

W. A. Hennig HOLY BIBLE IS THE FIELD OF THE WORLD

The Advent Review and Herald

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

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ADIEU, OLD YEAR, ADIEU!

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

Old year, as with measured step and slow,
To thy couch of death thou now dost go,
Folding close in thy records sealed,
Pages alone in heaven revealed,
We pray thee to trace on the closed roll,
This prayer of ours: "May the blotted scroll
For the sake of Him on Calvary slain,
Be cleansed of every sinful stain."

"Old year, a glad, yet a sad farewell!"
And as we list to thy funeral knell,
Lowly we'll kneel at the great white throne,
And plead in the name of God's dear Son,
That the coming New Year's roseate dawn,
May bring us strength to begin anew
Life's conflicts, and to be ever true.

Adieu, adieu! no more we'll see
The happy days we found with thee;
But memories of those days remain,
A soothing, cheering, sweet refrain.
We'll sacred hold the memories glad,
But say adieu to all the sad.

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.

AN APPEAL TO OUR CHURCHES.

BY MRS. E. G. WHITE.

THE year 1890 is nearly closed. A few more days, and we enter upon a new year. Let each ask himself these questions, and conscientiously answer them: Has the past year been to me a success, or a failure? How stands the record in the books of heaven? Has my spiritual vitality been lowered? Have I had a name to live, while I was dead?

Hear the words of One who has demonstrated his love to you by dying on the cross of Calvary: "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." Have you heeded the divine warning? Have you, through watchfulness, prayer, and the study of the words of Christ, sought daily to maintain a personal connection with your Saviour, so that you might be a fruit-bearing branch? Will you not candidly, critically, review your life during the year 1890, praying for discernment that you may see yourself as the Lord Jesus sees you? Recount the temporal blessings which the Lord has freely given you in food, in clothing, in health; and then with prayerful heart ask him to grant you a retentive memory, that you may not forget the precious spiritual blessings he has so abundantly bestowed. By what means have you been made

the recipients of his grace?—Through his amazing love.

Jesus left his home in glory, clothed his divinity with humanity, and came to a world marred and polluted by the curse of sin. He might have remained in his heavenly home, and received the adoration of angels; but he came to earth to seek and save the lost, the perishing. "For your sakes he became poor, that ye through his poverty might be rich." He, the Majesty of heaven, who was one with the Father, denied himself, made every possible sacrifice, in order that man might not perish, but have everlasting life. Christ lived not to please himself. If he had pleased himself, where would we be to-day?

What offerings of gratitude have you daily given to God for this great gift, his only begotten Son? Have you felt that you are "not your own," but that you are "bought with a price," even the precious blood of the Son of God; and that you must "glorify God in your body, and in your spirit, which are God's"? How many times have you grieved the Spirit of God by your selfishness, by indulging inclination, by investing for your own selfish advantage the money which he lent you to trade upon? You have called that your own which was only intrusted to your keeping.

Now is a good time to review the past year, as well as preceding years, which have, one after another, passed into eternity with their burden of record. Now you can review to some purpose and profit, your words, your spirit, your actions. Your name may be on the church-books, but your eternal interest requires that you shall be united to Christ, as the branch is united to the vine. Have you, through temptation, separated yourself from Christ? Should it be said to you, as it was to the foolish rich man, "This night thy soul shall be required of thee," would you have your treasure laid up in heaven, or have you invested every dollar, every cent, that has come into your hands, in eating and drinking and dressing? Wherein have you denied self? Is this the language of your heart? "I am wholly thine, my Saviour; thou hast paid the ransom for my soul, and all that I am or ever hope to be is thine. Help me to acquire means, not to expend foolishly, not to indulge pride, but to use to thine own name's glory." In all you do, let your thought be, "Is this the way of the Lord? Will this please my Saviour? He gave his life for me; what can I give back to God? I can only say, 'Of thine own, O Lord, I freely give thee.'" Unless the name of God is written in your forehead,—written there because God is the center of your thoughts,—you will not be meet for the inheritance in light. It is your Creator who has poured out to you all heaven in one wondrous gift,—his only begotten Son. Will you withhold from God his own? Will you divert from the treasury the portion of means which the Lord claims as his? If so, you are robbing God, and every dollar is charged against you in the books of heaven.

The Lord God of heaven inquires, "Will a man rob God?" as though such a terrible thing were impossible. "Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation."

Hear the word of the Lord; he tells you just what to do: "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightful land, saith the Lord of hosts."

What gracious promises are these! And they are ours, if we will comply with the conditions. In these words the Lord is speaking to his people.

God lays his hand upon the tithe, as well as upon gifts and offerings, and says, "That is mine. When I intrusted you with my goods, I specified that a portion should be your own, to supply your necessities, and a portion should be returned to me." As you gathered in your harvest, storing barns and granary for your own comfort, did you return to God a faithful tithe? Have you presented to him your gifts and offerings, that his cause may not suffer? Have you looked after the fatherless and the widow? This is a branch of home missionary work that should by no means be neglected. Are there not around you, poor and suffering ones who need warmer clothing, better food, and, above everything else, that which will be most highly prized,—sympathy and love? What have you done for the widows, the distressed, who call upon you to aid them in educating and training their children or grandchildren? How have you treated these cases? Have you tried to help the orphans? When anxious, soul-burdened parents or grand-parents have asked you, and even begged you, to consider their case, have you turned them away with unfeeling, unsympathetic refusals? If so, may the Lord pity your future; for "with what measure ye mete, it shall be measured to you again." Can we be surprised that the Lord withholds his blessing, when his gifts are selfishly perverted and misapplied?

God is constantly bestowing upon you the blessings of this life; and if he asks you to dispense his gifts by helping the various branches of his work, it is for your own temporal and spiritual interest to do so, and thus acknowledge God as the giver of every blessing. God, as the Master-worker, co-operates with men in securing the means necessary for their sustenance; and he requires them to co-operate with him in the salvation of souls. He has placed in the hands of his servants the means wherewith to carry forward his work in home and foreign missions. But if only half the people do their duty, the treasury will not be supplied with the necessary funds, and many parts of the work of God must be left incomplete.

Many have long neglected to deal honestly with their Maker. Failing to lay aside the tithe weekly, they have let it accumulate, until it amounts to a large sum, and now they are very reluctant to make the matter right. This back tithe they keep, using it as their own. But it is God's property, which they have refused to put into his treasury.

How the enemy has wrought to place temporal

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things above spiritual! Many families who have but little to spare for God's cause, will yet spend money freely to purchase rich furniture or fashionable clothing. How much is spent for the table, and often for that which is only a hurtful indulgence; how much for presents that benefit no one! Many spend considerable sums for photographs to give to their friends. Picture-taking is carried to extravagant lengths, and encourages a species of idolatry. How much more pleasing to God it would be if all this means were invested in publications which would direct souls to Christ and the precious truths for this time! The money wasted on needless things would supply many a table with reading-matter on present truth, which would prove a savor of life unto life.

Satan's suggestions are carried out in many, many things. Our birthday anniversaries, and Christmas and Thanksgiving festivals, are too often devoted to selfish gratification, when the mind should be directed to the mercy and loving-kindness of God. God is displeased that his goodness, his constant care, his unceasing love, are not brought to mind on these anniversary occasions.

If all the money that is used extravagantly, for needless things, were placed in the treasury of God, we should see men and women and youth giving themselves to Jesus, and doing their part to co-operate with Christ and angels. The richest blessing of God would come into our churches, and many souls would be converted to the truth.

Men have felt that they could do as they pleased; they say they cannot see the requirement of God on this subject, and in so doing they evince that they are not branches of the True Vine. If they have not yet withered away, they will surely do so; for they are robbing God. Unless they repent and do their first works, their light will go out in darkness.

If you have been withholding your tithes and offerings, it is because you have left your first love; you have set up idols in your heart. There is not the slightest hope for a branch that remains thus separated from the Vine. None need flatter themselves that they will be restored to vital union with Christ in the future world. Now, in this world, the union must be effected, if it is ever formed. The time to repent is not when Christ shall come, but now, in this life. How many there are who die practicing dishonesty toward God, robbing him in tithes and offerings!

Brethren and sisters,—you who in the day of God would meet your record with joy and not with grief,—I plead with you to make faithful workers this year of 1890 shall close. Examine your business transactions, from the least to the greatest, and see if you have been robbing God. If so, repent, and restore to him his own before the year shall close. Begin the new year with honest work between you and your Maker. Lift cheerfully your God-given responsibilities. "Bring ye all the tithes into the store-house, . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

May the Lord imbue our churches with his Holy Spirit! May he work for his people, and may every member of the church work with him for the upbuilding of his kingdom!

PRAYING FOR THE SICK.

BY ELDER D. T. BOURDEAU.

(Battle Creek, Mich.)

(Concluded.)

Tests by Which to Distinguish the True from the False.

THERE are false miracles as well as true miracles. There are miracles performed by the spirit and power of Satan, and there are miracles performed by the Spirit and power of God, among which are those of healing the sick. All readily call to mind the miracles wrought by the magicians in Egypt. These were so similar to those performed by the Lord through Moses, that Pharaoh and his leading officers and choice friends

felt perfectly free to fall back upon them as excuses for not heeding the words of the Lord through his chosen servant. The reader is familiar with the following words of the Saviour concerning the false prophets which were to arise before his second coming: "For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24. And there are plenty of miracles that are being performed all around us, even by some who discard the Bible; and this tide of wonders shall increase, until it sweeps in the masses, and leads the powers of earth to wage a most cruel persecution against those who humbly conform to God's truth, and causes multitudes to rush toward the Holy Land, filled with the false but infatuating doctrine of a glorious millennium on earth.

It therefore becomes a matter of no small importance to ascertain whether there are not tests whereby we can determine between the true and the false. Thank God that such tests are within our reach. But it is not safe to use one of those tests to the exclusion of all others; for while there is but one kind of the genuine gift of healing, there are many kinds of counterfeit gifts of healing. Therefore it will not do in every case to say, such a gift is genuine, because one or several tests do not condemn it. We are safe only in going through the whole list of tests, and in knowing that not one of them condemns the gift under consideration.

The following questions may help us to determine whether a gift of healing is genuine or false:—

1. Does it exalt the Lord Jesus? or does it exalt self? Some may apparently exalt Jesus, and abuse self under certain circumstances, while they may greatly abuse him and exalt self under other circumstances. Often that which appears as genuine humility is of the spurious kind, and very often the worst kind of pride and selfishness appears under a most beautiful garb of humility. Let self be crossed on the very point on which its life depends, and it will appear in its true colors, and with its own filthy garb all spotted with sin.

2. Does it show a teachable spirit, and a willingness to receive instruction and improve upon the counsels of those of experience who have been faithful to the cause of Bible truth from the first, and understand the workings of God's Spirit? or does it spurn advice and wise counsels, and take a disrespectful and defiant attitude when admonished or reproved? Inspiration says, "And the spirits of the prophets are subject to the prophets" (1 Cor. 14:32); and the same is true of the spirits of those who have the true gift of healing (and yet they are the last ones to boast of it).

3. Does it regard the laws of health and life in praying for the sick? or does it disregard those laws? God may sustain persons in watching all night with the sick, and in praying for them, while using proper, natural means to bring them relief, when the afflicted are threatened with immediate death, and when special attention, the use of proper remedial agencies, and the prayer of faith might save them; but will he sustain and approve persons in doing this under ordinary circumstances, and when death is not imminent?—Nay, verily.

4. Is it reasonable, or does it go by impressions? It is ever safe to be reasonable, and to use good common sense; but it is unsafe to lay aside reason and common sense, to go by impressions, which may, from various causes, change as the wind changes. Here is perhaps the greatest cause of fanaticism with some of those who pray for the sick. When this symptom exists, when there is a reaching out after feeling, disregarding the dictates of sound reason, we may rest assured that Satan (who likes to see persons go blindfolded) is near, and is busy at work to supply his batteries; and that unless this tendency is checked, wild freaks of fanaticism will be the result.

5. Does it gather with Christ, and with the body or remnant of God's people? or does it tend to scatter and divide? When John complained of one who cast out devils in Jesus' name, Jesus said: "Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part." Mark 9:39, 40. And in another place Jesus says, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Matt. 12:30. When we see in one claiming to have the gift of healing, a tendency to break away from the body, because his or her views of things are not all countenanced, we may rest assured that all is not right.

6. Does it speak well of dignitaries? or does it speak evil of them? In our experience in this cause, we have ever seen that when persons claiming to believe the truth and to do wonders, attack those who have led out in this work, they not only give good evidence that they are on the wrong track, but their future course shows this to be the fact.

7. Does it pretend to go to the dead for knowledge and help? or does it go to the living God? Says the Lord through the prophet Isaiah: "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:19, 20.

8. Does it indorse the whole Bible? or does it indorse only such points of the Bible as suit its purposes, or appear to be in harmony with its favorite doctrines? When persons claiming to have the gift of healing, commence to express their doubts not only in regard to those whom God has thrust out to lead in this work, but also on important points of truth that they and the people of God have regarded as precious, we can say in all safety, They are either on the wrong track, or are in great danger of getting on it. There is something about their course that is not just right.

9. Does it, as in the case of the Mormons, localize and centralize the work of God (?), and present to the world in word and deed a low standard of morality? or does it, by its teachings and by its life, show the work of God to be world-wide, and present to the world, in word and in deed, the true and only safe standard of morality—God's holy and immutable law?

Other tests might be presented; but let these suffice for the present. A wily foe understands how powerful for good is the true gift of healing; therefore he has multiplied counterfeit gifts of healing, by which to reach hearts and turn honest souls away from the truths for these times. But God is mightier and wiser than Satan, and has thus far unmasked his work through his own word and work, and will do so till the end. But he will not work without instrumentalities. Shall we as a people be true to our profession, be strong in the faith that was once delivered to the saints, and venture all on the promises of God, that we may see the power of God displayed in the earth as in former days?

God did manifest his power gloriously in healing the sick among us, and even outside of our ranks, at the opening of this work, and he has done so from time to time since then. But should we be satisfied with that? We have what we venture and believe for. Shall we venture and believe more, that we may have more and see greater manifestations of God's mighty power, not for our own gratification, but that God may be glorified in the earth?

There are many honest people scattered through the nations of earth, who see the shallowness of the work and religious experience of religionists who are warped and bewitched by the sensational and the emotional, and who long to see the revival of the genuine, reasonable work of God among men. For the sake of such we should stand at our post, and be faithful in doing the

work that God has intrusted to us. Shall we fold our hands in idleness, and give Satan the field to play his deceptions upon men, and to lead souls to ruin? God forbid!

We have a mighty God and a merciful Saviour to go to. Our God is not the "God of the hills" only, as the Syrians thought that he was when they had been defeated by the Israelites—they occupying the valleys and the Israelites the hills—(1 Kings 20:28); but he is the God of the valleys as well as the God of the hills. He made heaven and earth, raised from the dead our Lord Jesus Christ, has often raised the sick, and is willing, yea, anxious to do so again. He knows our frames, and is as capable to strengthen and heal them, now that they already exist, as he was to make our world out of nothing, and then make man of the dust of the earth that he had made.

We believe that many of us will live to see the Lord come, without tasting death, and that those who are thus favored shall be made perfectly healthy in the time of the latter rain—the refreshing that shall come from the presence of the Lord before the coming of Christ. Acts 3:19-21; Zech. 10:1, etc. Will they realize this blessedness without living by faith in the literal, as well as in the spiritual sense of that expression?—Nay, verily. They shall exercise faith for their natural as well as for their spiritual life. Why not commence to do this now for others as well as for ourselves, whether we live till the Lord comes or not. This will certainly be profitable to us. It will keep our faith alive and growing, and so with the rest of the Christian virtues. It will connect us with heaven, and will teach us to better appreciate this life, and prepare us for the enjoyment of eternal life.

"The righteousness which is of faith" (or the word of that faith by which we are justified, and by which miracles are wrought), saith Paul, "speaketh on this wise, Say not in thine heart, Who shall ascend into heaven (that is, to bring Christ down from above)?" That is, the word or doctrine of faith is opposed to unbelief in the possibility of our going to heaven. Such unbelief would bring Christ down from heaven by virtually teaching that he never went there. If Christ went there, we can go there. "The word of faith," or the doctrine of justification by faith, teaches that Christ ascended on high for our justification, and that through faith in him we, also, can ascend into heaven. Paul continues: "Or, Who shall descend into the deep (that is, to bring up Christ again from the dead)?" In other words, the word of faith does not, like that of unbelief, query as to the possibility of our descending into the grave and being raised from the dead. That would be the same as to assert that Christ did not arise from the dead, and must be raised to justify us, manifest his power in and through us, and save us at last.

Thank God! we have a living Saviour to trust in, one who is compassionate and who is ready to forgive us our errors if we will believe in him and show a willingness to reform. He can also enable us to learn lessons of wisdom even from our errors, and can make our weak points the strongest points of our characters. He is invested with "all power in heaven and in earth," and is anxious to make us strong in him and in the power of his might, that we may magnify him and the riches of his grace on the earth.

Reader, shall we honor God by exercising true gospel faith, and by acting accordingly?

—The Christian ought to look upon sickness as the voice of God, which warns us to think of ourselves, to reflect on our past lives, to examine our consciences more carefully, and to try to discover in them what our self-love has perhaps hidden.—*Nicole.*

—If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.—*Longfellow.*

A CHRISTMAS POEM.

BY METTA D. SWARTOUT.

(Lebanon, Kans.)

JUST listen a moment, I'll tell you the story,
Of Christ the Redeemer, the Saviour of men.
And shall we not honor him, praise and adore him,
As the years pass away, again and again?

Years ago, so they tell us, on this sacred evening,
He was born in a manger so lowly and poor,
While wise men from far, with the angels of heaven,
Came gladly to welcome and him to adore.

They brought to him gifts more fragrant and richer,
Than ever were hung on the bright Christmas-tree,
But could there a gift ever equal his offering,
In giving himself that we might go free?

And soon in his journeys we catch the sad saying,
"The foxes have holes, and the birds have their nest:
But no refuge, no home, and no safe habitation
Have I, where my head may in lowliness rest."

He, too, oh so lonely! the highway is treading,
Doing good unto all whom in kindness he meets.
By the sea-side, the river or thick-settled village,
With smiles and compassion great numbers he greets.

Look! over the sea the high wind is raging,
The hearts of his followers tremble with fear.
"Go, wake him!" they cry, "We perish! we perish!
Unless there is refuge, or help may be near."

He calmly arises and looks o'er the waters—
"Be still! thou mad waves, nor trouble us more."
How quickly they rest, and the winds sink to slumber;
He's the refuge from trouble, all danger is o'er.

The thousands that throng him to hear his glad tidings,
He bountiful feeds by miraculous might.

He teaches them lessons of life so important,
And points to the city where God is the light.

The dead hear his voice, and awake from their sleeping;
The lame and the blind come for healing and sight;

And after the toils of the day-time are over,
In the mountain he prays to his God all the night.

The ruler's fair daughter is raised by his power;
The son of the widow of Nain, by his might;
And Lazarus, who in the grave has been sleeping,
Comes forth clad in health and a garment of light.

And yet, though so sinless, so pure, and so holy,
Men charge him with wrong, and condemn him to die;

They mock him and scourge him—his mother is weeping,
To see her dear Son on the cross hanging high.

Ah! woman whose heart has been touched by that yearning
Given only to mothers by the great God above,
Think of Mary of old—how her heart-strings were Sundered
When her Son on the cross was torn from her love.

We press to our hearts very closely our darlings,
And think we could give them for naught on this earth;

But think of the sacrifice, sacred and holy,
Made freely for us who can boast of no worth.

This evening we wish that the children be happy,
That their hearts be made free from all sadness and strife;

But, O may they never, no never, forget him,
But honor the Lord in the spring of their life.

And should we not love him, the world's great Redeemer,
Who gave up his life for the children of men,

That when in the mansions he gathers his people,
We all may meet there, and be glad with him then?

TRUE FAITH ILLUSTRATED.

BY ELDER H. P. HOLSER.

(Basel, Switzerland.)

(Concluded.)

ANOTHER branch of Mr. Müller's work is the establishment of free schools. He has founded seventy-five such schools, thirteen of which are in Spain, seven in England, two in Italy, two in India, etc. In Spain alone, there are now more than 1,000 Catholics in these schools; in all, they at present contain 6,250 pupils. Since their establishment, 112,937 have been taught in them, thousands of whom have been converted from Catholicism. Since 1834, 2,436,000 francs have been expended in this work, all of which have been supplied in answer to prayer. When short of means for his schools, Mr. Müller does

not advertise in the papers, but simply goes to the Lord and tells him what is needed.

While caring for his schools and circulating tracts and books, Mr. M. has also distributed many Bibles, which he furnished free to missionaries and colporteurs. In various languages, he has circulated 249,000 Bibles, 1,320,000 New Testaments, and 230,000 portions of the Bible. He has also done much for the support of missionaries in all parts of the world. At one time, meeting a Swiss missionary who was in the greatest financial straits, he was able to give him 2,500 francs. In all, he has given for the support of missionaries, 5,584,800 francs! From the time his work began until the present, he has been a poor man. What an illustration of what the Lord will enable a man to do if he uses in his cause all the means intrusted to him!

Another line of work pursued by this man of faith, and that by which he is known to the world, is what he has done in establishing orphan asylums. When he heard of children bereft of earthly parents, his heart burned to become a father to them. This matter was carried to the Lord in prayer. He soon felt, however, that he must work as well as pray. Accordingly, he rented a house large enough for thirty children and two helpers. Means came to him in answer to prayer, sufficient for his undertaking, and never was he left to suffer with his large family. Six months later, he found it necessary to rent a second house, with a capacity for thirty-six; and nine months later, a third house, making room in all for 136 children and eleven helpers.

On one occasion, they became destitute of food and money, had just enough provision for a good breakfast; this meal past, they had nothing for dinner. Nine o'clock came, and still nothing. He then called his eleven helpers, and all joined in prayer, thanking the Lord for the good breakfast. They then told him in simplicity that they had nothing for dinner, and asked that he send them something. At ten o'clock, the post brought them a large donation in money, which sufficed for many days. This money came a long distance. Thus the Lord began to answer their prayer before it was offered.

This is an illustration of thousands of similar experiences in this man's life. His autobiography consists of four volumes, containing over 2,000 pages, still they do not contain all the marvelous answers to prayer that he has received. He claims that were he to write all such instances that have occurred during the past fifty-six years of his experience, it would require twenty such volumes.

It was not long before he felt the necessity of building. He asked the Lord for means to do this, and ere long he was able to carry out his project. He thought he would build large enough to accommodate all for some time in the future, and accordingly provided room for 300. It was not long, however, till all this space was taken, and still more were unprovided for, making a second building necessary. An hour a day, for six months, he lay on his face before the Lord, pleading for means to construct a second building, and at the end of that time the way was opened.

He now provided room for 700 more, so as to have 1,000 in all. At this juncture, a slanderous report was circulated, stating that he was laying up vast sums of money under the mantle of charity. To these charges, he made no reply, but simply presented the matter to the Lord, asking that he would not thus permit Satan to hinder the work of charity. To show how this prayer was answered, when a third building was necessary, means came in, and after constructing the building, he had 100,000 francs left. Soon a fifth building was added, to meet the growing demands.

These buildings, a little village in themselves, form the largest orphan asylum in the world. They contain 500 rooms, forty of which are sixty, seventy, or eighty feet in length, with proportional width. They have over 1,700 large windows. The milk for the children costs 50,000 francs per year; and the total yearly expenses

are 625,000 francs. The buildings and furnishings have cost 2,760,000 francs.

The total amount donated by Mr. Müller to various missionary and charitable enterprises, is 29,568,000 francs. It is almost incredible that one man should receive so much in answer to prayer; but we have before us the facts which cannot be denied,—the asylums, schools, and other enterprises supported by this poor man. Whole denominations, with thousands of the wealthy, are not doing as much for missions or charity.

It is of interest to inquire why it is that this man can do so much. Others pray earnestly and long, and ask for much, but receive comparatively little. Mr. Müller is not extraordinary in appearance or manner; his public lectures are the plainest talks, and his prayers are short and simple. Where, then, is the key to his extraordinary success? It is doubtless found in the fact that he has ability wisely to apply means, and the unselfish devotion to give all that the Lord sends him. He is willing to be poor always, and to trust the Lord for what he needs.

I never before could fully understand the declaration of sister White, that were it not for our selfishness, we would have 100 workers in the field where we now have one. In the light of this man's experience, it was made plain. May the Lord grant us unselfish hearts and implicit faith in him, that we may yet see wonderful providences and prosperity where we have before seen lack of means and dearth of laborers?

THOSE TWO MINISTERS.

BY ELDER R. A. UNDERWOOD.
(Oakland, Cal.)

THE minister is known by the character of his work more than by his name. He is "a spectacle [margin, *theater*] unto the world, and to angels, and to men." 1 Cor. 4:9. Said the apostle, "The seal of mine apostleship are ye in the Lord." He becomes to his hearers a savor of life unto life, or of death unto death. Those accepting of the gospel at the hand of an instrument of God, are very likely to copy after the one bringing the good news of salvation to them. In visiting churches we often see this exemplified. If the person bringing the truth into a community has serious defects of character, this will be noticeable in those embracing the truth, to a greater or less extent. On the other hand, if the work is well and faithfully done by one who practices as well as preaches all the truth, this is equally visible.

When I first meet one who has embraced the truth, or when I visit a church, I ask, "Who brought the light of the third angel's message to you?" The answer comes very frequently, "Oh, I embraced the truth by reading the *Signs of the Times*," or "by reading the *REVIEW AND HERALD*." If we may judge these two "ministers" by the number they bring into the truth, and by the character of the work done by them, then we should esteem them very highly for their work's sake. Both of these ministers take the same interest in presenting the blessed truths of the gospel in the isolated cabin of the widow, that they do in the palace of the rich: they present the truth to one individual with the same freshness and power that they do to the multitude. They do not weary in seeking out and finding the by-ways, to gladden the hearts of those in the mountains and lonely places of the earth. These two ministers, for the small sum of *three dollars*, will fill one hundred appointments during the year 1891, going into any and every place they are asked to go, presenting *meat in due season*, which will gladden the hearts of many.

It cannot be said of these ministers, "They talked, or preached, but we were not benefited by it." Sermons, instructive, refreshing, and inspiring with faith and hope, are delivered each week. And then the fireside talks are just what we need to help us in our daily duties.

And the good reports from the field—how cheering to hear from those in the battle in our own and foreign lands! They tell us of Christ's soon coming, of the holy character of the law of God, of the infinite sacrifice made by Heaven to redeem a lost world, and of the spotless robe of righteousness prepared by Christ, for all that will receive the gift. Thousands have been converted, and their spiritual life quickened, by the ministrations of these servants of God. Why not extend the field of these faithful ministers? Why should not the *Signs* have a congregation of 20,000 or more, each week? Why should not the *REVIEW* go to every English-speaking Sabbath-keeping family in America?

I asked a brother how he was getting along spiritually. He replied, "Oh, I am weak, and need to be strengthened by you ministers." I asked, "What kind of food are you eating? Do you take the *REVIEW* and the *Signs*?" "No," said he, "my subscriptions run out some months ago, and they stopped the papers." No wonder that such are weak and sickly. We must *eat meat* in due season (Matt. 24:45) if we grow in the work and message of God for this time. I suggest that it is the duty of the church elders to see that the sheep of their flocks are fed by the visits of these faithful ministers. It is through these that all may hear the message from Elders Olsen, Haskell, Butler, Smith, Waggoner, Jones, Wilcox, sister White, and many more who can talk to you of the good things of God. Shall not each one that has been benefited by the weekly ministrations of the *Signs* and the *REVIEW*, send one or more copies of these light-bearers to the homes of some who are unacquainted with the precious truths they bear to the world, during the coming year, to begin not later than Jan. 1, 1891? One dollar per single copy, or ninety cents per copy for small clubs, will pay for the weekly visits of the *Signs of the Times* for 1891. Who will send this minister on his way to gladden the hearts of those in darkness? Then let the *REVIEW* follow up the work of the younger minister, to bind off the work begun. Who will join in enlarging the weekly congregations of these able ministers?

R. A. UNDERWOOD.

"THE FALL OF BABYLON."

BY ELDER J. G. MATTESON.
(Boulder, Colo.)

(Concluded.)

MR. N. says in two places (p. 3, ¶ 4, 7), that the Church founded by Christ and his apostles has fallen from the Lord, and has endeavored to gain the friendship of the kings of the earth. This idea is very strange, and is contrary to the Scriptures. If the Church of Christ is fallen from the Lord, and has become united with the kings of the earth, then the gates of hell have certainly prevailed against her, and the declaration of Christ in Matt. 16:18 must be wrong. But Christ spoke the truth, and his words stand more firmly than heaven and earth. It is not the Church of Christ that has become antichristian; it is all those worldly-minded heathen who have adopted the name of Christian, and from whom the believers, or Church of Christ, had to separate, in order to preserve their fellowship with God. The little flock, which separated from the visible church, was the Church of Christ.

But if the great harlot is the Church founded by Christ, what church, then, is represented by the woman, who fled into the wilderness to avoid the terrible persecutions of the fallen church during the 1260 years of papal darkness and cruelty? And who are the remnant of the seed of the woman, "which keep the commandments of God, and have the testimony of Jesus Christ?" Rev. 12:6, 14, 17.

It is evident to every one who is acquainted with the prophecies, that the dragon in Revelation 12 is a symbol of the persecuting power, the fallen, antichristian church, as well as pagan Rome; and that the woman and the remnant of her seed represent the Church founded by Christ, which has re-

mained loyal. And this Church has believed the word of God, and obeyed his holy will, through all the changing scenes that have occurred since the time of Christ and his apostles.

Mr. N. has, no doubt, read a great deal in history, and has acquired much wisdom and experience in a short time; for he thinks that he has discovered a great mistake in Elder Smith's "Thoughts on the Book of Daniel and the Revelation." The author of this work represents the fall of Babylon as a moral fall, but Mr. N. says that this is *nonsense*. Mr. S. has had forty years in which to gather experience and knowledge in the exposition of the prophecies, and his book has been criticised by many hundred persons of learning and experience. Yet they have looked upon his representation of the fall of Babylon as reasonable and in harmony with the Holy Scriptures. Further on, we will see that it is the only exposition that can be made to harmonize with the plain declarations of the Scriptures.

It is lamentable that Mr. N. so soon begins to criticise others, for his treatise shows that he cannot write sixteen pages without contradicting himself, as well as the Bible.

On page 12, he says that "the fall of the harlot takes place when the kings of the earth begin to hate and no longer love her, but cast her down from their thrones." But on page 13 (including the last three lines on page 12), he tries to show that it is the element of socialism which will overthrow the papal power. He says: "For this reason the combat will at last be fought out between the papal priesthood and socialism, which leads to a victory on the part of socialism." The Bible says nothing about Babylon being overthrown by socialism, but it does plainly state that "the ten horns [kings, Rev. 17:12] . . . shall hate the whore, and shall make her desolate and naked." Rev. 17:16. Thus this treatise contradicts both the Bible and itself.

The last, grand message of the fall of Babylon, in connection with the solemn warning to the people of God to come out of Babylon, is presented in Rev. 18:1-4, as follows: "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

In these verses four things are plainly brought to view: 1. The fall of Babylon; 2. The cause of her fall; 3. The consequences of the fall; 4. The duty of the people of God.

1. *The fall of Babylon.*—The message proclaimed in Rev. 18:1-4 is identical in its nature with the message of the second angel in Rev. 14:8. They are both proclaimed by men; for God has commissioned his servant on earth to preach the gospel. Mark 16:15; Matt. 28:19, 20. But the Lord sends his angels to instruct his servants concerning the future things which they must proclaim to their fellow-men. Rev. 1:1, 2. Both messages contain the same statement: "Babylon the great is fallen, is fallen." And the same reason for the fall is stated in both places—"Because she made all nations drink of the wine of the wrath of her fornication." This is sufficient to show that these scriptures contain only one message.

Why, then, is the message spoken of in two places? *Ans.*—Rev. 14:8 speaks of the beginning of the message, and Rev. 18:1-4 of its close. The first text does not mention that it is proclaimed with a strong voice, as is stated in the eighteenth chapter. Consequently the message is proclaimed in the beginning, within a smaller compass and with less power. But before pro-

bation closes, and the seven last plagues are poured out, it is proclaimed "mightily with a strong voice," so that the whole earth is lightened with its glory. Rev. 18:1, 2.

That part of Babylon which is chiefly presented in this message, is not the Roman Catholic Church, which is called "Babylon the great, the mother of harlots." Rev. 17:5. The falling away from God, of this church, and her proud conduct and political fall, or loss of civil power, are fully stated in the seventeenth chapter. But of the daughters of Babylon the great, nothing special is said until we come to Rev. 18:1-4.

There are other churches besides the Roman Catholic that have committed fornication with the kings of the earth. Other churches are fallen from their obedience to God, and have laid aside his truth, teaching for doctrines the commandments of men. This message has special reference to these churches, because the people of God are principally found within their communion, and the message is directed to them. The moral fall of the great mother took place many centuries ago. The rest of the family have fallen in later years. Most of the Protestant churches have turned away from the truth of God, but we could not say that they had fallen before the message of the second coming of Christ had been proclaimed, and they had had an opportunity to become acquainted with it; because their rejection of this message, and their teaching of unscriptural doctrines in its place, constitute one of the chief causes of their fall.

2. *The causes of the fall.*—The causes of the fall of Babylon are very clearly stated in Rev. 18:3: "For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

The poisonous wine of her fornication, of which all nations have drunk, can hardly denote anything else than the false doctrines which have been disseminated by the churches among all nations. Not only the Catholic Church, but most of the Protestant churches have rejected many of the most important Bible truths, and are preaching the commandments of men, and vain philosophy in their place.

The second coming of Christ is just as plainly taught in the Bible as his first coming; and no doctrine can be presented more plainly than the great and glorious truth that the followers of Christ shall inherit the eternal kingdom, when the Lord comes in his glory, and all the holy angels with him. Matt. 25:31, 34. The Lord says: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12. And the apostle declares that when the Lord himself shall descend from heaven, then the dead in Christ shall rise, and the living saints shall be changed, that they may, all together, meet the Lord, and thus ever be with the Lord. (See 1 Thess. 4:16, 17; 1 Cor. 15:51, 52.)

Many other texts, both in the Old and the New Testament, testify of this precious truth, and it has been believed and taught among Protestants for several centuries. But at the present time these truths are made of no importance, while the doctrine is diligently preached that all good people go to heaven immediately after death, and that they enjoy all the glory of eternal bliss. It is also believed that the spirits of the deceased hover around their friends on earth, and share their sorrow and joy. Thus they directly contradict the plain Scripture declaration: "Neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:6. In this direction Protestants have received the doctrines of Spiritualists so far that there is only a short step between them.

Protestants have also, for several centuries, believed and taught that the ten commandments are the eternal and immutable law of God, and that they are the sum of the moral law, showing us our duties toward God, and toward our fellowmen. At the present time, most of the Protest-

ants, also, have rejected this great truth. On the other hand, they are working with great zeal to turn Sunday into a Sabbath, which is to be honored as a divine institution, and at the same time to be enforced by civil law.

Sunday as a rest day is a human institution. The first commandment to rest on that day was given by the Roman emperor, Constantine, A. D. 321. In these and many other doctrines, most Protestants have departed from the Lord. They reject and despise the Sabbath of the Lord, the day which he has blessed and sanctified (Gen. 2:2, 3), and these corrupt ideas they disseminate among the Gentiles as far as they go.

Protestants have also, just like the Catholics, united with the kings of the earth, and have used civil power to enforce their doctrines and establish their authority; and they are so taken up with pomp and delicious living, that they often go beyond both Catholics and worldlings, so that the merchants are waxed rich through the abundance of their delicacies.

Our Saviour did not appeal to the civil government for help to enforce his doctrine and establish his authority. His kingdom was not of this world. Neither did he try to make a show with goodly apparel or splendid churches. He was poor, and a stranger on the earth. All his apostles followed his example, and all true Christians in all ages have tried to follow it.

But this is not the case in the fallen church. The Protestant, as well as the Catholic Babylon, has left the truth of God. Protestants are striving with great zeal to bring about a union with the civil government, in order that they may be able to compel people to partake in their worship, just like the Catholic mother. This is especially the case in the United States of America. They also unite with the world, and endeavor even to excel in making a show, and in delicious living.

These things are presented in the Bible as the cause of the fall of Babylon; and the fall which is caused by such conduct, must, of necessity, be a moral fall. Thus the Protestant, as well as the Catholic Babylon, is ripening for the plagues spoken of in Rev. 18:4, 8-24.

3. *The consequences of the fall of Babylon.*—The consequences of the fall are very plainly stated in Rev. 18:2: "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Notice, that no such consequences could possibly come from her plagues.

Before the fall, devils, or evil angels, endeavored to tempt and deceive the Christians. When all true believers go out from the fallen church, and her members are carried away by the allurements of evil spirits, then they do not only visit them now and then, but the devils make the church their constant dwelling-place. Then they have usurped so great power that they can stay among them all the time, and thus fully control their actions. At that time, Babylon will also be the hold of every foul spirit. Rev. 18:2. These foul spirits may refer to persons who hold communion with evil spirits; and the unclean birds may represent persons who have been flitting about from one thing to another, in search of an easy religion. But now they find a pleasant home in Babylon, since the churches have fallen so far that young and old can enjoy worldly pleasures in the church. Eating-houses and places of amusement are built in connection with the church, and thus the pleasures of the world are found there in abundance. And yet all this is carried on in connection with a "form of godliness." 2 Tim. 3:5. Neither is it considered to be anything wrong to hold communion with deceased persons, although the word of God plainly declares that it is an abomination to the Lord. Lev. 20:6, 27. Then the churches can easily unite with Spiritualists. And when the evil spirits thus more directly can work through them, then this union will tend to make Babylon a haunt for evil spirits.

4. *The duty of the people of God.*—"And I heard another voice from heaven, saying, Come

out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4. In connection with the proclamation of the fall of Babylon, comes a message for the people of God, containing a solemn warning; and this is not the least important part of the second angel's message. The people of God must not remain in Babylon. They must go out from the fallen churches when the warning message is preached. If they neglect to do this, they will be partakers of their sins, and the plagues of Babylon will at last fall upon them.

When the message was first proclaimed, Babylon had already fallen; but her fall is continued until the last child of God leaves her, and she sinks down into the terrible condition described in Rev. 18:2. The message of the fall of Babylon is proclaimed first. After that, the people of God are exhorted to separate themselves from her. They leave the church after her fall, because she is a fallen church; if she was not, they would have no reason for leaving her. But this they must do in order not to receive of her plagues. This shows very plainly that the plagues are something distinct and different from the fall. The fall occurs during the time of probation, while there is still an opportunity for repentance and salvation. But the plagues come upon Babylon when probation is ended; and these culminate in the seventh plague mentioned in Rev. 16:19.

It is also evident that that part of Babylon which is brought to view in this message, cannot be the Catholic Church; because the people of God are not found principally in her at the time when this message is proclaimed. The Lord warns his people to go out from the churches in which they are found. And when all true believers have left the fallen church, then she will indeed become the habitation of devils, and the hold of every foul spirit. How necessary for us to give heed to the sure word of prophecy, that we may obey the warning message which the Lord causes to be proclaimed in our day. Noah obeyed the Lord's special message in his day, and was saved from the waters of the flood. Lot obeyed the warning of the Lord, and fled from Sodom. The testimony of our Saviour and the apostles concerning the first coming of Christ, was believed by many. They were willing to deny themselves, and to follow Christ, that they might flee from the wrath to come, and obtain the crown of life. In our day, the message of the second coming of Christ is preached. Blessed is he who is not offended by it, but who, having heard the word, will keep it in an honest and good heart, and bring forth fruit with patience. Luke 8:15.

STRANGE LEGISLATION.

BY ELDER R. F. COTTRELL
(Ridgeway, N. Y.)

MR. CRAFTS says, "Those who keep the Lord's-day Sabbath [Sunday], hold as firmly to the fourth commandment as those who keep Saturday."

Why not say that those who keep Sunday hold to the fourth commandment, while those who keep Saturday do not, but reject it?—Because his theory of any one day of rest after six of labor, is the only explanation of the change of the day without scriptural authority, of which there is none. His expression is a tacit admission that one holds "as firmly to the fourth commandment" as the other. In what light does this view represent the Lawgiver? Here are two classes holding antagonistic views, which result in confusion in practice. Yet, according to his theory, both are in perfect harmony with the law of God! Their theory and practice are directly opposed to each other, yet both are right, according to such a Sabbath law as he attributes to the Most High. It is not such a Sabbath law as he wishes the State to enact.

—"One of the finest sights in the world is a Christian at the end of a long course, with an unsullied reputation; his hair may be white, but his leaf is green."

The Home.

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

THE MUSIC OF LIFE.

OUR lives are songs; God writes the words,
And we set them to music at pleasure;
And the songs grow glad, or sweet, or sad,
As we choose to fashion the measure.

We must write the music, whatever the song,
Whatever its rhyme or meter;
And if it is sad, we can make it glad,
Or, if sweet, we can make it sweeter.

—Sel.

LIFE'S SUMMER TIME.

(Concluded.)

SOME one will say, "All this is well enough for men, but what about women? Their circle is narrow. No career opens up before them. It is just the domestic circle, rigid and unelastic as iron." Well, that depends upon how you look at it. I have stood where marvelous views of beautiful landscape stretched out before me, mile upon mile. I had to take but a step to the right or the left to see nothing but a stump, a rock, or a clump of bushes. These are the years of young motherhood. Blessed is she to whom God has thus given her work. What shall be the field of labor, is a question with many most difficult to settle; often it is never settled, and the life is lived with only Micawber's purpose in it,—“waiting for something to turn up.” But for the young mother, God settles the question. He gives her her work to do. It lies before her,—as broad and splendid a field as ever engaged the attention of a human soul. She may have talent of the highest order, she may have mental training and social culture; none of the most rare and refined qualities will here lack scope and development. Worth is not measured by fame. Great changes are often wrought by unobserved forces. So the mother's work is not noisy nor famous. It is work, however, in which heart and intellect are both engaged, which perhaps can more than employ every element of thought, feeling, and will that belongs to the soul. The earth swallows up the heroines of literature and public life; time will swallow up their fame, and will largely obscure their work, for they have simply poured themselves around their fellows, and touched them from without; but the mother, whose name is forgotten, lives in her children, into whose souls she has poured her soul, and perpetuates to coming generations the life that ennobled her. But this, like all work, will never do itself; will never bring satisfaction, pleasure, nor triumph, unless it be recognized as the life's work, unless it have a dominant purpose in it.

It is the mother's duty, as it shall be her glory, to see in the training of her children the first business of her life, and, except in rare and exceptional cases, to make every other claim subservient to this. God has given her a work; let her do it if she wants happiness. She is not there to work for herself, for society, or even for her husband; she is there to make the most she can for God and humanity, of her children. Noble work! In these years that we are speaking of, will be determined what each woman is worth as a mother. There are others to whom the boon of motherhood is denied. God has a place for them. The channels of charity; of kindly work for the unfortunate, among the poor, and in the hospitals; of work in schools, and wherever womanly quickness, dexterity, tact, and modesty can compete favorably with the coarser qualities of manhood,—these give places for woman to stand beside her brother, and equally with him achieve for God and humanity. But I say to you all, What you are worth, will fully appear in this summer time of life.

I further observe that this period is also that of determination of character. Character enters this period supple and plastic; it goes out of it fixed and stony. The human soul has pretty

thoroughly settled into its drift by the time it is forty years of age. Of course, character is changed sometimes fully and radically, above the age indicated, but it is not done easily. The grace of God can accomplish wonders, but the one who has resisted the grace of God forty years, will not yield readily. People, just as they settle into business, are apt to settle into the moral order of their lives,—to adopt a certain course; and this is apt to grow stronger and more binding upon them. Character is very difficult to be defined. A man's character is not what he believes, and is only affected by his belief as that influences his action; it is not what he thinks; it is not what he says; it is not what he does even; but it is made up of right thinking, right speaking, and right acting, as these exist in an habitual form. While a man's heart may be changed in a day, his rule of action completely altered, his character will be a matter of development. It will be a synthesis of habits formed on right principles. So I say the type of life that is to be ours on moral and religious lines, will assume its permanent features during this period. For instance, you will each of you settle into a permanent condition of either generosity or avariciousness; of sincerity or duplicity; of seriousness or lightness; of thoughtfulness or frivolity; of indolence or industry; of honesty or dishonesty. People will know you by these marks of character, as they know you by the lineaments of your face. When they think of you, along with your form and face will come, in their mental representation of you, these distinctive traits of character. You will be known before you are forty, as a person of positive convictions or as a trimmer; of moral courage or cowardice; as a conscientious man or a policy man. You will have your status fixed in regard to temperance, chastity, and thorough nobility of life.

These are the aggressive years of your life,—the years of vigorous outputs, and of solidifying the texture of your soul. The world will not tolerate in you, in these years, inactivity, sloth, or indifference. It looks for strength of character, for push, for self-assertion; for individuality, for unequivocal attitudes on all questions of morals or public interests.

Look at a tree as it is putting forth its growth these summer months. Here are forces acting upon it from the earth beneath and from the sun above. By the proper adjustment and balancing of these forces, it is growing rapidly. The sun and the earth are so related to each other that we have summer now, and the consequent activity of nature by which the fullest possible growth of the tree is attained.

You stand here in these summer days of your life, with your soul balanced between influences from below, from the companionships and associations of this world, and those from above—the spiritual influences that flow from God. You, like that tree, will find your life's summer prolific in growth and the promise of fruitage, if these influences are each recognized, accepted, and allowed to operate upon you in their proper adjustment to each other; in short, if you love God with all your heart, and your neighbor as yourself. That is the attitude of the soul in relation to God and humanity, best suited to its most vigorous development. That is the position you want to put yourselves into, that you may make the best husbands and wives, the best fathers and mothers, the best workers, and the best members of society. Yet here you are, some of you in these glorious summer days, limbs strong, brains clear, bounding life everywhere, with your opportunities rushing tumultuously about you, and yet refusing to open yourselves up to the light of heaven, refusing to accept the love of God. You are good for something in the world as you scatter the fruit of a generous life far and wide; as you transform God's beneficence to you into beneficence to your fellows; as with eager appetite you open every avenue of your being to drink in the knowledge, wisdom, love, and grace that are poured about you, and give them forth again with your breath in them, your mark on them, and the forcefulness

of your life behind them, to bless and benefit your fellows:

Unless there be something constantly at work in your heart to keep it open and active, you will grow cynical, skeptical, and suspicious in these years. You will distrust your fellows, you will doubt their honesty and sincerity, you will discount their professions, and you will not grow happier under such a regimen. These judgments that you are forming, and which you think are based upon your observation of human nature about you, are more usually the reflection of your own soul. You are suspicious of your fellows, because you see the hollowness, insincerity, and trickery of your own heart. Our conception of human nature is formed more from a knowledge of our own life than from a study of others. When I hear a man lay it down as one of his cardinal doctrines, that every man has his price, I am sure that one man does. When I see a man acting as though he thought every other man was dishonest, I see a man that I will guard myself against. When I hear one avowing his unbelief in the sincerity of anybody's religious convictions, I am sure that I look upon one person who is insincere in his professions concerning his belief on religious matters. When I hear any one maligning the general purity of men and women, I am sure that he covers a rotten life. So you will find it, friends. These extreme judgments that people hold, they have learned from looking within. What is needed to keep us from shriveling up under the withering influence of doubt and mistrust, are hearts set right by God, hearts in which his love reigns. It cannot be too strongly insisted upon that the universal remedy for all disorders of the soul, that the guarantee of happiness, is a heart inflamed by the love of God.

You are hastening out of these summer years, dear friends, and you will not carry much with you; you will walk out on a very low level. If you should die, you would scarcely be remembered ten years, except by your intimate friends. It will be very little that you have done for the world at the most. But there is one thing that you can take with you, if you will, and that is, a soul imaged after Christ; you can carry a heart at peace with God and man, a quiet conscience, a hopeful, cheery life, such as he will always have who has built upon the everlasting certainties of faith, and who can read his title clear to mansions in the skies. You in this age who love the Master, who have committed your lives unto him, be sure that the sweetness, tenderness, and gentleness of Jesus is with you. A stalwart, fearless, every-day Christianity, carried into the busy activities of life, and maintained there without censoriousness, without Phariseism, as a constant, governing quality, has a mighty redemptive force upon society. A life right in the current of the world's activities, as you are now, that is a standing rebuke to evil, in whose presence people will spontaneously seek to cover their sins, is the kind of life that is worth living. The fact of it is, as the tree must have its light and air every day, so every human being needs his season with God, his hour of prayer to invigorate his soul, keep it repellent to sin and open to truth and love. Brother, sister, how are you spending this summer time of life? Are you going on toward perfection? Are you becoming mellow and tenderer every day, a better man or woman, stronger in your duties, surer of heaven, clearer in your faith, more unselfish in your life? Is your life hid with Christ in God? If so, happy are you, and happy is the circle in which you live.—*Rev. Martin E. Cady.*

—Ingenious little children sometimes tell you how, with a very few letters, they can spell a very large word. With three letters I can spell bereavement. With three letters I can spell disappointment. With three letters I can spell suffering. With three letters I can spell death. With three letters I can spell perdition. S-i-n—sin. That is the cause of all our trouble now. That is the cause of all our trouble for the future.—*Talmage.*

The Mission Field.

"Blessed are ye that sow beside all waters."—Isa. 52:20.

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

CHRIST'S "COME" AND "GO."

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28.
"Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

List!—as with weary, falt'ring feet,
We stumble through each year,
And see, without, upon the street,
Scenes shifting, wild and drear,—
A voice, untuned to sin and strife,
Revives each languid breast:
"Ye who are burdened—tired of life—
Come unto me and rest."

But hark! while words of comfort drop
In ears distraught with woe,
He stands upon the mountain top,
And bids the *rested*, Go:
Earth's weary millions, craving rest,
Untaught of him, despair.
May we, with Christ-like tenderness,
Go preach him everywhere!

—J. H. MacVicar, in *Presbyterian College Journal*.

THE FOREIGNERS IN THE UNITED STATES.

It is true that the United States, as a nation, came into the world so short a time ago, that the majority of those who claim to be Americans do not have to trace their lineage very far back, in order to find that their ancestors belonged to what we now term the *foreign* community. But in dealing with the United States in our foreign mission department, a distinct line must be drawn between Americans and those who, in their midst, speak any language other than the Anglo-Saxon.

The wisest of the watchful forefathers of this Republic, even in their day, had begun to doubt how long the original stock of American society could bear the interfusion of elements to a great extent alien to our history and to the faith of our ancestry.

It is not the design of this article to convey the idea that all who come to this country from Europe, possess but little spirituality, and a dark religion, or none at all. This is not the case. There are very many among them who are devoted, God-fearing Christians; but at the same time there are also vast numbers of infidels, and many whose religion can be laid aside like a garment, at the owner's will.

This being the case, the same problem that agitated the minds of the founders of this nation, is before us to-day. And every true-hearted American should ask himself the question, What is my duty toward those speaking foreign languages in my country? The topic is an important one, for it is in the hands of these people, to a greater or less extent, to mold the state of society and the moral tone of the nation.

It is the imperative duty of every Christian to labor for the spiritual and moral welfare of this class, for the good that he will do society in general, to say nothing of the more purely Christian motives that should actuate every true follower of the Master.

But upon those who are believers in the third angel's message, rests another responsibility in addition to all of this. It has ever been our belief as a people, that the United States was chosen, in the providence of God, to be the cradle for the last great religious reform. The people of the United States have been, and are being drawn from many nations, and from the different classes of society in these nations. Each one brings with him his own peculiar national characteristics, and then meeting with those from other countries, who have also come to these shores, all differing widely in their habits, customs, and manners, a spirit of independence and self-reliance has been fostered and developed, which this nation shows more than any other ruling power on earth. But this is not merely a national or governmental trait; it penetrates into the characters of, and is shown in a marked man-

ner by, a very great majority of the individuals who compose the nation.

The mold thus impressed upon the mind of almost every man, has made it far easier for people here to profess and live out any faith, no matter how peculiar its doctrines and tenets may be, than in any other country. For this reason the third angel's message could be more easily established here than in any other part of the world. Besides this, the form of government, the laws and social regulations of this country, are more favorable to religious reform than those of any other country. Thus it is that foreigners in this country can be reached with the special message of warning for the last days, with less difficulty than they could have been in their own native lands. They have caught this spirit of independence, and on account of the many openings for making a livelihood, they are more free to act out their convictions than when beset on every side by poverty or starvation, as is oftentimes the case when people accept a religious reform in the older countries.

With a knowledge of the soon coming of the Lord, and the new light upon the keeping of the commandments, comes a longing desire to carry the light to others; and the hearts of foreigners who have received the precious message in this country, naturally yearn toward the friends and relatives they have left at home. Having lived in this country, they have acquired a better knowledge of the history of the cause, and of our various institutions and plans for a work of great magnitude, than would have been possible in the majority of cases, had they accepted the faith in their native lands. This enables them to become master-workmen when they return to labor in the countries of their birth; for on account of the experience they have gained by being here, they can give a better mold to the work, and can lay broader plans than they otherwise could have done.

For the first ten years of the active work of the Battle Creek College, its managers labored to encourage classes in German, French, Danish, and Swedish. The result of this effort has been that a large number of young men and women, speaking both the English and the language of their fathers, have, after leaving the College, entered the ministry or some branch of the home missionary work; and it is from their number that many of our laborers in Central and Northern Europe have been selected.

Since 1886, several training-schools for workers have been held in cities having a large foreign population. The first was conducted by Elder J. F. Hansen, in Chicago, with only eleven students in attendance. In the winter of 1887-88, Elder Matteson took up the same line of work in Scandinavia, conducting large and successful classes in Stockholm and Christiania.

In November, 1888, the General Conference adopted the following resolution:—

"Whereas, The laborers for the Old Country, where the work is but just begun, are principally supplied from the United States; and,—

Whereas, Laborers raised up in Europe are often obliged to leave their native lands on account of the military service; and,—

Whereas, Many fields in America have never been entered, and we are doing but little for the multitudes that are continually streaming into our country; and,—

Whereas, The lack of missionary instruction in foreign languages has caused many of the young people of different nationalities, in this country, to be educated in the American mission, for work among the Americans, whereby much talent is lost to the foreign work; therefore,—

Resolved, That institutes for the instruction of laborers in the foreign languages, be held from year to year in this country.

During the following winter and spring, there were two very successful Scandinavian training-schools conducted by Elder Matteson, in Minneapolis and Chicago. At the Chicago school the students numbered sixty.

From Dec. 11, 1888, a training-school for German workers was held in Milwaukee, Wis., by Elder Conradi; the attendance numbered

fifty, and the school lasted till Feb. 24, 1889.

The effect of these schools has been to place many new workers in the home field, and to furnish recruits for the foreign missions.

Last winter, the German, French, and Scandinavian training-schools were conducted in Battle Creek, in connection with the Bible School for Ministers. The German and French schools are being conducted on the same plan this year, while the Scandinavian school is suspended for a year. Meantime, fourteen Scandinavians, many of whom were in the school here last winter, are studying in the best schools of Copenhagen and Stockholm, to fit themselves to be missionaries, and to be teachers in the Scandinavian department of Union College, when it shall be opened next autumn.

We rejoice that the day is near when we shall have in connection with Union College, complete German and Scandinavian schools, with separate homes, where each nationality will have the privilege of exclusively speaking their own language.

PERCY T. MAGAN.

ZENANA MEDICAL MISSIONS.

At Bombay, Allahabad, etc., the English lady missionaries regularly visit and instruct upward of 2,000 native women in the privacy of the zenanas. Prayer is earnestly asked for the large number of present inquirers and secret believers who are "almost persuaded" to come out and confess Christ. Many zenanas cannot be visited because of lack of workers, who, however, are waiting at home, ready and willing to proceed to the mission field as soon as the finances of the society will justify the committee in sending them.

The society's hospitals and dispensaries are crowded day after day with sick and suffering women. When the returns come in, they will probably show that from 12,000 to 15,000 have been relieved during the past year.—*The Morning Star*.

MACKAY'S LAST MESSAGE AND APPEAL.

THE greatest and, till recently, the most tyrannical power in all East Africa is now in the hands of men who rejoice in the name of Christian. Mwanga writes, "I want a host of English teachers to come and preach the gospel to my people." Our church-members urge me to write imploring you to strengthen our mission, not by two or three, but by twenty. Is this golden opportunity to be neglected—is it to be lost forever?

What is 'this you write, "Come home?" Surely now, in our terrible dearth of workers, it is not the time for any one to desert his post. Send us only our *first* twenty men, and I may be tempted to come to help you to find the second twenty.—*Sel.*

—The parable of the two sons is of perennial interest. The father said to the first, "Son, go work to-day in my vineyard." He answered, "I will not," but afterward repented and went. He said the same to the second, and he answered, "I go, sir," and went not. There are multitudes of people in these days who assent to the command of Christ, "Go ye into all the world, and preach the gospel to every creature," but neither go themselves nor give that others may go. The ranks of the followers of the second son are well filled; but there is a great need of those who will imitate the example of the first son, not in his reply, but in his repentance and obedience; for the question of foreign missions is simply a question of obedience to the Saviour's last command.—*Baptist Missionary Magazine*.

—Dr. Talmage's church contains several rich men, and Dr. Talmage himself is said to receive about \$50,000 a year from preaching, lecturing, &c. Their interest in foreign missions is shown in a contribution of about \$250 a year; and when their church was burned, they appealed to the general public for money to rebuild.

The Review and Herald.

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

BATTLE CREEK, MICH., Dec. 23, 1890.

URIAH SMITH, EDITOR.
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THE CLOSE OF THE VOLUME.

WITH this number, Volume 67 of the REVIEW comes to a close. Taken as a whole, we think the past volume of the paper has presented as rich and varied a table of contents as any volume yet published. A large circle of correspondents have nobly stood by the paper, for which, to one and all, the thanks of the publishers are hereby extended.

The year has been one of marked progress in our work in many respects, and the cause is moving forward in a broader and stronger volume than ever before. The vigilance of our brethren in watching the movements of the enemy have been crowned with success in the baffling of many of their schemes.

The outlook was never more assuring than now. The current of events is taking such a turn, especially in this country, as to cause the most widespread discussion of the Sabbath question ever known, and to bring our work inevitably to the front, as at no time in the past.

With the strong corps of other periodicals in the field,—the *Signs*, the *Home Missionary*, the *Sentinel*, two youth's papers, the *Sabbath School Worker*, *Good Health*, *Pacific Health Journal*, *Bible Echo*, and *Present Truth*, besides all the papers in the foreign languages, and many smaller Conference periodicals,—and with our many different organizations all in working order, and the facilities now at command, a great work may be speedily accomplished, if all will cherish in their hearts a spirit of consecration equal to the blessings which God has bestowed upon us.

ORIGIN AND HISTORY OF THE THIRD ANGEL'S MESSAGE.—NO. 4.

At this point in our subject, before we pass to the events which followed the passing of the time, in 1844, it is proper that we pause a moment to consider what the movement up to this point had done for the world. Several important results are clearly manifest.

First, in the latter part of the seventeenth century, Daniel Whitby first introduced the doctrine of a spiritual millennium before the second advent of Christ. He would have the world converted, and righteousness and peace everywhere prevail before that second appearing of the Son of man predicted in the Scriptures, would take place. This to the worldly-minded, was a very pleasing doctrine. It was coming to prevail quite largely throughout Protestant Christendom, and the Church was settling quietly down, waiting for the millennium, and dropping all that part of the word composed of prophecy, as non-essential.

Something was needed to dispel from the Church this pleasing dream, when of all times it was the most dangerous, as that great event was drawing near which they were thus being led to put off for a thousand years. And the preaching of the Advent doctrine did dispel this error effectually, in the minds of all those who received it, and has largely undermined it throughout Christendom. While some, of course, cling to the old method of interpretation, and put far off the evil day, and cry, Peace, peace, in the face of the greatest evidences of evil that have ever existed, and the greatest threatenings of coming disaster that the world has ever had to confront, many are awake to facts which are a hundred-fold more against them than they were half a century ago, and the preaching of the Advent doctrine has caused large numbers in all denominations to accept the premillennial view,

and look for the coming of Christ as near at hand. What the Advent doctrine has accomplished in this respect, it can now be seen, was absolutely necessary to save Christendom from utter lethargy on some of the most vital truths of the Scriptures.

Secondly, another doctrine, almost as baneful in its effects as the doctrine of the temporal millennium, was taking fast hold of the churches, and needed something to open their eyes to it. That was the doctrine of the return of the Jews. If it was suggested to the average professor that the end of the world was near, he would reply, "Oh, no; the Jews are to be brought in first; and we need not trouble ourselves about the coming of Christ, till we see the Jews converted and brought back to their own land." Thus they were settling calmly down in expectation of an event that was never to take place. A correct exposition of the prophecies concerning the second advent, was a complete antidote to that error; for it presented the truth that the only Israel now recognized is not Israel according to the flesh, but Israel according to the Spirit.

Thirdly, by the Advent movement, preachers were compelled to come out and take some position in reference to the prophecies. In view of the movement going forward, they could ignore the subject no longer; they were compelled to show their colors; and then it was revealed how utterly they had neglected this portion of the word of God. But worse than this, it was shown that they were, many of them, fairly skeptical concerning it, and were ready even to adopt the resources and tactics of the infidel to escape the conclusions to which the study of the prophecies would lead. It is the nature of truth always to reveal what is in the heart. This is shown particularly in results following the proclamation of the Sabbath truth. Shortly after it was introduced among the Adventists, a Bro. Arnold, of Rochester, N. Y., told Joseph Marsh that he felt it his duty to keep the seventh day. Elder Marsh replied that Sunday was the Christian Sabbath, and should be kept. Bro. Arnold asked for the evidence, and he promised to give it the next Sunday; and when Bro. A. then called for it, he said, I have examined the subject, and concluded that the Sabbath was Jewish, and the law has been done away, and there is no Sabbath for Christians! This is also why we see the Baptists so rapidly changing ground, and, contrary to their original standards, claiming that the law has been abolished!

Fourthly, it gave to the world an example of consecration and sacrifice which it had not seen for generations. It showed what men could do, even though few in numbers, when there is perfect faith and a whole heart in their work. Time was given without stint, and whole fortunes were freely put into the work. Means did not come dribbling in, in small sums, under appeals for help, loud and long-drawn-out; but rather, as in the days of Moses, the people gave willingly, and the treasury was supplied. Would it not be so to-day in the cause of the third angel's message, if there was the same faith and interest in the work? May the Lord pour down upon the believers in this message the same showers of divine grace that were given in the first.

THE AMERICAN SABBATH UNION NOT UNITED.

A Stormy Meeting of the Friends of Sunday Laws.

LAST week there appeared in the REVIEW a report of the second annual session of the National Religious Liberty Association, which was held in Battle Creek, Mich., Dec. 4-7, 1890. About the same time, the second annual session of the American Sabbath Union was being held in Philadelphia. As the two organizations occupy somewhat the same field, though governed by an antithesis of principles, and formed for what may be interpreted as opposite ends,—one standing for religious freedom, the other for religious enslavement,—they very naturally are associated together, and consequently a report this week of the annual session of the latter organiza-

tion may not be without interest to our readers. We accordingly present some matter we have in hand.

The American Sabbath Union, as doubtless most of our readers are aware, was organized in New York, in Colonel Elliott F. Shepard's parlor, Dec. 8 and 9, 1888, at which time Mr. Shepard was chosen president, which position he has held ever since. Mr. Crafts, however, was the originator of the Union, and though not made chief executive of it, was given, for the first year, the honorable position of Field Secretary. Some difficulty, it appears, arose during the year, between Mr. Crafts and the Union, and as a result the office of Field Secretary was abolished at the first annual session held a year ago, Mr. Crafts being appointed to a more humble position. This he refused to accept, and severed all official connection with the Union, starting out in the work in which he had engaged the previous year (that of lecturing), upon his own responsibility. Strange to say, he, however, continued to organize local unions under the general Union. His relation to the Sabbath Union is thus expressed in his own words, in the *Christian Statesman* of Nov. 26, 1890:—

"Although not at present an officer of the Union, but an independent lecturer working for its auxiliaries in various districts, States, and cities, I am greatly interested, as founder of the Union, that it should not be confounded by any mistakes, but rather perfected."

From this it may be inferred that Mr. Crafts was not satisfied with the past management of the Union, and that he had some expectations of becoming an officer of it again. That these inferences are well grounded, we present the following from the *Philadelphia Call* of Dec. 10, 1890, from which the reader may gain some idea of how mellifluously things passed off at the last annual meeting of the American Sabbath Union:—

"Crafts—Shepard—Origin of Their Differences Explained by Philadelphians—The Breeze in the American Sabbath Union Over President Shepard's Election—His Resignation Will Not be Accepted if Offered."

"When Rev. Wilbur F. Crafts reached into the meeting of the American Sabbath Union, and, with no gentle grasp, hauled out by the neck the dove-like spirit of harmony, he started a little difficulty which has injured the aforesaid dove-like spirit pretty severely.

"Not only are its plumes disarranged and its tail dragged, but its pinions also have been so vigorously twisted in the fray, that they are as yet unable to flap together in the peaceful benison so essential to a really and truly Sabbath union.

"MR. CRAFTS'S CHARGES.

"Rev. Mr. Crafts, in a circular, declared last evening that Colonel Elliott F. Shepard, editor of the *New York Mail and Express*, and President of the Union, had used the organization to boom his paper; that he had employed Tammany methods to secure the re-election that was accorded him late yesterday afternoon, and that the Union in the South was going to the everlasting canines because of the prominent part played by the colonel in all the proceedings.

"Notwithstanding Mr. Crafts's charges, and the gallant manner in which he led the opposing forces in the meeting yesterday afternoon, Colonel Shepard scored an unquestionable victory. He departed for New York, in his private car, early this morning.

"The interest in the strife continues strong to-day in religious circles, although conqueror and conquered have alike dispersed to their respective homes. At the offices of the Philadelphia Sabbath Union, which seems to be stanch in the support of Colonel Shepard, Mr. Crafts's record was given in a spirit of candor modified by a yearning toward the merciful.

"There were present in the office to-day, Rev. T. A. Fernley, D. D., the corresponding secretary of the local union, and Rev. J. H. Knowles, D. D., of New York. It was the latter who was accused by Mr. Crafts, of successfully electioneering for Colonel Shepard. Dr. Fernley made the statements regarding Mr. Crafts, and Dr. Knowles softened them with the waters of Christian charity.

"MR. CRAFTS'S MOTIVES.

"I will outline this whole matter," observed

Dr. Fernley. 'Mr. Crafts, who is not a D. D., was Field Secretary for the General Union a couple of years ago. When the Field Secretaryship was abolished, he was elected Secretary of Publications, and made Secretary also of the Third District, which includes Virginia, West Virginia, North Carolina, and the District of Columbia. His office was in Washington.

"He got into trouble with the Seventh-day Adventists out West, and in their official organ they gave him the lie. Mr. Crafts, over his signature as Secretary of the Sabbath Union, gave them as good as they sent. Now, the Sabbath Union is not opposed to the Adventists, and it declined to support him. It resolved to enforce the rule that everything printed in its name should be first approved by the Committee on Publication.'

"'But,' interjected Dr. Knowles, tempering the wind of critical history, the committee was not appointed as a reflection on Mr. Crafts.'

"'Oh, no; not in the least,' Dr. Fernley assented. 'But the Union refused to support him, so he resigned. The fight yesterday was over the question whether the government of the Union should remain in New York or go out West. Mr. Crafts joined forces with the Westerners, and led them on.'

"'How about the charges he makes that Colonel Shepard is making a good thing out of the printing, in the *Mail and Express*, of the organ of the Union, the *Pearl of Days*?'

"IT WAS A KINDNESS.

"'The Colonel,' responded Dr. Fernley, 'undertook it as a kindness to the Union two years ago. The *Pearl of Days* occupies one column of the *Mail and Express* every Friday, which is sent to subscribers for \$2.00 a year.'

"'Did he not bring over a number of supporters from New York in order to insure his election?'

"'He merely proffered these gentlemen the hospitality of his private car. Wouldn't you do it?'

"'The reporter agreed to do so as soon as he became the possessor of the private car.'

"'And as for Dr. Knowles's trying to pack the meeting in Colonel Shepard's favor,' concluded Dr. Fernley, 'you see what he is—a thorough Christian gentleman.'

"'President Shepard declared his intention of resigning; has he done so?'

"'No, sir; and if he does, it won't be accepted. The managers want him, to a man.'

"'How will this affect Philadelphia?'

"'Not at all. We will go on just as good as ever. Some might think this little family squabble would knock us into a cocked hat. But it won't. Philadelphia is conservative, and is pledged to support neither the West nor the East.'

Mr. Crafts had been laboring in the Western States,—California, Iowa, and others,—during the past season, organizing auxiliary unions for the purpose, it seems, of having a large number of delegates present who would be likely to support him, and thus enable him to get control of the Union. This appears to have been his plan, and accounts for his laboring for the Union while holding no official connection with it. But those in charge of affairs, to forestall this, appear to have appointed the meeting early in the week, in order to prevent the delegates from the West from attending, unless they traveled on Sunday, which, of course, Mr. Crafts had taught them not to do. Consequently, his supporters were in the minority, and he was ingloriously defeated. To make this result sure, Mr. Shepard run his special car to the meeting, and thus brought along a number of his friends. Both men, it seems, endeavored to "pack the meeting" in their own interests.

Under such circumstances, it is not so surprising that a stormy time should be experienced, and unpleasant developments occur. A letter received from an individual who was present at the meeting, says:—

"The New York men secured the incorporation of the Union sometime in November, and had themselves proposed some amendments to the constitution, which they had printed; and had also selected their Board of Managers. This cut-and-dried program was all forced upon the Philadelphia meeting, much to the chagrin of Mr. Crafts and his friends. I never in my life saw more disorder in a meeting, or heard more cutting remarks than were made there. It seems that while there was no split so far as the

organization was concerned, the Union is seriously divided, not upon principles, for they all seem to agree perfectly in the demand for Sunday laws, but upon the question of management. The West, and especially Western Pennsylvania, is very jealous of New York, and it seems to me that the coming year will not be a prosperous one for the American Sabbath Union."

It thus appears from an abundance of evidence, that the second annual session of the American Sabbath Union was not one notable for its union and harmony. On the contrary, it seems that there was manifested a large degree of that spirit which in the early centuries characterized the aspirants after papal supremacy. And why not, when these men are engaged in a papal scheme to uphold a papal institution—the enforcement of Sunday observance by law! Why should not the stormy scenes of some of those early church councils be repeated, and the rôle of the fourth century be played over again? Like the prelates of those times, they demand laws for the protection and better observance of Sunday, but they are not agreed as to who shall be "head of the church." Is it the bishop of Rome, the bishop of Alexandria, or the bishop of Constantinople? Is it Crafts or Col. Shepard?

In view of these proceedings and the methods employed by these men, the best we can say of the men is, that they remind us of two young popes. We think of the sorry day it will be for this country when such men wield the scepter of power.

As to the prosperity of the American Sabbath Union for the coming year, we cannot say; but of the ultimate success of the iniquitous scheme couched in it, we have not the slightest doubt. It will as surely succeed as it is sure that through the same means the papacy has cast her dark shadow over the nations of the earth. And we present these facts not only to show that the institutions and methods of this religio-political movement are the same as those in the fourth century, when Church and State were united, but to show that it is also characterized by the same ambitious spirit of self-exaltation which finally developed into that proud and wicked hierarchical system known as the papacy. Let the unwary beware. W. A. C.

SAFELY OUT OF RUSSIA.

WHILE I have very little time to write any reports for the REVIEW, and shall not have till my return home, I send these few lines, so you and the dear readers of the REVIEW may know that I am safely outside of Russian territory for this time.

It was my privilege to visit all those parts of Russia where we have churches, even in the Crimea, and to hold meetings with the brethren; also to meet and counsel with our Russian (not German-Russian) brethren. Last Sunday, at 9 A. M., I left Sevastopol on a Russian steamer. As short as my stay was at this city, I could see many traces and ruins of the Crimean War, and I found the place more strongly fortified than ever. It is admirably situated.

A very stormy trip of two days, instead of thirty hours, brought me here to Constantinople. This morning we had a beautiful view of the Bosphorus, and I must say I never saw a place more thoroughly fortified, nor one more beautiful for scenery. Besides the many minarets, palaces of the sultan, forts, beautiful mansions, old towers of the fourteenth century, etc., I noticed on a fine hill, the "Robert College," an American college, the building being in every sense American.

After some delay, a man brought me safely from the steamer to the shop where Bro. Anthony works as shoe-maker, earning about twenty-five cents a day; and this letter is written in his room, where he gives his readings. Before me I see "Thoughts on Daniel," "Bible Readings," etc., and a number of Bibles in various languages. Constantinople, at least the little I have seen of it, is indeed a novel city, and I hope to store up some items for reports to the REVIEW in the future.

You may be sure that I am grateful for God's protecting care thus far. I hope, after stopping in

Transylvania, to reach home by the end of next week. Thus far I have been some twenty days and nights either on the cars or steamer, and have traveled about 200 miles by team.

Bro. Anthony has a reading to-night with a young officer from ancient Babylon. He has already given readings to him for several weeks. Thus the truth spreads.

L. R. CONRADI.

Constantinople, Nov. 25, 1890.

DOUBLY BLESSING—DOUBLY BLESSED.

THE time draws near when our foreign missions are to receive some of the evidences of the faith of this people in the word of God. And it is but fitting that we should recall our Saviour's instructions on this point, and in so doing we shall find reasons for courage and good cheer. "Merry Christmas" will indeed be merry to the soul that trusts in the sure mercy of God, and that has that confidence born of *duty done*.

Jesus says, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." We should not be justified in concluding from this text, that God in any way *needs* our treasures; for he it is, whose are every beast of the forest, and the cattle upon a thousand hills, and the fowls of the air, and even *we* are bought with a price; and he says, "The world is mine, and the fullness thereof." But Jesus surely had a good reason for uttering these words. Was it merely to indicate a place of safety for our earthly wealth?—No; for when we go into the grave, we can carry no wealth of earth with us. This being the case, and if God does not need our gifts, to whom do the benefits of giving fall, and why did the Saviour give this instruction? In the next verse (Matt. 6:21) he says, "For where your treasure is, there will your heart be also." What is the lesson? Here is a means of fulfilling the exhortation, "Work out your own salvation with fear and trembling,"—a means of transferring our interests to heaven. We become the first recipients of our own liberality; for the cause of the gospel is eminently *ours* through the great grace of our Saviour, whose death only, could make it *possible* for us to lay up treasure in heaven. Thus by our gifts to the cause of truth, our affections are being transferred to things eternal.

But one says, "We have to endure privations here by giving of our means to missions, by paying tithes, and by general contributions." Let us see. "Cast thy bread upon the waters: for thou shalt find it after many days." "And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." "It is more blessed to give than to receive." Do we believe these words? Faith speaks by doing. And not only are we blessed in giving, but others are brought to the knowledge of the truth, and receive the blessings of salvation, and, in turn, bestow their influence upon others, until eternity only can estimate the outcome of our faith. Thus are we able both to doubly bless others, and to be doubly blessed in the doing. In the Christmas offerings, let each avail himself of this means of grace by giving something, remembering Paul's advice to the Corinthians: "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

Battle Creek, Mich.

N. W. LAWRENCE.

—To know one's self is an advantage; to correct one's self, a virtue; and to give thanks to God, the means to obtain success and perseverance.—*Bossuet*.

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.

"HARPS OF GOLD AND CROWNS OF GLORY."

BY J. S. OLIVE.
(Prescott, Wis.)

(SUGGESTED by reading "Testimony No. 33.")

"Harps of gold and crowns of glory."

In that city fair and pure,
When the toils of life are over,
Wait for all who shall endure.
Yes, bright harps and crowns of glory,
Wait for all the pure in heart;
Let us, then, be watchful, careful,
From all evil to depart.

"Harps of gold and crowns of glory"—

All the past is like a dream!
On the sea of glass when standing,
Short the waiting time will seem.
Now's the day of patient waiting,
Now's the day of faith and hope.
God's own strength will help our weakness,
When with evil powers we cope.

We must bear the cleansing fire
Till the dross is purged away;
Then when spotless made, and holy,
We shall wait the coming day.
With brief glimpses of God's glory,
Let us not rest satisfied,
But advance with prayerful longing,
To be bathed in its full tide.

"Watch and pray" is now the signal
From the "Captain of the host."
Let each one be true and steadfast,
Standing firmly at his post.
Fierce, tho' short, will be the battle;
But the victory is secure:

"Harps of gold and crowns of glory"
Wait for all who shall endure.

DENMARK.

COPENHAGEN.—After closing my labor with the tent in Aalborg, where I remained for ten weeks, I returned to this place, where I have spent most of my time since I came to Denmark.

Oct. 22, I began meetings in a hall outside of the main city, so as to give the people in that part, also, an opportunity to hear concerning present truth. The next night I began meetings in the center of the city, where I have rented a large and convenient hall for seven months, using it twice a week, for the sum of 450 kroner, light and heat included. One month is now past, and the interest to hear is increasing more and more every day.

Another feature of our meetings is, that many of those who were interested last winter, but who did not fully decide in favor of the truth, are in attendance at our meetings again this winter. The souls that came out last year, and were baptized last spring, have all proved faithful, except one whom we all feared would not go through.

May we have the prayers of the friends of the cause? for we feel that we greatly need the blessing and help of God for this great work which we have to perform.

JOHN F. HANSEN.

Nov. 24.

NOVA SCOTIA.

TIVERTON AND FREEPORT.—Oct. 25, Elder H. W. Cottrell and wife visited Tiverton, and after resting about ten days, he began here in the Temperance Hall, a series of meetings which lasted three weeks. The first week of the meetings, the subjects presented were of a practical nature, which were followed by discourses showing the claims of the law of God, and the binding obligation of the fourth commandment upon Christians to the end of time. Sister Cottrell spoke three times during the meetings. A good impression was made upon quite a number, though none took a decided stand for the truth.

The Disciple minister preached against the truth, taking for his subject, "The Two Covenants." He tried to show that the ten commandments were the "old covenant," which "covenant" was "faulty" and "ready to vanish away," and that a "new one was made," "established upon better promises," &c.

We went to hear him, and the following evening Elder Cottrell gave a review of the same subject, showing the absurdity of the argument, and the false positions taken. This caused a spirit of anger among the Disciples, and their preacher, in turn, reviewed the discourse given by Elder Cottrell; but this did not

affect people of honest principles, as the Disciple argument was too weak to seem even plausible.

On Monday, Nov. 24, Bro. and sister Cottrell and myself and wife visited Freeport, a thriving village at the western end of the island, where Bro. C. spoke in the evening in the Salvation Army's hall, the use of which, for this occasion, was kindly given him by that people, they giving up their own meeting in order to do so. He spoke upon the subject of faith, and his words were listened to by a very fair audience, a few of whom were somewhat disappointed in not hearing why we "keep Saturday for Sunday."

On Wednesday, Nov. 26, Bro. Cottrell returned to resume his labors in Kentville and vicinity. We have rented the Temperance Hall, in which to hold our meetings the coming year.

Dec. 3.

AMOS E. OUTHOUSE.

DISTRICT OF COLUMBIA.

WASHINGTON.—We closed our meetings in Southeast Washington, Sunday, Nov. 9. This was the second series of tent-meetings held in this city during the past summer and autumn. The first was in Northeast Washington, beginning June 20. The second series began Sept. 19. The expenses of these meetings, which in this city were necessarily high, were nearly all met by contributions, which amounted to \$82.01. The sales at the tent, of tracts, pamphlets, and books, was to the value of \$45.38. During these series of tent-meetings, fifty-six signed the covenant and about thirty were added to the church, raising the membership to 105. We expect several others will join the church soon.

Bro. C. L. Taylor has been with me through a part of the first series of meetings, and all of the last, and has helped in the preaching and visiting, and has also acted as tent-master. The Lord has touched hearts. A worldly man signed the covenant, heard one sermon on the tithing system, and paid, soon after, nearly forty dollars in tithes. We were invited to preach in one of the Congregational churches, and the subjects of the law of God and the mighty power of faith were there presented.

The prospect for further advancement is very good. During the winter, we shall not devote our time exclusively to holding meetings for those not of our faith, but shall labor to get all the church to work. To this end we expect to have weekly missionary meetings, district prayer-meetings, etc. The work is not free from perplexities and battles, but the Lord is working for us in a wonderful manner, and we thank him for his promise to be with us "to the end of the world."

The regulations for Sunday observance are very strict here, and very rigidly enforced. In one of the city cemeteries, one of our brethren was forbidden to have a grave dug on Sunday for his dead son! Yet in the last report of the Commissioners of the District of Columbia, dated Dec. 1, 1890, I find these words: "In the report of last year, the Commissioners recommended the enactment of a law to prohibit the pursuit of ordinary secular occupation on Sunday. They believe such a law to be in the interest of public morality, health, and comfort, and hope that the desired legislation on this subject will be effected." When it is remembered that this legislation must come through Congress, and that W. F. Crafts is urging the passage of the Breckinridge Sunday bill this present session, we say, God forbid that we should be asleep! Let us watch and pray.

J. S. WASHBURN.

WISCONSIN.

AMONG THE CHURCHES.—Since our fall camp-meetings, I have visited Milwaukee, Madison, Sparta, and White Water, in the interests of the cause, and have organized a church at Boscobel. The labors of sister Rose Chapman at that place have been greatly blessed, and the prospect for a good, thriving church has not been so good for a year as at present. Sister Chapman has returned to labor in the Milwaukee mission, and Bro. Webster has moved to Boscobel to look after the work there, and labor among the churches in that section of the State.

Beginning with the sixth of November, we began holding workers' institutes. They were held at Lucas, Milton Junction, Ft. Howard, and Poy Sippi, and were each one week in length. Our meetings began at 9:00 A. M., and we had four meetings in the forenoon, each forty minutes in length, in the interests of the canvassing work. These meetings were conducted by Bro. F. L. Mead and our State agent. Four meetings were held in the

afternoon, of forty minutes each, in the interests of the church tract society, Religious Liberty, Sabbath-school work, and health and temperance work. Instruction was given in these different branches of the cause, by S. S. Smith, Wm. Sanders, W. H. Thurston, F. L. Mead, and the writer. Preaching services were held in the evening of each day. These institutes have been a blessing to our cause and people in Wisconsin, in more ways than one. They were a source of encouragement to those who attended, and much valuable instruction was given in the different lines of work, especially in the canvassing work.

We believe the institutes accomplished great good for us in educating our people in reference to the nature and object of the canvassing work; and a sentiment has been created in the sections where the institutes were held, which will greatly strengthen this important branch of the cause. Several new canvassers were secured at each of these meetings, and we look forward with hope and courage to the future of the canvassing work in our Conference.

The work on the Milwaukee church and mission is progressing rapidly. The building is already inclosed, and the plastering is nearly done. We expect it will be ready to occupy sometime in January.

M. H. BROWN.

KANSAS.

AMONG THE CHURCHES.—After our excellent camp-meeting at Eureka, the committee assigned to me labor among the churches in the north and west of Kansas. Although this line of work connected with the message may not be considered the most pleasant, it is a great privilege to me, and the joy of my soul to labor for the building up of our people. Oct. 29, on my way north, I visited the church at Florence, remaining about a week with them, laboring every night. Here are some precious souls who will realize a still brighter experience if they will imbibe yet more of the spirit of the message. Here also are some aged ones, whose tottering steps show vitality nearly gone. May they be prepared for the change.

The weekly missionary meetings were organized, and other lines of work received attention. In connection with this work, I also visited a family at Marion, and I feel assured that the Lord left a blessing behind. At Wilsey I found a few families struggling along without ministerial labor. I gave words of encouragement to each of these households, among which was my own sister in the flesh, who has been an invalid for several years. When asked what buoyed her up, "O this," said she, "the blessed hope." Her kind husband delights to contribute to her comfort, and to live out the truth with her.

On Nov. 6, I came to the Concordia church. The members live in two localities, and hold two Sabbath-schools. It will be a year next Christmas week since they had any preaching; and I am sorry to say that they were more or less discouraged. My soul took on the burden, and as I tried to lift up Jesus before them, and to exalt the love of God and his righteousness, their hearts responded to it, and an unusual blessing came upon us, so that some realized they were more or less backslidden, and some who had, I fear, lost their love for the truth, were reclaimed, and five, in all, were added to the church. Praise the Lord for this!

The influence of these meetings was very marked upon their neighbors, and I must ascribe praise to God for an unusual degree of his power in presenting his word. Their former prejudices seemed to break away, and the truth was attractive to them. The community was stirred, and were it not for the pressing needs of the cause farther west in the State, we could have found work here for several weeks to come. Weekly missionary meetings were organized, also a mid-week prayer-meeting. I closed the series on Sunday night, with a good interest and a crowded house; and after setting apart one evening especially for the church, to give counsel and advice, I took my leave of them to visit the company at Haddam. I was with this church over two weeks. O that they may carry on the good work, and retain the righteousness of Christ every day! Brethren, there are high attainments for us, and great power in faith and righteousness that we know but little about. Let us hunger and thirst for it.

Nov. 27.

W. W. STEBBINS.

GAYLORD, HAZEL DELL SCHOOL-HOUSE, ETC.—At the close of the camp-meeting at Eureka, I returned home. After a short stay, during which I arranged for the comfort of my family during the winter, I went to Republic County on business. I spent Sab-

bath, Nov. 1, with the two remaining families there, who live six miles apart. I found them strong in the faith. We had a good meeting, and a small donation was made for the South American mission. I then went to Gaylord, to finish up the work there. I spent the first week visiting with those who had started to obey the truth. I found some standing firm, and rejoicing in the glorious light of the third angel's message. Some had listened to the soothing words we so often hear—God only wants us to observe one seventh of the time, no day in particular. It reminds one of the words of Paul in 2 Tim. 4:3; 3:7, 8.

The sick lady mentioned in my last report, though she has been bedfast for twenty-three months, is rejoicing that God so graciously sent her the precious light of present truth. She has never heard a sermon only as she could catch a few words from an adjoining room, but she is in full sympathy on every point of faith as taught by S. D. Adventists, and is anxious to be useful in the cause. We will furnish her with reading-matter to hand to others, as she has numerous callers. May God bless the efforts of this dear sister.

Nov. 17, I began meetings at Hazel Dell School-house, three miles east of Gaylord, and continued them till Dec. 2. The people gave the very best of attention to the word spoken, and most all admitted the truthfulness of the doctrines presented. One single lady, a school-teacher, accepted all of the light as found in the threefold message of Rev. 14:6-12. "Here are they that keep the commandments of God, and the faith of Jesus." She is anxious to prepare herself to enter some branch of the work where she can labor for Jesus in the salvation of souls. Notwithstanding the scarcity of provisions owing to the failure of crops this year, I was enabled to secure twenty subscriptions for our different periodicals, such as the REVIEW, Signs, Sentinel, Instructor, Sabbath School Worker, Home Missionary, Good Health, and Our Little Friend. The last mentioned paper takes well, and I can heartily recommend it to all of our little ones.

Almost every one is able to take one or more of these valuable papers. If our workers would take a little pains to bestow careful labor in showing the great amount of benefit to be derived thereby, many of those not of our faith could be induced to subscribe for these papers. I will just mention one case as an example. While visiting a family, I introduced *Our Little Friend*, but they thought they did not want it. I saw how the matter stood, so I did not urge it. The next visit I introduced the *Instructor*, and showed them that it was just what they needed for their bright little girls, and I had no trouble in taking a yearly subscription. Similar instances might be mentioned. Such cases are encouraging to those who are anxious to get our valuable reading-matter before the public. I also sold to one \$10.00 worth of books, pamphlets, and tracts, and gave away and loaned some. I received small donations for the South American mission. One little girl, less than ten years of age, raised and sold chickens, and after tithing the money, cheerfully gave every cent of the balance for the mission, though she could have spent the money to good advantage for food, or clothing against a cold winter. But no; that must go to carry the truth to those far-off little girls and boys. If mothers and fathers would give their little ones the opportunity of earning money, and then educate them on the point of benevolence, it would swell our mission fund quite largely, besides the lasting benefit which would be realized by each donor and receiver. About \$40.00 of tithes were sent in from this company.

I tried not to overlook the importance of the Sabbath-school work, and also the foreign mission needs. I left them Dec. 5, with their Sabbath-school numbering about twenty-five. I see no reason why this little band should not prosper in the Lord. I know they will, if they seek his face in earnest. May the Lord bless and keep them, is my prayer. To his name be all the praise for the success at this place! I now go to take up the duties assigned me at our last State Conference; namely, president of the State Sabbath-school association; also foreign mission work. I feel my weakness more than ever as I enter upon these new lines of duty. I ask the prayers of my brethren, that God will sustain me in this sacred work. O. S. FERREN.

Dec. 8.

INDIANA.

AMONG THE CHURCHES.—During the month of October, I visited the companies and churches at Noblesville, Montezuma, Dana, New Lebanon, and

Dugger; I also attended a three days' meeting at Mechanicsburgh. Encouraging omens were seen at all these places, for which we felt to praise the Lord. The days of fasting and prayer, spent at Noblesville, were seasons of special blessing.

Nov. 8-10, I was at Morocco. An elder was ordained, and one was added to the church. Nov. 14-17, I attended a most excellent and encouraging general meeting at Ligonier. Bro. Craig, also, was present. Following this, I held two meetings at Wolf Lake, which were well attended. I was at South Milford Nov. 19, 20. One was baptized and added to the church. Nov. 21-24, I was at Corunna. It was encouraging to hear testimony from those who were struggling for victory over every foe. In Christ alone is our strength in the warfare. In him we triumph. F. D. STARR.

PENNSYLVANIA CONFERENCE.

HAMLET, CHAUT. CO., N. Y.—I came to this place Nov. 25. After being refused the use of the Methodist and Baptist churches for meetings, I was granted the free use of the dancing-hall (which was owned by an infidel), and began meetings Nov. 26, with a congregation numbering about 100. The town was canvassed, urging the people not to attend the "wild-cat" meetings; but this only served to increase their curiosity, and soon we could clearly see their ranks breaking. The Methodist minister, also, saw it.

Last Sunday, having no appointment in the daytime, I attended the union services at the Methodist church. There were two Methodist ministers present. The text used was Ex. 20:8. The discourse was a tirade against the Seventh-day Adventists, and a more bitter discourse I never heard. The minister said he was glad the law was taking hold of them in some of the States.

After the services closed, I remained to attend their class-meeting, evidently much to the surprise of some, who thought I would be glad to go. Not so; for I wished to see how the field looked when the smoke cleared away. I saw at once, that in his endeavor to give me a red-hot shot, sent with double force, the minister had burnt his gun, and badly wounded himself and many in his ranks. Both ministers left, and I was alone with the flock. In taking part in their meeting, I did not once allude to any of the harsh things spoken by the ministers, but tried to imitate the spirit of the Master. This served, as it always will, to cause the really honest ones to look favorably upon the truth, and from that time on through the week, friends to our cause were increasing. I took up the Sabbath question somewhat sooner than I should, had not the subject been presented. I announced to speak from the same text used by the minister. This called out a good audience. I had liberty in showing the Bible truth, and it seemed to sink into the hearts of the people; and although the minister made another feeble attack the next Sunday, our congregation has increased, and our friends are more friendly. I never saw the way to present the truth so plainly as I do now, and I never felt more of the blessing of God. I am trying to do his bidding at every step. I am very sure God has some honest souls here, and I expect fruits that will abound to his glory; so I go forward, trusting him to direct. Already there are other openings in districts around here,—enough work for the winter. I ask God for wisdom and strength, and hope to be remembered in the prayers of the brethren and sisters. S. THURSTON.

NEBRASKA.

AMONG THE CHURCHES.—In company with Elder Loughborough and wife, I left Fremont for Blair. There we met with the brethren one evening. Elder L. spoke on the rise of the third angel's message, and early experiences of the Advent people. The people listened quite attentively, and we trust they were much benefited by what they heard.

The next day we went to the Decatur church, where we commenced our general meeting as per appointment. Elder O. A. Johnson, Bro. W. A. Hennig, and sister E. B. Burleigh joined us at this place. The general features of the meeting were similar to those of the meeting held at Fremont. The Lord blessed in speaking. And when the people had an opportunity to speak, they expressed themselves as feeling very grateful for what they had heard. Many expressed a firmer confidence in the "Testimonies" and in the message. Elder Johnson and Bro. Hennig held meetings for the children and youth. There is a large number of

young people in this vicinity; we hope to see many of them preparing themselves for some branch of the cause. The representation present from the surrounding churches was quite good, and we see no reason why the influence of the meeting may not be wide-spread.

From Decatur we went to Calhoun, and stayed the evening of the 17th. Elder L., in his discourse, dwelt chiefly on the gifts. This visit seemed a timely one to the little company at this place. The next day we spent at Omaha. Here we have the only mission sustained by the Conference. Elder Langdon is in charge of it. And right here let me suggest that brethren can aid a great deal in defraying expenses, by sending in donations of fruit, vegetables, or provisions of any kind. The mission building is situated in the north central part of Omaha, N. W. Cor. 21 & Burdett Sts. It is in a very nice part of the city. The cable-car line is one block east of the mission.

The next day we went to Lincoln. In the evening Elder L. spoke at the mission building, while in company with A. R. Henry, I met with the brethren at College View.

Nov. 21, we took the train for Blue Valley. Here we met with brethren from Stromsburg, Brownville, York, Aurora, Waco, Hastings, Grafton, Friend, and Lincoln. The interest here was about the same as at the Decatur meeting. Bro. Hennig conducted meetings for the children and youth, also in the interest of the Sabbath-school. Sister Burleigh's efforts were in the line of librarians' work and the tract society work. She has, since these meetings, met with eight librarians, and every one of them has been benefited by her labors.

At Blue Valley, we took our leave of Bro. and sister Loughborough, who took the train for Battle Creek. We shall miss them very much. Their early and long experience in the work is just what our young Conference needs, especially the young workers in connection with it. We appreciated his efforts very much. Although they could not remain with us longer, we are glad that there is some one that has had these early experiences, and can relate them to other churches.

Nov. 30, we organized a church of eleven members at Hastings. Five of these were baptized at the York camp-meeting. This is a large city, and we shall look for many additions to this little church. We next visit the Richmond church.

Dec. 5.

L. A. HOOPES.

SEVENTH-DAY ADVENTIST EDUCATIONAL SOCIETY.

Sixteenth Annual Meeting.

THE sixteenth annual meeting of the stockholders of the S. D. A. Educational Society was held the week of Dec. 1-6, in connection with the annual meetings of the other legal organizations. There being no general meeting at this time, but a small portion of the stock of the institution was represented.

A brief summary of the Treasurer's report for the year ending June 30, 1890, is given below:—

RESOURCES.

College property, including real estate and personal property of every description,	\$112,058 79
Personal accounts,	843 01
Bills receivable,	1,160 72
Cash on hand,	126 82
Total,	\$114,189 34

LIABILITIES.

Bills payable,	\$16,040 03
Due Review & Herald,	23,590 44
Net worth,	74,558 87
Total,	\$114,189 34

The following persons were chosen to act as Trustees for the following year: O. A. Olsen, U. Smith, W. W. Prescott, J. H. Kellogg, A. R. Henry, C. Eldridge, H. Lindsay.

The Committee on Resolutions made the following report:—

Whereas, In looking over the field, we see many laborers in every part of the world, engaged in all departments of the work, who received their educational preparation for such work at the Battle Creek College; and,—

Whereas, We learn that nearly all the thirty graduates from the institution the past year, are thus employed; therefore,—

1. Resolved, That we render anew devout gratitude to God for the prosperity attending this branch of our educational work.

Whereas, There is a debt of about \$40,000 hanging over the Battle Creek College, which debt demands a yearly outlay of \$2,000 in interest; and,—

Whereas, This condition of finances really hinders the outlay of means for much-needed apparatus, and other facilities in the institution; therefore,—

2. Resolved, That we request our brethren and sisters, especially in the States of Michigan, Ohio, Indiana, Illinois, and Wisconsin,

sin, to contribute liberally by taking stock in, and making donations to, the Educational Society.

These resolutions were spoken to at some length, by O. A. Olsen, W. C. White, A. R. Henry, and J. N. Loughborough, many important ideas and encouraging facts being brought out in the remarks. The report was then adopted.

The Educational Secretary was requested by a vote of the stockholders, to prepare a pamphlet, giving such information concerning the progress and present standing of our educational work as could be used by others as a basis in presenting the subject of education in public addresses.

Adjourned *sine die*.
W. W. PRESCOTT, Sec.

U. SMITH, Pres.

AMONG THE SCANDINAVIANS IN NEBRASKA.

FROM Oct. 22 to Dec. 3, I visited our Scandinavian brethren in Nebraska. We have no church in Nebraska composed entirely of Scandinavians, but the following churches and companies are composed of both Americans and Scandinavians: Blair City and Blair County churches, Fremont, Decatur, Dunbar, Grand Island, Otis, and Shickley. In some of these places our Scandinavian brethren understand English quite well, hence services were conducted in either language, as circumstances seemed to demand.

It is about two years since a Scandinavian laborer has visited them. I could remain with them but a short time, yet we had good meetings. God blessed us, and our brethren felt encouraged. In some places there was quite an outside interest to hear; and could the meetings and missionary work have continued, I think that others would have been brought into the truth. There are some places where our Scandinavian brethren call earnestly for a minister to come and hold meetings with them; but for want of laborers, it seems impossible at present to comply with these calls.

Meetings were held with the youth and children in several places. I was very glad to see that God has been striving with many of the youth, and that some are turning to him, confessing their sins to God and man, and thus making peace with all. May God bless our dear youth, and help them to be faithful, so that they may be saved at last.

The labors of Elder Loughborough at Fremont and Decatur, were appreciated by our brethren at these places. I am laboring at present among the Scandinavians in South Dakota.

Dec. 11. O. A. JOHNSON.

VIRGINIA TRACT SOCIETY PROCEEDINGS.

The seventh annual session of the Virginia Tract and Missionary Society was held in connection with the Conference meeting at Sands, Nov. 6-12, 1890.

FIRST MEETING, Nov. 6, AT 8:30 P. M.—President, R. D. Hottel, in the chair. Prayer was offered by Elder W. C. White. Reports of last camp-meeting and State meeting were read and approved. The Chair was authorized to appoint the usual committees, and also a committee of five to consider the revision of the Constitution of the Society.

The President read several reports, comparing the amount of donations from each district for the year, also comparing the work of 1889 with that of 1890. The most encouraging report at this meeting is that of the canvassing work which has been done since the close of the Conference year, 1890. Over \$1,400 worth of books were sold in twelve weeks.

Bro. Hottel spoke at length concerning the work in this State. The Chair announced the following committees: On Resolutions, E. E. Miles, A. C. Neff, C. D. Zirkle; on Nominations, A. C. Neff, W. A. Lewis, Peter Painter; on Revision of Constitution, W. C. White, C. D. Zirkle, Amy A. Neff, A. T. Robinson, G. A. Stillwell.

Adjourned to call of Chair.

SECOND MEETING, Nov. 10, AT 10 A. M.—Committee on Revision of Constitution presented the following:—

Your committee appointed to consider the advisability of revising the Constitution of this Society, proposes that the following be adopted as a substitute for the old Constitution, which does not meet the purposes of the Society for its present work.

CONSTITUTION.

ARTICLE 1.—NAME.

The name of this Society shall be The Virginia Tract and Missionary Society.

ART. 2.—OBJECTS.

The objects of this Society shall be (1) the circulation of religious, temperance, and educational literature; (2) to secure subscriptions for periodicals, and to provide for supplying the same to the worthy poor; (3) to disseminate information in regard to home and foreign missions, and raise funds for their support.

ART. 3.—MEMBERSHIP.

SECTION 1.—Any person in good standing in a Seventh-day Adventist church, or who is recommended by a minister of the

Conference, or the director of a district, may become a member by vote of the local society and the payment of one dollar.

SEC. 2.—Any member may be dismissed from this Society for cause, by a two-thirds vote of any quarterly meeting of the local society of which he is a member.

ART. 4.—OFFICERS.

SEC. 1.—The officers of this Society shall be a President, Vice-President, Secretary, Treasurer, State Agent, and as many District Directors as the wants of the cause may demand, who shall be elected at the annual meeting of the Society.

SEC. 2.—The above-named officers, with the Executive Committee of the Virginia Seventh-day Adventist Conference, shall constitute a Board of Directors for the Society.

SEC. 3.—Each local society shall elect a Librarian at the quarterly meeting in January of each year.

ART. 5.—MANAGEMENT.

The Board of Directors shall have the general management of the work of the Society, and shall fill any vacancies in the offices of the Society.

ART. 6.—DUTIES OF OFFICERS.

SEC. 1.—*President*. The duties of the President shall be to preside at all meetings of the Society and of the Board of Directors, and to have the general oversight of the work of the Society.

SEC. 2.—*Vice-President*. It shall be the duty of the Vice-President to act in the place of the President in his absence, and to work in connection with the President.

SEC. 3.—*Secretary*. The Secretary shall keep the records and documents of the Society, conduct the business correspondence, have charge of the publications of the Society, and fill all orders for the same. As Corresponding Secretary, he shall conduct the missionary correspondence with Directors, Librarians, and individuals; submit plans for the local societies for the circulation of literature, and assist by correspondence in organizing and conducting weekly missionary meetings, and in carrying forward other lines of missionary work, following such general plans as may be approved by the Board of Directors.

SEC. 4.—*Treasurer*. The Treasurer shall have charge of the funds of the Society, and shall render an account thereof annually or oftener, if requested to do so by the President or Board of Directors.

SEC. 5.—*Directors*. It shall be the duty of the Director to labor for the promotion of the object of the Society in his district, and to visit the several local societies as often as it is practicable, to encourage, assist, and instruct them in their work.

SEC. 6.—*State Agent*. The duties of the State Canvassing Agent shall be to have charge of the canvassing work for subscription books, selecting, appointing, and instructing agents for the same, and contracting with them for territory in which to work. The appointment of leaders for companies, and the selection of workers for large cities, shall be by the advice of the President and Secretary.

SEC. 7.—*Librarians*. Each Librarian shall keep the accounts of the local society to which he belongs, order the necessary tracts and clubs of papers for missionary work, from the Secretary, and report the work of the society to the Secretary each quarter. He should also preside at all church missionary meetings, unless some other person has been chosen as chairman. He shall also furnish to the members all the information in his power on the subjects of home and foreign missions, and shall collect and forward to the Secretary, each quarter, the first-day offerings and other donations for the support of missions. In addition to his usual duties, the Librarian shall, when a district meeting is held with his local society, take the minutes and make a report of the meeting, and present the same to the Director, to be read at the next meeting.

ART. 7.—MEETINGS.

This Society shall convene annually for the election of officers, and the transaction of other necessary business, at such time and place as the President may appoint. Special meetings may be called at such times and places as the Board of Directors may deem necessary.

ART. 8.—FUNDS.

The funds of this Society shall consist of money received on memberships, sale of publications, and free-will offerings.

ART. 9.—AMENDMENTS.

This Constitution may be amended at any annual meeting, by a two-thirds vote of the members present.

As each article and each section were read, the chairman of the committee explained why the changes were made. The report was considered, and adopted by a unanimous vote.

Committee on Resolutions reported as follows:—

Whereas, The blessing of God has attended some parts of our work within the past few months, in a marked degree; therefore,—

1. *Resolved*, That we will take courage as we set out upon another year's work, and will each endeavor to fill as large a place of usefulness as possible in the cause.

2. *Resolved*, That we will encourage not only our young people, but those of more mature years and judgment, to engage in the canvassing work, and especially such as have made a success in other business.

3. *Resolved*, That we urge all thoroughly to qualify themselves for the work, and to seek constant improvement after entering the field.

4. *Resolved*, That we recommend all to secure the *Home Missionary* as a means of keeping informed in regard to the progress of all departments of the missionary work, and as the source of much valuable instruction in the most approved methods of working.

5. *Resolved*, That we exhort our local societies to faithfulness in circulating our periodicals and tracts, and that we recommend them to use names furnished by the canvassers.

6. *Resolved*, That these names should, as a rule, be the names of persons who do not take a book, but who would be glad to read our publications.

Bro. Robinson and Miles spoke encouragingly of the canvassing work. "Canvassers are wanted who have had success in other business; but the resolution refers not only to canvassers, but to all." They also set before us the importance of thoroughly qualifying ourselves for

the work, and of using our influence in that direction. Bro. White encouraged weekly missionary meetings, and subscribing for the *Home Missionary*, and studying the different topics brought out in that paper.

While the fourth resolution was pending, the meeting adjourned to call of Chair.

THIRD MEETING, Nov. 11, AT 2:30 P. M.—The fourth resolution was again taken up, and was spoken to by Bro. Miles and Hottel. Those who remain at home can attend to circulating tracts and periodicals. It often happens that many are brought to a knowledge of the truth by this means, and this is a line of work which should be entered into with zeal.

The Committee on Nominations presented the following report: For President, R. D. Hottel; Vice-President, C. D. Zirkle; Secretary and Treasurer, Amy A. Neff; Directors, Dist. No. 1, Carl V. Woods; No. 2, C. D. Zirkle; No. 3, G. A. Stillwell; No. 6, W. A. Lewis; State Agent, C. D. Zirkle. The report was adopted.

FINANCIAL STATEMENT.

RESOURCES.	
Inventory,	\$579 38
Property,	66 05
Bills receivable,	287 27
On accounts,	152 55
Districts,	104 63
Reserve fund,	177 32
Cash on hand,	292 64
Total,	1,659 84
LIABILITIES.	
Due Review & Herald,	\$1,286 72
" Pacific Press,	13 02
" New York branch,	69 00
" New England Tract Soc.,	26 00
" on funds,	46 80
" districts,	5 90
Total,	1,447 44

Balance in favor of Society, \$212 40

Adjourned *sine die*. R. D. HOTTEL, Pres.
AMY A. NEFF, Sec. and Treas.

MICHIGAN AND NEW YORK.

SINCE our return from the West, Oct. 20, we have been so hurried with work that we have not even found time to write for the REVIEW a report of the meetings we have attended. Oct. 21-28, the annual meeting of the Michigan Conference, the Michigan Tract Society, and the Michigan Sabbath-school and Health and Temperance associations were held at Battle Creek. All the business passed off very harmoniously, and many matters of importance to the work were taken up and considered. One feature is everywhere present; namely, the much work to be done, and the comparatively few men to engage in it. While Michigan is our largest Conference, yet there is hardly another where we feel so great a dearth of laborers. Our churches and smaller companies are greatly neglected, and are much in need of help, which cannot be sent them because our laborers are so few. The Conference committee will do its utmost to provide help as far as possible.

During the past season, three camp-meetings have been held in the State,—one in the northern part of the State, in the early part of the season, and two in the south and central parts. These meetings have been profitable, and a source of blessing to a large number of our brethren and sisters.

We make special mention of the generosity which the Michigan Conference has shown toward the General Conference. Last year they donated from their Conference funds \$5,000, and this year \$8,000. For this they have our sincere thanks. The increase and the enlargement of the work everywhere makes an increased demand on the treasury for funds to carry on the work; and if it had not been for the appropriations made by several of the Conferences the past season, the General Conference treasury would have been much more cramped than it has been, and we should hardly have known how to get along. The work would certainly have suffered. We also believe that when a Conference has an overplus of funds, after having met the demands upon it, it is right and consistent that the remainder should go to the support of the general work. The right use of tithes is the support of the ministry, whether in the local Conference or in the general field.

Shortly after the close of these meetings, we made a tour to New York. Nov. 8-10, we spent with the church at Buffalo. Bro. Lane, Wilcox, and H. E. Robinson were also present. Some matters of an unpleasant nature, that had existed for some time, to the detriment of the work there, were happily adjusted, and we see no reason why the work of the Lord may not prosper in that city. Union gives strength; when the Spirit of God fills the heart, there will be love to God, love one for another, and an interest for souls.

From Buffalo we went to Brooklyn. Here we had the pleasure of attending the first annual session of the Atlantic Conference. It is now almost one year since that Conference was formally organized at Washington, D. C. At Brooklyn, we met Bro. and sister White, also Brn. A. T. Robinson and L. C. Chadwick, and the laborers of the Conference. During the past year their membership has nearly doubled; also their tithes and other contributions to the work, have increased in like proportion. This Conference occupies a very important field, and we are very desirous that it may continue to advance as it has done during the past year. Duty called us to leave the Conference before its close.

Nov. 27 to Dec. 1, we attended our State meeting at Pottsville, Mich. This meeting was held especially in the interest of the tract and missionary work. Several directors were appointed at our late annual meeting, who were not then present. Also our time was so occupied during the Conference, that we could not give the time necessary to talk up the different lines of work, and plan for the winter; therefore the necessity for this meeting. We are happy to report that every director was present, and all showed the deepest interest and concern to learn all about the work, that they might be fitted to go out and give the needed instruction to our brethren and sisters in the several districts. We felt greatly pleased to see the interest manifested by the ministers and the directors present, and we have reason to be encouraged for the work in Michigan. While the ministers are very few, and can visit but comparatively few of our churches, the directors will try to visit every place; and certainly this will, in some measure, make up for the loss of ministerial help.

Since that meeting, we have received very encouraging reports from many of the directors. The Lord is working with them and for them, to the good of our churches. For this we feel very thankful.

Dec. 3-6 was the time for the annual meeting of the stockholders of the Review and Herald Publishing Association, and also for the special meeting for the same which had been appointed in the REVIEW. We can say of this meeting, that it passed off with the greatest harmony, and steps were taken to re-incorporate the above association. It was hardly thought, thirty years ago, that we would live to see its charter run out. How little we realized then of the greatness and magnitude of the work with which we are connected! and even now I fear we do not appreciate it as we should. May the Spirit of the Lord enlarge our minds and broaden our views, that we may better understand how we ought to relate ourselves to our time, and to the work of God, in which we have a part.

The press is a mighty power in our time; and in looking over the work, and what has been accomplished during the short period of our existence, we may rightly raise the question, What could we have done if we had not had the aid of the press? Our publications have gone everywhere, and are still going as never before. While much has been accomplished up to this time, yet, in looking forward, it is evident that what has been done is but very little in comparison with what there is yet to be done. We were much pleased to see the unity and harmony manifested in all the business proceedings relating to the publishing house and the re-organization.

Dec. 13, 14, in company with Elder A. J. Breed, we attended the meeting at Ithaca, Mich. The notice of the meeting being short, we could not expect many from the neighboring churches. We had a very precious season. As we tried to set before our brethren the importance of our time and the nature of our work, its demands upon us, and what manner of persons we ought to be, the Spirit of the Lord came very near to us, and our hearts were made tender. Many expressed regret over their past indifference, and confessed that they had not appreciated the importance of the work. All expressed an earnest desire to renew their covenant with God, and to be faithful in every duty in the future. We enjoyed freedom in setting before our brethren the remarkable manner in which God is opening the way for the advancement of the truth. Everywhere we see God's providence going out before us, and from every land comes the beseeching cry, "Send us help! Send us help!" But under the present circumstances, we are not prepared to respond to these earnest calls.

We would also mention another fact that gives us some sadness; namely, we find so many of our people very ignorant in reference to the work that

is being done, and how the Lord is opening the way before it; and when we begin to tell them of the particulars, their faces light up with interest and joy, and they invariably say, "Oh, if we only knew these things; why cannot we have them?" But the fact is, these very things have been printed,—some in the REVIEW, some in the Home Missionary,—and have been placed within the reach of our brethren everywhere; but somehow they either read them carelessly, or they do not take the papers, and therefore they do not gain the information. And being ignorant of these facts, and of the needs of the cause, there is a lack of interest in contributing to the funds that go to support the work. Brethren and sisters, we beseech of you to take time to read up, and interest yourselves in studying these subjects. It will add greatly to your interest in the message, and to your growth in grace.

We are looking forward to our week of prayer with much interest. We are so much in need of the outpouring of the Spirit of God. A great spiritual dearth is in the land. God has great blessings in store for his people if they will but reach out with the hand of faith, and take hold of God's promises. May we not hope to see such a revival everywhere as we have not seen in the past? We are also certain that if we get the love of Christ shed abroad in our hearts, that love will cause us to contribute liberally to his cause.

The year before us will be of even more interest than the one now almost past. May God help his people to step out and occupy the field, and fill the openings that his Spirit is everywhere preparing. There never was a time when our General Conference office was pressed with so much work as at the present. We ask the prayers of God's people, that the Lord may lead and give wisdom to those who are placed in responsible positions, that God's own impress may be on all his work.

Battle Creek, Dec. 17. O. A. OLSEN.

Special Notices.

NOTICE!

NOTHING preventing, I shall attend the Indiana State meeting Dec. 31 to Jan. 5. I shall be glad to see a large attendance at this gathering.

O. A. OLSEN.

ANNOUNCEMENT FOR OHIO.

At the request of Bro. Geo. A. Irwin, we make an appointment for a general meeting for Ohio, to be held at Mt. Vernon, Jan. 7-13, 1891. It is desired that all the workers in the Conference shall be present. More definite instruction later.

O. A. OLSEN.

The Sabbath-School.

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

BOOK OF JAMES.

LESSON I.—JAMES 1: 1-8.
(Sabbath, Jan. 3.)

NOTE.—There are several persons brought to view in the New Testament who bear the name of James, as, "James the son of Zebedee" (Mark 1: 19), "James the son of Alphaeus" (Mark 3: 18), and James the brother of the Lord (Matt. 13: 55). Which one of these wrote the book called the Epistle of James, is a question on which there is great diversity of opinion; but it is the general view (see Smith's Bible Dictionary, art., "James, Epistle of") that the writer of this book was not the apostle James, the son of Zebedee, but James the Lord's brother, who, though not one of the twelve, was an elder of the church at Jerusalem, and one of the "pillars" (Gal. 2: 9) of the new Christian faith. Acts 12: 17; 15: 13; 21: 18; 1 Cor. 15: 7; Gal. 1: 19 (from which we may infer that he was also an apostle); Gal. 2: 9, 12. It was written from Jerusalem, where James seems always to have resided, and some time after the apostolic council at Jerusalem, A. D. 51 (Acts 15: 6), the latest date assigned it being A. D. 62, the epistle itself (according to marginal note inserted by translators) bearing date "Anno Domini circ. [about] 60."

1. What does James style himself? James 1: 1.
2. How does James designate those to whom he dedicates his epistle? Verse 1, last part; verse 2.
3. Were these Jews, as such, or Christians? Chap. 2: 1.
4. At what time does the epistle especially apply? (See chap. 5: 3, 7-9; note 1.)

5. What does this prove in reference to Christians? Note 2.

6. What experiences are we to welcome, or count "all joy"? James 1: 2.

7. What kind of temptations are here referred to? Ans.—Not impulses to personal sin, but circumstances which are calculated to try one's faith.

8. What does the trying of faith, if endured, work? Verse 3.

9. What scope should be given to patience? and what will result to him who gives it full exercise? Verse 4; note 3.

10. What kind of wisdom is mentioned in verse 5? Chap. 3: 17.

11. What encouragement have we to seek for this? Chap. 1: 5.

12. How are we to ask for this? Verse 6.

13. What is meant by the expression, "upbraideth not"? Ans.—He will not reproach us for past sinfulness or present unworthiness, but will forgive our past lack and shortcomings. Though we have long neglected our duty, he is glad to have us come even then, and seek his help.

14. What are we to understand by the word "wavering"? Verse 6.

15. To what is a wavering man compared? Ans.—"But let him ask in faith, nothing doubting; for he that doubteth is like the surge of the sea driven by the wind and tossed." Verse 6, Revised Version.

16. What is the most striking symbol of instability? Ans.—A restless, ever-changing, and shifting wave of the sea.

17. What causes a man to be like a wave of the sea, or unstable?

18. What illustration have we of double-mindedness? and how does it affect character? Gen. 49: 4; 1 Kings 18: 21; Isa. 57: 20, 21.

19. What can a double-minded man hope to receive in answer to his prayers?

NOTES.

1. The Epistle of James is addressed to Christians; and while its lessons of patience, obedience, stability, faith, and devotion to the cause of God, are applicable to members of the Christian Church in every age, there are some expressions which show that it was designed to be particularly applicable to the Church in the last days, and hence may be taken to apply specifically at that time.

2. If the epistle has a particular application to the last days, and Christians here addressed are designated as "the twelve tribes scattered abroad," it shows that no Israel is now recognized but Christian, or spiritual Israel, all tribal distinctions between the natural descendants of Abraham having been lost. It would be necessary for this distinction to be preserved, if the natural seed is still to be regarded as Israel; but it is evident that no such distinction with reference to the spiritual seed is possible among men, though it may be preserved in those books above in which are enrolled the names of the members of the church of the First-born. (See Heb. 12: 23.) This fact with reference to the Bible view of Israel, so plainly brought out in James, explains how the work of Rev. 7: 1-8, gathering out 12,000 from each tribe of the children of Israel, can be fulfilled in the last generation that lives before the second coming of Christ.

3. The word "patience" here has the significance of endurance, or the quality of not being moved or overthrown on account of the burdens, difficulties, or afflictions attending the profession of a Christian. The verb from which this noun is derived, signifies, "to remain, or stay behind, when others have departed; to bear up under, endure, suffer patiently; to continue firm, hold out, remain constant, persevere." In the expression, "Let patience have her perfect work," the word "perfect" means "brought to completion; fully accomplished; fully developed;" but endurance cannot be "brought to completion" until the period of our trial and conflict is over. The passage is, therefore, equivalent to the exhortation to "endure unto the end" (Matt. 24: 13), or to "be patient [endure] . . . unto the coming of the Lord." James 5: 7.

LESSON II.—JAMES 1: 9-18.
(Sabbath, Jan. 10, 1891.)

WITH James 1: 9 a new line of thought is introduced.

1. What condition in life is referred to in the expression, "the brother of low degree"? (See note 1.)

2. What is the privilege of such an one in the gospel?

3. In what respect is he exalted?

4. On the plane of Christianity, what is the rich man to do? Verse 10.

5. In what sense is he made low? (See note 1.)

6. Can riches prolong life? Verse 10, last part.

7. By what does the apostle illustrate this? Verse 11.

8. Of what use, then, is wealth? Luke 16: 9-12.

9. Upon whom is a blessing pronounced in James 1: 12?

10. What is the force of the word "endureth"?
Ans.—The same as patience in verse 4,—to continue firm, to bear up under. This may apply to all kinds of temptations.

11. How are the words "for when he is tried" to be understood? Ans.—Literally, when he is proved; when his period of trial is completed, and he has stood the test, then he will receive the crown of life.

12. Does God ever tempt men to sin? (See note 2.)

13. Why not?—Id.

14. In what sense is the word "tempt" used in Gen. 22: 1, 2; Revised Version? (See note 2.)

15. By what are we tempted to sin? James 1: 14.

16. What is the offspring of lust? Verse 15, first part.

17. What does sin, finished, bring forth?—Id., last part; Rom. 6: 23.

18. What death does sin bring forth? Eze. 18: 26; Rev. 20: 14.

19. To what does the exhortation of James 1: 16 relate? Ans.—We are not to err in our own views of God's relation to sin; as, for instance, to suppose that he tempts us to sin, and so to make him responsible, and excuse ourselves therein.

20. From whom does every good and perfect gift come? Verse 17.

21. With what are these gifts contrasted? Verse 13. Ans.—All good, but no evil, comes from God.

22. Does he ever deviate from this rule? Verse 17, last part.

23. What has he done for us? Verse 18.

24. Through what instrumentality does God bring us to a new life?—Id.

25. What text does the use of the word "first-fruits" in this passage explain? Rev. 14: 4. (See note 3.)

NOTES.

1. Distinctions are built up among men, based upon differences of circumstances or condition in life. But in the light of Christianity, all such distinctions are shown to be fictitious. The true value of a man is shown to consist in his moral worth, and the possibilities of eternal life which are set before him. It is for what man may become in these respects that Christ died for him. But these advantages are open to the low as well as the high, to the poor as well as the rich. Christ did not die simply for the great, the talented, the wealthy of this world; but he died equally for those who are in the humblest and most destitute circumstances. Thus the "brother of low degree" need not sink down, crushed in spirit, under his circumstances, esteeming himself of no value, and harboring no high and noble aspirations; but he may read the great interest Heaven takes in him, in the infinite sacrifice made by Christ in his behalf; and thus he is "exalted" to the true plane of life, and enabled to take correct views of his privileges, both for the present and for the future; and in this he may rejoice. The rich man may also rejoice that he is brought to see himself and his life in the true light, and no longer to pride himself on circumstances which are of no value. Thus he is "brought low" in being enabled to discard the false exaltation of wealth, and estimate human worth by the true and Bible standard. The rich is brought low only as judged by the world's standard; but it is really an exaltation to him to become free from the world's low and false standard, and see himself in that light which cometh from above. It is sometimes said that "Christianity brings all down on the same level." This is just the opposite of the truth; it brings all up on the same level.

2. On verses 13-16, J. P. Thompson, D. D., has the following excellent remarks: "The philosophy of sin is given in verses 13-16, in terms that answer exactly to our own experience. God is not the author of sin. God does not subject us to temptation, that, through sinning, we may illustrate his grace. Trials as tests of our choice of good or evil, of our faith in himself, of our love and

devotion, he does appoint for our moral discipline and culture; but temptations that look toward sin, and lead to sin, are the promptings of our own desires when these are loosed from the control of reason and conscience. The sin does not lie in the fact of temptation, nor in the susceptibility to temptation; but when we suffer our susceptibilities to natural good to be wrought upon to such a degree that they entice us to forget reason, conscience, duty to God—when these overstimulated desires come to a head in the decision of the will to gratify them, then do they bring forth sin. The counteractive to such temptation is a just conception of our highest good as in God, and from him; a patient, prayerful, unwavering trust in him, and the keeping his word in our hearts as our law and guide."

3. In 1 Cor. 15: 20, 23, Christ is declared to be the "first-fruits"; and he alone is the first-fruits so far as his being the antitype of the wave-sheaf (Lev. 23: 10, 11) is concerned, and also as related to "them that sleep." But Rev. 14: 4 says that the 144,000 (of whom that passage speaks) are the "first-fruits"; and this, at first sight, appears like a contradiction. But now the passage before us in James, comes in to explain, by showing that the word "first-fruits" is also used in another sense,—we are a kind of, or in a certain sense, first-fruits unto God. The 144,000 are those who are redeemed from among the living at the coming of Christ; and if James, as we have seen, also speaks particularly of the last generation, when the Lord is at the door, the relation between the two passages very strikingly appears.

News of the Week.

FOR WEEK ENDING DEC. 20.

DOMESTIC.

—Fire did \$10,000 damages at Yale College Sunday, Dec. 7.

—The first ballot for United States Senator was taken Tuesday, in the Idaho Legislature.

—The mean temperature in Michigan for the month of November, was 38° Fahrenheit.

—Petroleum was struck in an artesian well, at a depth of 815 feet, at Chinook, Mont., Wednesday.

—Mrs. F. L. Sheldon, now in Kansas City, intends to head an exploring expedition into wildest Africa.

—Forty-one saloon-keepers were indicted at Keokuk, Iowa, Wednesday, after fourteen days' investigation.

—At Missoula, Mont., Friday, Lala Lee, Pierre Paul, Antley, and Pascole, Indian murderers, were hanged.

—A heavy flow of natural gas was struck at Pittsburg, Pa., in the well being drilled by the Exposition society.

—John Greenleaf Whittier, the Quaker poet, celebrated his eighty-third birthday at Oak Knoll, Mass., Wednesday.

—The State Salt Inspector, of Michigan, reports having looked into 3,833,637 barrels of salt during the past year.

—A fire occurred at Buchtel College, Akron, Ohio, Dec. 13, whereby ten young ladies were injured, two of them fatally.

—Skirmishes with the Indians are becoming frequent. Several have already been slain, the notable Sitting Bull among others.

—It is announced that the Lake Erie and Western Road has almost completed its plans for the acquisition of the Cincinnati, Jackson, and Mackinaw Line.

—Heavy snow, Wednesday, crushed in the roof of the Roanoke (Va.) machine works, causing \$100,000 damages. One man was killed and eight were severely injured.

—The press house of the Ohio Powder Company at Youngstown, Ohio, blew up, Tuesday, killing two men, and causing a loss of \$20,000. The explosion was heard for fifteen miles.

—At Burlington, Iowa, the ice in the river went out, Tuesday, carrying with it the second pier of the Chicago, Burlington, and Quincy Railroad bridge. Trains were not delayed, however.

—The steamer "Servia," from Liverpool, which sailed from Queenstown for New York, Dec. 14, carried 1,061 sacks of mail, the greatest quantity of mail matter ever taken out by a single steamer.

—The heaviest snow in five years fell, Wednesday, at Pittsburg, breaking the telegraph, telephone, and electric railway wires. Contact with the latter caused the death of three horses and serious injuries to several men. Business was practically suspended.

—A severe blizzard and heavy snow-fall occurred on Wednesday and Thursday, throughout the Eastern States. The storm moved at as high rate as forty-eight miles an hour. In some localities the fall of snow reached the

depth of three feet. Much damage has resulted and floods are feared.

—The report of the Interstate Commerce Commission of the United States shows the appalling number of 1,972 railroad employees killed, and 20,028 injured during 1889, on the railways of the country. During the same period only 310 passengers were killed, and 2,146 injured on these roads.

FOREIGN.

—Bullion withdrawn, Wednesday, from the Bank of England, on balance, amounted to £670,000.

—Guatemala has lost over 1,200 inhabitants within seven weeks, by small-pox. The epidemic is still on the increase.

—All the railway men in Scotland will strike on Sunday, Dec. 21, for shorter hours. There is a prospect of traffic being entirely suspended during the Christmas holidays.

—The number of women engaged during the last year in the Belgian coal fields, was 80,854; 3,476 were girls under sixteen. Three thousand, three hundred, and twenty-seven women and 1,026 girls worked below ground.

—The most expensive legislature in the world is that of France. It costs annually about \$3,600,000. The Spanish Parliament costs \$250,000; the Italian, \$430,000; the Belgian, \$200,000; the Portuguese, \$150,000. It is stated, however, that the last session of the Congress of the United States costs \$8,000,000.

RELIGIOUS.

—Christ Episcopal Church, at New York, and a painting valued at \$50,000, were burned Wednesday evening. The total loss is \$100,000.

—In the Province of Quebec the Roman Catholic Church has one cleric for every twenty-six families, holds property worth \$120,000,000, and has an annual income of \$12,000,000.

—Nearly all the funds of Roman Catholic Christendom are invested in English securities or house property, including the reserve of the papacy itself. London is fast becoming the financial head-quarters of Catholicism.—*N. Y. Observer.*

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 for Dist. No. 6, Kans., will be held at Wamego, Jan. 10, 11. I desire a general attendance of all in the district, for there are matters of importance to be considered.

E. M. GWIN, *Director.*

THE next quarterly meeting for the Mackford, Wis., church, will be held at Mackford the second Sabbath in January, 1891. We hope all the scattered ones will attend, as Bro. S. S. Smith will be with us. Brethren from Beaverdam, Bellefontain, Ripon, and Kingston are invited. Meetings to commence Friday evening. Come praying that the Lord will meet with us.

In behalf of the church,

G. W. SHELDON.

APPOINTMENTS FOR WISCONSIN.

THE following churches in Wisconsin will receive assistance from our ministers and directors at the dates named. We hope there will be a large attendance at all these meetings. Other meetings will be held by other laborers, but we have not heard from them definitely as to place and dates:—

Milton Junc.,	Dec. 27, 28,	M. H. Brown
Mauston,	Jan. 3, 4,	" "
Leon and Sparta,	" 10, 11,	{ P. H. Cady M. H. Brown
Boscobel,	" 17, 18,	{ P. H. Cady M. H. Brown
Little Prairie,	Dec. 27, 28,	S. S. Shrock
Milwaukee,	Jan. 3, 4,	{ P. H. Cady S. S. Shrock
Baldwin,	Dec. 27, 28,	J. C. Neilson
La Grange,	Jan. 3, 4,	T. B. Snow
Sextonville,	" " "	C. W. Olds
Mt. Sterling,	" " "	W. S. Shreve
Sand Prairie,	" 10, 11,	{ C. W. Olds W. S. Shreve
Hundred Mile Grove,	Dec. 27, 28,	S. Swinson
Boscobel,	" 27, 28,	E. W. Webster
Eureka,	" " "	S. S. Smith
Royalton,	Jan. 3, 4,	" "
Mackford,	" 10, 11,	" "
Neenah,	Dec. 27, 28,	H. H. Fisher
Star,	" " "	I. Sanborn
Plainfield,	Dec. 25 to Jan. 4,	W. H. Thurston
Valley,	Dec. 27, 28,	J. B. Scott
		M. H. BROWN.

Obituary Notices.

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

KIRK.—Died Oct. 29, 1890, near Roanoke, Texas, of diphtheria, little Posa, daughter of S. Y. and M. C. Kirk, aged 4 years, 11 months, and 17 days. Words of comfort were spoken by Elder Mc Clerkin, pastor of the C. P. church. Mrs. M. C. Kirk.

CHAPMAN.—Died of consumption, at Eldred, Mich., Oct. 26, 1890, John D. Chapman, in the fifty-fourth year of his age. He leaves a wife, three sons, and three daughters to mourn their loss. He embraced the truth seventeen years ago. He bore his sufferings patiently, and trusted in the Lord. Words of comfort were spoken by Elder Cornell, from Rev. 14: 13. S. E. C.

ROWELL.—Died of disease of the lungs, at Walkerton, Ind., Nov. 19, 1890, Daniel R. Rowell, aged 76 years, 3 months, and 3 days. Bro. Rowell embraced the present truth about ten years ago, and was a consistent member of the Walkerton church until his death. He left a wife and three children to mourn the loss of a kind husband and father; he also left many neighbors and friends. He died in the blessed hope of having "part in the first resurrection; on such the second death hath no power." Funeral discourse by the writer, from the text of his choosing, Rev. 20: 6. Wm. Hill.

BLANCHARD.—Died of diphtheria, in Cherry Flats, Penn., Nov. 24, 1890, Ida M., youngest daughter of John and Sarah Blanchard, aged 14 years, 2 months, and 4 days; also, died Nov. 25, 1890, of diphtheria, S. Alice, eldest and last daughter of John and Sarah Blanchard, aged 16 years, 6 months, and 14 days. Bro. and sister Blanchard's hearts are bleeding, but they are bowing submissively to the will of God, trusting that they will again meet their loved ones in the new earth. They will be missed not only in the home circle, but in the Sabbath-school, where they were always present. They were always interested in church work. Truly it was well said of them, "They were always to be found with their Bibles in hand." S. D. A.

JONES.—Died near Emmet P. O., Cal., of old age and general debility, Nov. 18, 1890, Wm. H. Jones, aged 73 years, 7 months, and 16 days. Father Jones gave the early and best part of his life to bring about the abolition of American slavery. He never belonged to any church until fifty-five years of age, when he found a home in the Seventh-day Adventist faith, through the labors of Elder H. C. Blanchard, at Avilla, Jasper Co., Mo., in which faith he was baptized, and has ever since endeavored to live a consistent Christian life. He died in full faith of a part in the first resurrection, when Jesus the Lifegiver comes. Words of comfort were spoken by Bro. E. Moore. Father for many years after his conversion, could not fully indorse the "Testimonies"; but he was a strong believer in them at the time of his death. We believe father will come up in the first resurrection. James M. Jones.

CARSON.—Elizabeth M. Carson died at the home of her sister, Mrs. Thomas Buckner, Lenox, Iowa, Sept. 29, 1890, after lingering several months with consumption. Her home was near Columbus Jc., Iowa, which place she left in May, intending to visit as far as Nebraska; but she never reached her destination. Sister Carson was born in Monroe County, Tenn., Dec. 25, 1830. She was united in marriage to Joseph Robinson, in 1848, and soon after his death, which occurred about three years later, she moved to Iowa. She was married to Robert Carson in 1856. She was a member of the Methodist Church before she came to Iowa, when she united with the Reformed Church. For several years she read Adventist literature, and in the spring of the year 1889, she fully embraced the light of present truth. She was baptized at the Atalissa camp-meeting, in the fall of the same year, and last spring united with the Twin Oaks church at its organization. She was a good woman,—an earnest Christian. She seemed prepared for death, and fell asleep in hope of having a part in the first resurrection. H. V. Adams.

COLBORN.—Olive D., wife of Jonathan Colborn, was born in Maine, May 10, 1817; died in Hamilton County, Ind., July 5, 1890, aged 73 years, 1 month, and 25 days. She was married in early life to a Mr. Davis, who died a number of years ago, leaving her with a family of children, two of whom are yet living. Dec. 25, 1873, she was married to Jonathan Colborn, who survives this loss, which is very great to him, as he is now past ninety years of age. The Adventist church at Noblesville was organized in Father Colborn's house, by Elder S. H. Lane, Nov. 24, 1879. At that time sister Colborn took her stand with those who were watching for the coming Redeemer, and trying to walk in his ways. She had previously been a member of the M. E. Church. All of her Christian life was marked by careful, conscientious doing. She was quite feeble the last few years, but bore this with meekness, ever seeking to glorify the Master she loved. In laying her away, we "sorrow not, even as others which have no hope." Words of exhortation and comfort by the M. E. minister. Y.

LAWTON.—Died at the home of Bro. John Collie, in Minneapolis, of peritonitis, Louis E. Lawton. He was born near Saratoga, N. Y., July 8, 1871. Early in life, by the death of their parents, he and his brother and sister were left to tread life's pathway in loneliness. His brother and himself were soon provided with a pleasant home by their uncle, Dr. Phillips, of Minneapolis, and the sister was given a home with her aunt, Mrs. Williams, also of this city. They found kind friends with warm and loving hearts, who endeavored to do all they could to supply the loss of parental care. Their relatives were especially desirous that they should obtain an education, and thus be prepared for usefulness in life. During this time Louis gave his heart to God, and found a friend in the Saviour. About two years ago he became acquainted with the views of Seventh-day Adventists, and united with the Minneapolis church, of which he remained a faithful member until his death. Feeling a desire to help advance the work, he accompanied Bro. Sutherland and myself in tent labor in the summer of 1889. After attending

the Conference school during the year, he engaged in tent work with Bro. Curtis and Tripp. He took up his school duties again this year, apparently as strong and healthy as any of us. He was an earnest Sabbath-school worker. Nov. 8 he came to school, but was not feeling well. He attended only one class, and then asked to be excused. He went to his bed, but he and his friends little realized his condition. He grew rapidly worse, and was taken to Bro. Collie's where he had been making his home. After a brief but very painful illness, he passed away. His relatives and friends did all that loving hearts could do for him. His last words were, "I love my Saviour." In his death the Sabbath-school has lost a faithful worker, the school an earnest student, and the cause one who gave promise of being a valuable laborer. The students showed their love and respect by following the remains to the grave. The funeral service was held in the church. Remarks by the writer, from 1 Cor. 15: 26. R. C. Porter.

(Signs of the Times, please copy.)

WOLCOTT.—Alice G. Wolcott, eldest daughter of Charles H. and Julia A. Wolcott, died at the home of her parents, in Hillsdale, Mich., on Monday, Nov. 24, 1890, aged 14 years, 2 months, and 10 days. Alice was compelled to leave her school on account of ill-health, in February of the present year. She was taken to the Sanitarium at Battle Creek, for treatment, where she received some help, but it was not permanent. Her disease was of a nervous character, which preyed upon the whole system, and caused the loss of sight for some months before her death. In May she gave her heart to God, and in August was buried with Christ in baptism. Her acceptance with God was very clear and satisfactory. She often expressed great love for the Saviour, and spoke of his coming, and of the city of God, which she would soon be permitted to enter, in an immortal and glorified state. She sleeps in Jesus, leaving a father, mother, three brothers, and two sisters to mourn their loss. Funeral services were conducted by the writer, in the church at Hillsdale, on Wednesday, Nov. 26, at 1:30 p. m. R. C. Horton.

MILLS.—Died in Howell, Mich., of bronchial consumption, Nov. 11, 1890, sister Annie M. Mills, wife of Dr. W. J. Mills, aged 43 years, 4 months, and 20 days. Having a frail constitution from childhood, she was never very strong. Five years previous to her death she began to fail, and the last year and a half her decline was more rapid, and her suffering more severe. She bore all with Christian patience. She had learned in early life to put her trust in the Saviour of sinners. Her life work was full of benevolence and kindness toward all. Always seeking for some good she could do to others, she was beloved by all who knew her. For some years she was a member of the Woman's Christian Temperance Union. From a young girl she has been a Seventh-day Adventist, and was an earnest, devoted, and faithful member of the church to the day of her death. Her family, consisting of a husband and two daughters, and many other near relatives are left to mourn, but not as those without hope. They, if faithful in the service of God, will meet her again in the resurrection at the last day. A large number of sympathizing friends and neighbors gathered at the funeral. Sermon by the writer, using the text, Rev. 14: 13. I. D. Van Horn.

(Signs of the Times, please copy.)

NICOLA.—Ray Hillis, son of Elder L. T. and Silvia Nicola, of Des Moines, Iowa, expired Sunday, Nov. 2, 1890, aged 5 years, 11 months, and 5 days. That dreaded malady, diphtheria, caused the decease of the patient and heroic little sufferer, after a deadly combat lasting eleven days, in spite of the untiring efforts of physicians and nurses to overcome it. The offspring of active Christian parents and grand-parents, Ray inherited a strong physical constitution as well as a zeal for the cause of God. His natural ability and activity, influenced by parental direction and Sabbath-school instruction, with the blessing of God, seemed to make his future one of promise. Indeed, he was a worker already; and, possibly, he did more real missionary work during his brief stay than many who live the full allotted time. He sought the Lord in prayer when very young, and united with his parents in special seasons of devotion during his illness. Plucked as a flower in the innocence of childhood, his is a blessed sleep. But unlike the flower which blooms but once, to fade and die, dear little Ray will live again and bloom with immortality. The sympathy of friends and the cheering promises of Inspiration have been as a balm to the hearts of the bereaved. The burial services were conducted at Woodland Cemetery. A. Allen John.

VORIS.—Anna Voris died of a broken limb and gangrene, Nov. 17, 1890, aged 75 years, 10 months, and 19 days. She was born in Highland County, Ohio. Her maiden name was Sumner. She was married to Geo. W. Voris on July 8, 1835. This couple lived together nearly fifty-five years, the husband dying on Feb. 9, 1888. Father and mother Voris signed the covenant in March, 1880. In the May following, they with sixteen others were baptized by Elder Decker, and were then organized into what was called the Texas Creek church. Afterward they united with the Silver Cliff church, of Custer County, Colo. Mother Voris was a devoted Christian. Although she suffered a great deal from her broken limb (caused by slipping and falling), she was happy in the truth amid all her sufferings. She desired to be laid away with her husband, to await the coming of Christ. She talked to her children, of whom six were present. They all felt loth to part with her, but were satisfied that all was well with her, and are sure that she sleeps in Jesus. She was the mother of fourteen children, six of whom have been laid away to rest. Of the eight who yet remain, seven are S. D. Adventists. Funeral discourse by the writer, from Col. 3: 3, 4 and 2 Tim. 4: 7, 8. A. J. Stover.

(Signs of the Times, please copy.)

WILLIAMS.—Sister Rhoda B. Williams was born in Buckland, Mass., Dec. 17, 1815; was married to Abijah Thayer, Nov. 7, 1831. She died of consumption and valvular disease of the heart, Nov. 3, 1890. She was the mother of fifteen children, thirteen of whom lived to mature years, and nine still survive. Among these are sister Eliza T. Palmer, Secretary of the New England Tract and Missionary Society, and Miss Jennie Thayer, Secretary of the International Tract and Missionary Society, with whom many are more or less acquainted. She also leaves twelve grandchildren and eight great-grandchildren, one brother, and four sisters. Previous to 1844, she was a member of the

Congregational Church, but at that time she embraced the third angel's message, and identified herself with those who were looking for their Lord. In 1853, she accepted the Sabbath truth, and continued in this faith till her death. As we laid her away, we felt that her work was done and well done. She rests in peace, and her works follow her. Funeral discourse by the writer, from John 14: 1-3. G. W. CAVINESS.

BUSINESS NOTICES.

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

FOR SALE.—In Apopka, Fla., a town lot 90x249 feet, with forty-six fruit trees, thirty in bearing; a good bake oven, solid brick, 9x10 feet capacity; a restaurant, a dwelling-house with eight rooms, and a good well of water. Price \$1,000. Address Mr. E. Pugh, Apopka, Fla.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 30, 1890.

Table with columns for EAST and WEST stations, including Chicago, Kalamazoo, Battle Creek, and others, with departure and arrival times.

*Daily. †Daily except Sunday. ‡Daily except Saturday. Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6:16 P. M., arriving at Jackson at 7:55 P. M., daily except Sunday.

Accommodation train for Niles and all intermediate points, leaves Battle Creek at 8:00 A. M., arriving at Niles at 10:05 A. M., daily except Sunday.

Trains on Battle Creek Division depart at 5:58 A. M. and 4:35 P. M., and arrive at 12:40 P. M. and 7:00 P. M., daily except Sunday.

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

Chicago & Grand Trunk R. R.

Time Table, in Effect Dec. 7, 1890.

Table with columns for GOING WEST, STATIONS, and GOING EAST, listing times for various routes including Port Huron, Flint, Lansing, and others.

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

Pacific, Limited, Day, and Atlantic Expresses, daily. W. E. DAVIS, Gen. Pass. and Ticket Agt., Chicago. A. S. PARKER, Ticket Agt., Battle Creek.

HOLIDAY EXCURSION RATES.

The Chicago & Grand Trunk R. R., Cincinnati, Saginaw, & Mackinaw R. R., and the Michigan Air Line and Detroit Division G. T. R. R. have arranged to sell special holiday excursion tickets at one and one third fare between stations on their lines, and also to points on Detroit, Grand Haven & Milwaukee R. R., and Toledo, Saginaw, & Muskegon R. R., under the following arrangement:— Christmas tickets will be on sale from Dec. 24 to Dec. 25, inclusive, and good to return up to and including Jan. 3, 1891. New Year's tickets will be on sale from Dec. 31, 1890, to Jan. 1, 1891, inclusive, and good to return up to and including Jan. 3, 1891. Special Return tickets to all CANADIAN points west of and including Toronto, Niagara Falls, and Buffalo, will be sold on the above dates and limits at one and one third fare from all stations on the above lines.

The Review and Herald.

BATTLE CREEK, MICH., DEC. 23, 1890.

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The *Index* to the present volume of the REVIEW is printed on a separate sheet, and will be sent gratis to all who may wish it. Any churches or societies which preserve files for binding, should have the *Index*.

Last week we were obliged to omit two continued articles which were to have been concluded then, on account of special matter which came in, which it was necessary to insert in that issue. The said articles are concluded in this number.

An important article received from sister White after the regular pages of the REVIEW were made up, we inclose in this number, in the form of an Extra. At her request, this is to take the place of the reading prepared by her for the week of prayer.

The week of prayer opened in Battle Creek, with a most impressive discourse and earnest appeal from Bro. Olsen, in the Tabernacle, Sabbath forenoon, in regard to the importance of this occasion. Following the discourse, two were baptized. Bro. A. T. Jones, stopping over Sabbath on his way east from California, spoke in the evening.

The *Religious Intelligencer* says,—

"The Anglican Synod of Toronto has, by its committee on systematic giving, condemned bazaars and other such means of raising money for religious purposes."

There are many other synods and religious bodies which have occasion, and would do well, to do likewise.

A neat pamphlet comes to our table, entitled, "Seventh-day Adventist Year Book of California Conference, 1890, 1891." It contains reports of the proceedings of the yearly meetings of all the organizations operating in that Conference, with full directories for the same, together with several addresses in full, which are well worth preserving in this manner. Sixty-eight pages. Price, 15 cts. Address Pacific Press Pub. Co., Oakland, Cal.

The program to be followed in Battle Creek, during the week of prayer, will be, Prayer-meeting in the Tabernacle each morning, at 5:30. Meeting

each day in the Office chapel, from 11 to 12; at the Sanitarium, from 12 to 1; at the Tabernacle and in the different districts in the church, each day alternately; in the College, each day at 5 P. M., and a general meeting in the Tabernacle, each evening. We are anticipating great good from this occasion. And may the Lord bless his people everywhere.

The Eccentric Episcopal monk, Ignatius, has been making quite a stir in Boston. In one of his meetings he is reported to have spoken on the second coming of Christ, and to have said: "All Christians should be Adventists, and all look for his coming." Again:—

"There are two things that are given as signs of Christ's second coming, and when we observe them we must be on the alert.

"One is that wicked men should wax noisier, atheism should be enthroned, and the nations should be disturbed by wars and rumors of wars.

"The other indication is the doctrine of the true religion. Christianity shall fade out like a dissolving view: worship shall have the form, but lack the essence of godliness.

"As we see the arming of the nations of the earth, in the revolution of religious thought, in the wickedness of the times, indications that the time of Christ's coming may be near, it is our duty as Christians to look and prepare for his appearing.

"The speaker concluded with a special plea for the divinity of Christ. He referred to "the terrible work of Dean Stanley of Westminster, whose mission in life was to eliminate the supernatural." The Congregationalists of England were virtually Unitarians, and were turning out veritable atheists from their theological schools. Methodists, too, were not untainted with the rationalism of the age."

NO PAPER NEXT WEEK.

As announced in two numbers past, on account of the holidays, the paper will be omitted next week. No. 1 of next volume, will be dated Jan. 6, 1891. With the kindest greetings of the season to all our subscribers, we hope no name will be missing from our list for '91, but that many new ones will be introduced into the family of REVIEW readers.

"TREASURES FOR THE LAST DAYS."

The apostle James, speaking of one of the characteristics of society which would appear in the last days, makes particular mention of the accumulation of riches: "Ye have heaped treasure together," he says, "for the last days." The following paragraph, which we clip from an exchange, is the only comment that is needed on that scripture:—

"Early in the present generation of business men, there were but five millionaires in this country. They were John Jacob Astor and Stephen Whitney, of New York; Nicolas Longworth, of Cincinnati; Stephen Girard, of Philadelphia; and William Gray, of Boston. There are now 500 millionaires in New York alone."

TIDINGS FROM TEXAS.

An evangelist of the Christian Church in Texas, writes: "I have received tracts and charts all right. Have been reading and investigating. I am thoroughly convinced. I cannot express my gratitude for the marvelous light that beams around my pathway now. I wonder why I did not see it before; it is so plain. Would to God all could be convinced, and come back to the old paths that lead to the city of our God! From henceforth I mean to keep the Sabbath holy, and do all I can, with God's help, to induce others to do likewise. I can no longer preach Sunday-keeping."

ANOTHER "MISTAKE."

ONE "Rev. Myron W. Reed," of Denver, Col., gave a discourse, Nov. 30, on the present excitement among the Indians, and their expectation of a Messiah; and he could not, of course, refrain from a blow at the "Millerites." Of them, he says:—

"White men make mistakes as to method. I have seen Millerites making ascension robes out of cheap

cotton cloth. I have known them to set the day of the month and year when the earth and its inhabitants should be burned up; 'the heaven rolled together like a scroll'; only a few Millerites snatched out of the fire. These were not Sioux. These were New England farmers and mechanics, as white as their business allowed them to be."

This reminds us of one of Josh Billings's well-known sayings: "It is better not to know so much, than to know so many things that ain't so." The "Rev." gentleman knows nothing of what he asserts about the stale, old threadbare stories of ascension robes. He has the audacity to say: "I have seen Millerites making ascension robes," etc. But he has not seen anything of the kind; for nothing of the kind ever took place. He deliberately falsifies, and he knows it. But such flings tickle the ears of the average congregation, and men are not rare, even in clerical garb, with consciences so seared that they are willing to sacrifice truth for a little present applause.

CATHOLICS IN THE ENGLISH CHURCH.

From an article in a late English paper, we clip the following paragraph:—

"What was the difference between Newman and Pusey? Newman while, according to the *Church Times* correspondent, 'at heart a Roman Catholic,' laid down a plan which could be used for corrupting the Church of England. Having done this, he went to Rome. He was the architect who drew a design and departed; but Dr. Pusey was a builder who remained to execute the work, and Canon Liddon was one of his apprentices, lieutenants, and successors. The writer in the *Church Times* further states: 'There are plenty of Newmans and plenty of Puseys in the Church of England still.' Will the bishops observe this confession, that in the Church of England there are plenty of clergy who are 'at heart Roman Catholics'?"

YEAR BOOK FOR 1891.

THE Year Book for 1891 is now in press, and will be ready for delivery the first week in January. Though no general meetings have been held since the last Year Book was issued, special efforts have been made to make this Year Book as good as any that have preceded it. The Workers' Directory and the Conference directories have been thoroughly revised up to date. The body of the book will open with an article from Elder Olsen, giving the condition of the work in all parts of the field. This will be followed by a digest of the minutes of the General Conference Committee since the last annual session of the Conference. Then will follow reports from the Foreign Mission Secretary, the Educational Secretary, and the District Superintendents. The department usually devoted to the International Tract and Missionary Society will be filled by an article from the President, L. C. Chadwick, which will be followed by the proceedings of the Executive Board since the last annual session, and statistical reports showing the work done by the Society during the year. It will also contain full reports of the Sabbath-school Association, the Health and Temperance Association, foreign missions, etc.

The book will be about the same size as last year, and the price will be the same—ten cents per copy. The usual discounts will be given to tract societies. Send orders at once to REVIEW AND HERALD.

DAN. T. JONES, Chairman Year Book Com.

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

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

(Previously reported, \$1,468.)

H. C. Fitzgerald and wife - - - - \$10 00
Geo. Bisel and wife - - - - 10 00

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

REVIEW AND HERALD.—EXTRA.

VOL. 67, No. 50.

BATTLE CREEK, MICH., TUESDAY, DECEMBER 28, 1890.

WHOLE NO. 1896.

"BE ZEALOUS AND REPENT."

> The Lord has seen our backslidings, and he has a controversy with his people. Their pride, their selfishness, their opening of the mind to doubt and unbelief, are manifest in his sight, and grieve his heart of love. Many gather darkness about their souls as a garment, and virtually say, "We want not a knowledge of thy way, O God; we choose our own way." These are the things that separate the soul from God. There is in the soul of man an obstacle which he holds there with stubborn persistency, and which interposes between his soul and God. It is unbelief. God gives sufficient evidence, but man, with his un-sanctified will, refuses to receive evidence unless it comes in his own way, to favor his own ideas. With a spirit of bravado he cries, "Proof, proof, is what we want," and turns away from the evidence that God gives. He talks doubt, unbelief, sowing the seeds of evil which will spring up and yield their harvest. He is separating his soul farther and farther from God.

Is it proof that such men need? Is it evidence that is wanting?—No; the parable of the rich man and Lazarus is given to help all such souls who are turning away from positive evidence, and crying, "Proof!" The rich man asked that one might be sent from the dead to warn his brethren, lest they come to the place of torment. "Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Why is it that men do not believe upon sufficient evidence?—Because they do not want to be convinced. They have no disposition to give up their own will for God's will. They are unwilling to acknowledge that they have cherished sinful unbelief in resisting the light that God has given them. They have been hunting for doubts, for pegs upon which to hang their unbelief. They have been ready to accept testimony which is weak and insufficient, testimony which God has not given them in his word, but which pleases them because it agrees with their ideas, and is in harmony with their disposition and will. These souls are in great peril. If they will bow their proud will, and put it on God's side of the question; if they will with humble, contrite hearts seek for the light, believing that there is light for them, then they will see light, because the eye is single to discern the light which comes from God. They will acknowledge the evidence of divine authority. Spiritual truths will shine forth from the divine page. But the heart must be open for the reception of light, for Satan is ever ready to obscure the precious truth which would make them wise unto salvation. If any do not receive it, it will forever remain a mystery of mysteries to them.

We should earnestly seek to know and appreciate the truth, that we may present it to others as it is in Jesus. We need to have a correct estimate of the value of our own souls; then we would not be as reckless in regard to our course of action as at present. We would seek most earnestly to know God's way; we would work in an opposite direction from selfishness, and our constant prayer would be that we might have the mind of Christ, that we might be molded and fashioned after his likeness. It is in looking to Jesus and beholding his loveliness, having our eyes steadfastly fixed upon him, that we become changed into his image. He will give grace to all that keep his way, and do his will, and walk in truth. But those who love their own way, who worship their idols of opinion, and do not love God and obey his word, will continue to walk in darkness. O, how terrible is unbelief! As well let light be poured upon the blind, as to

present truth to these souls; the one cannot see, and the other will not see.

I beseech you whose names are registered on the church-book as worthy members, to be indeed worthy, through the virtue of Christ. Mercy and truth and the love of God are promised to the humble and contrite soul. The displeasure and judgments of God are against those who persist in walking in their own ways, loving self, loving the praise of men. They will certainly be swept into the satanic delusions of these last days, because they received not the love of the truth. Because the Lord has, in former days, blessed and honored them, they flatter themselves that they are chosen and true, and do not need warning and instruction and reproof. The True Witness says, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." The professed people of God have the charge against them, "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

The love to Jesus that once burned upon the altar of the heart, has become dimmed and nearly extinguished. Spiritual strength has become enfeebled. The displeasure of the Lord is against his people. In their present condition it is impossible for them to represent the character of Christ. And when the True Witness has sent them counsel, reproof, and warnings because he loves them, they have refused to receive the message; they have refused to come to the light, lest their deeds should be reproved. Jesus said, "I lay down my life for the sheep. . . . Therefore doth my Father love me." "By taking your sins upon myself, I am opening a channel through which his grace can flow to all who will accept it. In giving myself for the sin of the world, I have prepared a way for the unrepressed tide of his love to flow to men."

All heaven is filled with amazement, that when this love, so broad, so deep, so rich and full, is presented to men who have known the grace of our Lord Jesus Christ, they are so indifferent, so cold and unmoved. What does it mean that such amazing grace does not soften our hard hearts? O! it is because of the power of unbelief; because "thou hast left thy first love." This is why the word of God has so little influence. It is as a fire, but it cannot penetrate nor warm the ice-bound heart that cherishes unbelief.

> The infinite treasures of truth have been accumulating from age to age. No representation could adequately impress us with the extent, the richness, of these vast resources. They are awaiting the demand of those who appreciate them. These gems of truth are to be gathered up by God's remnant people, to be given by them to the world; but self-confidence and obduracy of soul refuse the blessed treasure. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Such love cannot be measured, neither can it be expressed. John calls upon the world to "behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." It is a love that passeth knowledge. In the fullness of the sacrifice, nothing was withheld. Jesus gave himself. God designs that his people shall love one another as Christ loved us. They are to educate and train the soul for this love. They are to reflect this love in their own character, to reflect it to the world. Each should look upon this as his work. In his prayer to the Father, Jesus said: "As thou hast sent me into the world, even so have I also sent them into the world." Christ's fullness is to be presented to the world by those who have become partakers of his grace. They are to do that for Christ which Christ did for the Father,—represent his character.

There is a lack of moral and spiritual power

throughout our Conferences. Many churches do not have light in themselves. The members do not give evidence that they are branches of the True Vine, by bearing much fruit to the glory of God, but appear to be withering away. Their Redeemer has withdrawn his light, the inspiration of his Holy Spirit, from their assemblies; for they have ceased to represent the self-denial, the sympathy and compassionate love of the world's Redeemer; they have not love for the souls for whom Christ has died. They have ceased to be true and faithful. It is a sad picture,—the feeble piety, the want of consecration and devotion to God. There has been a separation of the soul from God; many have cut off the communication between him and the soul by refusing his messengers and his message.

In our largest churches the greatest evils exist, because these have had the greatest light. They have not a true knowledge of God, and of Jesus Christ whom he has sent. The leaven of unbelief is working, and unless these evils which bring the displeasure of God are corrected in its members, the whole church stands accountable for them. The deep movings of the Spirit of God are not with them; the glorious presence of the King of saints, and his power to cleanse from all moral defilement, are not manifest among them. Many come to the assembly as worshipers, like the door upon its hinges. They understand not the true application of the Scriptures, nor the power of God. They have eyes, but they see not; ears have they, but they hear not; they continue in their evil ways, yet regard themselves as the privileged, obedient people who are doers of the word. A carnal security and ease in Zion prevail. Peace, peace, is sounded in her borders, when God has not spoken peace. They have forfeited the terms of peace; there is reason for an alarm to be sounded in all "my holy mountain." The sinners in Zion should be afraid; in a time when they do not expect it, sudden destruction will surely come upon all who are at ease.

The Holy Spirit strives to make apparent the claims of God, but men pay heed only for a moment, and turn their minds to other things: Satan catches away the seeds of truth; the gracious influence of the Spirit of God is effectually resisted. Thus many are grieving away the Holy Spirit for the last time, and they know it not.

The words spoken by Christ of Jerusalem are, "Your house is left unto you desolate." What anguish of soul did Jesus feel when all his appeals, his warnings and reproofs, were resisted! At the time he brought them home to the soul, impressions were made; but self-love, self-sufficiency, love of the world, came in and choked the good seed sown. Pride of heart prevented his hearers from humbling themselves before God, and confessing their sin in resisting his Holy Spirit, and reluctantly it left them. On the crest of Olivet, as he beheld the city, he wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" Here he paused; he was loth to utter the irrevocable sentence. O that Jerusalem would repent! When the fast westerling sun should pass out of sight, her day of mercy would be ended. Jesus closed his sentence, "But now they are hid from thine eyes." On another occasion he lamented the impenitence of the chosen city: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate." The Lord forbid that this scene should now be repeated in the experience of God's professed people! "My Spirit," he says, "shall not always strive with man." The time will come when it must be said of the impenitent, "Ephraim is joined to his idols; let him alone."

Will the church see where she has fallen? A

coldness, hardness of heart, a want of sympathy for the brethren, exists in the church. An absence of love for the erring is manifested. There is a withdrawing from the very ones who need pity and help. A severity, an overbearing spirit, such as existed among the Pharisees, exists in our churches, and especially in those intrusted with sacred responsibilities. They are lifted up in self-esteem and self-assurance. The widow and the fatherless have not their sympathy or their love. This is entirely unlike the spirit of Christ. The Lord looks with displeasure upon the coarse, harsh spirit that has been manifested by some,—a spirit so devoid of sympathy, of tender appreciation of those whom he loves. Brethren, you who close the heart against Christ's suffering ones, remember, that as you deal with them, God will deal with you. When you call, he will not say, "Here I am;" when you cry, he will not answer. Satan is watching, preparing his delusions to ensnare those who are filled with self-importance while they are spiritually destitute.

The road to paradise is not one of self-exaltation, but of repentance, confession, humiliation, of faith and obedience. The message to the Laodicean Church is appropriate to the church at this time: "And unto the angel of the church of the Laodiceans write; These things saith the Amen, the Faithful and True Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent." There are many who are priding themselves upon their spiritual riches, their knowledge of the truth, and are living in guilty self-deception. When the members of the church humble themselves before God by zealous, not half-hearted, lifeless action, the Lord will receive them. But he declares, "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." How long shall this warning be resisted? How long shall it be slighted?

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." The position of Christ is the attitude of forbearance and importunity. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich." O, the soul-poverty is alarming! And those who are most in need of the gold of love, feel rich and increased with goods, when they lack every grace. Having lost faith and love, they have lost everything.

The Lord has sent a message to arouse his people to repent, and do their first works; but how has his message been received? While some have heeded it, others have cast contempt and reproach on the message and the messenger. Spirituality deadened, humility and childlike simplicity gone, a mechanical, formal profession of faith has taken the place of love and devotion. Is this mournful condition of things to continue? Is the lamp of God's love to go out in darkness? The Saviour calls; listen to his voice: "Be zealous and repent." Repent, confess your sins, and you will be forgiven. "Turn ye, turn ye; for why will ye die?" Why will you try to rekindle a mere fitful fire, and walk in the sparks of your own kindling?

The True Witness declares, "I know thy works." "Repent, and do the first works." This is the true test, the evidence that the Spirit of God is working in the heart to imbue you with his love. "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." The church is like the un-

productive tree which, receiving the dew and rain and sunshine, should have produced an abundance of fruit, but on which the divine search discovers *nothing but leaves*. Solemn thought for our churches! solemn, indeed, for every individual! Marvelous is the patience and forbearance of God; but "except thou repent," it will be exhausted; the churches, our institutions, will go from weakness to weakness, from cold formality to deadness, while they are saying, "I am rich, and increased with goods, and have need of nothing." The True Witness says, "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Will they ever see clearly their true condition?

There is to be in the churches a wonderful manifestation of the power of God, but it will not move upon those who have not humbled themselves before the Lord, and opened the door of the heart by confession and repentance. In the manifestation of that power which lightens the earth with the glory of God, they will see only something which in their blindness they think dangerous, something which will arouse their fears, and they will brace themselves to resist it. Because the Lord does not work according to their ideas and expectations, they will oppose the work. "Why," they say, "should not we know the Spirit of God, when we have been in the work so many years?"—Because they did not respond to the warnings, the entreaties of the messages of God, but persistently said, "I am rich, and increased with goods, and have need of nothing." Talent, long experience, will not make men channels of light, unless they place themselves under the bright beams of the Sun of Righteousness, and are called, and chosen, and prepared by the endowment of the Holy Spirit. When men who handle sacred things will humble themselves under the mighty hand of God, the Lord will lift them up. He will make them men of discernment—men rich in the grace of his Spirit. Their strong, selfish traits of character, their stubbornness, will be seen in the light shining from the Light of the world. "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." If you seek the Lord with all your heart, he will be found of you.

The end is near! We have not a moment to lose! Light is to shine forth from God's people in clear, distinct rays, bringing Jesus before the churches and before the world. Our work is not to be restricted to those who already know the truth; our field is the world. The instrumentalities to be used are those souls who gladly receive the light of truth which God communicates to them. These are God's agencies for communicating the knowledge of truth to the world. If through the grace of Christ his people will become new bottles, he will fill them with the new wine. God will give additional light, and old truths will be recovered, and replaced in the frame-work of truth; and wherever the laborers go, they will triumph. As Christ's ambassadors, they are to search the Scriptures, to seek for the truths that have been hidden beneath the rubbish of error. And every ray of light received is to be communicated to others. One interest will prevail, one subject will swallow up every other,—Christ our righteousness.

"This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord." This is what needs to be brought into the experience of every worker, high or low, in all our institutions, in all our churches. God wants every soul to return to the first love. He wants all to have the gold of faith and love, so that they can draw from the treasure to impart to others who need it.

Then the believers will be of one heart and of

one mind, and the Lord will make his word powerful in the earth. New cities and villages and territories will be entered; the church will arise and shine, because her light has come, for the glory of the Lord is risen upon her. New converts will be added to the churches, and those who now claim to be converted will feel in their own hearts the transforming power of the grace of Christ. Then Satan will be aroused, and will excite the bitterest persecution against God's people. But those not of our faith, who have not rejected light, will recognize the spirit of Christ in his true followers, and will take their stand with the people of God.

Christ says, speaking of the Comforter, "He shall not speak of himself;" "he shall testify of me;" "he shall glorify me." How little has Christ been preached! The laborers have presented theories, plenty of them, but little of Christ and his love. As the Saviour came to glorify the Father by the demonstration of his love, so the Spirit came to glorify Christ by revealing to the world the riches of his love and grace. If the Holy Spirit dwells in us, our work will testify to the fact,—we shall lift up Jesus. Not one can afford to be silent now; the burden of the work is to present Christ to the world. All who venture to have their own way, who do not join the angels who are sent from heaven with a message to fill the whole earth with its glory, will be passed by. The work will go forward to victory without them, and they will have no part in its triumph.

MRS. E. G. WHITE.

THE OPENING OF THE WEEK OF PRAYER IN BATTLE CREEK.

The week of prayer has opened very encouragingly in Battle Creek. All the meetings on the Sabbath were marked by much of the Spirit of God. The morning meetings on first-day have also been very good. Much earnestness of heart is manifested in seeking the Lord. We feel assured that if this good beginning is followed up in the same spirit, we shall have a very profitable season, and shall experience much of the blessing of God as the result. We have felt very anxious that it may be so. We have much need of the reviving influence of the Spirit of God. The importance of our time and work have been faithfully set before us from time to time, and if we now seek the Lord in the way he has appointed, we shall see of the salvation of God, and shall experience just what we so much long for.

We have also been very desirous that there should be liberal contributions to our foreign mission funds. We know that this will be so in proportion to the amount of the blessing of God that we experience. A heart filled with the love of Christ will also contribute liberally to the cause of Christ, and for the salvation of souls for whom he died.

The program for the week of prayer at Battle Creek is as follows:—

5:30 A. M., a meeting especially for ministers and laborers.

10:30 A. M., meeting of the Ministers' School.

2:30 P. M., meetings alternating between the Tabernacle, and the twelve districts into which the church is divided.

11:00 to 12:00 A. M., meeting of employees in the REVIEW Office chapel.

12:00 to 1:00 P. M., meeting of employees and medical missionary class at the Sanitarium.

5:00 P. M., meeting of the students at Battle Creek College.

7:00 P. M., general meeting in the Tabernacle.

O. A. OLSEN.

—He walks in the presence of God, who converses with him in frequent prayer and communion; who runs to him with all his necessities; who asks counsel of him in his doubting; who weeps before him as a Judge; who reverences him as a Lord, and obeys him as a Father.