

The Advent HOLY BIBLE **REVIEW** **AND SABBATH** **HERALD**

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

VOL. 70, No. 50.

BATTLE CREEK, MICH., DECEMBER 19, 1893.

WHOLE No., 2045.

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

TWO DOLLARS A YEAR, IN ADVANCE.

When Donated to Friends, \$1.50.

SPECIAL TERMS IN CLUBS OF 100 OR MORE.

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REVIEW & HERALD, Battle Creek, Mich.

MY KING.

I'm looking and trusting, though dark be the day,
 To Jesus, my Guide and my King.
 I know not the path where he leads, but the way
 Is bright with his presence; and gladly I lay
 My hand in the hand of my King.

The treasures I love I have laid at his feet,
 The feet of my Saviour and King,
 And e'en as I yield them, his voice, low and sweet
 Breathes softly: "I love thee." My soul springs to
 meet
 The love of my Lord and my King.

I shrink not from suffering, if this be the fate
 Marked out by my Saviour and King;
 His way is the best; on his pleasure I wait;
 The path may be steep, and the hour may be late
 Ere I rest with my Saviour and King.

But he is beside me. O, how can I fear,
 While leaning on Jesus my King?
 His love is my refuge; joy dries every tear;
 Each cross is a crown, while he walketh so near—
 My comforter, Saviour, and King.

The jewels I yield with such joy to his care,—
 The care of my Lord and my King,—
 He'll polish, and then on his forehead will wear;
 They'll shine as the stars in the coronet fair
 Of Jesus, my glorified King.

—Mrs. May M. Anderson, in *Christian Observer*.

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.

REPRESENT CHRIST IN SELF-DENIAL.

BY MRS. E. G. WHITE.

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

Let it be understood that the man who claims Christ as his Saviour, should make manifest this claim by observing the holy maxims that Christ has given. He who professes to be a Christian, and yet does not observe the precepts of his Lord, is in the world as a deceiver, is a betrayer of the truth of God. The progress of the truth in the world is often hindered by the unsanctified characters of men who claim to be its adherents. It would be far better to make no profession of truth than, making a profession, to drag the truth down by an un-Christlike course of action. The true lover of truth will say, "I am a Christian, and I cannot call sin righteousness. I cannot connive at any deception. I cannot act a lie under any circumstances, nor look upon sin as a light thing."

Through the repetition of that which the word of God condemns, the conscience becomes hardened, and prevarication and fraud, long practiced, seem of trifling import to him who has trampled under foot the precepts of Christ. Exaggeration and fraud and falsehood are largely dealt in, in the world; but shall those who profess to believe the truth, do unrighteousness? Shall they gather the pollution that everywhere exists, and identify themselves with those who, although they are termed upright men, are evil-doers? He who looks upon the heart, and cannot behold sin with any degree of allowance, will not countenance hypocrisy in those who claim to be his children. The reason why many more do not embrace the truth is that those who claim to believe, do not act upon the plain, direct lessons of Christ.

The Lord has designated his people as "the light of the world," and to them he has committed the sacred trust of preaching the gospel in all the world. In order to do this, how great need there is of bringing our wants within the least possible scope, that we may give ourselves and our all for the fulfilling of our divine commission. We should all learn to economize in the use of means. God does not require that his people should deprive themselves of that which is really necessary for their health and comfort, but he does not approve of wantonness and extravagance and display. In no sense should we abuse the gifts of God; for we shall be called upon at the last day to give an account of our stewardship. Let us look at the precept and example of our divine Lord, regarding economy, and making the most of the blessing of heaven. When Jesus had worked a notable miracle, and had fed five thousand people, he said to his disciples, "Gather up the fragments that remain, that nothing be lost." This command had a double meaning; for it not only showed that every morsel of bread given through the miracle of Christ was sacred, but that those morsels, imparted to others, multiplied and extended the blessing to those who had need. From this circumstance we may learn a lesson in spiritual matters. As the bread was carefully saved to be given to others in need, so we should carefully treasure up all that God gives us, in order that it may be again imparted to those who have need.

But many, very many, have not so educated themselves that they can keep their expenditures within the limit of their income. They do not learn to adapt themselves to circumstances, and they borrow and borrow again and again, and become overwhelmed in debt, and consequently they become discouraged and disheartened. Many do not remember the cause of God, and carelessly expend money in holiday amusements, in dress and folly, and when there is a call made for the advancement of the work in home and foreign missions, they have nothing to give, or even have overdrawn their account. Thus they rob God in tithes and offerings, and through their selfish indulgence they lay the soul open to fierce temptations, and fall into the wiles of Satan.

We should be on our guard, and not allow ourselves to spend money upon that which is un-

necessary, and simply for display. We should not permit ourselves to indulge tastes that lead us to pattern after the customs of the world, and rob the treasury of the Lord. The apostle says, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." O what a representation is this of the security, the peace, the rest, the confidence, we may have in the love of God. No man, no power, can force us from our refuge. Jesus says, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, and ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." Thank God with heart and soul and voice for a safe abiding-place. "When Christ, who is our life, shall appear, then [if you have hid your life with Christ in God] shall ye also appear with him in glory."

Christ is to be our pattern and example in all things, and if we follow his example, we shall avoid following the spendthrifts, whose example is so contagious to both young and old. We should make it a rule to bind about our wants, remembering that every penny belongs to the Lord, to be used not for wantonness, not for display, not in extravagance; for this would be an abuse of the Lord's goods, but for actual necessities. There are obligations to the poor and needy laid upon us, and to spend money simply for the gratification of some extravagant taste is not in God's order; for it prohibits us from doing good to those who are in need. Those in moderate circumstances are to bind about their wants, that they may also give out their talents to the exchangers, and those who have been blessed with large talents, who have abundance, should lay upon themselves the same restrictions, and guard against the needless expenditure of means for selfish gratification. The Lord has made them stewards of his means, and he designs that they should bless the needy, care for the poor, help the widow and the orphan, and send the light of the truth to those who sit in darkness.

Fields are opening on every side, calls are coming in from every country. The Macedonian cry is sounding, "Come over and help us." And still the missionary spirit is so feeble that there is scarcely a pulse-beat in response. We need missionaries, we need to be exercised unto godliness. The Bible condemns all extremes in dress and the following of the fashions of this degenerate age. It is not the aim of a Christian to attract attention and admiration on account of his dress. "Ye are my witnesses, saith the Lord," witnessing a good confession to the world, saying by your godly life and conversation, We are pilgrims and strangers on the earth. "For they that say such things declare plainly that they seek a country," "a city whose builder and maker is God."

When the truth is received into the heart, it sanctifies the soul, and a sincere Christian will walk through life with Christ the Pattern ever in

view, and he will adhere with noble steadfastness to the singular principles of righteousness in words, in dress, and deportment. He will have respect unto the recompense of reward. "And truly if they had been mindful of that country from whence they came out, they might have had opportunity to return. But now they desire a better country, that is an heavenly. Wherefore God is not ashamed to be called their God; for he hath prepared for them a city."

Our affections are to flow in but one direction, in order that our obligations as servants of Christ be not violated. The badge of the world will never designate us as the children of God, loyal subjects of his kingdom. When Jesus came, he found sins, worldliness, and dissension in the church; but it was his work to reverse this order of things. He would have his church in the world, but not of it. He said, "Every plant, which my heavenly Father hath not planted, shall be rooted up." The church was to be a divine inclosure in the world. It was to be as a vineyard planted by the divine Husbandman, and brought under cultivation by him. It was to be as a nursery planted with trees of righteousness, and although surrounded by evil trees of the world, which brought forth fruit unto death, yet all within the inclosure was designed to be the planting of the Lord, bearing fruit unto righteousness. The followers of Christ were to reveal the power of the transforming grace of Christ to change the corrupt hearts of men. The church was to be as a field of wheat, but a strange hand has planted tares among the wheat, and it is this mingling of tares and wheat that causes the children of God to weep with sorrow. The natural, unsanctified elements of human character work against the influence of the Spirit of God. Men of evil minds bring in false doctrines, and in many cases these false doctrines have supplanted the truth of God. The Lord designed that his church should not receive the commandments of men, but acknowledge his law alone. He designed that the pure, unadulterated truth should be proclaimed in the world. Self-denial and cross-bearing was to characterize his children. They were to represent to the world the character of Christ, and keep before the world a representation of the eternal world; for among them was to be found the spirit, the character, that should be developed by coming under the control of the divine government. They were to be obedient to higher laws than the princes of this world originate, and yield submission to a greater power than kings can command.

While all the world is under the care of God, and angels are commissioned to do service in all parts of it, yet the church is the special object of God's love and care. In the church, he is making experiments of mercy and love, and drawing men to himself. Through the grace of Christ an amazing transformation is taking place in the corrupt hearts of men. The work wrought in the characters of sinners through the grace of Christ, is a greater work than to perform a miracle upon the bodies of men. The old, carnal nature dies, and a new creature appears after the likeness of Christ. At this mighty work, angels look and rejoice. They see that upon this sin-cursed earth, Christ has his training-schools. He takes the ignorant children of darkness and of wrath, and brings them as willing subjects to his feet to learn of him, that they may become laborers together with God; that they may wear Christ's yoke and bear his burden, and identify their interests with the interests and delights of heaven. He has in prospect a well-trained, well-disciplined army of workers, with whom he can deposit his goods, and trust them to bring back his talents improved, and multiplied by being put out to the exchangers; to whom he can say at last, "Well done, thou good and faithful servant. . . . Enter thou into the joy of thy Lord."

IMMORTALITY NOT A BIRTHRIGHT, BUT A GIFT FROM GOD.

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

(Continued)

By their fruits, said Christ, ye shall know them. This language applied originally to individuals, but the principle involved is equally applicable to theological systems. The doctrine of the natural immortality of the soul is like the fabled egg from which a whole brood of cockatrices was hatched. Among the errors for which it is responsible, are the following: Spiritualism, saint worship, purgatory, prayers for the dead, eternal misery, and Universalism. The basis of Spiritualism is a belief in the conscious existence of the soul in death. The same is true of saint worship, purgatory, and prayers for the dead. Eternal misery is grounded upon the belief that there is no probation after death, and that the soul, being immortal, cannot die, and therefore must suffer on endlessly without hope. Universalism is a reaction against this terrible doctrine. Humane men, seeing no other way out of the difficulty presented by the theory that sinners will be tormented forever, leap without warrant of Scripture, to the conclusion that in some way God will rescue the lost from their terrible fate. As the natural immortality of the soul is the foundation of all the delusions mentioned above, let it be removed, and they will topple to the ground. In view of this fact, where, in all the range of theological doctrines, is there another, the general acceptance of which would bring to the race so great a benison as that of conditional immortality. The indorsement of this dogma by the church generally would be like the introduction of a new dispensation of light and power.

It is a singular law of the human mind that often it will reject a fundamental truth, and hold on to a fundamental error, because the latter promises to the individual a real or fancied advantage. The wish is father to the thought in more cases than many imagine. Men are apt to decide that a thing is so, because they would like to have it so. They are also largely in the habit of reaching their conclusions through a very superficial survey of the subject matter in debate.

It is quite a common thing, for example, to hear people say that they would never accept the doctrine that the dead sleep, and the wicked are finally destroyed, because such a view is so much more gloomy than the commonly-accepted one. This article would not be complete, therefore, so long as this fallacy was left unexploded. A moment's thought should satisfy any one that such a view originates in selfishness, pure and simple. Measured, by and large, its dimensions are found to be these: "I am a saint. If the doctrine is true that the saints go to heaven at death, I shall receive my reward when that event occurs. If the dead sleep till the coming of Christ, I may be compelled to wait in my grave for that reward many years. This thought I cannot endure, and therefore the view that the dead sleep until the resurrection is a gloomy one to me, and I reject it."

The reader will observe that, as remarked above, the center and circumference of this logic is found within the supposed interests of the individual who makes it his own. The welfare of the wicked in time and eternity is utterly ignored. The saint must have his wishes gratified, no matter what becomes of them. There is poetry in the thought of going to heaven at death and in the concomitant idea that the spirits of the dead return to this earth to minister to their living friends. What matters it that there is no Scriptural authority for such conceptions? they are pleasant to think upon, and therefore should be entertained. Such, I say, is in substance the line of reasoning

adopted by those who jump to the conclusion that the doctrine that the dead sleep, is a cheerless one.

It would hardly be safe to say that the class in question have no foundation whatever for their opinions. Other considerations aside, we frankly admit that the thought of going to heaven at death would be more pleasing, if true, than that of remaining in the grave until the coming of the Lord. The difference between the two experiences, however, is not so great as many imagine. In the Scriptures the state of death is compared to sleep. The laboring man closes his eyes at night, and they are not open again until the morning dawns. He has made no note of the passage of time. Just so with the saint, he falls asleep in death and is conscious of nothing more until he hears the resurrection trump calling him to glory. The grave has no terrors for him, because he knows that his immortalization is settled in the purpose of God. He is satisfied in knowing that he will eventually awake in the likeness of Christ. True it is, as remarked before, that heaven would be preferable to the grave. But God has willed otherwise, and he accepts the situation gratefully. It is enough for him that salvation full and free has been brought to a lost sinner like himself. Day by day he lifts to God his song of praise. Night by night his gratitude wells up to him in expressions of devout thanksgiving for the gift of his Son, through whom life and immortality have been brought to light. Far be it from him to add one drop to the bitter cup which the wicked must drain, in order to increase a trifle his own felicity. "It is true," he says, "that I would like to go to heaven when I die, but I see that in order that I should be gratified in this, it would have been necessary that the race should have been so created that both good and bad would be conscious in, and rewarded at, death. As a consequence, the wicked of Adam's time would have entered upon their suffering 6000 years ago, to continue on in the same condition at least until the judgment. The thought that such a fate had overtaken a portion of mankind would shadow me with a gloom which would be insupportable. I am thankful, therefore, that God in his wisdom has ordered it otherwise, and I will cheerfully forfeit the boon of going to my reward at death, and remain in the grave a few years, if by so doing I can insure to the wicked until the coming of the Lord a respite from the awful doom which awaits them."

Reader, would not such reasoning be characteristic of a Christian? To be a Christian is to be like Christ. To be like Christ is to be utterly unselfish. An unselfish person could not rejoice in a pleasure purchased at the cost of eternal misery to some other creature. Look at the matter a moment from the standpoint of the family. Here is a mother who has a wayward, wicked son. That son dies in his sin. What think you that mother would say, were she consulted as to whether she would prefer at death to lie unconscious in the grave with her wayward boy until the Lord shall come, or purchase an immediate transit to heaven at the cost of having her son consigned to hell so soon as she should enter heaven? Is there any doubt as to what her reply would be, if she were a natural mother? Can there be any question that she would say instantly: "I would a thousand times rather remain a few years unconscious in death than to purchase my exit from the grave by consigning my son to the tortures of the lake of fire"? What would not the true mother deprive herself of in order to save her child from torment? This affection of a mother for her offspring is God-given, and, therefore, commendable. The wickedest men that have ever lived have had mothers. The verdict of those mothers would be that there could be nothing cheering in a faith which purchased a few years of the enjoyment of heaven for the minority, by

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consigning the majority of the race to immediate and unending punishment in hell fire.

A few words should be added here in reference to the great satisfaction which some profess to derive from the thought that the dead return to this world, or remain here after death. It has been shown that this whole thing is a myth, since the dead are unconscious, and it should be remarked that there are some very grave objections to the theory, from the standpoint of desirability. Admit it to be true; and as a result our atmosphere is peopled with billions of ghosts, good and bad. These invisible, intangible beings are capable of influencing us to good or evil deeds at will. To all intents and purposes, therefore, you open the flood-gate of Spiritualism; and the black waters of its atheism, infidelity, immorality, and licentiousness spread themselves with resistless force over the land. This is inevitable for the reason that when you admit the presence of spirits and their ability to impress us to do or not to do certain things, you have admitted the soundness of Spiritualistic philosophy. If the spirits are here under circumstances of such close relationship to us, it would require more credulity to believe that they could not, than it would to conceive that they could, communicate with us by raps, or otherwise.

Again: there is another side to this question, which our opponents seem to ignore. It is not enough that we should be charmed with the thought of having our dead friends with us; or, rather, we ought not to be charmed with such a thought, unless such a presence would contribute to their happiness as well as ours. The next inquiry to be made, therefore, relates to the effect which the practical realization of the theory in question would have upon them. Tell me, if you can, how it would be possible for saintly spirits to come back to this world, and witness the sin and suffering of those near and dear to them, without experiencing a pang of sorrow utterly incompatible with our ideal of that perfect joy which is the lot of the sainted dead. In the following lines another has brought out the thought more forcibly than it would be possible for me to do:—

“If the dead, lying under the grasses,
Unseen, lingering near the bereft,
Having knowledge and sense of what passes
In the hearts and the homes they have left,
What tear-drops, than sea-water saltier,
Must fall as they watch all the strife;
When they see how we fall, how we falter,
How we miss in the duties of life.

“If the great, who go out with their faces
Bedewed by a weeping world's tears,
Stand near, and can see how their places
Are filled, while the multitude cheers;
If the parent, whose back is bent double
With delving for riches and gold,
Lends an ear to the wrangle and trouble
About him before he is cold;

“If the wife, who left weeping and sorrow
Behind her, bends down from above,
And beholds the tears dried on the morrow,
And the eyes newly burning with love;
If the gracious and royal-souled mother,
From the silence and hush of her tomb,
Can hear the harsh voice of another,
Slow-blighting the fruit of her womb;

“If the old hear their dearly-begotten
Rejoicing that burdens are gone;
If the young know how soon they're forgotten,
While the mirth and the revel go on—
What sighing of sorrow and anguish
Must sound through the chambers of space!—
What desolate spirits must languish
In that mystic and undescribed place!
Then life were a farce with its burden,
And death but a terrible jest;
But they cannot. The grave gives its guerdon
Of silence and beautiful rest.”

It is not necessary to add anything more to this branch of this subject. If the reader will carry out the line of thought introduced in the foregoing poem, he cannot avoid the conclusion that it would be extremely selfish in us, provided the saints are in heaven now, to call them back

to this cold and heartless world, in order to gratify a desire which has its foundation in sentimentalism.

(To be continued.)

FAITHFULNESS.

BY ELDER L. D. SANTEE,
(Coleta, Ill.)

“Be thou faithful unto death, and I will give thee a crown of life.” Rev. 2:10.

Though the heart break with the load it is bearing,
With no arm extended our burden to share;
Though our friends pass us by, unheeding, uncaring,
Our foreheads be seamed with the furrows of care;
Though all the way may be girt with affliction,
Though fierce temptation wraps the soul in its spell;
Still in the end cometh God's benediction;
Trust in the Saviour, and all will be well.

Follow thy Leader, thy duty do boldly
Though the day and the night may be haunted
with pain;
What though thy trusted may turn from thee coldly?
What though thy yearnings have all been in vain?
Be patient. Thy God in his mercy rules over,
And in his dear kingdom is rest long and sweet;
The pure, fadeless garlands of heaven shall cover
The sorrow-pierced heart and the journey-worn feet.

“LOOKING UNTO JESUS”

BY ELDER J. P. HENDERSON,
(Hedrick, Iowa.)

To fill our hearts with the fulness of Christ, is to leave no room for the entrance of sin. We do not gain victories by expunging sin from our lives and leaving a vague emptiness. When the evil spirit returned and saw the house empty, swept, and garnished, he brought other unclean spirits; and the latter end of that man was worse than the first. To obtain the fulness of Christ, we copy his virtues. We cannot live empty lives. As productive soil, if not planted with good seed, will bring forth weeds, so in the demand for thought, there must be a supply of nourishment; such is obtained by study. When the virtues of Christ and the precepts of his life become the burden of our reflections, evil finds no place in our minds, and is eventually eliminated from our nature.

But if our study is pertaining to our sins, and our minds are left to dwell upon the imperfection of life, upon our weaknesses and frailties, we continue to weaken our forces. Instead of copying the virtues of Christ, we use the imperfect pattern of self.

Our only hope of salvation is in looking from self, “looking unto Jesus,” forgetting the mistakes of yesterday. For every failure we make, we should copy a new virtue. Instead of writing the errors of life over and over in the mind, we should erase them once and forever, and write from Him who alone is perfection.

A fulness of Christ in us leaves no room for Satan to dwell there. The sooner our hearts are filled with perfect resignation and conformity to his will, the sooner will Satan be defeated, and his power of temptation over us be of no avail. Christ has no part with Satan. There is no concord, no agreement with idols there. Hence it is by our being filled with the completeness of Christ's life that we are able fully to resist the wiles of the Devil. Eph. 6:10, 11. Therefore our victory is copying virtues, not mechanically, but by letting the words of Christ dwell in us richly (Col. 3:16); not to be written with ink, but to be indelibly inscribed on the pages of the heart with the Spirit of the living God. 2 Cor. 3:3.

How many of us poor mortals have been spending our days in writing our mistakes of life over and over again; instead of looking above them, we have been sinking deeper in the mire. When Peter ceased “looking unto Jesus,” he found himself in great peril; the billows would soon have swallowed him up, had not that loving hand been extended to his aid. So

with us; to pattern after the virtues of Christ, filling up every corner and crevice of the heart with his goodness, letting our meditations be always acceptable in his sight, would make a hedge about us, like Job's, that Satan could not break through; and love, joy, and peace would be the fruits of life.

THE COMING CRISIS.

ASA H. ANTISDALE,
(Warsaw, N. Y.)

THAT a crisis is near in our national life I think those who have given any thought to the trend of current events will not question.

One of the most significant facts of this time, is that the masses of the American people are no longer controlled by that watchful patriotism, and desire to protect each other's interests, which characterized the people in the early days of the republic. But instead, there is a mad scramble for wealth and the spoils of office, and a laggard indifference to the general interest of all citizens.

When such a condition of affairs exists in any nation, those who are informed may well tremble for the fate of that nation. It is an indication that that nation is about to enter upon a state of imbecility or tyranny. It shows that fraternity has been abandoned for selfishness. One of the first proofs is seen in the church striving to compel through political intrigues, instead of to persuade through love, others to become its adherents. It arrogates to itself the position of dictator in morality, and those who do not come to its interpretation of righteousness, it terms heretics. Failing in compelling the consciences of men to yield allegiance to its government, if it has the power, it becomes still more Satanic, and establishes the Inquisition. In time, if not checked by counter influences, it becomes supreme in its dictatorship, and the world experiences, as a result, a period like the Dark Ages. Ignorance and servility are the servants of scheming knavery, and Satan laughs in fiendish triumph at humanity's ruin and shame.

Sometimes men rise in revolt, and strike blindly in their desperation; then we have the French revolution. Such is ever the logical outgrowth of a union of Church and State.

Is the American republic in danger?—It is. Who are sounding the tocsin of alarm? But few in comparison to the vast multitude. O Americans, arouse! Be not longer blinded by selfishness, or Satan will utterly steal your birth-right by establishing through his agents a chain of laws that will make this republic false to every principle of civil and religious freedom.

True Christianity wins, not by compulsion but through love. Let the church resume its ancient simplicity of manners. Let it become the friend of the downtrodden, and purge itself of those who in many places have turned it into an aristocratic social club. Let it no longer become a place for advertising the latest fashions. Let it turn its back on the pagan festival of the sun, and worship Jehovah on the true Sabbath. Let every institution that is not in accord with God's revealed will, be dropped from its catalogue; and in all its work of reformation, let it seek to be guided by the spirit of *persuasion*, exercised in humility and compassion, and never so far forget its divine mission as to seek in the least to drive men to do its will. The true church of Jesus Christ will follow out these principles, but a worldly and apostate church never will.

If we read the prophetic symbols aright, we know that the coming crisis will terminate in the ruin of true American institutions. But in the midst of the persecution that is already beginning to arise, the church of the living God will stand forth pure and bright, with the light of heaven upon her forehead and the power of God for her defense, and will come out of the arena of conflict gloriously triumphant.

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.

MEDITATION.

THE sun is slowly sinking to rest behind the western slopes. The shadows of evening gather like a veil spread over the face of nature.

The sky is tinted with a rosy glow, and the last departing ray of sunlight lingers upon the eastern hill-tops, as though half reluctant to depart.

The air is calm and peaceful. Only an occasional low murmur is heard in the forest, like the flow of distant waters.

The birds are winging their way swiftly homeward to rest in their own familiar tree. The robin sings a twilight song up in the spreading maple.

The flowers close their petals, and droop as if in weariness.

The child of God is in a thoughtful frame of mind.

Another day has passed with its record, and angels have carried it above. What has it been? Shall we be kept from harm in our defenseless moments, and be spared to behold the light of another morning?

The somber robe of night has fallen over the scene, and the moon shines brightly in the clear and cloudless sky.

The stars appear like jewels studding the canopy of heaven.

'Tis then the humble Christian
Bows low in faith to pray
To One who kept him safely
Through all the hours of day.
As he invokes the presence
Divinely pure and blest,
With peaceful, silent nature,
He sinks to quiet rest.

A. R. WILCOX.

MAKE HOME HAPPY.

My husband and I are slaves for our children; we work very hard in order to clothe, feed, and educate them, and are trying to be able to leave them some money. We have a large house, furnished throughout, and the society in which we live call us model parents. We try to impress upon their minds how much we are doing for them and how great the burden we bear, yet our children are dissatisfied and restless. Can you give us any help?—*Subscriber.*

Very few parents define for themselves what their responsibilities are. The mother who wears herself out at the sewing-machine, that her children may be better dressed than her neighbor's, considers herself a martyr to her duty to her children, when she is only a martyr to her vanity. The father spends his days in labor for the accumulation of money, which he would do whether he had children or not. What child could be happy if it is made to feel that it causes all the hardships and cares of its parents? It is only the duty of parents to make their children the object of their lives. Repress this "awful burden," and let your children hear more of love; they need from the beginning love and cheerfulness. The parents that make the happy homes, are the ones that do their whole duty to their children, not as if they were paying a hard debt, but as the natural expression of their love. Give children a happy home, rather than one of wealth. It is better to leave children poorer in this world's goods and richer in cheerful memories. Make your homes one of those peaceful, restful homes, where the mother is not fretful and cross, where the father comes home with a cheerful face, a smile and kind word for each, and the children are praised when they have done their best; where the atmosphere is such that people cannot fail to be happy.—*Word and Works.*

The Mission Field.

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

WHO WILL GO?

BY A. L. HOLLENBECK.
(*Battle Creek, Mich.*)

Who can look upon the Saviour
Standing at the open gate,
Seeking help to glean the harvest,
And consent to longer wait?
Hear his voice, so sad and pleading,
As he calls for help to-day.
See! the fields are ripe for harvest;
Who will bear the sheaves away?

Who will go, and glean for Jesus
Sheaves of golden grain to-day?
Who will wield the sharpened sickle
In the fields so far away?
'T will be those who love the Father
And his priceless Gift to man;
Those who long for his appearing
In the clouds of heaven again.

Let us cut the cords that bind us
To the fleeting things of earth,
And go forth with Christ our Saviour,
Gath'ring gems of moral worth.
Soon the "wheat" will all be gathered
In the mansions of the blest,
There to praise the Lord forever
In the promised land of rest.

PROGRESS IN THE BAY ISLANDS.

WE were truly glad on the night of Sept. 11, for the privilege of welcoming, as co-laborers, brother and sister C. L. Emmerson, of Minnesota. We were at Bonacca when they arrived, where we remained until after the Sabbath. On Tuesday, the 19th, we sailed for Ruatan, in our schooner, the "Missionary." We visited all the places on the island where there are Sabbath-keepers. Held meetings Sabbath and Sunday with the little company at Coxen Hole. Monday we visited the West End, seven miles distant; held one meeting with them, and returned by moonlight the same evening. Tuesday we started on our return voyage. Some of our experiences on the trip would, I am sure, be interesting, but perhaps not important enough to consume the space. We stopped over night at Dixon's Cove, Oak Ridge; and at Port Royal, where brother Rivers lives, we spent four days. There are six adults there keeping the Sabbath. We had several meetings with them, and on the Sabbath sister Rivers was baptized, she having been waiting for more than a year for an opportunity, having been obliged to defer it several times on account of sickness. Tuesday, Oct. 1, we reached Bonacca, having had a very pleasant trip, except that it was a little calm. Sabbath, Oct. 14, we commenced a week of meetings with the church here, prior to the quarterly meeting, which had necessarily been deferred on account of our absence. Every morning at half-past five we met for prayer and social meeting, and had preaching each evening. The Lord came very near, by his Spirit, and hard hearts felt its pleadings; some that had been much opposed to the truth heretofore, are now keeping the Sabbath. Sabbath, Oct. 21, four more went forward in baptism, and united with the church, and four more signed the covenant, and there are others here who we expect will at no distant day. We cannot but praise the Lord for what he is doing for his people here. In a few days more the church will be completed, and ready for dedication. Truly the work of the Lord is onward; may he help us all to keep pace with the message. We all expect to go from home to-day, only waiting for a little breeze. Brother and sister Emmerson go to the little island of Helene, off the east end of Ruatan, and we go to northeast Bight where there is a little company of fifteen that need help, and some are desiring baptism. The time of year

has come when we are having plenty of rain, but it is a little cooler, so we enjoy it very much. The thermometer registers 82° this morning. Our health is good, and our courage in the Lord was never better.

E. J. HUTCHINS.

Bonacca, Honduras, Oct. 26.

SCANDINAVIA.

THE Scandinavian mission field, as operated by our people, embraces Sweden, Norway, Denmark, Finland, and Iceland, these countries together containing about 500,000 square miles, with nearly 12,000,000 inhabitants. Sweden, Norway, and Denmark are separated kingdoms, although one king, Oscar II., reigns over the first two named.

The Lutheran Church is the state church in all these countries, even in Finland, which belongs to Russia; but other Protestant denominations, especially Baptists and Methodists, have many churches and members in all parts of the field. The Salvation Army is also at work in these countries, and nearly always report good success. There are but few Catholics; still they have a church in each of the capitals, and some members in other large cities. In Finland are some belonging to the Greek Catholic Church. In Denmark and Sweden, people are counted as members of the state church whether they belong to other denominations or not, while in Norway every one who desires to join another denomination must first sever his connection with the state church.

There are but few rich people in these countries, that is, those who would be considered as such in England or America. Those of the poor, almost of the very poorest, are stretching every nerve to copy after those who are richer than they, and for this reason there is a continual strife—a yoke that is anything but easy to bear. The poor, however, are much better cared for than in some other countries, and they have much more self-respect. We do not see such ragged, miserable children suffering for the want of food and clothing, as are seen in some countries, and they generally appear to be more hopeful themselves. Still many bear marks of suffering which money can relieve only in part. The gospel of Jesus Christ alone can heal every wound, and set the captive free. It is this, applied to the heart by faith, that all need here in Scandinavia.

While comparatively few in Scandinavia enjoy such liberty in Christ as he would be pleased to give, yet they have done something in sending the gospel to the heathen. Over 1,000,000 kroner are annually donated by those belonging to the state church. I know that a large part of this sum is given by the poor, and I believe this is pleasing to God. May he reward them by opening their hearts for more light and truth.

In regard to what we as a people, believing the last message, have done, I will say that it is much easier to tell what we have not done. I think our readers are somewhat acquainted with the beginning that has been made, as reports have been sent quite frequently, and I will therefore speak briefly of what we ought to do.

Some years ago sister White was shown that the missionaries in this field had a great work to do, and I know that this is so. Any child of God mingling with the people will very soon come to that conclusion. Our denomination is known quite extensively here, that is, we are known as a people who hold certain doctrines which we believe are Bible truths, and which we are quite able to defend, so that many think it is not much use to argue with us. It is also generally known that we are a strictly temperance people, but I am sorry to say that we are but very little known as those whose heart of love goes out in sympathy for the poor sinner, or as those who unselfishly long to do good to

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everybody. If the words of our Saviour, in Matt. 25:34-36, shall ever be spoken to us, I think we will have to work in a different manner from what we have hitherto. May the Lord in mercy help us to realize our need of his Holy Spirit.

We have but very few ministers, and those we have, have but a limited experience in the work. All need to become better acquainted with God. Our churches are constantly in need of ministerial help, and thus a considerable portion of their time is spent there. Our Bible workers are also few, and we have no place to educate those who desire to take a part in the work. We have but just lately decided to build a school for that purpose. We are also in need of church buildings. The only meeting hall owned by our people in this field is at Christiania, also a small house at Hadsel, Nordland, and one still smaller at Orebro, Sweden. We are in need of places to worship God in many cities, but totally unable to buy or build. We have no sanitariums. Only two missionary nurses have begun work in Sweden, but we see a large field open before us in which we can do good in this respect; and we hope by the grace of God, to relieve many sufferers and lead them to the Lamb of God.

We need teachers to start schools for children,—teachers who are acquainted with the Saviour, and educated so that they can lead the little lambs to the Saviour. Our books have been sold quite extensively. More has been done in this direction than in any other, and yet it is only a beginning of what might be done. Everybody ought to read our books.

I long for the time when hundreds in each of the Scandinavian countries will go out from house to house and with the Saviour's love in their hearts, read the Scriptures, and explain to the people the truth for this time,—persons who will pray with them in the spirit,—pray fervent and effectual prayers that will bring these poor souls near to the blessed Saviour.

I hope when our brethren seek God, and when they come before him with their donations to his blessed cause, that the Holy Spirit will impress them with our needs, and in his arms of love and mercy we leave ourselves. We believe that our heavenly Father has a care for us, and that he will carry his work on to victory, even in this part of the gospel field.

L. JOHNSON.

Bodo, Norway.

WHO WILL RESPOND?

MANY of our brethren and sisters are seriously considering the question of moving to some new field. There, where the truth is comparatively unknown, they can live it out before others, while laboring with their hands at the same time to earn a livelihood. Some are inquiring for good openings in needy fields, not so far away as Africa or the islands of the Pacific. For the consideration of this class, we take the liberty to copy from a private letter received from brother A. T. Ayres, who is now canvassing in Newfoundland. He speaks of the inducements which that country offers for the gaining of a livelihood. He also notes the opportunities of presenting the truth to the people by precept and example. He says:—

"The average temperature for the year is very low because of the very cool, short summers; but the winter is never as cold as at Chicago or even 100 miles south of that place. The out-door cellars where they are now storing potatoes would not prevent freezing in central Illinois. . . .

"There is considerable real good farming land. I have seen fields of oats, potatoes, grass, etc., which would rejoice any farmer in the best parts of Illinois or Michigan. As a farming country this is better than northern Wisconsin or northern Michigan, and land is free for the cost of surveying. The greater part is utterly barren and worthless, but in some places excellent tillable land may be had for the asking, and many families in the States have "gone west," as Horace Greeley advised, who could have done much better by settling in Newfoundland. There are no taxes of any kind, the government expense being paid by duties or imports. Farm products are nearly all imported, and all pay duty, which makes prices very high. Many things which grow very easily here, such as tur-

nips, cabbage, potatoes, hay, etc., are exceedingly high. I saw cabbages sold at wholesale in St. John's at \$5.60 per barrel. Turnips at one cent each for small ones. Hay is now \$28 per ton, and is as easily raised as in Michigan. Strawberries grow like weeds, yet the supply does not fill a quarter of the market at a regular price of sixteen cents per pint. The people here for generations lived from the sea, and few are willing to give it up, and turn to farming for a living. A Yankee gardener could do well here, and have a most favorable market nearly all to himself.

"Of course fish are everywhere; for besides the sea, there are countless small lakes among the hills, where mountain trout swarm and wait the angler's pleasure, while the railroad will take one within a day's travel of where herds of reindeer still roam the forests, and venison is now sold in St. John's as freely as beef. Dog teams have long ago ceased to be a novelty, and really they are a very good team, far more useful than a stranger is apt to believe possible. All varieties of dogs are used, as it happens. The Newfoundland dog is never found here. I doubt very much if one can be found on the whole island unless imported. They are a product of very careful breeding elsewhere.

"This twenty-ninth day of October, I am sitting in my room nearly 100 miles north of St. John's, in my shirt sleeves, writing in a room where there never was a fire, and that at 9:30 P. M., of a cloudy day. Out-of-doors the grass is green, dandelions are still in blossom, also other wild flowers, and on'y once has there been any hint of a frost. Since the long, cold storm was over, the weather has been very mild and warm. Cabbage, parsnips, carrots, etc., are growing finely. The market is still supplied with radishes and lettuce, both as crisp and tender as in Battle Creek in May, but like other farm products are very high. Radishes have sold all summer at five to eight cents per bunch of six small or five medium size. Until Oct. 10, potatoes were peddled on the streets at fifteen to twenty cents per gallon. Now they are coming from Canada and sell cheaper. Common, unskilled labor is \$1 or less per day, and idle hands are very plenty. Clothing is about the same as at Battle Creek or a little less, all from England. Altogether it costs about twice as much to live or nearly so as at Battle Creek, if one buys everything. Meat is about double Battle Creek prices, but that doesn't cost us much. On the whole I cannot say what will be the result of our work here, but I believe with the experience gained, we will be able to make a success next summer when we again go down shore. Great quantities of snow and frequent and severe storms will probably prevent any attempt at canvassing outside of St. John's after we are down there."

After speaking at length about the needs of that field, especially of the need of consecrated laborers to go and teach these people the truth by precept and example, he adds:—

"Some Seventh-day Adventist family, with the heart full of love for souls and a desire to assist in the message, could make a comfortable living here at gardening, and at the same time live and teach the truth.

"Where are those who want a chance to work for the Master? There are difficulties, serious difficulties to meet, but there are souls to save in this northern land, work to be done that the canvasser cannot do. His is to pioneer the way, to sow the seed; who will water the seed he sows? Who will follow him and garner the sheaves? This is not a distant or hard field. It lies almost at your door. Cannot some one be found? The field is ready. The providence of God has prepared the way."

Are there not those who can see in this northern island a call of Providence for them to go hence and hold up the light of truth?

F. L. MEAD.

Special Attention.

"A GOOD WORD FOR THE ROMAN CATHOLIC CHURCH."

THIS was the subject of a sermon preached by a prominent minister of one of the Protestant churches of Indianapolis, Sunday, Nov. 25, 1893. For some time previous, the American Protective Association had been very pronounced in its charges against the Roman Catholics, and in a recent city election, much was said that would tend to make bitter feelings between the two. Discussions on the matter were carried on through the newspapers, and finally this Protestant minister took it up, and announced his intention to speak "a good word for the Roman Catholic Church."

A large audience was present to hear him. After explaining the difference there was between his own church and the Roman Catholic Church, he came more directly to his subject. He praised the Catholic Church for its charity and love for humanity, read statistics to prove that a greater degree of morality existed in Roman Catholic countries than in Protestant, eulogized its priests and nuns, and commended the church in general so zealously that one could hardly help wondering why he was not a member of that church instead of professing to be a Protestant. He said that it was by no means impossible that he might be sus-

pected of being a Jesuit in disguise. In that he told the truth; for a person could hardly be blamed for slightly suspecting something of that kind, when it is said that there are such persons in Protestant pulpits.

After speaking some about the charges made by the American Protective Association against the Roman Catholic Church, he said:—

"Charges and invectives like those of the American Protective Association are no new thing for the Roman Church. She has borne them for centuries, and is strong to-day in the blessing promised those against whom all manner of things are said falsely for the Master's sake. The grand old Roman Church will live and bless the world long after the American Protective Association is forgotten. . . . The Roman Catholic church will go on praying for those who despitefully use her, and will establish her claim to the blessing of Him who said that the church should be blessed when all things should be falsely said against it for his sake. Let these men have a care lest the curse, not of Rome, but of an offended God, come upon them. . . . Destruction will surely come upon all who set themselves up against God's messengers."

Such words as these from a Protestant minister, truly only so-called, are but indicative of the strength of that union which we have known would be formed between the Protestants and Roman Catholics.

The sermon was printed in the *Catholic Record* of Indianapolis, under the heading, "Fearless Utterances. Manly Tribute from a Minister to Catholicity." In an editorial, the Protestant minister received quite a bit of commendation for his "courageous conduct" in return for his compliments to the Roman Catholic Church.

L. A. HANSEN.

MORE WAR SHIPS FOR ENGLAND.

THE appeal of Admiral Seymour for an immediate and enormous appropriation (£20,000,000) for new British men-of-war undoubtedly reflects the sentiments of the majority of British naval officers, says the *New York Times*. If it be a vital necessity to Great Britain that her commerce with the east should be carried on through the Suez canal, then it is equally necessary that she should retain the control, not only of the canal itself, but of its approaches, and the Mediterranean is one of these approaches. Undoubtedly her supremacy is challenged by the *entente* between France and Russia and the establishment of a Russian squadron in the Mediterranean. Even with the possession of Gibraltar on her side, Great Britain must be able to make front against any hostile fleet or combination of hostile fleets in the Mediterranean itself. That Italy will be on her side in the event of trouble, is not disputed, and the Italian navy is a considerable factor in the situation. The requirement that the British and Italian fleets together shall equal the French and Russian fleets together, is the minimum of precaution that must be taken in order to protect British commerce.

A safer provision still would be the maintenance of the British tradition that the British fleet must be as powerful as any two other fleets. This is not unreasonable, since plainly the shipping it is to protect is more than twice as extensive and valuable as the shipping of any other country. Moreover, it is a vital necessity that communication with the British Islands shall be kept open. An effective blockade of British ports would bring Great Britain to a surrender through starvation, since not more than a third of her people can subsist on the produce of the British Islands. These considerations are not at all sentimental, but highly practical. Either Great Britain must retain the control of the Mediterranean, or, in case of war, she must submit to the delay and loss of sending her merchantmen around the Cape of Good Hope. The whole trading interest of the British empire would revolt against this, and, indeed, no Englishman, of any party, can be expected to acquiesce in it.—*Chicago Herald*.

PITCAIRN.

THE following appeared in the *Christian at Work*, of Dec. 7, 1893:—

"The civilized world was pleasantly surprised the other day to hear from Pitcairn Island and the descendants of the mutineers of the "Bounty." Probably no community in the world of 250 odd souls can show such a mortality record as that of the Pitcairn Islanders in recent years. For six years, ending in February, 1892, only one death had occurred, and that was the result of an accident. They are a prolific people. It is only 104 years since the nine mutineers and the brown women they stole away from Tahiti, landed on Pitcairn. Their descendants now number nearly 800, most of whom live on Norfolk Island, which some of them colonized in 1857. They have a minister with them,—of what denomination we cannot say,—and are said to have greatly profited by the blessings of religion. Isolated as they are, they are a simple, happy people; we may believe more happiness is to be found in their simple homes than is to be discovered in many a gilded palace. And there is good authority for the statement that a man's life consisteth not in the abundance of the things that he possesses."

The Review and Herald.

BATTLE CREEK, MICH., DECEMBER 19, 1893.

URIAH SMITH, - - - - - EDITOR.
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S. N. HASKELL, G. C. TENNEY, L. R. CONRAD.

THE YEAR 1893.

BEFORE another issue of this paper the year 1893 will be in the past. And in whatever direction we turn our eyes upon its record, what feelings is the retrospective view calculated to awaken? It would not certainly tend to arouse very lively hopes and emotions of satisfaction on the part of those who are looking for a good time coming, when righteousness shall prevail, and all disorders and evil disappear from the earth.

While many agencies have been in operation for good, and have accomplished a noble work which should be recognized with gratitude, it is nevertheless true that the year has been a phenomenal one for disturbances, which have wrought sad havoc with the hopes and lives of multitudes of people. While no great epidemic of plague and pestilence has swept over civilized lands, it has performed its steady work of destruction in the darker portions of the earth. But more people have lost their lives by earthquakes, cyclones, tempests, and tidal waves, against which no precaution of the people could possibly guard. Add to these the appalling loss of life by accidents on sea and land, and the year stands forth without a parallel in calamities of this nature.

Crime has outdistanced the population, and suffering and distress have outdistanced crime. The political unrest and agitation of the world has continued to increase; armies have multiplied; war debts have piled up over the heads of the suffering people; oppression has weighed continually more and more heavily upon them; bankruptcy stares most of the governments of earth in the face; anarchy threatens more and more boldly to rend society into fragments; and all things seem to be rapidly ripening up for the great battle of Armageddon.

In the religious world bigotry is everywhere lifting up its brazen head, and the professed church, turning her back on Him who is the Living Head of the true church, is repudiating the teachings of his gospel and the principles of religious liberty, and seeking an unholy alliance with the arm of flesh.

But the Lord has a truth in the earth which cannot perish. He has a remnant people whom all the hosts of evil will not be able to swallow up. In all the strife and turmoil and calamities and evils of this world, they see the tokens of the coming of Him who will rescue them from the scene of conflict, and over the prostrate hosts of all the agencies of evil set up his banners of victory. The work of the Lord never goes backward; the truth grows clearer, and the message stronger. The only solution to the difficulties that environ the masses of mankind, is in the redemption that is to come through Christ Jesus. The only hope against the overtowering evils that threaten the world, is the coming of our Lord. And every new evidence that his coming is drawing nearer, is a new source of joy to every waiting Christian heart. "Even so, Come, Lord Jesus."

CONDITIONAL IMMORTALITY.

It is interesting to watch the steady and rapid spread of views favoring the doctrine of conditional immortality. At the present time some of the best thinkers of the age are giving to that subject much careful thought, and generally to the advantage of the Biblical view that immortality is a gift from God, and not a birthright inherent in human nature. The question is forcing its way into magazines and papers of the highest order and the most conservative character.

For instance, in the November number of the *Homiletic Review*, Wm. Mc Lane, Ph.D., D.D., has

an article entitled, "New Testament Teaching of Hell." In that article the writer does not commit himself to the view that immortality comes alone through faith in Christ. But, to one holding that opinion, it was manifest that such was the light in which he looked upon the subject.

Elder W. H. Littlejohn of this city, anxious to ascertain positively whether he was a believer in the doctrine in question, opened a correspondence with him on that point. To the question, "Do you believe in conditional immortality?" he replied under date of Nov. 2, as follows: "I am a believer in conditional immortality, as being scientifically, philosophically, and scripturally true. It is, taken in its relation to Christ and eternal life, the solution of a difficult problem and a justification of the judgments of God."

The readers of the *Review* will remember that we published in our columns a few months ago an article entitled, "The Rich Man, and the Beggar That Was Laid at His Gate." As this parable holds, practically, a large place in the discussion of the question of conditional immortality, and as the view presented was different from anything elsewhere set forth, Elder L. was desirous of ascertaining Dr. McLane's views of such an exegesis, and submitted it to him for his criticism. By permission we give the following extract from a letter written by Dr. McLane in reply, under date of Nov. 14: "I read your article on the parable of Dives and Lazarus with much interest. Your principles of exegesis are sound, and you treat the parable ably, though your interpretation is new."

It has seemed to us from the first publication of the article on "The Rich Man and Lazarus," here referred to, that it rested on a principle of interpretation which relieved that parable of all difficulty, and which would commend itself to the approval of every logical mind. And the indorsement of those principles of exegesis as sound, by such a man as Dr. McLane is no small testimonial in its behalf. This subject is more and more coming to the front, and we look for more such men as Dr. M., to speak out clearly in favor of the Bible view.

WHENCE CAME THAT WISDOM?

AN occurrence of comparatively modern times becomes strong incidental proof of the divine origin of the Bible. The secret of the perfect proportions to be maintained in a ship, as to length, breadth, and depth, has been the object of long years of study and experiment among the nations of the earth. In 1856 a prize was offered for the best model of a ship made by any one in the United Kingdom of Great Britain. The models were furnished, and put on exhibition at the Royal Institute. The prize was awarded to a model of the following proportions: The length was to be six times the breadth, and ten times the depth.

And now it appears that this was the exact proportion observed in the ark built by Noah, the dimensions of that structure being (allowing 18 inches to the cubit) 450 feet in length, 75 feet in breadth, and 45 feet in depth. Thus, the highest wisdom attained by man in his long study on this important subject, brings him to the same proportion of the first ship of which we have any record, which the Bible asserts that God told Noah how to build. Now, if the Lord did not give him that instruction, where did he acquire that wisdom to make a vessel of such perfect proportions?

THE SUNDAY NEWSPAPER.

THE more we hear and read of the opposition of National Reformers and the so-called Sabbath Union to the Sunday newspaper, the more are we puzzled to find their line of logic, or discover any of those facts which are necessary for a ground for them to stand upon. The *United Presbyterian* of Nov. 23 gives a condensed report of the proceedings of the National Reform Convention held in Allegheny, Pa., Nov. 14-16, 1893. On the point of the Sunday newspaper the report says:—

"A spirited discussion of the fifth resolution, bearing on the 'Sunday newspaper,' was opened by a pointed address on that subject by Dr. Oldham, of Pittsburgh. The convention with one mind branded such papers as the breeders of anarchy and

demoralizers of society, and as enemies of religion, public morality, and good judgment. The 'Sunday' press should be antagonized by all classes of Christians and patriots."

Now what does such talk as that mean? Reference is not made to papers which openly advocate anarchy and revolution every day of the week, and which are thoroughly bad on any day, but such as are considered good newspapers on every other day of the week but Sunday, and the matter of which, even on Sunday, would be passed by uncondemned had it appeared on any other day of the week.

These papers do not counsel anarchy, lawlessness or bloodshed. How, then, are they "breeders of anarchy"? They do not advocate the breaking down of the barriers of good order and the social relations of society. How, then, are they "demoralizers of society"? They do not make it a point to attack or antagonize religion. How, then, do they become such virulent enemies to it? By what witch's caldron are those things which are good on other days of the week all at once transmuted into a festering source of all deadly evil if done on Sunday? What is the process of reasoning that leads to such a conclusion? Where is the logic? Who can tell?

Is it not rather evident, on the other hand, that these people have gone into a state of religious frenzy and infatuation, which blinds their eyes and unbalances their reason?

BEGINNING TO TELL.

WHEN some of the great organizations of the land deem the presence and work of Seventh-day Adventists of sufficient importance to be made a subject of action in their general conventions, it is pretty good evidence that the efforts of that people are meeting with some success. A brother has sent us a copy of the minutes of the "Baptist General Convention of Texas," held in Gainesville, Tex., Oct. 6-9, 1893. In the report of the committee on Sunday observance, a preamble touching the various ways in which recreation is sought on Sunday, is followed by these resolutions:—

"Resolved, That we recommend to all our ministering brethren in this State, that they preach from time to time, sermons especially combatting these baneful influences, whether resulting from the inordinate greed of gain possessing the minds and hearts of the law-defying dealers in the blood of human souls, or whether resulting from the no less destructive, because disguised and insidious teachings of their co-laborers in the destruction of the American Sabbath, the Seventh-day Adventists.

"Resolved, further, That we as a denomination, hereby pledge our hearty support to every legitimate effort that may be made looking to the entire suppression of these gigantic evils, which are not only calculated to make us a nation of infidels equal to the worst of Europe, by the destruction of our cherished day of rest and worship, but will also bring us under the just condemnation of Almighty God."

According to the foregoing resolutions, one of the "gigantic evils" to be suppressed is the "teachings of Seventh-day Adventists," and evidence is not wanting, in other places at least, to show that they will be very ready to extend their "hearty support" to every effort looking in that direction.

CHRISTIAN SCIENCE VS. THE BIBLE.

THE Christian Scientists, who hold that they have re-discovered the gospel, have discovered something, which, if true, would entirely destroy the gospel. Thus a late number of the *Christian Science Journal* says:—

"He (Christ) destroyed death by proving its unreality, that it was only a belief of mortal thought. . . . Jesus rose from the dead because he realized that he never died."

Now let us see what the Bible says about it.

First witness, Christ himself: "From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." Matt. 16: 21. This they would not believe, and it appears from the above quotation from the *Christian Science Journal* that there are some who profess to be his followers even now, who do not believe it.

Second witness, the angel: "And go quickly, and tell his disciples that he is risen from the dead." Matt. 28: 7. The Christian Scientist disputes the

testimony of the angel, and says that "he never died."

Third witness, apostles: "And killed the Prince of life." Acts 3:15. "Whom ye slew and hanged on a tree." Chapter 5:30. "Of whom ye have been now the betrayers and murderers." Chapter 7:52. "If we believe on him that raised up Jesus our Lord from the dead." Rom. 4:24. "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures." 1 Cor. 15:3. "For if we believe that Jesus died and rose again." 1 Thess. 4:14. Finally we will quote Jesus again, when in his glorified state after the resurrection he appeared to John on Patmos. "I am he that liveth, and was dead." And the very fact that he did die to meet the demands of the law of God in our stead is the reason why he can say, "And, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Rev. 1:18.

The gospel of the Bible is Jesus Christ who died for our sins and rose for our justification,—rose to the right hand of the Father, where he lives to make intercession for us. Christian Science teaches another gospel,—a gospel that holds that man is immortal, and that Jesus never died,—a gospel that denies the resurrection of the body, and every tangible thing upon which an intelligent faith may rest. Truly, "men have sought out many inventions." M. E. K.

CHRIST THE WAY OF HOLINESS.

THE Lord commands his people to be a holy people. "Be ye holy; for I am holy." 1 Peter 1:16. Again we read, "Without holiness no man shall see the Lord." To see the Lord in the sense of this text is to see him with joy at his coming,—to be approved of him, to be recognized as one of his children. The reason given why we should be holy is because he is holy. We are to be like him. Such a character, and the steps by which it may be attained, is described in the first chapter of second Peter. Christ is here set forth as the one whose "divine power hath given unto us all things that pertain to life and godliness." Godliness is to be like God in character, and those whose characters are similar to his, will see him without fear, recognizing him as their great Example, whose perfect life has been their admiration and the model for their own. But man has not this holiness naturally, nor anything that is in any degree like it. No contrast in anything that we can see in nature is so great as the contrast between Christ, the Son of God, and the natural man,—the man who has not been renewed by divine grace. That man may be thus renewed and become holy and godlike, as he was before the fall, is the object of the gospel of Jesus Christ. This is nothing less than the mercy of God extended to man, and working with a power such as only is possessed by the infinite God to restore in man the spiritual image and character of God, which was lost by transgression.

That he may be restored again to the favor of God, man must be like God. To be like God he must be free from sin. Sin is the work of Satan. He first rebelled against the rightful authority of God, and involved man in the ruin which he had wrought. As sin separates man from God, a redemption from sin will restore man again to God's favor. This redemption is in Christ Jesus. His name was indicative of his character as a Saviour. "Thou shalt call his name Jesus: for he shall save his people from their sins." Matt. 1:21. Again: "For this purpose the Son of God was manifested, that he might destroy the works of the Devil." 1 John 3:8. The work of destroying the works of Satan, which includes the restoration of the earth to the condition in which it was before the curse rested upon it, begins with the restoration of the image of God in individual men. They must cast off their allegiance to Satan and to sin, and return to God and to holiness. To those who will to do this, the promise is, "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. 5:21.

While it is true that in the accomplishment of this work the power to do it is all in God, he will not do it in an arbitrary manner. The Lord lays

hold of every man to save him, but he will never save a person without his full consent and co-operation. Jesus came to seek and save the lost; but those who are lost must first realize their condition, confess their inability to save themselves, and accept the means of salvation which God in his infinite mercy offers to them. They must be where they can say with the psalmist: "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek."

Jesus is revealed as the one through whose mighty power the sinner is to be converted to God. He it is "who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." To change the mind and the character is the work which is first to be done. If we fully submit ourselves to him, he will subdue it unto himself. Then he can change the physical, the vile body, at his appearing. That we may realize the importance of the work which he has undertaken to do for us,—the height of the position to which he desires to raise us,—he has portrayed before us in his word the final glorious condition of those who will accept the mercies he brings to them. Their freedom from sin, their position as sons of God, their unending life of happiness and blessing, the new earth clad in Edenic beauty, which is to be our inheritance, the city of God with its many mansions, and finally his own presence with those whom he has redeemed; for we are told, "They shall see his face; and his name shall be in their foreheads,"—all these are for our encouragement. These promises, and many others of a similar and supplementary nature, are referred to by the apostle Peter, when, after referring to Christ who "hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue," he adds these words: "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

The promises of God act a very important part in the salvation of the sinner; for it is by these that he becomes a partaker of the divine nature. But will the promises of God do any good or bring about such a mighty change unless they are believed?—Assuredly not. Promises may be showered upon us, but unless we believe them, we need not expect to receive any benefit from them. Take the promise of the forgiveness of sin. What promise could be greater than this? This promise is conditioned upon our repentance. But does the Lord want us to do just what he tells us we must to be forgiven, and then doubt whether we are forgiven or not?—No, indeed; he wants us to believe he has done what he said he would do. Believing we are forgiven unites us to Christ, the divine Healer. Purchased by his blood as is the whole human family, having in ourselves ratified and acknowledged the purchase by our faith and acceptance of his mercy, we are his in a nearer and dearer sense than before. How was it done?—By believing. We are told that the record of what Jesus did while on the earth was written that we "might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John 20:31.

Then there is the promise that we shall become the sons and daughters of God. This promise is based upon the condition that we come out from the world and be separate. 2 Cor. 6:17, 18. When we comply with the conditions of this promise, it is immediately fulfilled. We read that "as many as received him [Christ], to them gave he power to become the sons of God, even to them that believe on his name." John 1:12. Is not this an "exceeding great and precious promise"? And we are not to wait until some time in the future to have the promise fulfilled to us. We can receive Christ now and believe on his name. Then are we not the sons of God? Listen to the beloved disciple: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . . Beloved, now are we the sons of God." 1 John 3:1, 2. If we have been adopted into the family of heaven, and Christ is our Elder Brother, we must be the sons of God.

And the Lord wants us to believe it. He wants us to have the spirit of adoption in our hearts, that we may cry, "Abba, Father."

But some may ask, Do you believe a man can live in this wicked world, surrounded by evil influences and temptations, and still be a son of God?—Certainly he can. That is just what the Lord tells us to do. Thus we read: "Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Phil. 2:14, 15. This is our privilege. Let us believe it and thank God that it is true and true of ourselves. We may not be able to see it, but if God says it is so, it must be true. All the promises of God are "yea and amen." There is no uncertainty about them. Let us believe them all. By believing them we receive them; by receiving we become partakers of the "divine nature;" then we can add to that faith the various Christian graces, and then the promise to us is: "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." M. E. K.

NOTES BY THE WAY.

OUR last "Notes" closed at Madeira, on our way to South Africa. Sept. 27 we continued our voyage, and proceeded to our destination without interruption or delay. The vessel made good time, arriving at Cape Town the evening of Oct. 10, but too late to land that night. Our good opinion of the ship, "Norham Castle," and all its appointments was fully sustained by experience. The time of the voyage was a little more than seventeen days, which is considered very fast time. We cheerfully recommend the Castle line to all who may be thinking of going to Africa.

One who has not had the experience, can hardly appreciate the pleasure of stepping on shore after a long voyage, and meeting dear friends that give you a hearty welcome, such as we received here. A long sea voyage under the most favorable circumstances, is quite monotonous and wearisome. Still I cannot but express heartiest gratitude to God for providing so many and such favorable facilities for reaching all parts of the earth. Truly we are living in the time of God's preparation. Comparing the facilities for travel and for reaching all parts of the earth in our day with those of the apostles in their time, what a difference we see. Truly the way is prepared for a short work in the earth.

It was a great pleasure to meet our fellow-workers and the friends of the cause here in South Africa, several of whom we have been associated with in the work in years past in other parts of the world. Until lately I had not expected to have this opportunity so soon. But we are living in a time of great changes and rapid developments.

We find all the brethren and sisters of good courage, and the work more advanced in several respects than we had anticipated. The church and the depository building at Cape Town is a very creditable structure, commodious and convenient in all its arrangements; and as well suited for its work as any I have seen anywhere. It is a real credit to the work.

At Claremont, about eight miles from Cape Town, the college is located. It is not necessary that I give a minute description of the building or the work, as these are quite familiar to the reader. I will only say that our brethren here saw the need of a school, and having confidence that by the blessing of God it would be a success and prove a great blessing to the work, they moved forward in the erection of a building for this purpose. Their hopes and expectations have been fully realized. The first year of the school, which opened Feb. 1, 1893, and will close Nov. 7, has been a success in every respect. The attendance has been so large that they have found it necessary to provide more room. The enrollment during the year has been over seventy, and the average attendance has been but little less. The plan of the schoolwork in England and the colony, differs somewhat from that which we have been accustomed to, the boys and

girls always having separate schools. Hence the idea of the co-education of the sexes was a new and untried plan in the school work here. Many feared that it would not be a success. Other schools in the colony have also watched the success of this undertaking with interest. Under these circumstances, and with the general perplexities connected with the beginning of such an enterprise, the success that has attended the first year is very gratifying and encouraging indeed. It should also be mentioned that the idea of a school on the plan that our schools are conducted, where the students take a part in the domestic work of the institution, was also a novel and untried experiment in this country. At first it was a very serious question with some whether these plans could be carried out here or not. The year's experience has proved that it is not only possible, but that the benefits derived from this plan are so great that none would now think they could be dispensed with.

The religious influence in the school is also a source of much joy. The Lord has greatly blessed the faithful labors of Professor Miller and the other members of the faculty. While no special pressure has been brought to bear upon any one, the daily study of the Bible and the Sabbath afternoon Bible class, carried on during the year, have proved a great blessing to the entire school; and now the fruits are seen in the children and young people turning to the Lord. A number have already been baptized, and others are preparing to go forward.

During the present season a new two-story building has been erected on the school campus. The lower story provides a chapel and recitation-room, and the upper story forms a very commodious church. This building was found to be a necessity, both for the school and the church. It is so arranged that if the school should grow, as we have reason to believe it will, then the whole building can be taken for that purpose, and the church will be provided with another building. But for some time to come the present accommodations will meet all the demands for both the school and the church.

During the present week the South African Conference has held its second meeting. Brethren were present from Beaconsfield, Rotheby, and other places. The Lord has greatly blessed in these meetings, and unity and harmony have characterized all the deliberations. Personally, I have been greatly pleased with what I have seen and heard, and find the work better established than I had expected. During the past year not as much has been done in aggressive missionary work as desired; the circumstances have been such that the work at Cape Town demanded the presence of Elder Robinson most of the time. Elder Hankins has been detained at home for a time in the past on account of the illness of his companion, who has now fallen asleep in Jesus, while at her post of duty. But now arrangements have been made to begin work at several different points in the very near future. There are now more laborers in the Conference than at any time before. Besides brethren Robinson and Hankins, brother Thompson has lately come from the United States, and also brethren P. J. D. Wessels, J. D. G. Scholtz, and Fletcher Tarr have just returned from their visit there. With the return of these brethren to the work, and the finishing up of other work at Cape Town and vicinity, the way is now open to commence work in several new places where there are urgent calls for help. The prospect is that the coming year will show a large advance in the work in South Africa. All the business of the Conference was conducted with the utmost harmony and satisfaction to all. Many questions of interest and importance to the work in this country were considered, among them that of the further development of the college, the building of a sanitarium and an orphanage. Much interest was manifested in all these institutions. The extension of the work into the interior of the country and the beginning of work among the natives within the borders of the Conference, were considered, and will be entered on in the near future. The Conference also passed a memorial to the Foreign Mission Board, asking for a German and a Scandi-

navian laborer as there are many of both these nationalities in South Africa.

The committee on credentials and licenses recommended that brethren P. J. D. Wessels and E. B. Miller be ordained to the gospel ministry, and receive credentials. This recommendation was unanimously adopted, and on Sabbath afternoon, Oct. 28, after some remarks on the sacred calling and work of the gospel minister, these brethren were set apart to the sacred work. It was a precious season, and the Spirit of the Lord witnessed its sanction of the step. This is the first ordination that has taken place in Africa, in connection with our work. May there be many such occasions, and many laborers be consecrated to God.

O. A. O.

THE SEAL OF GOD.

"AND I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Rev. 7: 2, 3.

Without stopping to elucidate the fact, it will be sufficient to locate the chronology of this work in the closing days of probation. The propriety of thus placing it becomes apparent as we read the context. It occurs amid the most solemn and impressive scene of the sixth seal, and the seventh seal introduces the transition of the people of God from this world of sin and oppression to that of life and glory. Hence we cannot but conclude that this sealing work is that work which secures to the children of God their passport and guidance through those stormy times, through the fiery ordeal, and the heavenward flight to the city above.

What is this seal of the living God? It is not something that the saints take upon themselves, but something that God causes to be impressed upon them. In Rev. 14: 1 we read of the same company: "And I looked, and lo, a Lamb stood on the Mount Sion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads." The seal of God and the Father's name are synonymous. Rev. 3: 12 also says: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." This language is addressed to the Philadelphian church with the words, "Behold, I come quickly;" that is, it applies especially to those who are to make the preparation to meet the coming Saviour.

The Lord speaks through the prophet Haggai as follows: "Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of hosts." Hag. 2: 21-23. While it is true that these words were spoken for the encouragement of Zerubbabel, it is equally true and evident that they carry more than a local meaning. The time is just in the future when the Lord will shake the heavens and the earth. (See Heb. 12: 26, 27; Isa. 13: 9-13; Joel 3: 16.) The kingdoms of the world will be overthrown at the second coming of Christ as many scriptures prove. In *that day* Zerubbabel shall be made as a signet. As the name "Israel" stands for the people of God, as "Elijah" is the name applied to the remnant people, so here Zerubbabel applies to the people of God in that day, and very properly, too; for the name signifies "born in Babylon," or "scattered in Babylon."

Now a signet and a seal are the same thing. The signet was usually placed on a ring worn on the right hand, or attached to a cord or chain worn about the neck. It was engraved with the name or insignia of its owner, and when stamped upon

an object, or retained as a pledge, it represented all the virtue and power there was in its owner. The king's signet placed upon a document, or borne by an individual, indicated that the character, dignity, and power of the king were there represented. To violate that token was to incur the penalty of rebellion. It was an object which friends must respect, and of which enemies must beware.

We have but to carry this thought forward in order to discover the logical and necessary meaning of the figure of Rev. 7: 2, 3. But in regard to the seal of God it is evident that he would not authorize the placing of his seal upon people simply as an outward mark of distinction; it could only be placed upon those who in their characters met the approval of God. When this mark of divine approval is received, it is to those who receive it the token of their acceptance with God, an evidence that for them grace has done its work, and that their characters have become changed and transformed under the hand of Him who at first created man in his own image pure and holy.

The great object of the plan of salvation is "to restore the image of God in the soul." This being so, the character of God becomes the standard to which the work of redemption seeks to bring fallen men. When they reach that point, God can consistently place the seal of his approbation upon them. The character of God is manifested or illustrated to mankind through two great mediums,—his works and his word. The latter is expressed in the Scriptures and in the life and example of his Son. In every feature of God's work his character is displayed. It is true that in many respects sin has marred the work and defaced the image and superscription of the Maker; but its original design may yet be discovered, and in this we see in every instance glory (Ps. 19: 1), goodness (Ps. 33: 5), mercy (Ps. 145: 9), truth and justice (Ps. 111: 7), wisdom (Ps. 104: 24), righteousness and holiness (Ps. 145: 17), power and divinity. Rom. 1: 20.

Thus it will be seen that God has impressed his own character upon every work of his hand, so that the invisible things of God may be clearly understood by the things that are made. To know God is to know him in this character, for this character is the name of God. I AM THAT I AM. This is the name of God. Ex. 3: 14. To know God in this way means more than to hear of him by the hearing of the ear. "No man knoweth . . . who the Father is, but the Son, and he to whom the Son will reveal him." Luke 10: 22. We may hear of God, may read of his attributes, witness his wisdom and glory, and know nothing of these things. It is only through the power of the grace of Christ that we can ever know God by experimental knowledge. This power is a transforming, creative power, which creates the man anew in Christ Jesus. "For we are his workmanship, created in Christ Jesus unto good works." Eph. 2: 10. "Therefore if any man be in Christ, he is a new creature." 2 Cor. 5: 17.

Now let us go back in mind to the first Sabbath day. For six days creative power was active in forming the world and all that pertained to it. That Sabbath morning it was new, and in every fact and feature the beneficence and glory of God beamed forth in splendor. Glory, goodness, mercy, wisdom, truth, justice, purity, power, holiness—every feature characteristic of the great Creator was reflected perfectly in all things which the eye could behold. We believe that the holy inhabitants of other worlds beheld the scene; they joined in the celebration of that Sabbath. Then "the morning stars sang together; and all the sons of God shouted for joy." They beheld a complete work, beautiful, glorious beyond description. That birthday of the world was blessed, hallowed, and sanctified forever. As oft as the creation period of six days should be completed, the seventh day was to be regarded as a sacred memorial of that finished work. A memorial, not simply of the bare fact of the creation, but of the Creator himself, a monument of all those virtues which comprise his character, and constitute him a God of power, and also one whose every attribute is holiness and love.

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The natural mind can have no affinity for such a Being, nor can it observe such a Sabbath. A man may refrain from labor upon a stated day all his life, but never keep the Sabbath. No man can ever understand or appreciate those principles until Christ has given him a new heart. We cannot imagine that Satan took any delight in the beautiful new world; he looked upon it with malignant hatred, and resolved to destroy it. He despises the Sabbath in the same proportion. No one under his power ever has kept or can keep the Sabbath. But when his heart is renewed by divine grace, and a thorough work is done by the operation of the same power that spake the universe into existence, then he will not only gladly recognize that power in the creation of the world, he will with even greater joy recognize that beneficent power exerted in his own heart. The Sabbath will become to him a sign of Him who created the heavens and the earth, yea, more—of him who has made him every whit whole by that most miraculous exhibition of divine power which crushes the power of sin and Satan, cleanses from all sin, and brings into captivity every thought or impulse to the obedience of Christ. The Sabbath is a perennial witness to all of the character of God. And when that character is by grace wrought in the heart of a man, what a love he has for the Sabbath! To such a one is fulfilled that promise of our Saviour, "I will give you rest."

According to the epistle to the Hebrews, unbelief kept Israel from their promised rest. Heb. 3:19. Thousands, hundreds of thousands, fail to obtain the promised rest in Christ for the same cause. A large proportion of those who profess Christ "come short" of "his rest." "We which have believed do enter into rest." God has sworn that those who disbelieve shall not enter into his rest, although the work has been done and the rest has been provided from the foundation of the world. There still "remaineth" a rest ["keeping of a Sabbath," margin] to the people of God. "He that is entered into his rest [in Christ], he also hath ceased [or rested] from his own works, as God did from his." To keep the Sabbath as God kept it, is the true ideal of Sabbath-keeping. It can only be done in the blessed contemplation of a complete and perfect work of which it is a sign. The more we know of God, the more fully we can enter into the real spirit of the Sabbath. Hence to him who experiences a constant growth in grace, the Sabbath becomes more and more what God designed it should be.

From the position we now occupy, our minds are carried forward to the time when in the near future the work of probation will close. At that time 144,000 will bear the seal of God, or have the Father's name written in their foreheads. Of them it is said: "In their mouth was found no guile: for they are without fault before the throne of God." If they were anything short of this, they would not bear the seal of God. The seal, or signet, of God which they bear, is to the universe the certificate of their acceptance as God's finished workmanship. As the work of God they exhibit all the character of their Maker. Like a true master-workman, Christ has put his own character into his work, and he is not ashamed to have them bear his name. They enter into rest. They keep the Sabbath as God kept it. To them it possesses a significance that it never had for any other people. It is to them and in them the sign of a completed work,—the greatest, grandest, most glorious work ever performed by divine power itself,—a people brought out from sin, created anew, purified, made white, and tried. "I will make a man," says God of this time, "more precious than fine gold; even a man than the golden wedge of Ophir." Isa. 13:12.

It is superfluous to ask if such a people will keep the Sabbath. They will keep it with a rapture such as no mortals have ever known in keeping it. But O, what a Sabbath that will be, when with glorified bodies, in the earth made new, all flesh shall come up to worship God! G. C. T.

—It is only the connection of this world with the higher world that gives it any importance. It is only the things of eternity that render weighty and solemn and momentous the things of time.

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.

CHRISTMAS.

BY MRS. ALICE M. AVERY HARPER.
(Vernon, Mich.)

WHILE earth was wrapt in gloom of night,
A radiant star in loving light
Before the men of Bethlehem stood,
To guide the shepherds where Christ slept,
As lonely vigils there they kept;
And brought glad tidings fraught with good
Of Christ, the infant King.

To a rebellious, wayward world
Redemption's flag was then unfurled,
And angels sang the pledge of love
To sinful mortals here below;
The wondrous gift God did bestow,
In giving Jesus from above,
To die for guilty man.

Divinely sweet; O blissful strain,
"Glory to God" resounds again,
And peace on earth, good-will to men;
They chant, they sing, and loud proclaim
Glad tidings in Immanuel's name,
And upward to the heavens then
They mount on wings of love.

Then on they sped, those shepherds there,
To seek the Babe so mild and fair,
In humble manger, where he lay
With lowing herds; this Child they greet,
And bring him gifts and incense sweet,
Before the dawn of coming day,
And worship Christ the King.

What light and peace to Bethlehem's land
Was brought by this seraphic band,
To weary watchers waiting there.
At midnight on those ancient plains,
A chorus of angelic strains
Was echoed through the ambient air,
In sweet accord they sang.

Again he'll come, the hope of earth,
Let glad some tongues resound it forth,
When rescued from the tempter's frown,
Each happy face with joy shall beam
In that bright land of rest supreme,
And weary brows shall wear a crown,
And rest with God the King.

NEW MEXICO.

ALBUQUERQUE.—Tent meetings were held here two years ago by Elder Smith Sharp. Four were baptized, and a Sabbath-school of ten persons was organized, which we have kept up. Elder Palmer was here a few months ago and baptized one. Several are interested, and five are keeping the Sabbath as a result of sister Ketrings' Bible work. We have paid in tithes, \$194.53; in Christmas offerings, \$52.90; first-day offerings, \$30.23; Sabbath-school donations for 1892, \$31.05; for 1893, to date, \$39.07; Orphans' Home, \$4.98. Total, \$352.76. We have organized a tract and missionary society, and one of our own company will go to the Bible school at Denver. We want two or three Seventh-day Adventist families from Battle Creek to move in here and help us build up a church. We are always glad to have any one of our faith meet with us. J. A. SWENEY.

Dec. 5.

RAIATEA, SOUTH SEA ISLANDS.

It has now been four months since the ship went away, and left us on Raiatea. But the habits of the people here are very different from those of Americans, and instead of moving rapidly, everything moves very slowly; so four months is too short a time for much to have been accomplished. We did not live with the queen, as was anticipated when we wrote before; but Teraupo, the chief governor, who had two houses, gave us the privilege of using one of them until ours should be finished. We lived there three months, when our own house was so that we could move into it.

Our house is 20x60 ft. in size, about one half of which is to be used for school purposes until the people can get a school-house built. The roof is covered with thatch made of the leaves of the pandanus palm; and the sides are of bamboo poles, split and woven. Though many would think it quite rude and homely, we find it comfortable, and are quite contented after having lived in a native hut so long. We have been, and still are very

busy finishing the house, and getting things in order in and around it, besides our study and work of teaching. Since we must learn the native language before we shall be able to labor effectually with the people, we try to improve every opportunity of gaining a better knowledge of it by studying, attending meetings, and conversing with the natives.

Two weeks ago, we commenced a school for the native children with fifty in attendance, which number has already increased to 100. We teach them to read the Tahitian language; also teach some English and a little French. A young German is stopping with us at present, and assisting in the school. He has begun the observance of the Sabbath, and if he proves faithful, may make quite a useful man; for he has a good education and understands not only the German, English, French, Swedish, and Tahitian languages, but also Greek and Latin.

A neighbor of ours, an American, has taken a decided stand to keep the Sabbath. For several weeks, he has freely advocated the truth to those whom he would meet.

The efforts which we put forth for the children are heartily appreciated, and we hope that by this means, the way will be more fully opened for the truth to go to the hearts of the people. We feel to praise God that we can already see some fruits of the seed sown, and trust that through the life and power contained in the word of God, many souls shall in time be gathered into the fold of Christ. B. J. CADY.

Oct. 29.

MONTANA.

HELENA.—The work is still making some progress in this city. Our labors are devoted almost wholly to visiting, holding Bible readings, and distributing tracts and periodicals from house to house. We hold our regular Sabbath meetings, preaching Sunday nights, prayer and missionary meeting Tuesday nights, and a public Bible reading Friday nights.

Last Sabbath was a good day for the Helena church. We read Elder Jones's sermon in the November number of the *Home Missionary*, after which a good social meeting followed. The covenant was then presented, and nine new names were added, making twenty-six now on the covenant. A young man about thirty years old, French by birth, who was a Catholic when we came here, and very much devoted to his church, has signed the covenant. He has a good education in both French and English, and if devoted to God, may become a useful worker.

What we need in this city now, is a trained medical missionary nurse, that we might properly organize a Christian Helper's Band. The Lord is preparing the hearts of the people here as elsewhere to receive the last message of mercy. I praise him that I can have a part in the work. W. J. STONE.

TEXAS.

ROLYAT.—We began meetings in a school-house four miles north of Rolyat post-office in Bowie county, Nov. 11, and up to the present writing have given twenty-six discourses. The interest has been good from the first, and the congregations fair, considering the rainy and inclement weather. Only one night has the rain prevented holding services. A number are deeply interested in the truths for this time. Three have commenced to keep the Sabbath, and others say they will begin with next Sabbath.

Last Sabbath we had a most precious season worshipping God. One dear soul laid aside the burden of sin and took the righteousness of Christ instead, with rejoicing. The Lord has been working upon the hearts of many in this vicinity by his Spirit, leading them to see that there was something better for them, and their souls were longing for the truth of God. May God now help them to decide for his truth, and be prepared to stand in the conflict that his people are just entering. "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." Isa. 26:20. It is only by being clothed with the righteousness of Christ that we can be shut in from that time of trouble that shall come upon all the world.

Dec. 4.

W. S. CRUZAN,
W. W. STONER.

MISSOURI.

LUCAS AND COVE CREEK.—I began meetings in the Methodist church at Lucas, Oct. 11, and continued four weeks. It was a virgin field, and the interest was good. Four accepted the truth fully, and others are studying.

The pastor of the church followed me, and held a protracted meeting of two weeks, preaching fiery damnation to excite the people and cause them to flee for fear; but as they had heard the truth, he failed in that, and gave vent to the spirit that invented such an abominable doctrine by railing at me and abusing the Adventist people generally. That had the effect to make friends for the truth, and now the call is louder than ever for another series of meetings to be held there. Thus the Lord can defeat all purposes of opposition.

At Cove Creek a boycott by the pastor kept them away for some time, but I held on firmly to the promises of God. The fifth meeting the power of the Spirit broke the spell, and a good interest followed, insomuch that the officers trembled for their temple and its worshipers, and sent for a man to blind the people to the truth. They saw the point and refused to be led by an un-Christian spirit. They lost their love for such a fallen Babylon, and were led to love the truth. Many were aroused to serious investigation, and the wrath of a fallen clergy was made to praise God. Several other efforts were made to defame and thus defeat the truth, but every hand raised either palsied helpless or returned upon the head of the enemy. God is mighty. Let us work with him, fellow-workers.

H. E. GIDDINGS.

MICHIGAN.

ITHACA.—Our institute at this place began Friday evening, Nov. 17, and lasted twelve days. The attendance and interest was good all the way through. The sessions were held from 10 A. M. to 1 P. M. and 6:30 to 8:30 P. M. Two hours each day were devoted to Sabbath-school, tract and missionary, and church work. This proved very interesting and profitable. Two hours each day were given to Bible study on righteousness by faith, religious liberty, etc. The last hour each evening was a preaching service.

There was quite an outside interest. When a call was made for those who wished to give their hearts to God, seventeen responded. Most of them were new converts. One case of interest was that of a sister of one of the members from New York.

We feel sure that this church will prosper and grow, if they continue to seek God and walk humbly with him, asking, "What wilt thou have me to do?" Our courage is good, and we feel to press the battle. Sister Mary Evans was present, and rendered valuable assistance in the Sabbath-school work. We are now at Alma, and although there is not the attendance nor interest which we had at Ithaca, our trust is in the Mighty One, and in his name we go forward.

W. H. FALCONER,
E. R. WILLIAMS.

ALMA.—We began an institute here, Nov. 30, and continued it twelve days. The attendance and interest grew, as the work progressed. We were made to rejoice, as precious rays of light shone from the word. The Lord blessed in the study, and also in the preaching services. In our meeting Sabbath, Dec. 9, the power of God came in, and some heartfelt confessions were made. A call was then made for the unconverted and backslidden. Twenty-two responded, and the following day one more came forward, making twenty-three in all. Twenty of these were new converts. We feel to praise the Lord for the power he gives to his work.

W. H. FALCONER,
E. R. WILLIAMS.

LAKEVIEW.—Soon after the institute held at Battle Creek, Oct. 18 to Nov. 1, we came to this place, according to appointment, to hold an institute with the church. Our meetings began Nov. 16, with a fair attendance, which increased until the close. The Spirit of the Lord was with us from the first, and the readiness with which the brethren and sisters took hold, made the meetings a success from the beginning.

Three hours were occupied each day in the study of the different lines of church work. All took an active part in this, and were greatly blessed in doing so. This was followed by a discourse on some phase of the third angel's message as it is now before the world.

Each day's service consisted of two sessions, each two hours' long, which were preceded by a half-hour's devotional service. All seemed to feel the necessity of a closer walk with the Lord, and as we sought him, the blessed assurance was given that he who had cared for us all our lives, was waiting to be gracious still.

Last Sabbath was the best day of the meeting. Some came a distance of ten miles, and stayed until the close of the evening service. It was truly a season of refreshing—a Sabbath of rest to those present. The Lord came into our midst, hearts were bound together in love, and by his

gentle Spirit many were enabled to see more fully what it means to be a follower of Christ in these lingering moments of probation.

The meetings closed the evening of Nov. 28, and though much more could be done should we remain, we can say that the meetings here have resulted in a victory for the Lord. Fourteen youth expressed their desire to live for the Lord, and asked the prayers of God's people. Some of these had never made a profession of religion. Of the outside interest, one family have decided to serve the Lord, and we believe they will soon unite with the church.

As the elder of this church was about to move away, one of the brethren was chosen to take his place, and was duly set apart to that work. The remaining officers were re-elected, and all seemed of good courage as they took up the work for the coming year. Many expressed themselves as having enjoyed the best meeting of their lives. Truly the Lord is good, and our earnest desire is that we may live close to him, that our feeble efforts may be blessed to the good of his children.

Nov. 29.

R. C. HORTON,
I. E. EVANS.

VERMONT.

BORDOVILLE, EAST RICHFORD, AND TROY.—I have of late held meetings according to appointments, with the above-named churches. These seasons have indeed been pleasant to me, and I trust, profitable to all.

The meetings at Bordoville began Thursday evening, Nov. 16, and continued over the next Sunday. A visible and hopeful impression was made upon the church and upon some from without, insomuch that it seemed to be the general mind of the brethren that if there were a possibility, I should come back immediately following my visit to Brownington, which, however, I find myself unable to do. I shall remember these brethren with earnest importunity of soul before God, that they may walk according to faith, which was preached to them at these meetings.

At East Richford I found the brethren prepared for a meeting the night of my arrival, Nov. 21; and the meetings were continued each evening, and Sabbath and Sunday throughout the day and evening, with an increasing interest.

The brethren responded to the word spoken, and courage and faith became strong in many hearts. Indeed the result of the meetings seemed very much like refreshing showers upon parched, withering vegetation. I trust that bountiful fruits and a rich harvest may yet be seen in this field. Several young men of promise signified their determination henceforth to live the truth; others who have been halting in the way, decided fully to obey. We hope to hear good reports from this church hereafter.

At Troy we were favored with the use of the Congregationalist church for our evening and Sunday meetings; only two meetings were held in the hall usually occupied. Circumstances conspired to hold some of the brethren away from the meetings somewhat, but there was something of an attendance from without. We trust the meetings were not in vain. Evidently the brethren were encouraged and some of them much strengthened. Also an interest was developed in the hearts of some from without, which may yet show fruit for the heavenly garner.

We could not but feel sad to leave all these churches with so little accomplished. There are many young men and women who might be burning, shining lights to this world who have not heretofore committed their lives and spirits fully into the hand of God. We hope these same ones will hereafter espouse the cause of righteousness fully, and take upon themselves to imitate the self-sacrificing, glorious life of Christ the Lord, and henceforth faithfully to carry the banner he has committed to our hand. We would gladly have lengthened our stay into months with some of these children; but hope that the good work begun may be carried forward among themselves, and that bountiful refreshings may be experienced on all sides from henceforth.

I. E. KIMBALL.

PENNSYLVANIA.

BELLEFRONTE.—We came to this place about the middle of October, and have been holding meetings since that time. We have a pleasant hall nicely located, comfortably seated, heated by steam, and lighted with electricity. This is a beautiful place of about 5000 inhabitants, resting upon the breast of the Alleghenies. An aristocratic sentiment prevails, and naturally the people are devoted to their own ideas; consequently it has been quite difficult to gain attention to the important issues which confront us. Not-

withstanding this, the Lord has blessed us with a good attendance most of the time.

The wife of one of the prominent lawyers, and the United Brethren minister, have received the truth. Our hearts are made to rejoice many times as we see the sincerity and earnestness of this brother as he seeks for light. He says, "Why, I have not time to sleep. Time is so short, and there is so much to do and learn." Surely we have the evidence that we are receiving drops of the latter rain.

Two of those who are rejoicing in the truth are a deacon's wife of the Lutheran church, and the son of the lawyer's wife, a young man who will graduate from the high school this year.

Last Sabbath was their first rest unto the Lord, with three or four others just starting. Next Sabbath we expect two or three more who have promised to turn their feet from Babylon. We have met with some opposition through the press, as this is a churchly town, and some devotee to his church felt it his duty to suggest that we pay more attention to inducing people to observe the Sabbath already established, than to try to introduce a new one in Bellefonte.

"Right is might," and God will prevail. Many are awakening to the truth who have heard only through others what has been said at the meetings.

Daily we feel like the psalmist when he said, "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" Brethren, we solicit your prayers.

Nov. 28.

MR. AND MRS. LEE S. WHEELER.

GEORGIA.

COLD weather closed our meetings in the tent at Flowery Branch, Nov. 6, and after one meeting in the academy that was closed against us by the Baptist minister, who claimed to have some legal authority to control the house, and who did not wish his members to hear any more Adventist doctrine. When this became known in the country around, there were not less than five school-houses offered to me, where I was urged to come and hold meetings. These openings I shall fill as fast as possible.

As brother McCutchen was detained at Gainesville to attend to the building of the new church, it became necessary that I should leave to meet appointments among the brethren in Austell, Douglassville, and Red Oak, and visit other scattered brethren in the northern part of the State. We had encouraging meetings in these places, which I trust will prove a lasting blessing to those who attended. I visited one family who had lately begun to keep the Sabbath, and who had never before seen a Seventh-day Adventist; from them I learned of a Baptist minister, who, with a number of his members, is convinced of the truth from reading our works. I hope to visit them soon.

On reaching Red Oak I learned of the arrest and imprisonment of our brethren at Gainesville. After having two good meetings there, a brother brought me in the night to Atlanta, where I designed to take the train for Gainesville. But the brethren there being released from confinement, it was decided that I go to the southern part of the State.

I am now with the church at Dixie. I have held eight meetings here with encouraging results. The outside attendance has been good, and a deep interest manifested in the truths presented. I felt specially anxious that the youth among our own people should consecrate themselves to God and to his work. I find many young people throughout this State who ought to be attending our schools, qualifying themselves for the work of God. O that they would give themselves to Christ without reserve, that he might cleanse them from all sin, mold them into his own image, and fit them for his work. My heart rejoiced in the meetings at Dixie to see a goodly number express a desire thus to do.

One day last week I visited a brother about ten miles from this place, who has lately begun to keep the Sabbath. Near him is a church of colored people. By invitation I preached to them on the subject of the Sabbath. A young minister of their church was present and assisted in the services. I think I never preached to an audience that gave a more hearty response to the truth than was expressed by this people. At the close they gave me a liberal collection, and urged me to come again. The next morning the minister came to see me. He told me the people were deeply interested, and they said on their way home that they must keep the Sabbath. He subscribed for the REVIEW, and told me that he and his wife had decided to keep the Sabbath. If he will be true to his convictions and endure the opposition which he will have to meet, I believe God will use him in carrying this message to his people.

From this place I visited brother Merchant, who lives ten miles north of Quitman, and held a meeting in his neighborhood. Here I heard afresh the sad story of the imprisonment and death of brother Samuel Mitchel, who lived here when he became a victim of religious persecution. He had been guilty of plowing in his own field on the first day of the week, after having kept the Sabbath according to the commandment. For this offense he was sentenced to be confined in a loathsome prison cell for thirty days. Being in very poor health, the confinement in the damp cell was too much for him to endure, and he died soon after his release. Even his persecutors admitted that he was "a good man," but they said, "This Saturday-keeping must be stopped."

During the trial the judge seemed inclined to release him, but like Pilate he yielded to the persecutors, and this man of God was sent to prison and to the grave. O spirit of religious freedom, pride of America, how sweet has been thy stay! How sad thy departure! The mutterings of the dragon's voice may be heard on every side. The trials and persecutions so long foretold are now at hand, but the glorious triumph of the remnant church is just beyond. Courage, brethren, courage in the Lord. R. S. OWEN.

SOUTH CAROLINA.

SPARTANBURGH.—Eight months ago to-day we reached this city, total strangers to the people and their customs, and unacquainted with their political and social condition, as well as with their religious experiences, and not knowing how to reach them with the truth. But our faith was in the God of this message, our love warm, our courage good, and we went to work, knowing that the angels had been sent out before us to prepare the hearts of the people to receive the message for these last days. In this we have not been disappointed, for we have been rejoiced to see eight precious souls, adults, also a few children, embrace the truth. Most of these testify that God was leading their minds in the direction of these things before we came. Others are convinced and at the point of obeying.

While we are rejoiced at what has been done, we know that the work must go faster, and far more be accomplished in much less time. Though these results of our work may seem small for so long a time, it must be remembered that this is an entirely new field, and that there is much to be learned concerning their customs, and the best manner of reaching them with the truth. During this time much seed has been sown, however, and the influence of our publications has gone far and near. We very often hear from these, and know that they are doing their work; for many throughout the country are becoming interested.

No public effort has yet been made, and may not be until spring. But the work with families keeps our hands full, and as long as it is growing and adding to the numbers of those who believe, and we see the circle of interest widening, it leads us to hope that the interest will be greater when the proper time comes for meetings.

If such texts as 2 Tim. 3:1-5, 2 Peter 2:12-18, and Jude 10-13 describe the moral and social condition of the world to-day, they surely do of this part of it. Of course there are many noble exceptions to this; for there are some as good citizens and good Christians here as can be found anywhere. No doubt that many sheaves will be brought from this field to the garner of the Lord. We nowhere have seen better evidences that the Lord's harvest is ripe; and it seems also especially true of the "harvest of the earth," and that it cannot be long until the angel will say, "Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe."

The political condition of the State is well described by Jude 8, 16 and 2 Peter 2:10. Political prejudices are so strong that life is oftentimes hazarded and even forfeited by expressing or advocating principles contrary to the party that has ruled the State for half a century, or that would endanger the success of an aspirant to office. There is by no means liberty without danger in this matter. It can be imagined how easily this same spirit would be carried into religious matters more or less. That quick, fiery, resentful spirit that led out in the late war is often seen, and seems ready to break out afresh at the first opportunity. From what little we have seen so far we can hope for no easy time for the truth in this State; and those who come here to live out the message or to labor, may not expect a more easy time than our brethren are having in Maryland or Georgia. We will be happily disappointed and rejoice if it proves to be otherwise. But the true servant of God will not be hindered or discouraged in his work by the hardness of the field. The message is to go to all the world, and God has many

jewels here to be gathered. We need laborers and families who are filled with God's Spirit and who are not easily discouraged,—who are willing to do and dare for their blessed Lord's work,—to come to our help; for the work is to be done here in a very short time, much less than it has taken to do it in other States. No doubt but this will be a battle-field for the truth, and those of our brethren who are not faint-hearted, are asked to "come over [into South Carolina] and help us." We would not have it to be understood that this is the hardest field in the world, by any means; but there are difficulties to meet which are not to be met in many of the northern States, and our people all over the field should let their prayers ascend to God earnestly and often for the work in this new and unwarmed State.

Personally, we have enjoyed the work, and have had many rich blessings from the Lord. Our lives are wrapped up in this message. We love it more and more, and also its Author, our blessed Saviour. We would rather wear our lives out in the good work, than be dropped out or left behind.

We thank those who have sent so many papers. We can use still more, and if a few of the health journals and leaflets could be put in with the others, we would be very thankful for them also. We ask all who read this to pray for the work and workers here. E. W. AND L. A. WEBSTER. Dec. 5.

GENERAL MEETING AT ELK HORN, IOWA.

IMMEDIATELY after our State meeting, brother A. T. Jones and the writer began meetings at Elk Horn. This is quite a central point for our Scandinavian brethren and sisters in that part of the State. The weather was quite stormy, but yet we had a large meeting. The churches at Harlan, Bowman's Grove, Exira, Weston, Clarinda, Atlantic, and Audubon were represented. The daily attendance ranged from 125 to 150. Many of these came for the first meeting and stayed until the close. We had five sessions each day, beginning at 9:30 A. M., holding two sessions in the forenoon, two in the afternoon, and one in the evening. Sister L. Flora Plummer occupied the first hour in the morning in giving instruction in Sabbath-school work. One meeting in the Scandinavian language was held each day. Brother Jones occupied the rest of the time. Nearly all understood the English. From the very first it could be seen that the Lord was very anxious to bless his people. As the word was spoken, it met with a hearty response. Many expressed their joy and gladness that the light was shining so clearly. It could readily be seen that those who gave the instruction, were led by the Spirit of God.

All the different branches of the work received due attention. Much interest was manifested in the envelope plan of doing missionary work. We believe that much good will result from this. Even those who are living in the country can do much in this way. On Sunday, the needs of the cause were presented, and \$976.90 were pledged and paid. A little over \$50 of this was for the benefit of the families of the persecuted brethren in Maryland. The balance was for the College View church and the building of the Scandinavian school in Denmark. We are glad to see the willingness of the brethren, to assist in these enterprises. The meetings closed Sunday afternoon. I am indeed thankful for the privilege I have had in laboring with brother Jones in these two series of meetings at Nevada and Elk Horn. I feel that it has been a great blessing to me personally. Dec. 7. E. G. OLSEN.

IOWA STATE MEETING.

This meeting was held at Nevada, Nov. 21-27. As far as I know, all the workers, with but one exception, attended the meeting. Our object in thus getting together was to study how we could better relate ourselves to God and his work. From the very first, it was evident that God was anxious to bestow his best gifts upon us. When the word was spoken, it seemed to meet with a response from every heart. Some time was spent in dwelling upon the relation that the church of God sustains to the world, and the responsibility of the ministry. Much was read from the writings of sister White upon these points. Brother C. A. Washburn gave valuable aid in the meetings by giving the directors instruction as to their special line of work in the churches. The live questions that were asked, showed that this work was much needed and appreciated.

Brother A. T. Jones arrived Friday morning, and from that time until the close, he took an active part, using a large share of the time. The word of the Lord through him was gladly received. At times the power of God was very manifest, and it

seemed as though the whole company was filled with joy unspeakable. It could readily be seen that the work was not that of mortal man but of the Spirit of God. Sabbath was a very remarkable day. I have never had a more blessed experience. In the afternoon brother H. V. Adams was ordained to the sacred work of the ministry, brother Jones giving the charge, and the writer offering the prayer. The solemnity of the occasion was felt by all present. The church at Nevada appreciated the meeting very much, and the hospitable entertainment which they extended to the workers was greatly enjoyed.

The members of the Conference Committee were all present, and spent much time in considering the needs of the cause. As many of our ministers and laborers are attending the Bible school at Battle Creek, it was very hard to supply their lack in considering the calls for labor; there cannot be as much done this winter as we desired, on this account. When the committee reported the distribution of laborers, there was perfect harmony of feeling, and all the workers appeared perfectly satisfied, so that no changes were made afterward. We consider this an evidence of the blessing of God. Plans were also considered for encouraging the churches to engage in missionary work. The envelope plan for distributing literature was presented and discussed, and met with much favor. Plans will be matured, and further suggestions made in regard to it. The committee spent some time in prayer, asking the special blessing and help of the Lord. In all our counsels we felt the sweet peace of Jesus. We trust our laborers go out from this meeting better prepared to do work for the Master than ever before. We believe that much good will result from this meeting. E. G. OLSEN.

PENNSYLVANIA.

Report for Quarter Ending Sept. 30, 1893.

No. of reports returned,	107
" letters written,	108
" " received,	55
" Bible readings held,	274
" yearly subscriptions for periodicals,	358
" periodicals distributed,	4,458
" pp. of books and tracts distributed,	94,223
Cash received on first-day offerings, \$155.84; on fourth Sabbath donations, \$44.92.	Wm. F. SCHWARTZ.

IOWA TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1893.

No. of reports returned,	430
" letters written,	485
" " received,	214
" Bible readings held,	161
" subscriptions for periodicals,	169
" periodicals distributed,	16,043
" pp. books and tracts distributed,	45,716
Cash received on sales and accounts, \$4,263.06; on donations, \$166.55; on first-day offerings, \$334.30; on annual offerings, \$3; on foreign missions, \$216.97; on other funds, \$352.51. Total, \$5,336.39.	J. V. WILLSON, Sec.

TENNESSEE RIVER TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1893.

No. of members,	200	Agents	12
" reports returned,	64		5
" letters written,	288		152
" " received,	159		70
" readings held,	107		6
" subscriptions,	6		10
" periodicals distributed,	1,400		367
" pp. books, etc., distributed,	171,787		206,555
" " " sold,			140,000
Cash received on books and periodicals, \$888.28; on first-day offerings, \$46.93.			Miss M. G. MASON, Sec.

WISCONSIN TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1893.

No. of members,	1,245
" reports returned,	337
" letters written,	513
" " received,	288
" Bible readings held,	280
" subscriptions obtained for periodicals,	125
" periodicals distributed,	13,852
" pp. books, tracts, etc., distributed,	138,373
" " " " furnished to members,	303,776
Retail value of books, etc., furnished members, \$19.38.	G. M. BROWN, Sec.

AN INTERESTING LETTER.

DEAR BRETHREN: I have been wishing to address you for some time, but have been so busy I could not find the opportunity until now. My purpose in writing, is to tell you of my conversion to pres-

ent truth, through the means of your literature; and also to endeavor to place before you the great want of workers here.

Christianity seemed to me like one great mockery. I could not understand it. I had read the Bible some, and the so-called Christians of my acquaintance were so inconsistent that they were stumbling-stones to me. But thank God, through "Bible Readings," I was shown the great Example, and my eyes and affections were taken from the multitude, and placed upon Him who alone is able to save.

About three years ago sister Farnum canvassed me for "Bible Readings," and I subscribed, not because I wanted it, but because it was a nice-looking book, and would look well on my table. It lay there, I suppose, about eighteen months. I only casually glanced through it during that time; but at the end of that time I began to feel interested, and to read a little here and there, principally from the chapters on the prophecies. I began to realize that the Bible was a true book, and that its words were of inspiration of God. Previous to this time I did not know there was in it anything in particular for me; but as I read along, it struck me with great force that the Bible was actually the voice of God to me. I was afraid to meet God's requirements, because, if I became a Christian, I should have to keep the seventh-day Sabbath (as I could see the keeping of the commandments of God and the faith of Jesus were inseparable), and I thought I should lose my work, and soon be in want.

A little more than a year ago I met sister Farnum on the street, and I told her I thought a great deal of her book; that in fact, it was the best book I had ever read. I fancy I can see her face now, how it fairly radiated with joy and pleasure. She invited my wife and me to call and see her, but something always kept us that we could not go, so she used to come and talk with us. My wife used to entreat me to keep the Sabbath, as she was not afraid of what could happen. One year ago last November Elder Evans came and stayed at sister Farnum's, and I was invited again with a few others to hear him; he spoke on the "Coming of the Lord." The Lord strove mightily with me there, but I would not yield. We were invited to tea, and accepted; and after tea Elder Evans and I had a long talk. I told him the reason why I could not keep the Sabbath, and he read to me from Isa. 33: 16: "Bread shall be given him; his waters shall be sure," and he showed me that God was able and willing to care for me, if I would only trust him and do his will. I went home that night, and I prayed as I had never prayed before, and the next morning I gave myself and all I had over to him who is able to keep what is committed to his charge. O the joy of soul I experienced when I determined to serve God and keep his Sabbath! I praise his holy name that he has kept me steadfast, and has led me step by step into the knowledge of the truth; and that wherever truth is presented, I am able to believe and thank the Lord it is truth.

I must say a word for the people of Peterborough and the necessity of workers here. There are many I am acquainted with who are earnestly seeking for light, and I am sure there are many others of whom I know nothing who are interested. If some of our people from Battle Creek would come and settle here with their families and live out the truth, or if we could get some Bible workers or ministerial labor, it would be the means of leading many to the truth, and I feel sure the cause would flourish here. Brother and sister Farnum, my wife and myself, are doing what we can; but the people look upon us with suspicion; they cannot understand how so very few can have the light which the multitude has not. There are so few Seventh-day Adventists in Ontario that the people never hear anything about these subjects only through the literature we circulate; they think we are the only ones on earth, and put us down as crazy. I write this, hoping there will be something done for this place in the near future, and that this may induce some one to start out from Battle Creek. If brother and sister Farnum had not come here, I might have been still in gross darkness, and there may be scores or hundreds here, who only require a helping hand. Hoping again that the Lord will lay a burden on others to come here and settle, as sister Farnum is still confined to the canvassing work, I remain, your brother in the truth.

CHAS. BERESFORD.

Peterborough, Ontario, Dec. 4.

THE TRUE MISSIONARY.

No individual who understands the duties and dangers of the time in which we live, will be seeking his own selfish ease, comfort, or convenience. On the contrary he will be unselfishly engaged in laboring for the salvation of the perishing. That

all may have a part to act in this grand and glorious work, books, pamphlets, tracts, and periodicals have been prepared containing the last solemn notes of warning to a guilty and perishing world. The true missionary will gladly avail himself of this means whereby he can bring a knowledge of the present truth to the attention of his neighbors, relatives, and friends.

The true missionary will give evidence that "the love of God" (Rom. 5: 5) has been shed abroad in the heart; and when that same love that was in the bosom of the Father has been placed in an individual's heart, then the same mind will be in him that was in Christ Jesus. Phil. 2: 5.

I would not wish to be understood that it is wrong to provide a comfortable home for ourselves and families, but I do believe that it is primarily important that we heed the admonition of the Saviour when he says: "But seek ye first the kingdom of God, and his righteousness." Then follows the blessed assurance, "And all these things shall be added unto you." Matt. 6: 33.

A true missionary is one who has implicit, unbounded confidence in every word the Lord has spoken, and so when the Lord says, "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed" (Matt. 6: 31), the true missionary will have no undue anxiety in regard to his temporal necessities. To those who trust in the Lord, and not in themselves, there is a gracious promise: "So shalt thou dwell in the land, and verily thou shalt be fed." Ps. 37: 3. "Cursed be the man that trusteth in man." "Blessed is the man that trusteth in the Lord." Jer. 17: 5, 7.

A true missionary is a follower of Christ. The Saviour has declared of himself: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20: 28; Mark 10: 45. Our precious Saviour came not into this dark world of sin, suffering, sorrow, and death to seek his own ease, comfort, or convenience, but he came to minister to others. He came to impart sunshine and gladness where all was gloom and sadness. He came "to seek and to save that which was lost." He came not to enjoy a good time, but to "give his life a ransom for many." He chose to leave his Father and all the glories of heaven, make himself of no reputation, take upon himself the form of a servant, and humble himself unto death, even unto the death of the cross. Phil. 2: 6-8. And what was all this self-denial for? "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." 1 Tim. 1: 15. "All have sinned." Rom. 3: 23. "All" includes me. I have sinned, therefore, Jesus came to save me. In the Saviour giving himself as a sacrifice to save lost man, we have an example of that which constitutes "the true missionary." In the Saviour we have an example of undying love and devotion, not for his friends, but for his enemies. "Christ died for the ungodly." Rom. 5: 5. Well did the beloved John say, "God is love." 1 John 4: 8.

Are we disciples of Christ? If so, we shall be found engaged in bringing light, joy, and gladness to other hearts, as Jesus our master and friend before has done. We will be imbued with the spirit of self-sacrifice for the salvation of souls. Such was the Spirit of the Master. "Now if any man have not the Spirit of Christ, he is none of his." Rom. 8: 9. Remember, the sons of God are led by the Spirit of God. Rom. 8: 14. The Spirit of God is love. In the works of love another than the actor is always the object of the action. Taking this truth for a rule, it will not be at all difficult to determine whether we are really and truly the "sons of God." Are we doing all in our power to bring to others a knowledge of the doom that is awaiting all those who will not obey God? If we find ourselves engaged in extending a knowledge of the third angel's message and its kindred truths, and doing so from the principle of love, then we may be sure that "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

O that all might realize that soon, very soon, our opportunities for doing good will be in the past. We shall not have the privilege of passing this way again. If we refuse, or neglect to engage in the work God has called us to perform, he will lay the burden upon others. They will perform the work, and receive the reward we might have obtained. To such will these cheering words be addressed: "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord." Matt. 25: 21. Everything that infinite wisdom can devise, is being done for our salvation. God desires to give us each a happy, peaceful home in his everlasting kingdom. He desires to transport us from the valley and shadow of sighs to the hills of sunshine and song. There gladness shall refresh our wearied spirits, and comfort fill our sorrowing hearts. "And the ransomed of the Lord shall return, and come to Zion with songs and

everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35: 10. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21: 4. Thank God for the marvelous light that is brightening the eastern horizon. It betokens the dawning of the day. A day of dazzling splendor and gladness such as earth has never witnessed in all the history of the ages. It is the coming of earth's triumphant King. Hail, gladsome day! soon may it dawn.

C. P. WHITFORD.

Special Notices.

A REQUEST.

If any of our brethren living near settlements of Holland people, know of any interest among them to hear the truth, will they please correspond with B. F. Stureman, care of REVIEW AND HERALD, Battle Creek, Mich.

WEST VIRGINIA SABBATH-SCHOOL ASSOCIATION.

THE next annual session of the West Virginia Sabbath-school Association will be held at Newburgh, Jan. 5-12, 1894. A hearty invitation is hereby extended to the officers, teachers, and members of all the schools in the State, to be present, as far as possible. Important interests of the Sabbath-school work among us will be considered, and we hope many will come prepared to help and be helped into a better understanding of how to do this kind of the Lord's work.

T. E. BOWEN, Pres.

DEDICATION OF THE DETROIT MISSION BUILDING.

THE mission building at 426 Trumbull Ave., Detroit, Mich., is now completed, and the time for the dedication is set Dec. 22-24. The dedicatory services will be Sunday, at 2:30 P. M. The first meeting will be Friday evening. We invite all brethren and sisters who can to attend this meeting, trusting they will come prepared to provide for themselves as far as consistent. The brethren there will gladly welcome all who come, however. We hope to have the presence of Elder A. T. Jones at this meeting.

I. H. EVANS.

NEBRASKA INSTITUTE.

AN institute will be held for northeastern Nebraska with the Decatur church, Jan. 9-11, 1894.

This institute is for our people in Dist. No. 3, and we hope all our people in northeastern Nebraska will make an effort to attend. There is a large church at Decatur, and they will gladly entertain all who attend. Many will drive to the meeting, but all who go on the train will buy tickets to Tekamah. The brethren at Decatur will meet all the trains at Tekamah on Tuesday, Dec. 9. Let all who go by train go on Tuesday, as teams will be at the trains on that day only.

These institutes are proving a great blessing to those who attend them. Come up to the feast, praying for the blessing of God.

W. B. WHITE.

SCHOOL FOR MINNESOTA.

IT has been decided to conduct a school again for the benefit of the workers of our Conference, beginning Jan. 9, 1894, and continuing twelve weeks.

The schools the past two winters were a great blessing to those who attended, and have fully demonstrated their importance and value to those seeking a better fitting to labor in the cause.

This winter the facilities are to be increased, by providing an additional teacher for the general instruction. Elder W. A. Alway will have charge of the Bible study; brethren Winchell and Adams the other branches. We hope to have a class to receive instruction for Bible work. If so, the class will have a teacher for this line of work. Church, tract society, and Sabbath-school officers would be benefited by attending the school; and if a sufficient number will do so, arrangements will be made to give them some instruction for their respective lines of work.

We trust our brethren in this Conference will take an interest in this school, and encourage suitable persons to attend. The former plan of rooming, boarding, etc., will be followed. We are anxious to hear immediately from those who are thinking of attending. All such should correspond with us. This is very important, yes, really necessary that all may fully understand the object of the school, and what will be required of those who attend. It requires considerable work and planning for the accommodation in the matter of rooms,

the teeth of forty missionaries there, many of whom have been in the wilds of Africa ten years.

The formal inauguration of the Mohammedan religious services took place in New York City, Dec. 10. They have obtained the use of Union Square Hall, and a muezzin leaned out of the window after the usual manner, and called the faithful to prayers.

Appointments.

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

THE next annual session of the West Virginia Tract Society will convene at Newburgh, Jan. 5-11, 1894. All church-members are delegates.

D. C. BABCOCK, Pres.

THE quarterly meeting of the Lena church will be held at Lena, Ill., Dec. 30 and 31, 1893. All who cannot personally attend are requested to report to the church clerk, sister Emma Bostwick, Lena, Ill.

F. H. WESTPHAL.

THE next annual session of the West Virginia Conference will be held at Newburgh, Preston Co., West Virginia, Jan. 5-11, 1894. Blank credentials will be forwarded to each church clerk by the Conference secretary. Please elect your delegates, and hand them their credentials.

D. C. BABCOCK, Pres.

CHANGE OF APPOINTMENTS.

INSTITUTES will be held at the following places: Conneautville, Pa., Jan. 2-15; Pittsburgh, Jan. 15-29; Philadelphia, Jan. 31 to Feb. 12; Allentown, Feb. 13-27.

I. N. WILLIAMS.

BUSINESS NOTICES.

[Under this head, short business notices will be inserted at one cent 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.—One acre with five-room house, cellar, well, barn, and half an acre of strawberries. Also two acres with three-room house. Both within speaking distance of Graysville academy. Will sell at a bargain. C. H. Moyers, Graysville, Tenn.

PAPERS WANTED.

I WOULD like clean copies of REVIEW, Signs, Sentinel, or tracts, for missionary work in new field. Send post-paid to C. A. Watkins, Harrisonburgh, Va.

CLEAN copies of Signs, Sentinel, and Youth's Instructor would be thankfully received for missionary work, if sent post-paid. J. C. Pease, Eckelson, Barnes Co., N. Dak.

I WISH to return thanks for papers received, and desire more, especially papers for youth and children. Send post-paid. Address S. E. Morris, Alton, Oregon Co., Mo.

CLEAN copies of our periodicals, tracts, and other literature for missionary work will be used to advantage, if sent post-paid. Address F. M. Masters, Princeton, Ind.

I WISH to thank the kind friends who have sent me papers. I could also use more Signs, Sentinels, and Instructors, if sent post-paid. Address C. F. Craig, Le Loup, Kans.

LATE copies of REVIEW, Signs, Sentinel, and Good Health sent post-paid, will be gladly accepted for missionary work. Mrs. C. W. Inskeep, 20 Colfax Ave., Buffalo, N. Y.

CLEAN copies of Sentinel, Instructor, Signs, and Little Friend will be thankfully received for missionary work, if sent post-paid. Address H. Evans, Box 131, Bothwell, Ont., Canada.

I WOULD be glad of late numbers of the REVIEW, Signs, Sentinel, Instructor, Medical Missionary, etc., for missionary work. Send post-paid to Wm. Fenner, No. 6 Bnndy Ave., Auburn, N. Y.

CLEAN papers of recent dates for use in missionary work at the capital, will be appreciated very much. Send by mail pre-paid, to Mrs. M. A. Neale, 428 Sixth St., N. E. Washington, D. C.

PARTIES having tracts on the Sabbath and the coming of the Lord will confer a great favor by sending them to my address, post-paid, to be used in missionary work. Blanche I. Parker, Mexico, Pa.

I DESIRE to thank all who so kindly sent me papers, and request that more be sent, such as the REVIEW, Signs, Sentinel, Youth's Instructor, and Home Missionary. They must be clean, not older than 1893, and post-paid. Address Rnth A. Clough, Perryburgh, Wood Co., Ohio.

I WOULD gladly receive clean late copies of Seventh-day Adventist literature—periodicals, tracts, or pamphlets, for missionary work in this city. I have two large racks to supply, and can use quite an amount of literature. I would be glad if those wishing to help us in this way would preserve the address and continue sending occasionally. E. F. Hutchinson, 2406 Church Hill Ave., Richmond, Va.

We have organized a children's missionary society, and can use copies of Youth's Instructor and Little Friend, to good advantage. Mrs. C. N. Martin, Miles City, Mont.

I WOULD be thankful to receive copies of the Instructor and Little Friend to be used in a Sunday-school. Please send those of the present quarter, post-paid, as soon as possible. If any one has copies of "Joyful Greetings" to spare, they would be thankfully received. Address Mrs. H. Crandell, Box 145, Downing, Dunn Co., Wis.

ADDRESS WANTED.

ANY one knowing the address of Mary F. Whittaker will please address F. J. Kilgore, South Norridgewock, Me.

CHANGE OF ADDRESS.

THE State depository of the Texas Tract Society has been moved from Oak Cliff to Cleburne, Johnson county. All having business with the society will please remember this change, and address us accordingly.

T. T. STEVENSON, Sec.

ADDRESSES.

TILL further notice the permanent address of Elder I. D. Van Horn will be 43 Bond St., New York, N. Y.

If any one can give the address of Mrs. Mary C. Cooper, please inform Miss Dora Marks, Union City, Mich.

THE address of Elder J. S. Washburn is now No. 17 Brighton Road, Southampton, England. Elder C. H. Keslake's address is No. 5 Great Stanhope St., Bath, England. Their correspondents will please make a note of these changes.

CORRECTION.—In REVIEW of Dec. 5, page 760, proposition 7, first sentence, should read as follows: One object of the resurrection was to enable Adam and Eve to enjoy the benefits of a second probation in this life.

W. H. LITTLEJOHN.

Obituary Notices.

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

O'BRYAN.—Died at her home near Holden, Mo., April 12, 1893, of la grippe, Mrs. Pamela S. O'Bryan, in the seventy-fifth year of her age. She was a faithful Christian, and beloved by all who knew her. She sleeps in Jesus, leaving a son and daughter to mourn their loss.

L. R. C.

CLARK.—Died at the home of his daughter, Mrs. Wilber Nelson, near West Valley, N. Y., Oct. 3, 1893, brother Ephraim Valentine Clark, aged nearly sixty-nine years. He leaves a widow and four grown children. He rests in hope. The funeral was held at the Free Baptist church in West Valley. Services by the writer.

F. PEABODY.

MILLER.—Died in Eureka, Wis., Sept. 1, 1893, sister Polly Miller, wife of Phillip Miller, aged 73 years and 1 month. She with her husband embraced the truths of the third angel's message from hearing lectures by Elder S. S. Smith and the writer in the tent near Enreka, during the summer of 1886. She was a faithful and worthy member of the Enreka church up to the time of her death. Brother Miller greatly mourns his loss. She sleeps in Jesus, and will come forth at his coming.

P. H. CADY.

FERGUSON.—Died in Oakland, Cal., Oct. 27, 1893, of kidney and heart trouble, sister Ferguson, aged 76 years, 1 month, and 27 days. She was born in Scotland in 1817, moved to Canada in 1858, and from there to Nebraska in 1881. She had lived for the past twelve years in Grand Island, Nebr., where she received the glad news of the soon-coming Saviour, whom she had been striving to follow many years. After remarks by the writer from Hosea 13: 14, she was tenderly laid away to rest, in the cemetery at Grand Island, to await the call of her Master.

W. A. HENNING.

BRADLEY.—Died at Whitehouse, Ohio, Oct. 31, 1893, of typhoid fever, sister Cynthia P. Bradley, aged 59 years, 3 months, and 21 days. She suffered for two weeks, and then fell asleep in Jesus. She bore her sickness with much patience, looking forward to the time when sickness and death shall be no more. Her life was one of praise to her Maker, and her light never grew dim. As no minister of our faith could be had, the Methodist minister conducted the funeral services, speaking from 2 Tim. 4: 7. She leaves a husband and children to mourn her loss.

F. M. FAIRCHILD.

RICE.—Died near Mesa City, Arizona, July 5, 1893, E. W. Rice, of bronchial consumption, aged 49 years and 6 months. His health had been failing for several years, and thinking a change of climate might be a benefit, we left Carthage, Mo., last spring, and came to this place. He gradually failed, but was very patient. He said he had a desire to get well for the sake of his family, but the Lord knew best. The fore part of the last night of his life, he slept very quietly; toward morning he became restless, and told his oldest daughter he wished we would pray, that he might rest in Jesus. While we were praying, he seemed to go to sleep, from which he never roused, but breathed shorter and shorter, and died without a struggle. For years he has been a very earnest and devoted Christian, and an energetic worker in his family and in the church. He rejoiced in the blessed hope of the third angel's message. He leaves a wife and seven children and a large circle of friends to mourn. "Asleep in Jesus, blessed sleep, from which none ever wake to weep." A kind and loving husband and

father has passed away, and we pray for strength and grace to live a right through all the afflictions of this life, that we may all meet where all is love, joy, and peace.

Mrs. E. W. Rice.

UMBERHIND.—Died at Bath, Me., Aug. 21, 1893, of typhoid fever, Wesley R., son of R. A. and R. M. Ueberhnd, aged 24 years, 11 months, and 5 days. He was complaining some time before he took his bed. Wesley was a bright, promising young man. He run a barber shop, and had won to himself many warm friends. He was willing to die; for he said, "I know that God has forgiven me of my sins, and has accepted me as his." The family felt keenly the loss of a dear son and brother, but they mourn not as those who have no hope. Ang. 22 he was taken to Richmond, where he was quietly laid away to rest until the Lifegiver comes, when he will come forth. Prayer was offered, and words of comfort were spoken to the bereaved family by the writer at their home.

M. G. HUFFMAN.

BURNS.—Died at Decatur, Mich., Oct. 31, 1893, of pneumonia, Hannah Burns, aged 76 years, 6 months, and 15 days. She was sick only three days. Sister Burns was born at Guilderland, N. Y. Early in life she was converted, and united with the Baptist Church. At the age of twenty-four years she was married to Henry Burns, with whom she lived until his decease seven years ago. In 1885 she saw the light of present truth, gladly embraced it, and was connected with the Decatur church until her decease. She lived a consistent Christian life, and was loved by all. She leaves two daughters, other relatives, and many warm friends to mourn their loss. Words of comfort by the writer, from Ps. 17: 15, to an attentive audience.

A. C. BOURDEAU.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Dec. 3, 1893.

Table with columns for EAST and WEST stations, times, and express services. Includes stations like Detroit, Chicago, and Buffalo.

*Daily. †Daily except Sunday. Niles accommodation train goes west at 8.50 a. m. except Sunday. Jackson east at 6.15 p. m.

CHICAGO & GRAND TRUNK R. R. Time Table, in Effect Nov. 19, 1893.

Detailed time table for Chicago & Grand Trunk R.R. with columns for GOING EAST and GOING WEST, listing stations and times.

Trains No. 1, 3, 4, 5, 6, 7, 8, 9, run daily; Nos. 10, 11, 23, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars.

The Review and Herald.

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

BATTLE CREEK, MICH., DECEMBER 19, 1893.

IN THE QUESTION CHAIR.

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

Poetry.—My King, Mrs. May M. Anderson, in Christian Observer—Faithfulness, ELDER L. D. SANTEE—Who Will Go? A. L. HOLLENBROCK—Christmas, MRS. ALICE M. AVERY HARPER. 789, 791, 792, 797
Our Contributors.—Represent Christ in Self-denial, Mrs. E. G. WHITE—Immortality not a Birthright, but a Gift from God (Continued), ELDER W. H. LITTLEJOHN—"Looking unto Jesus," ELDER J. P. HENDERSON—The Coming Crisis, ASA H. ANTISDALE. 789-791
Home.—Meditation, A. R. WILCOX—Make Home Happy, Word and Works. 792
The Mission Field.—Progress in the Bay Islands, ELDER F. J. HUGHINS—Scandinavia, L. JOHNSON—Who Will Respond? F. L. MEAD. 792, 793
Special Mention.—"A Good Word for the Roman Catholic Church," L. A. HANSEN—More War Ships for England, Chicago Herald—Pittsboro, Christian at Work. 793
Editorial.—The Year 1893—Conditional Immortality—Whence Came that Wisdom? The Sunday Newspaper—Beginning to Tell—Christian Science vs. the Bible, M. E. K.—Christ the Way of Holiness, M. E. K.—Notes by the Way, O. A. O.—The Seal of God, G. C. T. 794-797
Progress.—Reports from New Mexico—Raistea, South Sea Islands—Montana—Texas—Missouri—Michigan—Vermont—Pennsylvania—Georgia—South Carolina—General Meeting at Elk Horn, Iowa—Iowa State Meeting—Pennsylvania—Iowa Tract Society—Tennessee River Tract Society—Wisconsin Tract Society—An Interesting Letter—The True Missionary. 797-800
Special Notices.—A Request—West Virginia Sabbath-school Association—Dedication of the Detroit Mission Building—Nebraska Institute—School for Minnesota—Rates to the West Virginia Conference. 800, 801
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Obituaries.—O' Bryan—Clark—Miller—Ferguson—Bradley—Rice—Umberhnd—Burns. 803
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This number closes volume 70 of the REVIEW. The paper will be omitted next week, and No. 1 of volume 71, will appear Jan. 2, 1894.

We would remind our readers that we have reached the season of the year when many subscriptions expire, and the matter of renewal should be attended to at once, so that none will miss a paper.

We are obliged to give two Sabbath-school lessons this week, on account of the omission of the paper next week. This is why so much space is devoted to this department in this number.

As we reach the last page of this volume, we desire to express thanks to all those who have been co-workers during the year, in spreading the weekly repast for the readers of the REVIEW, including correspondents, reporters, and contributors of every class. To them and all our readers we extend the greetings of the season, as we all buckle on the armor a little tighter for 1894.

A card received from the Pacific Press, Oakland, Cal., shows a very commendable enterprise inaugurated in connection with that office. It is called the "Pacific Press Night School," and has been organized with a course of study consisting of instruction in Bible, Mathematics, Languages, Physiology, and Vocal Music. A Principal as instructor, and a School Board of five, are managing the movement. The employees of the office receive special terms; but the school is open to all. We wish it much success in the accomplishment of the good ends it has in view.

A card from brother J. S. Washburn, brings the cheering intelligence that some seventy converts are the result of the meetings he has been holding for some months past in Bath, England. He and brother Francis Hope are now in Southampton, where they have announced a series of discourses on "The Two Mysteries, the 'Mystery of Godliness,' and the 'Mystery of Iniquity.'" The city papers give condensed reports of the discourses. The meetings have opened with a good interest, and the prospect is favorable for a large attendance. May the blessing of the Lord attend the proclamation of his word in this place, as in Bath.

Brother E. E. Franke notes in the Union Record, an interesting case of a young man who recently came to this country from Scotland, and has accepted the views of Seventh-day Adventists. Just before coming to this country, he had a dream in which he appeared to be in a particular street and place of meeting, where truth was being presented. He arrived in New Jersey, Sept. 5, and brother F. opened his meetings in Jersey City, Sept. 11. This young man attended the meeting, and at once recognized the place as the one he had seen in his dream. Rejoicing now in the truth, he desires to return to his native land (although he has a good position here) to make known the light to his people.

We sometimes take the liberty to correct the figures of our correspondents when we are very certain that they have made a mistake. In doing this in the last REVIEW, we made a mistake ourselves. Brother McCutchen reported that the penalty for Sunday work in Georgia was "not exceeding \$1000," etc. The magnitude of this sum seemed to us to be so utterly and outrageously beyond what the smallness of the offense, even if it should be allowed that working on Sunday is a crime, would demand, that we thought a mistake of a figure had been made, and made it \$100. An apology is therefore due brother McCutchen; but we shall lay the blame on the Georgia law, whose penalties are too great to be believed.

The Sunday papers are crying out in alarm, "How can we awaken the national conscience to protect the weekly rest day?" There are two facts which stand directly in the way of Sunday in this direction: First, the law of God is the only source of conscience respecting a rest day; but, secondly, the law of God says nothing about Sunday. Until Sunday can make an appeal, direct and unqualified, in its own behalf to the law of God, there is no conscience to be awakened in the nation in its favor. The Sabbath does make just that appeal to God's law, and is willing to rest its case on its testimony alone. Sunday's appeal to human laws is therefore logical; for it has no other support. But which will win in the end, God's law or that which man sets up in opposition thereto?

The movements of Russia are making the political outlook in Europe very ominous. She now demands that one of the mouths of the Danube which she would be able to control, shall be open to her ships. She also expresses dissatisfaction with the limitation of the Afghanistan boundary. These movements involve principles which are likely, as the papers are now expressing it, "to bring the whole eastern question prominently again to the front." Hints of rapid military movements are coming from various quarters. French soldiers are being massed near the Italian frontier, and Russian soldiers on the borders of Germany and Austria; and Germany and Russia are adopting the new departure of having winter military maneuvers, to be prepared for any emergency, while England is straining every nerve to keep up her naval preponderance upon the seas. Commenting on the situation, the Interior of Dec. 13, says: "A great war is among the dread possibilities of a not very distant future."

The religious press has of late been pointing with pious pride at the progress of religion in the United States. This progress, it is claimed, is indicated by the fact that while in 1788 only one in fifteen persons were members of churches, now one in about five persons belongs to some of the Protestant churches of our land. The trouble with this estimate is that it is based upon church membership and not upon actual piety. All kinds of crimes are on the increase, even faster than church membership increases, and a decent outward worldly morality is all the qualification that is needed to join many a church. It was only a few months since that a minister of one of the largest denominations of Protestants in this country declared in a leading religious journal that if the discipline of their church should be enforced, it would divide it in the middle! The

true description of the state of religion in the last days is found in 2 Tim. 3: 1-5. The great danger is that those upon whom has been laid the burden of the especial work of God for this time will be influenced by this mass of worldly professors, and partake of their spirit. So the Lord has said, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21: 34.

Reference has often been made to the fact that a movement to elevate the Sunday, and trench it more firmly in the laws of the land, is growing all over the world; but this is more especially so, and perhaps very naturally, at those points where we have planted our work, and an influence is going out in behalf of the Sabbath of the Lord. A communication from brother Holser, of Basel, Switzerland, brings the information that there is a marked change taking place in this respect in Switzerland. There has been a general law against the working of factories on Sunday, and our office has been classed as a factory; but, as long as the machinery did not run, the authorities did not seem disposed to interfere particularly with other branches of the work. But a new law has now been promulgated, to close up every kind and degree of secular business. For instance, heretofore it has been customary for agents of business houses to come in, and sitting down with the proprietors on Sunday in the rear office of the establishment, adjust with the heads of the firms the accounts which they had accomplished abroad during the week. But this is now forbidden by the laws; and the police are busy peering into every nook and crevice where they suspect that any such profane transactions may be going on. Of course our publishing house will come in for special scrutiny, and what the result will be cannot be much of a question. Brother Holser is preparing to set our position before the authorities, and appeal the matter to the highest court to which it can be carried. He has no expectation of escaping fine and imprisonment, but hopes it may result in bringing the truth more forcibly to the attention of the people.

GERMAN HYMN-BOOK.

We are pleased to announce to our brethren that the German hymn-book is now ready to be delivered. Our German brethren have long felt the need of a hymn-book gotten up in accordance with present truth, and such a book is now ready for delivery.

We trust that our German ministers and workers will especially interest themselves in getting this new hymn-book introduced into our various German companies.

The price of the book in cloth is \$1.50, and in full morocco \$3.

Address your orders to the REVIEW AND HERALD, Battle Creek, Mich., or to your State tract society.

"STEPS TO CHRIST" IN FOREIGN LANGUAGES.

We are glad to announce that "Steps to Christ" in the German, Danish-Norwegian, Swedish, and Holland languages, is now from the press, and orders for the same can be filled.

We trust that there is no Seventh-day Adventist who is not quite familiar with this valuable little book, and hence it is not necessary for us to enlarge upon its merits.

Thousands of them have been sold in the English, and many a heart has been blessed and cheered by reading the matter in them. They should be circulated by the million. We trust that our German, Scandinavian, and Holland brethren especially, will take deep interest in the circulation of this valuable book in their several languages.

We believe that many of our brethren and sisters could go out in their various neighborhoods this winter and sell hundreds of these books. Will you not try it?

The price of the book is 60 cents, with liberal discounts to agents.

Send all your orders to the REVIEW AND HERALD, Battle Creek, Mich., or to your State tract society. Write for terms to agents.

Do not forget this notice or cast it aside, but bear it in mind, and do all in your power to circulate this valuable book. A. O. TAIT.

At all times... As you... Arise, sl... Adventu... Afflictio... Almost l... Abiding...
Bruised... Best beg... Baptism...
Christ th... Cry from... Coming... Careful... Confidenc... Cloudles... Consecra... Coming... Christ p... Comfort... Complet... Calvary'... Christia...
Divine i... Dream c... Day d...
Every y...
Fulness... Floral g... Family i... Fruit of... 12:1... Family... Fleeting... For 46... Faithful...
God's wi... Go forw... Go wor... Going h... Glory to... Give a h... "God is... God's w... Glorious... Giving a... God's pa... Go and... Go forth... "God h...
Homest... Having... He inter... His arm... He leade... How oft... "His th... His will... Hall an... Have pe... Have yo...
"It is i... In mem... Infinit... In Jeru... "I know... In the s... I thirst... In the r... In Cook... "Invisi... the... In God... In the t...
Jesus... Jesus o...
Keep n...
Lookin... Longin... Live to... Lamen... Life's f... Let the... Lead m... "Lord... Life's... Lette... Life of... Lesson... Light... "Led... Love b... Lord o... Last g... Last t... "Like... Look u...
Minute... Manly... My me... My be... Mater... My B... My ne... My m... My re... My Ki...

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The enumeration of reports received during 1893 from various parts of the United States and from foreign fields, is as follows: Scandinavia, 1; North Carolina, 12; Michigan, 26; Minnesota, 18; Indiana, 22; South Dakota, 13; Wyoming, 4; Tennessee, 5; Wisconsin, 27; New Zealand, 3; Ontario, 4; Pennsylvania, 21; Kansas, 17; Ohio, 19; Louisiana, 3; Missouri, 10; Tennessee and Alabama, 1; Iowa, 13; Maine, 17; Oklahoma, 6; New England, 9; Arkansas, 10; South Africa, 3; West Virginia, 3; Georgia, 16; Idaho, 1; Virginia, 13; Rhode Island, 3; Montana, 8; North Dakota, 3; Maryland, 5; Illinois, 10; Nebraska, 11; Oregon, 2; New Hampshire, 1; Oklahoma and Indian Territories, 3; Vermont, 10; Pitcairn Island, 1; Massachusetts, 4; California, 5; Colorado, 4; Connecticut, 4; Texas, 6; Washington, 4; British Honduras, 1; Minnesota and Wisconsin, 1; Florida, 6; South Carolina, 6; New York, 6; Iowa, Nebraska, Dakota, and Minnesota, 1; Indian Territory, 1; Kentucky, 7; Quebec, 8; West Virginia and Montana, 1; England, 1; Ireland, 2; Quebec and Vermont, 1; Alabama, 2; New Brunswick, 2; Canada, 2; Dakota, 1; Maritime Provinces, 3; Newfoundland, 1; Tennessee, 1; South America, 1; New Jersey, 1; Manitoba, 1; West Indies, 1; New Mexico, 1.