings, prove all things, hold fast that which is good." Doing these things, we shall meet the Lord's appointment, and have salvation at last; for "faithful is he that calleth you, who also will do it."

"LIGHTENED WITH HIS GLORY."

OF the angel brought to view in Rev. 18: 1, who at a certain time comes down from heaven having great power, it is said that "the earth was lightened with his glory." What, and how much, does this imply?—It certainly does not imply that all the inhabitants of the earth will see it and know it and understand it. There will be multitudes who will be wholly ignorant of the work of this angel, and oblivious of his power. In fact, we may readily suppose that this will be the case with the great mass of the inhabitants of the world, so absorbed will they be in the pursuits of gain, revenge, lust, luxury, and lawlessness. As it was with the antediluvians in the days of Noah, and with the Sodomites in the days of Lot, so it shall be, as our Lord himself solemnly affirmed, in the days of the Son of man. They ate, they drank, they married wives, they were given in marriage, they bought, they sold, they planted, they builded,—in the one case till Noah entered into the ark, and in the other, till the very morning in which Lot went out of Sodom,—and knew not till they were fast in the grip of irrevocable destruction. So, many in the last days will know nothing of the power and the glory of the closing work of the Lord in the earth before he comes. But the earth will be lightened with its glory all the same. And why will they not see it?—Simply because their minds are blinded, and their foolish hearts are darkened, so that they cannot discern spiritual things.

But the earth cannot be lightened with all this angelic power and glory, and it produce no effect, even on those who are not illuminated with the light from on high. But the effect will doubtless be something like that described by Paul in Acts 13: 41, when he exclaims, "Behold, ye despisers, and wonder and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." Yes, they will "behold;" they will see marvelous works, they will witness uncommon power,—enough to cause them to see and understand, if they were willing to see; and they will see also "wonder." Exhibition of power which they cannot understand, will fill them with fear and flash momentary conviction through their minds. But dismissing the matter with the thought that it is only the wonder of a day, and will soon be heard of no more, they return to their evil ways, wondering but despising, and passing on to perish.

The people of God will know his work, and perceive and appreciate all its glory and beauty and power. They will be children of the day, walking in the light, not in darkness, that that day should overtake them as a thief, protected by the "breastplate of faith and love," and having for "an helmet, the hope of salvation."

And what is the lesson to be drawn from these reflections?—It is the importance of walking in the light, so as to be able to discern the work of the Lord for our time when it comes to pass; so as not to be blinded, and stand like the heath in the desert, not knowing when good cometh; but so that when we see the Lord's hand reached down, and his arm made bare, we may know what it means. Let us then walk in the light, and move on with the message, lest the "loud cry" come and pass, and we perceive it not, and only awake at last to the sad fact that the "harvest is past, the summer is ended, and we are not saved."

THE GENERAL CONFERENCE "BULLETIN."

It is coming up very rapidly to the time of the next General Conference, and we trust that all of our people will be interested to have the *Bulletin* to read during that time. As before stated, the *Bulletin* will give the fullest reports of the Confer-

ence this year that it has ever given. It will be next to attending to the Conference itself to have it to read. We hope that no Seventh-day Adventist will be without it.

Remember that the *Bulletin* will be published during the entire time of the Conference and the institute that precedes it, the price for the whole time being fifty cents. We trust that all our librarians will canvass their respective societies, and persuade all to take it. We hope also that all isolated Sabbath-keepers will send us their orders. Orders may be sent direct to the undersigned at Battle Creek, Mich., or through your State tract society. But all orders sent to us should be accompanied by the cash, unless from a State society. We have accounts with the States, but could not open accounts with individuals or local societies.

Send us your orders as soon as you can, so that we can have the list all made up before the Conference begins.

A. O. TAIT.

READINGS FOR THE WEEK OF PRAYER.

WE have endeavored to send a copy of the readings for the coming week of prayer to every church elder, leader of company, Sabbath-school superintendent, and isolated Sabbath-keeper in every Conference and mission field, as far as possible. All of the church elders and leaders, and most of the other classes mentioned, have been supplied with these, as far as we have been able to obtain lists of their names and addresses; but we are sorry to state that notwithstanding 8,000 copies of the readings were printed,—a number which we presumed would amply supply all the demand for them,—our supply has run a little short, so that in a few States from which lists came in rather late, we have been unable to send a copy to all the Sabbath-school superintendents and isolated ones. We much regret that this is so, but state the facts so that those who fail to receive the readings, will know the reason they have not been sent to them. Heretofore there has generally been quite a little supply left over from a number printed, but the demand for them this year has been unprecedented, and consequently our estimate fell short of the number called for. While we regret our inability to supply all, we are glad to note the increased interest manifested in the readings prepared for the season thus set apart for a special seeking of the Lord. We trust that our scattered brethren everywhere will put forth special efforts to meet, if possible, with the nearest church or company of Sabbath-keepers during this important season. We look for great blessings from the Lord to be poured out upon our people at this time.

In reference to providing envelopes for the donations and the manner of collecting the offerings, each church will be left to make its own arrangements.

O. A. OLSEN, Pres. Gen. Conf.

CONGRESS AND THE SUNDAY-OPENING QUESTION.

SUNDAY at the World's Fair is now being discussed very vigorously at Washington. Brother Moon has just written us that the question of spending four days this week in arguing the matter before the House Committee has been very strongly debated. The National Reformers, however, seem to be fighting shy of the question, rather desiring to have it remain as it is at the present time, without being open to further discussion. But the Sunday-opening association is determined to have the question fully discussed again. Brother Moon writes us that the issue is assuming so many peculiar phases that it is very difficult to forecast what the outcome of it will be. But we are sure of the fact that this matter is one that has been clearly brought before us in prophecy, and we have been long expecting such vigorous discussions of this Sunday question throughout the world as we now see going on. And who that is a believer of the truth cannot see the rapid developments of things, especially during the last few months? And those who desire to have a part in this work, or to contribute of their means to its support, should be taking hold at once; for the time when the privilege will be forever closed, for us to labor or contribute of our means, cannot be long delayed. In view of the peculiar intensity that is taking hold of this Sunday movement, is it not highly proper, during this week of prayer, to ask God to restrain the powers a little longer, until we have an opportunity further to carry his truth to the world; and should we not also pray that God will prepare us for his work, and that an abundance of means may be provided for the advancement of his cause? Certainly, the times upon which we have entered are freighted with great importance, and no one should be indifferent to the work now.

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The enumeration of reports received during 1892 from various parts of the United States and from foreign fields, is as follows: Denmark, 2; Maryland, 9; Minnesota, 7; Arkansas, 9; Kansas, 9; Ruatan and Belize, 1; Tennessee, 1; Maine, 19; California, 4; Virginia, 6; Colorado, 4; New York, 6; Michigan, 39; Pennsylvania, 11; Montana, 4; Indiana, 30; Washington, D. C., 2; Oregon, 6; Wisconsin, 31; North Dakota, 2; South Dakota, 7; Iowa, 16; Ohio, 14; Florida, 5; England, 2; North Carolina, 6; Louisiana, 4; West Virginia, 3; Massachusetts, 7; Vermont, 7; Kansas, 3; Illinois, 19; Utah, 2; Nebraska, 5; South Africa, 3; District of Columbia, 1; Washington, 3; Georgia, 6; Mississippi, 1; Ontario, 4; Hayti, 1; Texas, 11; Missouri, 13; Tasmania, 1; Michigan and Ontario, 1; Danish West Indies, 1; Idaho, 1; Oklahoma Territory, 4; Leeward Islands, 1; New Brunswick, 1; Alabama, 3; Illinois and Indiana, 1; New Zealand, 2; Trinidad and British Guiana, 1; Barbadoes, 1; New England, 6; Kentucky and Tennessee, 2; Indiana and Kansas, 1; Oklahoma and Indian Territories, 1; Prince Edward Island, 1; Province of Quebec, 1; Province of Ontario, 1; Minnesota and North Dakota, 1; Cumberland Mission Field, 2; Norway, 1; Connecticut, 1; Ireland and England, 1; Republica Argentina, 1; Switzerland, 1; Brooklyn and New York, 1; Finland, 1; Texas and Georgia, 1; West Indies, 1; Germany, 1; New Brunswick and Nova Scotia, 1.
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