

# The Advent Review and Herald

HOLY BIBLE IS THE FIELD

WAHennig 28 19

But co. Neb.

"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. 67, No. 48.

BATTLE CREEK, MICH., TUESDAY, DECEMBER 9, 1890.

WHOLE No. 1894.

## The Review and Herald,

ISSUED WEEKLY BY THE  
Seventh-day Adventist Publishing Association,  
Battle Creek, Michigan.

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

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

REVIEW & HERALD, Battle Creek, Mich.

### REDEEMING LOVE.

REDEEMING love! How great the theme,  
How high its tenets be;  
These, feeble man no more can grasp  
Than he can grasp the sea  
In his embrace. What man can hold  
Earth, sea, and heaven above?  
No more can he the compass make  
Of God's redeeming love.

Redeeming love! Its waves submerge  
Earth's time-incrusted shore,  
Freighted with hope, with joy, with life—  
God's gifts forevermore.  
Redeeming love! I may not gauge  
The breadth, the depth, the height,  
Though o'er eternity's wide range  
I wing a tireless flight.

Redeeming love! Thus shall my theme  
The gospel's tidings raise:  
To the incarnate Sacrifice  
Be never-ending praise.  
"Surpassing knowledge," this my song  
In heavenly courts above.  
E'en from the shadow of the cross  
I'll sing Redeeming love!  
—J. W. Doane Francis, in *Episcopal Recorder*.

## 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.

### CHRISTMAS GIFTS.

BY MRS. E. G. WHITE.

"THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. . . . This do, and thou shalt live." The words spoken to the lawyer are applicable to every soul inquiring, "What shall I do to inherit eternal life?"

If we do love God with all the heart, we shall remember his claims upon us. He requires that we shall be like him, that we shall imitate the self-sacrificing life of Christ. Jesus said of himself, "My meat is to do the will of him that sent me, and to finish his work." The joy ever before him was the blessing and uplifting of fallen humanity. Everything else was secondary and subordinate. From the manger to Calvary his life was one scene of loving effort and sacrifice for the good of men. If Christ is dwelling in our hearts, we shall have the same spirit, and shall do the same work. Our thoughts, our interests, our sympathies, as well as our words and money and effort, will be given to the up-building of the Redeemer's kingdom. And this not merely as a duty; it will be our life, our joy. As the living water bursts from the mountain

spring, so will our life flow out in words and deeds of love.

This spirit of self-sacrifice has become feeble in the hearts of Christ's professed followers. Instead of gratefully inquiring, "What shall I render unto the Lord for all his benefits toward me?" how many of those who claim to have been redeemed by the blood of Christ, seem bent on self-pleasing. Even Christmas, the day observed professedly in honor of the birthday of Christ, has been made a most effective means of turning the mind away from Christ, away from his glory. If Christmas is kept at all, it should be kept in a way that will be in harmony with its significance. Christ should be remembered, his name honored; the old, old story of his love should be recounted. Instead of saying by our actions that we are putting Christ out of our minds and hearts, we should testify to men, to angels, and to God, that we remember our Redeemer, by following his example of self-sacrifice for others' good. But the day chosen to honor Christ is devoted by the many to honoring and pleasing themselves. Appointed to keep the Saviour in remembrance, it is spent in causing him to be forgotten.

How stinted are the offerings that on this day go into the Lord's treasury! how large the sums that are spent in presents to one another! Yearly those who have means, have put God from their remembrance, and bestowed their gifts upon those who have no need of them, and who could repay them again. How many of you have thus needlessly expended time and money, while close under the shadow of your own homes the poor and needy have been neglected, and while the message of truth has been restricted in its work. The means that was devoted to gratify pride and foster vanity would have been a great blessing to the needy, and would have carried the gospel light to those who sit in darkness.

God is the giver of every gift, and he has honored men by making them his stewards, that they should prove themselves faithful in disbursing their means in gifts and offerings to sustain his cause. The Lord has not withheld his blessing from man; he has given his only begotten Son to come into this world to suffer and die, that by believing in him we should have eternal life. He that withheld not his own Son, but gave him as an offering to save us from hopeless misery, how much more will he not with him freely give us all things! What offering will we individually present to Jesus our Saviour for this priceless treasure? Will it not be the very best plan to celebrate the coming Christmas by bringing God to our remembrance, and showing our love to him by putting our gifts into his treasury? These gifts are needed, that the gospel may be sustained, and the truth may reach all parts of the world.

The rich can bring to God a liberal offering, saying, "All things come of thee, and of thine own have we given thee." Thus they acknowledge the claims of God upon them, and show honor to Christ. In this work the poor also may act a part. God does not estimate the value of our gifts to his cause by their amount in money; he looks upon our motives. It is the heart service that makes the gift valuable. When the Majesty of heaven became a babe, and was intrusted to Mary, she did not have much to offer for the

precious gift. She brought to the altar only two turtle doves, the offering appointed for the poor; but they were an acceptable sacrifice to the Lord. She could not present rare treasures such as the wise men of the East came to Bethlehem to lay before the Son of God; yet the mother of Jesus was not rejected because of the smallness of her gift. It was the willingness of her heart that the Lord looked upon, and her love made the offering sweet. So God will accept our gift, however small, if it is the best we have, and is offered from love to him.

Will you not acknowledge Jesus as the chief object of your affections, by your free-will offerings to him? Will not parents educate their children to appreciate the great love of Christ, and his wonderful gift? Will they not teach them for his sake to practice self-denial, that they may bring their grateful offerings to Him who for our sake became poor, that we through his poverty might be rich? Instead of sending gifts to one another, let your offerings, large and small, flow into the treasury of God, as the many rivulets flow toward the mighty ocean. The lessons thus taught to your children will be such as God can approve.

Under the Jewish economy, on the birth of children an offering was made to God, by his own appointment. Now we see parents taking special pains to present gifts to their children upon their birthdays; they make this an occasion of honoring the child, as though honor were due to the human being. Satan has had his own way in these things; he has diverted the minds and the gifts to human beings; thus the thoughts of the children are turned to themselves, as if they were to be made the objects of special favor. That which should flow back to God in offerings to bless the needy and carry the light of truth to the world, is turned from the right channel, and frequently does more harm than good, encouraging vanity, pride, and self-importance. On birthday occasions the children should be taught that they have reason for gratitude to God for his loving-kindness in preserving their lives for another year. Precious lessons might thus be given. For life, health, food, and clothing, no less than for the hope of eternal life, we are indebted to the Giver of all mercies; and it is due to God to recognize his gifts, and to present our offerings of gratitude to our greatest benefactor. These birthday gifts are recognized of Heaven.

If Christian parents had accustomed their children to present offerings to God in acknowledgment of his great gift of salvation to men, how different would be the character of the young. Their minds would have been called away from themselves to the blessed Saviour. They would have been taught to feel that he loved them, and that he is the source of all blessing; that he is their hope of happiness and eternal life. If this kind of education had been given to our children, we should to-day see far less selfishness, far less envy and jealousy; we should have more manly young men and womanly young women. We should see the youth coming up with moral strength, with pure principles, with well-balanced minds and lovely characters, because the Model would be ever before them; they would be impressed with the importance of copying the excellence of Jesus, the pattern. The world will fol-

low its own customs, its maxims and practices; but the children of God will seek to reach the elevated standard of purity and holiness.

God wants the youth and those of mature age to look to him, to believe in Jesus Christ whom he has sent, and to have him abiding in the heart; then a new life will quicken every faculty of the being. The divine Comforter will be with them, to strengthen them in their weakness, and guide them in their perplexity. It will make the mind clearer, the heart purer; it sanctifies the will, and makes it strong for the service of God. It will make plain to them the path of life.

#### PRAYING FOR THE SICK.

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

SIMILAR causes produce similar effects. One of the manifestations of the great effusion of the Holy Spirit in the apostolic age, was the restoration of sick people to health; and the same will be true of the special and final outpouring of the Spirit of promise. And to us it is a most cheering thought that the time is near when this glorious refreshing from the presence of the Lord, with all its blessed effects, will be a present, a living reality. Swiftly roll, O wheels of time, and bring this long-expected day! Let the people of God put on their beauteous garments—Christ's imputed righteousness and a holy life, a life of faith—and be clothed with power, as in former days, and let the work of God terminate gloriously in the earth. Hasten the time, O Lord, when thy people shall come up to high privilege in this respect.

Why may we not soon realize the fullness of what God is willing, yea, anxious, to have us realize? Cannot sins be confessed and wrongs righted now, as well as to-morrow, next month, or next year? Is not God as willing now to be gracious as he ever was, or as he ever will be? Why this sluggishness to come up to our exalted privilege? Is it not as true now as it was in the days of James, that "God resisteth the proud, but giveth grace unto the humble"? and that if we "draw nigh to God, . . . he will draw nigh to us"? James 4:6, 8. Why put off until to-morrow what should be done to-day? This is criminal and disastrous; it displeases God, leaves souls who are thirsting after truth languishing and exposed to ruin, and leaves a harder work for us to do to-morrow than we would then have to do were we faithful to-day. O let us save ourselves that darkness which Satan and a sense of guilt bring to the soul! Let us save ourselves the shedding of bitter tears of repentance for indifference, for wasted opportunities, for imperfect efforts, and for marring the work of God, simply for being destitute of the Spirit.

Where are the modern Jacobs, who, disregarding weariness and pain, will wrestle with the Lord till he reveals himself to them in showers of blessing that extend even to others? Where are the Elijahs, who will pray earnestly seven times—and that not carelessly, not caring much whether they have the blessing they ask—before they see the cloud as big as a man's hand? O brethren and sisters, let us be consistent, and not leave the impression that our profession is only mere talk. Let us seek for that fitness for the work (and to receive the help needed to do the work acceptably) that comes through faith.

We are not to wait till we are better, or till we make ourselves better. Let one testimony from Paul cast such thoughts to the winds, to eternal banishment and oblivion: "Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if it be yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?" Gal. 3:2-5.

So far as the point before me is concerned, it matters not whether Paul here speaks of the

moral law or of the ceremonial law. The principle would be the same in either case. One thing we do know, and that is that Paul delighted in the moral law, the law of God, and that he taught and enforced the works of that law, showing that the law of God was not made void, but was established by saving faith. Rom. 7:22; 3:31. The idea that he wished to impress upon the minds of the Galatians was that they (as well as himself) could not merit justification, salvation, and the future inheritance, nor the privilege of being made, through the Spirit, instrumental in working miracles, by works that they might perform. He would have them understand that all these precious blessings come through faith, through a faith without which it is impossible to do one thing that is not mixed with self and selfishness, and that is pleasing to God; through a faith that works by love, purifies the heart, and reforms the life.

Brethren, we must keep faith, the mighty power that transforms the soul, and unites Omnipotence to our weakness, ahead. If we do this, I will risk the rest. Then all that is good in the line of obedience, moral excellence, and power, will be ours through the mighty workings of God's grace, or unmerited favor.

I am so glad that we must not wait till we make ourselves better, till we can do some great thing in our own strength, before we can expect that God will do great things in and through us. Foolish would we be to expect that God will work for and through us while regarding iniquity in our hearts, and while disgracing God's cause by great inconsistencies in our lives, unrepented of. But wise are we if having heartily repented of all our known sins, and put on Christ's righteousness by faith, and if while endeavoring by faith to do every known duty, we move forward, praying for the sick, and by that faith that takes God at his word and takes no denial, claiming the blessing a wise and kind Heavenly Father may see fit to bestow.

(Concluded next week.)

#### A SAD EXPERIENCE.

BY ELDER R. A. UNDERWOOD.

SOME months since, while attending one of our camp-meetings, near its close a father said to me: "I want you to talk with my son. He has lost all his interest in religious things. He is here at the meeting to-day. I have lost my influence with him. Help him if you can. Being anxious to do all I could for the young man, I began to make inquiry concerning his condition and the causes that led to his present feelings. I learned that he had been regarded a few years before as a promising youth, with good habits so far as the community had any knowledge; also at that time he desired to attend Battle Creek College, to obtain an education for a life of usefulness. At that time the father thought he could not afford to raise the means necessary (although he could have done it with a little effort) to send his boy to school, but put him off with the promise that if he was prospered in collecting certain notes due him, he would send him to college in two or three years.

Time passed on, and the boy began to form associations not the most desirable. He also formed the habit of reading dime novels and other literature calculated to turn his mind away from religious influences. When two years were up, the father awoke to the fact that the golden moment when he might have helped his son had passed, and that he was now beyond his influence. Now the young man did not care to go to school, neither did he desire the companionship of those whose object in life was to glorify God. He had come down on Sunday to the camp-meeting, and now the anxious father wanted something done, if possible, to save his son.

I was unable to meet the young man during the day. That evening I started for my next appointment. As I stepped on the train, the anxious father said to me, with much feeling, "My boy is going on this train. Be sure to have

a talk with him." Soon after the train started, I passed through all the first-class cars, in search of the young man, but did not find him. I took my seat, and thought he could not be on the train. A few moments later I thought I would look once more, possibly he might be in the smoking car. I went through again, and entered the smoking car, and there he sat, with others, in a cloud of tobacco smoke, smoking a cigar. In a moment the brakeman called out the station where he was to stop, and my opportunity to talk with the wayward young man had past.

As I thought of this young man as he *now is* and as he *might have been*, had he received the proper encouragement to attend school, and had he otherwise had his mind directed in the right channel by placing in his hands the proper kind of books, I was led to ask, How can Seventh-day Adventists do as this father did? And yet there are many taking a similar course with their children, and dream not that they will reap the same sad results. May God save them and their dear children from such snares!

It was a knowledge of the direful influences that the light and trashy reading-matter has which often falls into the hands of youth, that led the managers of the Pacific Press to begin the publication of the "Young People's Library." Much thought and considerable means have been expended to provide suitable books which will be of special interest to the youth, and at the same time have the effect to instruct, ennoble, and elevate the mind; yet there are many parents among us who are making, apparently, no effort to have these valuable books in the hands of their children. The father referred to above said to me: "O could I go back four years in my life, I would take a different course! I now see that means spent for a proper education would have been the *best* investment I could have made." How many a parent will have this sad experience! *Now* is the golden moment to fill the minds of our children with ennobling thoughts. Place in their hands good books. If it does cost self-denial, feed the mind with good food. Surround your children with good companions. If you have not subscribed for the "Young People's Library" for your children, do so immediately. Send your order at once to the Pacific Press, Oakland, Cal. Do it now, and use every opportunity to save your children from going the downward path. May God turn the hearts of the parents toward the children. May we do all in our power to take them with us into the kingdom of Christ.

#### TRUE FAITH ILLUSTRATED.

BY ELDER H. P. HOLSER.  
(Basel, Switzerland.)

TO-DAY there is a strong sentiment existing on the subject of faith, especially in the direction of faith healing; and in some places, praying circles have become the order of the day. But to the present, this movement has had but little power in converting unbelievers. Perhaps the chief reason for this is that another body, the mind-cure people, with no reference to religion, are accomplishing quite as marvelous things. Doubtless both, while making different professions, act on the same principle. The result is to weaken rather than to strengthen unbelievers in the efficacy of prayer. This whole movement is wisely calculated by the enemy of truth to weaken faith in the power of prayer at the very time when such a faith is most needed.

But while these counterfeits are so freely circulated, the Lord has not left his servants without the genuine article. The Bible furnishes an abundance of proof and numerous striking illustrations of the Lord's willingness to hear and answer prayer. With many, however, these have but little force; while professing to believe them, our life proves that we merely assent to them as true, and that we have not a *living faith* in them.

The Lord has not left us with such evidences from the Bible alone; since the days of the Bible writers, he has given many illustrations quite as striking, and even in our day, when so much bo-

gus work is done, we have noteworthy examples. Perhaps the most remarkable case of modern times is that of George Müller, of Bristol, England. For the encouragement of others, I will give some figures to show what has been done in answer to prayer during this man's life.

When converted, he was a poor man, and is the same to-day. He desired to go to India as a missionary, and to this end prayed during five years. All the while it grew clearer to him that he should not go; during this time, he did all he could for the salvation of others. When walking out for fresh air, he always took tracts along to distribute, and at every opportunity talked to people about spiritual matters. He did not feel satisfied, however, with what he was doing, and desired to do more. He said to himself, "I am a poor man, but my Heavenly Father is rich, very rich; I will go to him."

In simplicity, he asked the Lord for means to enable him to do more work. During the first year that he sought to extend his work by this means, he circulated 19,000 tracts; the second year, 106,000; the third year, 200,000; later, the number reached 500,000; again, 1,000,000; next, 2,000,000; next, 3,000,000; and the highest number in one year, 4,000,000 books, pamphlets, and tracts. This work began in 1834, and up to the present time, the amount circulated free by this one man, is more than 400 strong horses could draw. Money to do this great work was received in answer to prayer. Calls came to him from all parts of the world for free reading. In reply, the smallest lots sent were 3,000; the next larger, 4,500; still larger, 10,000; and the largest lots, 50,000. On one occasion, 100,000 were sent free. He has expended in this work, 969,000 francs. The total number of books, pamphlets, and tracts thus furnished is 95,972,227. This would be sufficient to place a publication in every family in Switzerland, France, and Germany; and all the work of one man, in answer to prayer.

Mr. Müller is now eighty-five years of age, but is still active in his work, being at present in Switzerland, lecturing about his work to inspire faith in others. He is very plain, unassuming in his manners and words, brief and simple in his prayers, and says that his only object in telling these things is to prove to the world that God in heaven lives and answers prayer. He declares that they also could receive much from the Lord, if they would only go to him in faith.

If one man can, with the help of the Lord, do such a great work, what could not the thousands of members in our tract societies do if they were as firmly connected by faith with the same power? Here is food for reflection for us all. We have a special message, and should we not therefore expect the special help of the Lord?

The distribution of reading-matter is only a small part of the work of this man. The remaining branches of his work will be noticed in another article.

(Concluded next week.)

#### THE TRUE REASON.

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

SPEAKING of the Sabbath, a recent writer says, "Give up the idea of sacredness, of obligation to God; make it a holiday instead of a holy day, and soon self-interest and greed will drown it out, as the sea would sweep over Holland if its dykes were destroyed."

This is very true; and this is just the trouble with the Sunday Sabbath. The people are learning that there is no sacredness about it, no "obligation to God," and "self-interest and greed" have "drowned it out." And this is what makes the demand for State laws to enforce its observance.

—He who gives pleasure meets with it; kindness is the bond of friendship, and the hook of love; he who sows not, reaps not.—*Basil.*

#### OUR ALL-SUFFICIENT SAVIOUR.

BY WORTHIE HARRIS.  
(Battle Creek, College.)

##### ILLUSTRATIONS.

The branch derives its strength  
To flourish, from the vine;  
The seeker gains his wealth  
By digging in the mine;

The stream that onward flows  
Has, at its source, a spring;  
The sculptor sees the form  
That from the stone he'll bring.

##### APPLICATION.

From Jesus Christ, the life,  
Our nourishment we gain;  
The pearl of greatest price  
Our treasure will remain.

Our source of joy and hope  
Is in the Father's Son,  
Whose image we must bear  
That sinners may be won.

#### WHAT THE BIBLE SAYS ABOUT THE LORD'S POOR.

BY G. W. AMADON.  
(Battle Creek, Mich.)

##### A GENERAL PRINCIPLE STATED BY CHRIST.

Says Paul: "Remember the words of the Lord Jesus, how he said, *It is more blessed to give than to receive.*" Acts 20:35.

##### A RULE OF UNIVERSAL APPLICATION.

"*Ye have the poor with you always, and whenever ye will ye may do them good.*" Mark 14:7.

##### WHAT GOD SAID TO THE HEBREW PEOPLE.

"For the poor *shall never cease out of the land*: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." Deut. 15:11.

##### THE APOSTLE JOHN'S TESTIMONY.

"Whoso hath this world's good, and seeth his brother have need [brother in the church], and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John 3:17.

##### THE WISE MAN SPEAKS.

"Cast thy bread upon the waters; for thou shalt find it after many days. [We may have to wait till the great day, in some cases.] Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth." Eccl. 11:1, 2.

"He that hath pity upon the poor lendeth unto the Lord; and that which he hath given *will he pay him again.*" Prov. 19:17. The Lord is good security; his promise is better than government coupons or bank stock.

##### THE SWEET SINGER OF ISRAEL TESTIFIES.

"Blessed is he that considereth the poor [or afflicted]: the Lord will deliver him in time of trouble." Ps. 41:1.

##### THE PATRIARCH JOB GIVES HIS EXPERIENCE.

"I was a father to the poor: and the cause which I knew not I searched out." Job 29:16. It will do many of us good to imitate the patriarch's example.

##### THE APOSTLE JAMES WRITES.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27.

##### THE GREAT APOSTLE TO THE GENTILES WITNESSES.

"As touching the ministering to the saints, it is superfluous for me to write to you. . . . But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." 2 Cor. 9:1, 6, 7.

He further exhorts: "Distributing to the necessity of saints; given to hospitality." Rom.

12:13. And yet again: "But to do good and to communicate forget not; for with such sacrifices *God is well pleased.*" Heb. 13:16. And still once more: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week [every Sunday] let every one of you *lay by him in store*, as God hath prospered him, that there be no gatherings when I come." That is, look over your ledgers, balance up your losses and gains, and contribute to this worthy object according to your ability, in money, pledges, provisions, or clothing.

##### A GLORIOUS LATTER-DAY PROPHECY.

Isaiah, the evangelical prophet, writes: "Ory aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. . . . If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then will thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Isa. 58:1, 10, 11. (Read the entire chapter, which is pregnant with covenant blessings and mercies.)

##### THE SCENE AT THE JUDGMENT.

"Then shall the *King* say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, For I was a hungered [in the person of his saints], and ye gave me meat; I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? [They feel a sense of their unworthiness.] When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the *King* shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren [Old Syriac version: *Inasmuch as ye have done it to one of these my little brothers*], ye have done it unto me." Then follow the unavailing pleadings of those who have neglected their duty. "And these shall go away into everlasting punishment [Greek, *kolasis*—"cutting off"]: but the righteous into life eternal." Matt. 25:34-40, 46.

##### CONCERNING THE FALLING STARS.

BY FRANCIS HOPE.  
(London, Eng.)

In Matt. 24:29, our Saviour gives, in answer to his disciples' question, a series of events that are to transpire just prior to his second advent, and which are in themselves signs of his approach. It is a series of events, for he illustrates the unfolding of them by a fig-tree putting forth leaves, not one or two appearing in an uttermost bough, but the whole tree gradually bursting into bud. He says, "When ye shall see all these things," or "When these things begin to come to pass," etc., using language that gives the idea, not of an isolated or local occurrence, but of some grand and startling series of phenomena that will call the attention of the whole world to the nearness of the end. To this series, John in the apocalypse adds the great earthquake. These events, as we well know, have been fulfilled. The first in the Old World, in the earthquake of Lisbon; the next in the New World, by the dark day of May 19, 1780, occurring exactly "in those days, after that tribulation." Then comes the last: "The stars shall fall from heaven."

In fulfillment of these words, and at the appointed time, the stars begin to fall. The attention of the whole civilized world is drawn to the new and startling phenomena of stars falling in copious showers in different parts of the earth.



Before the time of the darkening of the sun, there is no record of anything similar. True, shooting stars have always been seen, and there are some uncertain notices of their being seen in showers. Thus Theophrastus, the Byzantine historian, mentions one occurring over Constantinople in 472. The Arabs have traditions of having seen such displays several times, and Humboldt speaks of some South American natives who witnessed a like scene in 1766, but this is about all, and these were not important enough to attract any general notice. But we come down past 1780, and the situation is very different. The stars begin to fall.

The first shower of any magnitude was on Nov. 13, 1799. It extended over both North and South America, and was seen in Greenland and Germany. Humboldt, who was in Cumana in the Andes, writes: "Toward morning of the 13th, we witnessed a most extraordinary scene of shooting meteors. Thousands of bodies and falling stars succeeded each other during four hours."

His illustrious fellow-traveler Bonpland also wrote: "Not a space in the firmament equal to three diameters of the moon was to be seen free of these brilliant meteors."

Mr. Ellicott, an agent of the United States, at sea in the Gulf of Mexico, said: "The phenomenon was grand and awful. The whole heavens appeared as if illuminated with sky-rockets, which disappeared only by the light of the sun at day-break."

From this date, for a few years small showers of stars were frequent visitors to this globe. The nearer we come to 1833, the more frequent and splendid they become, until they occur annually on the nights of Nov. 12, 13. Chambers cites the years 1814, 1818, and 1819 as containing specially brilliant displays.

On Nov. 13, 1832, occurred throughout Europe and a large part of Asia, the grandest fall of stars ever witnessed by the Old World. It was far superior to the later fall of 1866. Mr. A. Herschel relates that it was so bright as to terrify the coach horses. The "Astronomical Register" (vol. 4, p. 301) speaking of the size of the meteors in 1866, says: "Some were as bright as Venus ever is, but none were at all comparable to several which appeared in 1832." Chambers gives the same testimony. This display was seen from the Arabian Desert westward until lost in the Atlantic, and from the Mauritius northward past the British Isles. Captain Hammond, of the ship "Restitution," in the Red Sea off Mocha, made this entry: "From 1 o'clock A. M. till after daylight, there was a very unusual phenomenon in the heavens. It appeared like meteors bursting in every direction. . . . On landing in the morning, I inquired of the Arabs if they had noticed the above. They said they had observed it most of the night. I asked if ever the like had appeared before. The oldest of them replied that it had not."

The next year, 1833, we are brought to the great shower in North America, the most sublime ever seen. The "Descriptive Astronomy" says it was "by far the most splendid display on record." "Cassell's Popular Educator" says: "On the 13th of November, 1821, another grand meteoric shower occurred, which was followed by others of the same date in 1832 and 1833. The last of these seems to have been the most brilliant and splendid which has ever been recorded. The whole sky appeared on fire." Profs. Olmstead, Arago, Newton, Phipson, and Burritt give similar testimony.

For some years after this, small annular showers were still seen in different parts of the earth. Townshend's Dictionary of Dates, published soon after, says: "Since 1833 showers of meteorites have fallen in various parts of Europe and America annually, on Nov. 13, 14, 15." But they become less and less frequent and splendid until they finally disappear with one grand effort in 1866. Thus the phenomenon begins immediately after the dark day, it reaches its zenith in 1833, and then gradually fades away after another thirty-

three years, giving astronomers the idea that at that time the world passed through in its orbit a zone composed of millions of small bodies and stars, which caused the showers. Can any one reasonably doubt that this display was a fulfillment of our Lord's words, and a sure and certain sign that we are nearing the end of all things? Then it was also noticed that the November showers all radiated from one point in the heavens near the star Gamma ( $\gamma$ ), in the constellation Leo, thus giving the appearance described by John that they fell "as a fig-tree casteth her untimely figs when she is shaken of a mighty wind."

The European shower of 1866, remembered by every middle-aged person in the country, was similar to that of 1799, and is of interest because of its being generally expected and attracting great attention. We quote from "Descriptive Astronomy," bk. 9, chap. 3, p. 762: "Many circumstances combined to make the display of 1866 an unusually interesting one. In the first place, it was possible to predict its occurrence with a good deal of certainty, . . . and in England, at any rate, it may certainly be affirmed that never was any celestial occurrence so widely and so perseveringly watched. All classes of the community, from her Majesty the Queen down to her subjects of the humblest rank, seemed to have vied with each other to make the most of the occasion."

Thus the attention of the world has been drawn to those events that herald Christ's coming, and the generation to whom these signs are held up in the light of prophecy, will be the generation that shall see that great event.

#### THE CONSTITUTION AS IT IS.

BY ELDER J. P. HENDERSON.  
(Des Moines, Iowa.)

GREATER liberties are taken by the orthodox world in the interpretation of Scripture, than would be tolerated in any court, concerning secular laws. The almost universal method of spiritualizing, in which "twenty men may render a text twenty different ways," is greatly to the advantage of a pleasure-loving and sin-indulgent heart. Our preconceived opinions, or that position which best suits our convenience, is bolstered up by this flexible manner of interpretation, and conscience is, in a measure, placed at ease. "If I understood it as you do," says one, "I would have to obey." But the liberty of placing our own interpretation on Scripture is so recognized that few feel they are under any obligations to understand it so, if they are disposed not to.

Should such a course be followed in secular legislation, governments would be thrown into the utmost confusion, and laws would be a nullity. When President Jackson vetoed the bill to re-charter the United States Bank, in 1832, he asserted that every public officer had a right to interpret the Constitution as he pleased, and was only sworn to defend it as he understood it. In reply, Henry Clay gave utterance to the following noble sentiments:—

I conceive, with great deference, that the President has mistaken the oath to support the Constitution of the United States. No one swears to support it as *he understands it*, but to support it simply in truth. All men are bound to obey the laws, of which the Constitution is the supreme; but must they obey them as they are, or as they understand them? If the obligation of obedience is limited and controlled by the measure of information; in other words, if the party were bound to obey the Constitution only as he understands it, what would be the consequence?—There would be general disorder and confusion throughout every branch of administration, from the highest to the lowest officers—universal nullification.—*Life of Henry Clay*, p. 157.

If we apply the above sentiments to the present condition of the religious world, how true their fulfillment! Sects as numerous as the varied ideas of men are springing up in every part of the land, following the rule to obey as *they understand it*. The truth *as it is*, is made to find but little weight on the consciences of sinful men. The fourth commandment has a literal interpretation. It will bear no other. It is a part of

God's Constitution *as it is*; and all efforts to understand it differently only tend to nullification. Lawyers and worldly men whose business it is to adjust the affairs of our country, find no mystery in its meaning. Senator Crocket, in his speech before the Arkansas Legislature in behalf of seventh-day observers, said:—

They are people who religiously and conscientiously keep Saturday, the seventh day, as the Sabbath, in accordance with the fourth commandment. They find no authority in the Scriptures for keeping Sunday, the first day of the week, nor can any one else. All commentators agree that Saturday is and was the scriptural Sabbath. . . . The Catholic writers and all theologians agree in this.

Nothing can be more inconsistent than the effort to make that precept support the keeping of the first day of the week. Whatever interpretation is placed upon it for that purpose, is not the truth *as it is*. To claim the seventh part of time, or that God is not particular, is *different* from his expressed words, and in legislative halls would be ruled out.

#### THE LATTER RAIN.

BY MRS. M. E. STEWARD.  
(Battle Creek, Mich.)

WE have been talking about the latter rain, praying for it, and expecting it would be soon poured out. The latter rain is an especial outpouring of the Holy Spirit, answering to the pouring out of the Spirit on the day of Pentecost. The result or manifestation of the Spirit at that time was the gifts. "They were all filled with the Holy Ghost, and began to speak with other tongues, *as the Spirit gave them utterance*."

It has pleased the Lord to place one of the gifts of the Spirit in the last church that should live on the earth. Rev. 12:17. "The testimony of Jesus" is defined in Rev. 19:10, to be "the spirit of prophecy." This gift has belonged to the remnant church ever since its rise. When this gift has its due place and weight in the remnant church, all the other gifts will follow. See 1 Cor. 1:6-8: "Even as the testimony of Christ was confirmed in you; so that ye come behind in no gift." The word "so" shows that the rest of the gifts depend on the confirmation of the "testimony of Jesus Christ." To what particular people was this language addressed?—To those who are "waiting for the coming of our Lord Jesus Christ." Verse 7. Those who confirm the testimonies which are already in the church, by receiving them and living up to their teachings, will receive the other gifts of the Spirit, and will themselves be confirmed "unto the end, . . . blameless in the day of our Lord Jesus Christ." Verse 8.

#### A WORD OF THANKS.

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

As week by week the REVIEW greets us, with its fair, beautiful type and its excellent paper, as well as its soul-stirring articles, I can hardly imagine how the lonely ones like us, far from church privileges, *could* do without it. And so I would like once more to send words of cheer and encouragement to the writers sending such helpful articles, and to assure them that some, at least, read carefully and with profit. So do not relax your efforts; though now you may see no fruit of your labors, the Lord looks down from heaven on all the children of men, and sees your labors and desires. And if a "cup of cold water" given to one of his disciples is as if given to him, surely heavenly consolation, warning, and encouragement must be still more precious to him. Dear brethren and sisters, the clouds are thickening, the storm of persecution is fast approaching. What manner of persons ought we to be who look for such things?

—A holy life has a voice; it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof.—*Hinton*.

## The Home.

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

### THE DEAR HANDS.

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

I REMEMBER the touch of the hands  
That were stretched out to me;  
The circle of loved ones that stand  
In my fancy I see.  
And though they have passed from my sight  
In sadness and pain,  
There's a day-star that gleams through the night—  
I shall see them again.  
I think of the dear hands at rest,  
That no more I can see,  
That I'll clasp in the home of the blest,  
That were once stretched to me.

I remember the light of dear eyes  
That once shone upon me—  
How they'll wake in a wondrous surprise  
In that home soon to be;  
And the feet that are pulseless and cold,  
And the heart that is still,  
Shall walk where the streets are of gold,  
And with ecstasy thrill;  
And the cross that on Calvary stands—  
Its glory I see;  
For I miss, ah! I miss the dear hands,  
That were once stretched to me.

I trust in the life-giving cross  
Of Jesus my Lord;  
All the treasures of earth are but loss  
In the light of his word.  
And I long for the beautiful home  
Where day has no night,  
Where my loved with rejoicing shall come  
With robes pure and white;  
Where the jasper-walled city shall stand,  
Near Life's crystal sea,  
Ah! there I shall clasp the dear hands  
Once stretched out to me.

Times swift-moving years as they pass,  
Bring blight and decay;  
They are fainter than shadows on glass,  
And they vanish away;  
But the beautiful seasons of God  
Forever endure,  
And the hills where the angels have trod—  
They are stainless and pure.  
There the loved ones in gladness shall stand  
From mortality free.  
Ah! there I shall clasp the dear hands  
That were stretched out to me.

### "EARTHEN VESSELS."

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

(Concluded.)

It was with more than usual interest that Ella awaited Katie's coming the next day. And Katie, true to her promise, came early, bringing a small bouquet of wild flowers to cheer the sick one, who could only at long intervals leave her room. Taking the little rocker by the bed-side, she said:—

You asked me yesterday if I thought the Bible taught that we must be always fighting temptation. We will begin to consider this point by an illustration. The other evening when James Hughes invited Fanny Hale to go to the party, you saw her. Did she have to fight temptation?"

"No, it did not seem to be any temptation to her. I do not think she cared to go."

"Do you know where she did go that evening?"

"Yes; she went to the prayer-meeting."

"Did you know that he asked Lulu Hill to go?"

"No."

"He did, and Lulu was so tempted to go that she took no comfort all the evening. I saw both girls in meeting. Fanny was happy, and bore a cheering testimony concerning the love of Christ. Lulu was so unhappy that I took her arm as we were leaving the chapel, and led her out on the lawn under the trees. There she told me how she longed to go to the party. Now, you see, the very same temptation came to Fanny as to Lulu. In one sense you might say it was *no* temptation to Fanny. I believe that Fanny is so closely united to Christ, and has so fully surrendered

self, that when temptation comes to her, one look to Jesus, one heart prayer *instantly* sent heavenward, brings to her a shield of light from glory to keep her. I know Fanny well. It was a temptation to her as well as to Lulu. But while Lulu allowed her mind to dwell upon the forbidden pleasure, *wishing* she *could* enjoy it, Fanny cast it from her by prayer and continuing to look to Jesus. You see Lulu *fought* the temptation; Fanny *met* it, but did no fighting."

"Yes, but we are exhorted to 'fight the good fight of faith,' and yet I have hoped that sometime I should get to a place where I would not have to fight."

"You thought that *you* were sometime to become so strong that Satan's darts would make no impression on you. And, Ella, this may be true if you learn how to get the strength. You cannot be made strong at once by some wonderful work of grace, and then stand erect in *your* strength meeting the tempter. You must obtain the strength momentarily by 'looking unto Jesus.' Do n't you remember that he is the *finisher* of our faith, as well as the author? We cannot take the work he has begun, and finish it ourselves. If we could, then we might get some glory to ourselves, and earn some of the reward; but you know it is to be a gift."

"Yes, I know, and I begin to see now that I have been desiring to have some honor myself. I did want to feel that *I* was above temptation."

"Temptation must come to us while we are in this world, for here Satan has undisputed sway. God cannot take us away from temptation while we dwell on this earth; but, my sister, I know that it is our privilege to fight our fight of faith as Jehoshaphat's army fought their glorious battle with Ammon and Moab. Do you remember how that was fought?"

"Yes, they went out singing and praising the Lord, and the enemy became confused, and turned and killed each other."

"Yes, but there was something very important which was done before that. Turn to 2 Chronicles, twentieth chapter, and read the third verse?"

"And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah."

"You see, Ella, he feared; and in the twelfth verse we learn why he feared. He says: 'We have *no might*; . . . neither know we what to do: but *our eyes are upon thee*.' Then came the blessed assurance, 'The battle is not yours, but God's.' Dear Ella, if, like king Jehoshaphat, we can humble our hearts to acknowledge that 'we have no might,' and that we must continually look to Jesus to carry on in our hearts the glorious work of his grace, we, too, may win a grand victory. Then God can fulfill that precious promise—'To them that have no might he increaseth strength.' Then he will say to us, 'The battle is not yours, but God's.'"

"My sister, I know that when we just give up expecting anything of ourselves, knowing that we are weak and sinful, and trust wholly in Christ to help us, we shall be so happy in his *keeping* power that when Satan does come to tempt us, he can get no hold upon us."

"I wish I might find that place. Truly, Katie, I am just worn out battling temptation."

"And cannot you begin to realize that *you* have *no might*?"

"I *know* I have n't any, but I did think I must have."

"I know it is not an easy thing to accept the fact that we are nothing. We want to be something ourselves (though many do not realize that this is the case), and we hope, and struggle, and trust, but in ourselves, not in Christ, and down we go. Then we are so ashamed of our failure, so ashamed of ourselves, that we can scarcely lift our heads, or dare to express another hope. Oh! if only we would put on the garment of humility, and fully realize that *we* can never be anything only 'earthen vessels,' then could the excellency of God's power rest upon us, and he be glorified in us."

"Ashamed? Yes, Katie, I have been so thoroughly ashamed of myself that I have dreaded even to see you."

"And haven't you tried 'being somebody' long enough? I verily believe that discouragement comes to the soul more often from this cause than from any other. We have been disappointed in ourselves. We have thought, 'There, that thing is under my feet; I can withstand that temptation now; I will show them that I am no longer the weak thing I was; and even while we rejoice in the strength we *think* is ours, down we go. The trouble is, we think that Christ dwelling in us secures immunity from temptation, while it simply prepares us to turn away from the tempter."

"We think that we are trusting in Christ, but we are not; because instead of feeling that *we* are just as weak as ever, we do think we are stronger. Now, if we could but realize that we are just as weak as when we fell, but that Christ will keep us if we look to him unceasingly, then should we be 'strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness.' Would that I could help you, Ella, to see this clearly and plainly as it appears to me! I know that in its proper comprehension and grasping there is victory instead of defeat; a life of peace and bliss unutterable instead of one of unrest and bitterness."

"Oh, let us be willing to receive the 'treasure' of God's grace and power in 'earthen vessels.' His power can keep the frailest thing from destruction. His grace can make 'earthen vessels,' vessels of honor meet for his use.' Let us cease looking to ourselves, and look only to Jesus; then he can and will keep us. When we feel the power of some terrible temptation coming upon us, and we just hide in Christ by praying, 'Precious Lord, I need thee. There is no power in me to meet this; but thou didst conquer in all things. In thee I shall triumph,' victory will come as we pray. For thus 'looking unto Jesus,' we cannot become a prey to the devices of Satan. If the mind's eye is fixed upon Jesus, Satan will leave us; but if he sees that for one moment we take our eyes away from Jesus, even to consider and mourn over being tempted, then he has secured a hold, and we shall have sorrow upon sorrow."

"Do you believe, then, that we should not grieve over being tempted?"

"I do. When we do that, we are losing time; we are not forgetting the things that are behind, and pressing onward. We must *expect* temptation, and expect to be victorious through Christ strengthening us. And if for one moment we realize that in our hearts there has been a response to the tempter, we should instantly cry to God to forgive us that; we should abhor it, *believe* we are forgiven, and praise God for his mercy and love. If we do thus, his word is pledged to our keeping: 'Thou wilt keep him in perfect peace, whose mind is staid on thee: because he trusteth in thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength.' Everlasting strength will never fail, and it is our blessed privilege to trust in that strength and be at peace."

"Again: 'Be careful for nothing [do n't spend time and strength fearing you may fail]; but in everything by prayer and supplication *with thanksgiving* let your requests be made known unto God. And [now mark the result] the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.' What more can we ask or need, Ella?"

Ella was weeping now, but as the tears rolled silently down her cheeks, her eyes were intently fixed on Katie's, as though by eye as well as by ear she would drink in this lesson of self-abnegation and implicit trust in God. There was silence for a few moments, and then she said:—

"We always weak, yet strong in Christ by trusting him unwaveringly, unceasingly; 'earthen vessels' in which his power may be manifested. I begin to see it, Katie, and it does bring light and peace."

## The Mission Field.

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

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

### WORK.

O DREAMER, wake and work! thy place is best  
For thee. The passing hour alone is thine.  
Do what thou canst do, and no more repine;  
Work, and so earn thy rest.

—Sel.

### REGRETS.

A WRITER in *The Foreign Mission Journal* relates that on a certain occasion he made an appeal in behalf of foreign missions. After the large audience was dismissed, an aged minister, whom he had noticed while speaking, came to him, and with deep emotion said: "My brother, I am soon to die, and I am greatly troubled about it, because I am not ready."

Upon being questioned regarding his exercise of mind, he said that he was not afraid to die; for he had given his heart to God many years before, and the Lord had been his guide and comfort always. Moreover, he expected soon to see the Lord as he is, and be like him. But that which gave him trouble was to think that now, when he had lived nearly the allotted time of man, and become too infirm to actively engage in the work of saving souls, he saw more clearly than ever the great work God had given his people to do, and he must be deprived of the privilege of engaging in that work. He closed by saying: "How I would like to live and take part in the sacrifices and sufferings to be endured in the Lord's cause!"

The experience of the old minister has doubtless been that of many others who, like him, had faithfully labored all their lives for the upbuilding of the Saviour's kingdom. But if such so keenly regret the time of their departure, and consequent deprivation of an active part in the Lord's cause, what must be the state of mind of a professing Christian who, having allowed almost numberless opportunities for doing good to pass unimproved, finds himself on the verge of eternity with his life record appealing to his conscience? Let those who are at ease in the Church while the mission cause needs their assistance, think of this and act accordingly. J. O. C.

### LOVING AND GIVING.

"FOR God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Loving and giving are sister graces, which, like the silken threads that bind the pages of our Bible together, from beginning to end run through every phase of the wonderful plan of redemption. Love and the spirit of giving to others those things which would bring happiness and joy into their lives, have ever characterized the work of our Heavenly Father.

After the race had rebelled against the government of Heaven, and willfully exchanged its high and holy estate for one of sorrow and death, the Master, instead of allowing mankind to perish without hope, commended his love toward us by giving his own dear Son to die that we might live. Herein was manifested matchless love. We cannot now, but in the "ages to come" we may know what a great sacrifice this was upon the part of the Majesty of heaven. No ties of relationship that have ever existed upon earth between husband and wife or mother and child, have been strong enough to bear even the faintest comparison to the love of God for Jesus Christ; so that no sacrifice that has ever been made by the children of men can be emblematic to any comparable extent, of the great sacrifice which God made when he permitted the One who shared in all his plans and counsels, to leave the courts of heaven, be deprived of the adoration and society of the pure and holy angels, and de-

scend to a sin-cursed earth, to be reviled and ill-treated by wicked men, and finally to yield his life upon a cruel cross.

These precious traits of character—self-sacrifice, loving, and giving—inherent in the Father, were transmitted by him to the Son. They are seen all through the works of the Son of man during his sojourn here on earth. Our minds are incapable of comprehending how much he sacrificed, how much he suffered, how great was the agony of his heart, while carrying out that part of the plan for our salvation. The words of mortal tongue utterly fail to portray such amazing love as was shown by the Man of sorrows:—

"Could we with ink the ocean fill,  
And were the skies of parchment made;  
Were every reed on earth a quill,  
And every man a scribe by trade;  
To write the love of Christ our Lord,  
Would drain the ocean dry;  
Nor could the scroll contain the whole,  
Though stretched from sky to sky."

The Saviour was a *foreign missionary* of the highest type; his mission to earth was a foreign mission, for the people for whom he came to labor, when compared with him, were far lower than the most degraded heathen for whom we put forth Christian effort to-day. A foreign missionary is separated from very many, and in many cases nearly all, those things which are familiar and congenial to him. But O how much more so must it have been with Christ! He who had dwelt in an atmosphere of purity and love, left it and came to an earth reeking with sin and wickedness, that he might become a willing sacrifice for us.

From all that can be learned from the inspired record, it was never the plan of God that the work of saving souls should be a self-supporting one. It is true that all may be co-workers with God, and that by their holy lives and the good influence which they exert, souls will be led to rejoice in the light and glad tidings of the religion of Jesus Christ. But aside from this, in every age of the world there had been a priesthood, those who were specially set apart, and whose lives were dedicated to the service of God. The lay-members in God's Church have ever been called upon to support this priesthood, so that their time and strength might be devoted solely to the work of the ministry. It is the great cry to-day, Why cannot foreign missions be made self-supporting? To a certain extent they may be made so; but as far as we can see, the work of the majority of self-supporting missions is not the best. When a Conference in a foreign field becomes numerically and financially strong enough to support its own laborers, it should and is expected to do so; but when it has arrived at that stage of its history, it ceases to be a foreign mission field in the strictest acceptance of the term.

In the days of ancient Israel, the Levites were set apart for the work of God, and the remainder of the tribes were to support them by their means. Not only was means to be furnished for the maintenance of the Levites themselves, but the tabernacle and everything connected with its service had to be kept up by the tithes and offerings of the people. There were schools of the prophets, where workers were trained to go out to labor for God, that had to be sustained, and many other enterprises as we have them to-day.

Of the multitude that were converted by the preaching of Peter, we read of three of the greatest blessings that God can bestow coming into their midst: they "were of one heart and of one soul; . . . and great grace was upon them all. Neither was there any among them that lacked." In the same connection we read what appears to be at least a partial reason: "Neither said any of them that ought of the things which he possessed was his own; but they had all things common. . . . For as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet." In this age of the world such a course would be termed fanaticism, but

the inspired record does not seem to regard it as such; on the contrary, rich blessings were poured upon the ones who participated in it.

Many are willing to support the work at home, but do not feel under obligation to give of their means to sustain that in foreign fields. This savors of selfishness, not of the Spirit of Christ. It shows that those who participate in it do not realize the depths of a Saviour's love, for his invitation is, "*Whosoever* will, let him take the water of life freely." But how can those in far off lands who are not surrounded with the blessings of Christianity and civilization as we are, drink of these life-giving streams, unless God's laborers go forth into their midst, and preach to them the words of everlasting life? And how can the laborers be sent forth unless there is means to support them? Will not God work for the spread of the closing message of warning?—Yes, but only in co-operation with man; and if man will not do his part, the work will be hindered, and by and by the dilatory ones will be cursed like Meroz of old, and others will wear their crowns in glory.

The closing verse of Micah, fourth chapter, contains a promise worthy of our deepest consideration: "Arise and thresh, O daughter of Zion; for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth." If the people of God will arise and thresh, or do his work with vigor and in the most earnest way, God will clothe them with a mighty power, which is likened unto hoofs of iron and horns of brass, so that they shall beat in pieces, or convert, or entirely change, many people; and then, says the Captain of our host, "I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth."

Means are needed in order that God's servants may arise and thresh; but as a reward for the liberality of his people in expending their means to carry forward the work of the third angel's message, God has promised that he will consecrate the gain of many people to sustain it, after his people have done all that they can.

If we do not contribute of our means as God has prospered us, we cannot realize the greatness of our Creator. When offerings of all that we have are consecrated to the Lord, we are constantly reminded that God is the proprietor of our houses, our lands, and all that we have, and that it is he who has sent the sunshine and the rain for the seed-time and the harvest, and that in a moment he has the power to deprive us of all that we have.

Selfishness and liberality are opposite principles. The latter emanates from the throne of God, and pervades the whole of the work of creation and the plan of redemption to rescue fallen man. The former is a pillar in Satan's stronghold, and one of the fearful sins so hateful in the sight of our bountiful Father, that in the end will cause the ruin of thousands.

Are we meting out to Christ with the same measure that has been meted out to us?—No, this we can never do; but the more closely we seek to pattern after the high and holy standard of loving and giving, which are so inseparably woven together, the more of the divine image of the Saviour will be mirrored in us.

PERCY T. MAGAN.

—Come! Go! These two words present a very large part of the substance of our Lord's teaching during his short ministry. The greatest missionary himself, he would have his Church a body of missionary laborers. To the world his constant message was, "*Come*"—"come unto me." But no sooner had they come and enrolled themselves among the disciples, than the message changes. Now it is, "*Go*"—go disciple all nations. The message has no more changed than has the Master. To-day it is the same—to the world, "*Come*"; to the disciple, "*Go*."—*Record of Christian Work*.



## Special Mention.

### IS THE END NEAR AT HAND?

1. We are told in the thirteenth chapter of the Gospel according to Mark, to "learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near: so ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors."

2. The time when the end will be, no man knows, not even the Son of man, but the Father only. But while the time when the end will be is not made known to us, the signs that precede the end are given to us in very plain language. If these signs as we now see them are to be credited, it takes neither a prophet, nor yet the son of a prophet to tell us that what we do see forebodes some great change to the world.

3. Were there no signs, it would be something mysterious to the world. We are about to enter the twentieth century. The world has been accustomed to some great change after a lapse of twenty centuries. The antediluvians got warning of the great deluge that was to be sent upon them, perhaps hundreds of years before it came. Christ was promised for 4,000 years before he came, by prophet, priest, and king. The voice of the prophet was mute for 400 years before Christ came, and the prophet has been silent for 1,800 years since he came. However, we need no prophecy; the truth of Christ's words are now verified. The fig-tree is budding forth. Nearly all the signs spoken of by Christ and Daniel the prophet are before us. Charity is growing cold. Action to-day in the name of charity seeks its return in the present life. That is life as a rule; the exceptions do not justify mankind. Charity such as it is, is cold and ostentatious in its nature.

4. We look around us; we see that false prophets, form, and superstition fill the earth, and skepticism, the offspring of these, abounds everywhere.

5. The evangelization of mankind has great impediments to contend with. Persecution and bloodshed have so marred the fair brow of truth that to plant it is no easy matter.

6. As far as the abomination of desolation spoken of by Daniel the prophet is concerned, does it not now stand in high places? Is there a government in the world free from that prophetic sign? Are not many of them tottering under the most woeful corruption? If men generally have as good a government as they are worthy of, God help this generation! They do not seem to be worthy of very much. Personal advancement has become the motto of life, be it high or low. For this men sacrifice everything, no matter how precious, no matter how sacred.

7. We cannot but see that humanity is in a deplorable condition. Listening to our leading speaker from Cedar Rapids, last Friday, I heard him say he envied the young men on account of the glorious future that is before them. I cannot see how the advocate of truth can make that statement. Young men of to-day have grave times ahead of them; and if they do not act wiser than their fathers, they may become exceedingly grave before the world is many days older.

8. Man, as he is, is not able to take the burdens from the shoulders of his fellow-men. If he would, he could not; they are too great. If he could, he would not; he is too selfish. The time has come that the ox is muzzled; man complains that he does not get the fruits of his labor. Despotism drowns him, but make no effort to do him justice. I believe that men get pretty well paid for their labor in the New World. Not so in the Old; there are sufficient wrongs there to shake the earth to its center. There the despots, autocrats who rule, are unfeeling, heartless creatures. The millions ruled are a starving, perishing, miserable specimen of humanity. Nearly all the noble traits of character are driven from their very souls by misgovernment and superstitions.

9. In much of the great mass of human nature, things are now as they were not in primitive years. Man is less noble than the brute beast. If God has made man, this condition of life into which man has remade himself cannot please God. As he is merciful, such a condition of things must come to an end.

10. We are told that the mills of the gods grind slowly, but surely. We have seen this grinding of human life has long continued. God as a father cannot be expected to remain longer silent, and see this wholesale debauching of the fairest specimen of his works.

11. Christ says, "If the light that is in thee be darkness, how great is that darkness!" Such is the light to-day that a great portion of Christianity can boast of. Its sheep are perishing, fatherless, comfortless, shepherdless. The six leading nations of Europe have nearly six millions of armed men for protection against each other, for protection against the misgoverned that groan and perish in their midst. And mark you, my reader, these are Christian nations. God help this kind of Christianity! What a discrepancy there is between it and the original! If the light that these nations have is not darkness, tell me, in the name of truth, what is darkness?

12. The rulers of these nations riot, feast, and misrule, apparently unconscious of the writing on the wall. The Roman pontiff (vicar of Christ so called) weeps like a sick girl, because he is not permitted to partake of this feast; and he would have a chair at the table, no doubt, were it not for the fact that the appetite of his Holiness is too great. His Holiness seems to forget that his predecessors wielded the scepter for 1,200 years, and that with very little credit to themselves.

13. And we might add that other spiritual heads of Europe, as well as his Holiness, are but a mockery of truth. The poor and humble that the Master gathered around him are by them trampled in the dust, while the proud, the rich, the arrogant are their friends, their comrades. If all this alone is not an indication of the end, surely appearances are deceiving.

14. Our Saviour says that the children of the world are wiser in their way than the children of light. Spiritually speaking, few men appear to see any danger ahead. The foreign capitalists are not so; they are carrying their wealth over here by the millions. Think of it, if you will, these lovers of monarchy placing all that is near and dear to them under republican protection. They had no idea 100 years ago, that they were trying to break the safe in which they would yet seek to deposit their own treasures.

15. No matter what conclusion my readers may come to, conclusions cannot change facts. If we were blind, we could not help seeing that we have come to perilous times. If the world as a whole has any redeemable quality, I fail to see it. Ignorance, superstition, fanaticism, inconstancy, faithlessness, disease, famine, and beggary fill the earth. It is no longer a pleasant world to live in, for the just or the unjust. Creatures in untold suffering lie prostrate along the pathway of life. Being poor in pocket, we cannot help them bodily. We cannot with the most potent balms heal the wounds that faithlessness and scandal have made. The time has come when the just may bury their faces in their hands and say, "O Lord, how long?"

16. As far as false christs affect the prophecy, we have our share of them in this country. In Rockford can be found a sample, and it would be marvelous, indeed, if from all the abominations and desolation of Europe there will not come forth the true antichrist.

17. The world is ripe for a great change. Our Saviour said when they led him forth to be crucified: "If they can make such a fire in a green tree, what will they make in the dry?" If in that age they made such a fire of the innocent, in this age, ripe with blasphemous sin, what may the guilty expect? Yes, what may we expect when everything is belching forth the fumes of an earthly inferno.

18. I have been speaking much about the old world; if we are wise, we would just as well prepare for the worst ourselves. As a nation we are young in years but old in crime, and this crime is gnawing into the vitals of our nation. When in the time of peace in the emporium of our nation, the nation's pulse runs up to 186, we have at least something to fear. If the striking of the employees of one or two roads can so shake financial centers, where shall we appear when the employees of all roads combine.

19. All these but add weight to the signs we see. We have but to wait a little longer, and the fig-tree will be in bloom. Those upon the housetop need not come down; there will be no time. Those in the field need not turn back to take their coats; even those they have on they will exchange for the wardrobe of the grave. As we will be then, we ever shall be. Good or evil, we shall stand in our lot at the end of the days.

Omen follows omen;  
Man walks blindfold to death.  
Behind him stalks the headman.  
Charity has grown cold.  
Man has grown selfish.  
The poor are oppressed.  
The young are scandalized.  
Sin most foul is licensed.  
Truth most sacred is slandered.  
Around us thrones totter,  
Dynasties dissolve.  
All these portend  
We are near the end.

—P. G. Meath (Baptist Minister), in *Tama Herald*.

### SUNDAY AS IT USED TO BE.

Advised His People to Work Sunday.

A PARISH clergyman in West Somersetshire announced on a recent Sunday morning, that he would not preach a sermon because it was most important that the hay should be cared for at once, as the weather showed signs of breaking up; and accordingly, most of the men in the congregation at once proceeded to the fields and made the best of the fine afternoon.—*London Tit-Bits*.

—The Astronomical Society of the Pacific has published an account of the recent work in lunar photography at the Lick Observatory. The photographs obtained by means of the great equatorial are greatly enlarged, and when so treated exhibit the moon's surface in great clearness and detail. Professor Holden states that in the best pictures taken at the observatory, parallel walls on the moon, whose tops are no more than 200 yards or so in width, and which are not more than 1,000 or 1,200 yards apart, are plainly visible.

—There are several base-ball players each receiving a larger salary than does a United States Senator or the governor of any State except two. The average professional base-ball player is better paid than any school-teacher, than learned university professors, and than most of the notable editors and ministers of the gospel. And the "sluggers" get more newspaper mention during their season than do all the United States Senators, school-teachers, professors, preachers, and editors combined. What wonder, then, that half the youths of the country incline to bat and ball instead of books.

—There are now 942 submarine cables, exclusive of the seven Atlantic cables, with an aggregate of 112,740 nautical miles. The overland telegraph is already a world-wide institution, in which there is a total of 1,680,900 miles of wire—enough of the attenuated metal to go around the equatorial belt of the globe just thirty times. The United States has 776,500 miles of wire, and in 1889 had no less than 56,000,000 messages traveling the country. France has 220,890 miles of wire, on which in 1889 were transmitted 30,050,000 dispatches. Great Britain has hung up 180,000 miles of metal line, and in 1889 sent 50,000,000 messages on their silent flight.—*Age of Steel*.

# The Review and Herald.

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

BATTLE CREEK, MICH., Dec. 9, 1890.

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## ORIGIN AND HISTORY OF THE THIRD ANGEL'S MESSAGE.—NO. 2.

THE important movement brought to view in the scriptures already referred to, is set forth in still another impressive prophecy: Rev. 10:1-6. John saw a mighty angel coming down from heaven with a solemn message to the world, of momentous import. He makes oath that time should be no longer—not time as measured by mere duration, for days are spoken of immediately following; not time as marked by probation, for after his time still another message goes to the nations, tongues, and peoples of the earth. We have left only time as marked by prophecy—prophetic time. With the message of this angel, therefore, we come to the close of the last prophetic period, and, consequently, approximately near to the fulfillment of all prophecy.

The time when he utters his message is indicated in verse 2. He speaks on the authority of a little book which he has in his hand open. The book of prophecy alone contains instruction on the prophetic periods, to the close of which he swears. The prophecy of Daniel contains the longest of these prophetic periods, and the one which reaches to the latest date. But that which contains this prophecy which is certainly involved in the oath of the angel of Revelation 10, is called "the book," and is explicitly said to be "closed up" till a certain time: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end." Dan. 12:4. And when the question was pressed as to the time when these things should be fulfilled, the angel again replied, "The words are closed up and sealed to the time of the end." No such message as that of Rev. 10:1-6 could be given while the book remained closed up and sealed; but that was to be till the time of the end; and we learn from other portions of Daniel that the time of the end is marked by the close of the 1,260 days of papal supremacy, which occurred in 1798. Hence not till this side of 1798 can we look for the message of Revelation 10; and that brings it within the present century.

Let us now see how extensive it was to be. The angel stood with one foot upon the sea and the other upon the land. Land and water are the two great natural divisions of the globe. To all its lands where men dwell, and to all the shores washed by its seas, this message was to go. Here, then, we have a world-wide message as in Matt. 24:14 and Rev. 14:6, 7; and as its fulfillment falls in the same time, it would be naturally assigned to the same movement. That it does apply to the same time will appear more clearly by noting the parallel between chapters 10 and 14.

a. The angel of each chapter gives utterance to a message based on the testimony of that prophetic book which was closed up till the time of the end, and which could not be proclaimed till after that book was opened.

b. The testimony of each angel pertains to the same part of the book; namely, prophetic time—"The hour of his judgment is come;" "There shall be time no longer."

c. Each enforces his message by an appeal to the same high authority, the Maker of the heavens and the earth.

d. The message of each is located in the same time, that is, after the opening of the book, in the time of the end.

e. The message of each is a world-wide message, one going wherever there is land and water, the other to every nation, kindred, tongue, and people.

These must therefore be one and the same angel, and the two prophecies symbolize the same work.

Having thus identified Rev. 14:6, 7 with Rev. 10:1-6, we are able by the aid of the latter chapter, to fix the chronology of this work with great definiteness. For this message reaches its climax at the end of the longest and latest prophetic period given us in the Scriptures. And this period, the 2,300 days of Dan. 8:14, we learn, by arguments not necessary to introduce here, terminated in 1844. To that point, then, if there is no failure in God's work to connect, as we know there is not, we look for the preaching of the gospel of the kingdom of Matthew 24, Rev. 10:1-6, and 14:6, 7, to be in process of irresistible fulfillment.

And it was even so. The great Advent movement commencing, properly speaking, thirteen years before, had aroused all Christendom, and penetrated to all the world. What claim has this movement to being a fulfillment of these scriptures? It is a correct principle of interpretation to take the very first combination of circumstances, after a prophecy is given, which exactly meet the specifications of the prophecy, as a fulfillment of the prophecy. If this is not a correct principle, then it is impossible ever to know when a prophecy is fulfilled; for a second, or any number of subsequent combinations, could not be any more of a fulfillment than the first. And so all could be rejected. The Advent message was a movement which for the first time met the specifications of the prophecies named. As developed at that time, it presented a counterpart to all the features which those prophecies called for.

First, it came at the right time; for all the world was discovered, and the way opened for the preaching of the gospel of the kingdom for a witness to all nations, as a sign of the end.

Secondly, it came after the time of the end had been reached, and the book had been opened.

Thirdly, it was based on the very subject matter of the book then opened; namely, the fulfillment of the prophetic periods.

Fourthly, it filled the limits assigned to that work that would fulfill those prophecies; it went to all the world. And further, the signs in the physical world, the darkening of the sun and moon and the falling of the stars, had already appeared; and the condition of the social, moral, and political worlds was just such as many prophecies had pointed out to characterize the last days. And based on these great facts, a world-wide movement was arresting the attention of the people. This was the first time since the prophecies under notice were given, when all these conditions existed; and they answered all the requirements of the prophecy. It thus appears that the great Advent movement which stands at the opening of the present generation was in the line of the fulfillment of the preaching of the gospel of the kingdom as a sign of the end, of Matt. 24:14, and of Rev. 10:1-6 and 14:6, 7. We do not say that these prophecies have been exhausted by the great movement of the past; for the movement has continued to the present time; and the prophecies reach to the end. But if that work was not a beginning of the fulfillment of those prophecies, then they can never be fulfilled; for the time can never come when the conditions will be more fully met. The world can never be more fully discovered and open to a message to every nation. It can never be more true than it now is, that the time of the end is reached and the book has been opened, and that all prophetic time has ended. The condition of the world and the signs of the times can never answer more accurately to the prophecy. And if this movement can be rejected, any subsequent one can be on just as good ground, and hence no message ever can be preached which men would feel bound to accept as a fulfillment of the prophecy; or, in other words, the prophecy can never be fulfilled. The mistake the world makes in this matter is, they think that Adventism is a failure; that the prophecies have been misinterpreted and can never be understood. But the prophecies have not been misinterpreted; and the movement, though they see it not, is still onward from strength to strength toward a successful completion.

Having found the chronological application of these prophecies in our own time, another point is to be noted; namely, that the same generation which witnesses the beginning of the fulfillment, must also see its close; that is, the special movement pointed out in those prophecies, must be fulfilled in one generation. The gospel of the kingdom, preached as a sign of the end, must be preached to a generation some of whom, at least, would see the end. There would be no propriety in preaching it, in that particular phase, to a generation which was all to pass off the stage of action before the end came; so the proclamation of the hour of God's judgment could be consistently given only to that generation which was involved in the issues of that judgment work. And when the angel of Revelation 10 says that immediately following the close of the time which he announces, the mystery of God should be finished, his declaration must be made to those who would be concerned in the finishing of that mystery. The "prophesying" of Rev. 10:14 must occupy the same time in which the mystery spoken of in verse 7 is being finished; and this takes place before the end comes. So the third message of Revelation 14, must be given before the end, and must occupy such portions of the judgment work of the first message as transpire before the end; and the judgment work of Rev. 14:7 must be the same as the finishing of the mystery of Rev. 10:7. And, again, the gospel of the kingdom of Matt. 24:14 could not be complete without just such preaching as is brought to view in the third message of Revelation 14; for the coming of the kingdom could not be preached in full, without bringing in the conditions on which the kingdom is to be gained; namely, the keeping of the commandments of God, and the faith of Jesus. Thus the parallel between these scriptures is completed, and the field to be occupied pretty clearly defined. The fulfillment, to cover, as we have seen, but one generation, falls in our own time, a time in which, as the hymn says, "to be living is sublime."

We are now prepared to look at some of the historical incidents connected with the development and progress of the work.

### MUTTERINGS OF THE COMING STORM.

In the *Journal of the Knights of Labor* of Nov. 6, 1890, the labor question is discussed in a manner to awaken serious consideration in the minds of thinking people. The writer lifts the curtain before certain possibilities in the further development of present labor troubles, which are really frightful; yet he coolly but defiantly proposes to accept those possibilities, if the rights, or what he calls the rights, of the laboring men are not conceded. He argues that the only security of the laboring men against oppression, is in organization; and then he avers that capitalists have combined, or, as he calls it, have formed a conspiracy, to prevent or destroy such organizations. But he says that if they cannot organize openly, they will do so secretly, with all the dangers that may attend such a movement. We give some of his words below. Speaking of capitalists, he says:—

"But if appeals to their sense of justice are in vain, perhaps it may not be altogether useless to point out to them that success in their efforts to destroy existing forms of labor organization would be most disastrous to themselves. All previous attempts to prevent the organization of labor have failed of their object; but they have succeeded more than once in forcing the workers to substitute secret for open organization, and in this it is possible that history may repeat itself. So long as the competitive system lasts there will, openly or secretly, be labor organizations; and if the employers succeed in stamping out the first, they will have to reckon with the second. The thought of the secret organization of labor is not a pleasing one. None know better than the active men in the labor movement, the dangers that would attend it. That rash, violent, reckless men, and even men with criminal tendencies, will be found in all labor organizations, it would be folly to deny; for these organizations must be recruited from the ranks of men of all kinds.



"To-day a strike is mainly a contest of endurance, and is almost always peaceably conducted. Life and property are in no additional danger because of the strike. Will it be so when secret shall have taken the place of open organization? Will there not then be danger that the incendiary's torch and, it may be, the assassin's bullet, may play a part in the struggles between capital and secretly organized labor? Recent events in New Orleans have demonstrated that a voyage across the Atlantic will not change the heart of an assassin.

"We do not seek to conceal from ourselves the truth that, with the workers secretly organized, there will be infinite danger of violence and even of crime attending labor conflicts. But while recognizing this, we do not hesitate to say that if labor may not be organized openly, it shall be organized secretly. Even violence and crime are better than patient submission to degradation and enslavement."

#### DRAW NIGH TO GOD.

"DRAW nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up."

Christ, the True Witness, said to the church of Ephesus, "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

These words are addressed to those who have had great light, have enjoyed precious opportunities and privileges, and yet have not walked in the light, have not advanced in spiritual knowledge and strength, proportionately to the light given.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Here also Christians are addressed who have not advanced in spiritual growth in proportion to their privileges and the requirements of God. They have separated themselves from the love of God; the place that love should occupy is filled with selfishness. There is something for them to do. They must "draw nigh to God." But how shall they do this?—By confession. Let them remember that the Lord is not slack concerning his promises, and his word is pledged,—“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” While it is a disgrace to sin, it is no disgrace to confess sin, and to forsake it, as the hateful thing it is,—that which caused the death of the only begotten Son of God.

If we continue to cherish sin, our prayers will be an abomination to the Lord. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy."

Will sins which have once been forgiven, ever be charged again to the sinner's account? If the soul whose sins have been forgiven abides in Christ, he remains justified, and he is sanctified by the Holy Spirit; but if he continues in sin, he cuts himself off from communion with God, and, unless he repent, his sins are reckoned unto him in full, and the wrath of God abideth on him. The forgiven of God must abide in Christ, in faith and obedience. If he shows by his conduct that he has left his first love, he is walking in the darkness from which he was once delivered, and needs to repent and do again his first works. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

"Depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The

righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." "He healeth the broken in heart, and bindeth up their wounds. . . . Great is our Lord, and of great power: his understanding is infinite. The Lord lifteth up the meek: he casteth the wicked down to the ground."

God is speaking to you from his living oracles; will you heed his instructions? He bears long with the perversity of men, but he deals plainly with the sins which they cherish notwithstanding the great light they have had, and the denunciations of God against all sin.

"The law is holy, and the commandment holy, and just, and good." Who is there that can claim he has not broken it?—Not one. All are condemned by the law. Then let every one meditate and pray, searching the heart to see if there are not sins still clung to and idolized because he loves them. If sins are cherished, he is not abiding in the love of Christ, but is falling back into his old darkness. He does not love God nor his brethren, and the cleansing power of the blood of Christ is not felt on his heart. Sins are retained and practiced which his own conscience tells him are hateful in God's sight. A mere profession of faith is not enough to save any soul. He that will be a final conqueror is not one who has forgotten that he was purged from his old sins.

Do not, my brethren, deceive your own souls. Do you love the Lord with all the heart, mind, soul, and strength? If not, all heaven demands why; for his love is the marvel of all the heavenly intelligences. God's law is the only standard of character. Herein is revealed the will of God, and here is the revelation of Jesus Christ. As the law opens before us the deformity of our character, Christ our righteousness is lifted up, and presented in contrast with man. As we humble our hearts and draw nigh to Jesus, he draws nigh to us.

Self-denial and cross-bearing are essential to our own good and our success in the perfection of Christian character. "Draw nigh to God," who is the source of all power, "and he will draw nigh to you." What is the promise?—"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

We are not to fix dates, we are not to prescribe the manner in which the gift shall come; for we cannot know the purposes of God, or what gifts he sees are for our good and his glory. We must draw nigh to God, and trust him. The answer to our petitions may not come at the time we expected it, but here our faith is tested; though the answer be deferred, it will surely come. God will not fail to fulfill any of his promises; he will keep his word. And we must not walk apart from God, but keep drawing nearer to him day by day, and hour by hour.

When preferring requests to God, confess your sins with sincere sorrow, and ask him to forgive them. Then if you have aught against your brother, go to him; and by the grace and strength which the Lord gives to all who ask him in faith, let all enmity, all malice, all hatred, be put away from you. Be reconciled to your brother. If you have not a tender, forgiving spirit toward others, your Heavenly Father will not forgive your trespasses. "When ye stand praying, forgive if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

I have been shown that there has come into the hearts of the professed people of God, an unsympathetic, cold, loveless spirit; and many, having left their first love, are ignorant of their true standing before God. They cannot see that they are drawing away from Christ, instead of being laborers to-

gether with God. It is the absence of the love of Jesus in the heart that makes the church weak, and this absence is always evinced by a lack of love for brethren. If its members loved God supremely, they would love their brethren; but Satan has been sowing his tares. This cold, critical spirit has been taking up a larger and still larger place in all our religious associations, until the characteristics of Satan himself are plainly revealed. There is a separating of the soul from Christ, its first love. The Lord Jesus understands the situation of the church. He reads every heart. He is the heart-searching God, and he alone, with absolute certainty, knoweth them that are his.

It is the privilege of every member of the church to abide in Christ, and to have Christ abide in the inner sanctuary of the soul. Then divine love will pervade the entire being. Divine wisdom will reveal to him the hidden treasures of truth. The truth as it is in Jesus will be revealed to those who, though in darkness, are inquiring for the good and the true way. A large number of those who have not the truth are restless in their darkness and ignorance and spiritual poverty; they are being drawn by Christ to seek for the goodly pearls of truth. Now if the members of the church are living out their light, they will be laborers with Christ in leading inquirers to these hidden treasures. Their friends and neighbors will then be able to rejoice in the light of the truth as it is in Jesus.

There are thousands in our cities and towns, both near and far, who are hungering and thirsting for a knowledge of the truth. When it is presented to them, they embrace it, and, like Philip, they go in search of their friends and relatives, to tell them the glad news. Like the man who found the treasure hid in a field, they give up all else, that their longings of soul may be satisfied. Because they love Jesus so much, they love all for whom he died, and they cannot keep to themselves the precious knowledge, for they feel themselves to be debtors to all men to make known what is the fellowship of the mystery that is hid in Christ Jesus.

No man can have Christ abiding in his heart, and at the same time separate his influence and his intrusted capital of means from the cause and work of Christ. Those who are Christ's at heart, will make most earnest efforts to send the light of truth into all the highways and by-ways of life. The lover of money, through the greater love he has for Jesus, overcomes his covetousness, and by his gifts and offerings declares, "Of thine own we freely give thee;" the indolent man, through his love for Christ, becomes an active working agent with Christ; "not slothful in business; fervent in spirit; serving the Lord." The lovers of pleasure, who have lived for their own gratification, will, through the sanctifying power of the truth, repent of their wrong influence, and will live in harmony with the truth they profess.

May the Lord graciously bless his people during this week of prayer. May all wrongs be righted, all sins confessed, and pardon be written over against your names in the books of heaven. Let the members of every church, of every household, seek the Lord, and humble their souls before him. Let us, so far as possible, clear the King's highway of all the rubbish wherewith we have blocked it.

I have a message from the Lord to the individual members of our churches: "Thou hast left thy first love. Repent, repent, before God, before it shall be forever too late." Make the remnant left you of the year 1890, a time of sincere searching of heart and deep repentance. Supreme love to God, which places us under obligation to use all our powers for his service, has well-nigh lost its power on the human heart. The True Witness says, "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." This voice is appealing to every heart, "Repent, repent, because thou hast left thy first love." "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

MRS. E. G. WHITE.

## Progress of the Cause.

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

### THE WAGES ARE SURE.

BY C. EDWIN JOHNSON.  
(Orlando, Fla.)

"AND he that reapeth receiveth wages, and gathereth fruit unto life eternal." John 4:38.

The morning is springing, then up and away!  
The Master is calling for lab'rs, to-day;  
The harvest is waiting, the fields all are white.

"Go work!" says the Master, "I'll pay what is right."

What! art thou still sleeping? arouse thee, make haste!

The Master is calling, "My harvest doth waste.  
Up! sharpen thy sickle, and reap while 'tis day;  
When the harvest is over, what's right I will pay."

The eleventh hour cometh! one more, and the night  
Will cover with darkness the harvest-field white.  
"Go, work!" 'Tis the Master's last call; then away,  
For only the workers the Master will pay.

"Who reaps, receives wages," the Master hath said,  
And blessings eternal will fall on his head.  
And the fruit which he gathers—more precious than gold—  
Will last on forever—through ages untold.

Then enter the harvest; the wages are sure.  
Who gathers with Jesus his life will secure.  
Oh! rest will be sweet when the harvest is o'er,  
And joy all complete on that beautiful shore.

### NORWAY.

SINCE our good camp-meeting at Moss last June, I have had the privilege for the first time of visiting our friends in Nordland. In company with Bro. O. J. Olsen I came to Bodø the first week in July. In this city of a little over 3,000 inhabitants, we have ten who keep the Sabbath. We remained here about a week, holding some meetings. After that we came to Hadsel, where a church of twenty-four members was organized last summer by Bro. Brorsen.

Being so far from Christiana, this church has had but little help from our preaching brethren. We remained with this company about six weeks, holding meetings nearly every evening, besides Sabbaths and Sundays. The interest was very good among the outsiders. The attendance was large, and as there were no halls (it being a country place), the friends decided to put up a little tent, using sails from their fishing boats.

Meantime it was decided to have a general meeting for our people in this part of the country, lasting three days. The notice being so short, and the boat connections poor, there were not so many of our friends gathered as we had expected; yet on the Sabbath we had over fifty at our Sabbath-school. These meetings were of especial interest to the church, and we realized much of the blessing of the Lord among us. Bro. H. L. Henriksen, from Throndhjem, and Bro. O. J. Olsen assisted much in these meetings. Our tent, seating 200 persons, was well filled on Sunday, with people who listened with marked attention to what was said.

As the result of the effort in Hadsel during these six weeks, over twenty began to serve the Lord and accepted the truth, and others are much interested. The friends have decided to build a meeting-house, as they are in great need of it.

The month of September and a part of October was spent with this church in Christiana. We are glad to report progress in all branches of the work there. The three days of fasting and prayer were of especial interest, and nearly all took an active part. The Lord came very near to his people. The smaller companies report good meetings during those days.

We have now come back to Bodø, where we expect to give a short course of lectures. We are of good courage. The truth has never been more clear, and the promises of God are more and more precious from day to day.

Our present address is Akersgaden 74, Christiana, Norway.  
E. G. OLSEN.  
Nov. 3.

### VERMONT.

HOLLAND AND MORGAN.—After our good camp-meeting, I came to Holland to join Bro. Boothman, who had been holding meetings in an adjoining

school district, as the result of which one has embraced the Sabbath, and several have been deeply convicted, but the way looks too inconvenient. The one soul who embraced the truth when I was here four years ago, has been growing stronger ever since, and is happy in the Lord; and another, who has moved away, has decided to follow her convictions of four years, and walk in the light. Conviction still follows others who we hope will yet obey.

In Morgan we have held meetings in two places, with small attendance, the professors generally being very much prejudiced. A good audience came out to hear on the Sabbath question, and the best of attention was given. The attendance since has been less, yet some are deeply interested, and we hope for some fruit of our labor here.

Nov. 10.

H. W. PIERCE.  
E. R. BOOTHMAN.

### COLORADO.

BOULDER, DENVER, AND PUEBLO.—I have been busily engaged since camp-meeting, visiting the churches at these places, enlisting more workers for the Master. I have succeeded well; many are already actually engaged in the work. Thinking it would be of some encouragement to those who contemplate entering the work, I would say that some of the new workers are taking from five to seven orders a day for "Sunshine," and others who never before canvassed for books, have taken nine dollars' worth of orders a day, for "Sunbeams of Health and Temperance." Some of the workers take from three to seven orders a day in the country, for "Bible Readings." We believe that if the brethren will come up to the help of the Lord against the mighty, and be diligent, the Lord will help them to become efficient workers in his vineyard. We are glad that the canvassers are coming up to the standard in reporting to the State secretary and the State agent. We do hope they will all see the benefit of reporting promptly. We are glad also that they are of good courage. Truly, the Lord is sending forth laborers into the great harvest.

Nov. 7.

WM. T. PILCHER, State Agent.

### PENNSYLVANIA.

SALEMVILLE AND MINES.—On Nov. 15, 16, I had the privilege of meeting with the brethren of Salemville, Bedford Co., after an absence of about one year. It was truly gratifying to meet them, and to see how eager they were to hear and study the word of the Lord.

The missionary work, with the demands of God's precious cause upon us at this time, also the necessity of having a living and abiding connection with Christ by faith, were the themes that occupied our attention.

Their neighbors manifested more of an interest to hear the truth than they have heretofore, the house being well filled with an attentive congregation. We are hopeful that many hearts in that vicinity will be deeply wrought upon by the solemn truths of the third angel's message, and not only be led to believe, but to obey, realizing that the end of all things is at hand. I left these brethren hopeful in God, with the prospect of two more of their number entering the canvassing work.

Previous to this I visited the little company at Mines, Blair Co. This society is composed mostly of sisters. I found them joyful in the Lord and steadfast in the faith, in everything enriched by Christ; and I trust they will come behind in no gift, waiting for the coming of our Lord.

We are glad to announce that an S. D. A. church will be dedicated in Huntingdon, Dec. 8. Elder J. W. Raymond will be present. Pray for the work in this part of the field.

Nov. 19.

### MICHIGAN.

FRANKFORT.—I visited the company at this place the first week in September. At the first meeting I held with them, I learned of an interest in the neighborhood two miles east of this place. I went out to their school-house and held two meetings. There was such a manifest interest to hear Bible truth proclaimed, that I appointed to return and begin a series of meetings with them Sept. 19. From that date until the present time, I have continued the meetings here, except the time spent at the State Conference. I closed my meetings last night. The Spirit and power of God have been with us to impress souls and convert them to the truth. Fifteen persons who have lately commenced to obey

the truth, signed the covenant, and others are keeping the Sabbath. Three new subscribers were obtained for the REVIEW. Some have given up the use of tobacco and other hurtful things. Two were baptized, and several others await baptism at the next convenient opportunity. A good interest is taken by the new members, in the Sabbath-school and missionary work. Some have commenced the payment of tithes and first-day offerings. There is such a demand for a meeting-house that a subscription paper is being circulated to obtain help for that purpose. The committee circulating it has met with so much encouragement that the work of cutting the logs and getting the material ready will be begun at once, so that in the spring they can erect a house of worship.

Personally I am much encouraged. The cause of God is very dear to me. I expect to attend the general meeting at Cleon this week, and then enter a new field of labor.

Nov. 17.

JOHN W. COVERT.

### MISSOURI.

PACIFIC, ST. LOUIS, AND KANSAS CITY.—From Sept. 15 to Oct. 21, I was engaged in tent-meetings at Pacific. We had a good hearing all through until the weather became too cold for meetings in the tent, and as no house could be procured we had to close. The small company of our people living in this vicinity were much encouraged through the presentation of the truth, and a few others took hold with them. We left twenty-one names in all on the covenant, and a Sabbath-school of twenty-seven members was organized. Bro. and sister Flowers were with me here, and rendered valuable aid through Bible work, visiting, etc.

From Oct. 22 to 25 was spent in St. Louis. I found the church here in better condition than for some time in the past. All seemed to be in harmony and of good courage in the Lord. The Sabbath-school and meeting on the 25th were excellent. The good Spirit of the Lord came near and helped as we talked of the deceptions of the last days. May God bless and guard his people in the large cities.

Sabbath and Sunday, Nov. 8, 9, I was with the church at Kansas City. Here I was cheered to find the good work onward and everything running smoothly. The weather was bad, yet the meetings were good. On Sunday two were baptized,—one who presented himself for membership in the church, and another who had been received subject to baptism a few Sabbaths previous. I regard Kansas City as one of the best fields for missionary work in the State, and with a little effort in this direction on the part of each member of the Kansas City church, their labors would be rewarded by almost a continual ingathering of souls.

Brethren, I praise the Lord for his truth, and for a part in the work.

Nov. 20.

R. S. DONNELL.

### INDIANA.

FRANKFORT AND FARMERSBURGH.—We closed our tent effort at Frankfort, Oct. 12, having staid there some six weeks after the close of our camp-meeting. Eleven signed the covenant, and two others are keeping the Sabbath. I have spent two Sabbaths with them since the close of our tent effort. At my last meeting with them, four of their company put on the Lord by baptism. A Sabbath-school of about twenty members has been organized. They have rented a neat little hall, which will serve them very well for the present. Sister Theresa Thompson remains to follow up the interest with Bible work from house to house. I see no reason why a strong company may not be brought out here, loyal to the Lord.

From Nov. 8 to 23 I was with the church at Farmersburgh. I was reminded that six years had passed into eternity since last I was privileged to meet with them. Time had wrought a great change in some of them. Quite a good many of the young had apostatized, as well as some of the older ones; and many of those who were still holding on were discouraged. These conditions drove us to the Lord for help and wisdom, and I must say I have not enjoyed so good a meeting since my return to Indiana. Union prevailed, and the Lord came very near. Many confessed their coldness and indifference, and sought the Lord anew, and I believe he was found precious to their souls. Some came with weeping who had given up the truth years ago, and now are trying to confess their way back into the light. The young who had taken but little in-

terest in the meetings for years, I believe all took a lively part in the social meetings. The outside interest was good, the house being quite well filled at each meeting, and the last night of our meeting many went away who could not be accommodated with seats. Three were baptized and received into the church; one was rebaptized. Others promised they would obey the truth as soon as they could manage matters that now hinder.

The spirit that we have enjoyed in this good meeting is only a foretaste of what we shall enjoy in the near future. Brethren, let us put our hand in the wounded hand of the Redeemer, and be led by him.

J. M. REES.

Nov. 28.

#### GEORGIA.

MILNER, ATLANTA, AUSTELL, ETC.—I spent the tent season in Pike County, at Milner and Old Harmony. Elder Crisler, of Florida, joined me at Milner, and continued with me until near the close of the meetings at Old Harmony, and then visited the company at Dry Lake, Brooks Co., during the days of fasting and prayer, after which he returned to Atlanta to assist at the Southern Institute and Council. I have felt much benefited by association with him in labor, and God has blessed to some degree the efforts put forth. As the result of this season's tent effort, eleven have embraced the truth, and a Sabbath-school of twenty-two members has been organized at Old Harmony. The book sales amounted to \$44.58, and our collections and donations to \$24.88. Three temperance lectures were given, and considerable literature on that subject was distributed where it is very greatly needed, although we find some who are already with us in this line of our work.

We had much of the blessing of God at our institute and council in Atlanta. The Lord came very near to his people there, and important steps were taken to put the work on a much firmer basis in Dist. No. 2. We were made glad at being associated again in social worship with some tried veterans of the third angel's message. I pray that God's blessing may be with those laborers who have gone again to their fields, and enable us all to be true to him.

Since the institute, I have spent one Sabbath at Austell, Cobb Co., one at Alpharetta, and one at Atlanta. At Austell one brother was baptized. The canvassing company there are doing well, and are of good courage. I next visited the National W. C. T. U. convention in Atlanta, at which it had been advertised that Rev. W. F. Crafts would speak. In view of this, considerable National Religious Liberty literature was circulated among the leading people of the city, and in the legislature now in session. Last Sunday Dr. J. B. Hawthorne (Baptist) gave a stirring discourse at his church in the city, on "The Relation of Religion and the State." It was well received, and his principles were true.

At the W. C. T. U. convention we learned that the Sunday rest bill will be introduced into the coming Congress, and an effort will be made to secure from Congress the closing of the World's Fair on Sunday; and a special effort will be made to secure the enforcement of existing Sunday laws. They are going to turn their forces toward the Southern States this winter. We will need to show our colors on the temperance question, and arouse ourselves to the promotion and defense of Religious Liberty. The great enthusiasm created by the 500 delegates in the convention just closed, means much, as they were the representatives of a thousand local unions. A mighty change will soon come through the influence now at work, and may God help us to stand on the side of truth. May he bless the brethren and sisters in Georgia is my daily prayer, and may we be true to him in the coming conflict.

Nov. 21.

G. T. WILSON.

#### NORTH CAROLINA.

Our last report we sent while at the meeting in Atlanta, Ga., Oct. 21. This meeting was one of great importance to the Southern field. Plans for work were laid, and a new organization was effected for the tract and missionary society; also the Sabbath-school was remembered, as well as the canvassing work. The Lord gave his servant, who had charge of the work, the spirit of freedom in giving instruction in the different branches of the great work before us. And when our meeting closed, and the workers left for their homes in the nine different States, although hundreds of miles apart, we felt as though we would be neighbors, and that

the angel of the Lord would have charge of the work in the entire field. So we are not alone in giving this message to the people. May the Lord help us to live near to him. The great conflict is just before us; but let us remember that the Lord is ever with those who serve him, and that it is our privilege to know this for ourselves.

Sunday night, Oct. 3, we took the train for North Carolina. Bro. R. M. Kilgore assisted us, and saw that we were made comfortable in the sleeping car. May the Lord bless him and others who showed so many kindnesses in our journey to our new field of labor; also those who have sent us many kind letters with encouraging words for the success of our work in this part of the vineyard of the Lord.

At Johnson, Tenn., we took the narrow gauge to go up into the mountains to Elk Park. The scenery on this line shows the wonderful work of God in a marked manner. As we viewed the massive rocks piled upon each other till it would make one's head swim to look up at them, it vividly brought to mind the days of my youth, forty years ago, when a boy of seventeen years I crossed this same range of mountains,—yes, a poor orphan, with not one cent of money; a stranger among strangers, without an education, and never having had the privilege of going to school one day since. O what a great loss this has been to me all through my life! My mother died when I was four years old, and my father was killed by an explosion a few years later; but I can thank the Lord that he has led me, and cared for me and mine during these years of poverty and prosperity. In all our deep trials and difficulties he has been ever near, and now we have many fathers and mothers, brothers and sisters and children in the truth, for which we thank God and go on our way rejoicing.

Arriving at Elk Park, we found Bro. R. Hodges waiting for us; also found our goods at the depot. The next morning we started for Dutch Creek, some sixteen miles distant, over the roughest roads we ever saw. There we rested one day; then, with satchel in hand, Mrs. Shireman and myself walked over the mountains nine miles, to Mast, to our appointment, where we held five meetings. The meetings were well attended. We expect to locate here for the winter.

D. T. SHIREMAN.

Nov. 10.

#### TENNESSEE AND KENTUCKY.

SINCE my last report, I have spent some time with the Edgefield, Tenn., church. The believers here needed much help, and they were grateful for the help sent them, and responded nobly in coming up to the standard required by the message. Still there is work before them to become more united and submissive to each other. They love the truth, and are trying to overcome their faults. May the Lord bless them in their efforts. They have now supplied themselves with record books, and have promised to be more regular and punctual in all the various meetings. About fourteen copies of "Joyful Greetings," and ten copies of *Our Little Friend* are taken for the Sabbath-school. A tract society was organized, and a club of thirteen *Signs* was taken; also a complete set of the "Testimonies" has been purchased. Their purpose is to furnish their tract and missionary library with all of our publications, and pledges have been made to this end. They have resolved to be more faithful in paying tithes, and to pay them weekly. One sister was reclaimed, and united with the church. They are now taking steps toward building a house of worship. In this effort there will be an opportunity for all the friends of the truth to assist them.

Sept. 15-23 was spent at the camp-meeting in Guthrie, Ky. I preached to my people once there, and once in a school-house about a mile and a half from the camp-ground, the next day after the meeting closed. I learned in passing through Guthrie, Oct. 27, that as the result of the two camp-meetings there, several of my people are trying to keep the Sabbath.

From Sept. 29 to Oct. 2, I preached four sermons in Hart Town, a small settlement about two miles and a half from Gallatin, Tenn. The attendance was good, and the people were much interested. The fourth discourse was to be on the Sabbath question. The house was full, but on this night the Methodist minister came in, took charge of the meeting, and preached about half an hour, but evidently with little freedom, for the people were not interested to hear him, as they had come to hear me. But to my surprise, after he closed he gave me permission to speak. As I had to leave early the

next morning, I do not know the result of the effort. I do know, however, that some favorable impressions were made from the personal visits with the people while there.

Oct. 3-9, I spent with the Edgefield church, during the special season of prayer. It was a precious time. The Lord came very near.

Oct. 10-20, I spent in Davidson and Cheatham counties, Tenn., visiting the isolated ones. At Westernia, Cheatham Co., there is a sister who was a member of the white church there. Her husband was keeping the Sabbath, but had not been baptized, having made no profession. He went forward in this duty, and they both united with the Edgefield church. I preached at this place six times in the Methodist church, and once at the house of one of the deacons of this church. I have much hopes that he and his family will soon obey the truth. Several others promised to do so.

Oct. 27, I came to Nebo, Ky., three in this place are trying to hold on to the truth. Some trials and discouragements have been experienced here. I remained here two weeks; preached four times in the Methodist church. Then came opposition, but we think it will work in favor of the truth, rather than against it, in the end. One of the brethren who had almost given up the truth, renewed his covenant and was rebaptized. The three united with the Edgefield church until a few more embrace the truth, so as to have a church there. I went as far as their circumstances permitted in organizing a Sabbath-school and a tract society, urging them to be faithful in all things, if they hoped to get through to the kingdom at last.

Thus the experiences are about the same with every class of people. All these places should be visited again soon. The friends were much encouraged by the blessings received, for which they said they had been praying.

I am now in Fulton, Ky. There are five colored Sabbath-keepers here, all in one family,—husband, wife, and three daughters. I expect to hold public meetings if the way opens. Some of those not of our faith seem anxious to hear. May the Lord bless the efforts in this place.

Nov. 14.

C. M. KINNY.

#### ANNUAL MEETINGS IN VIRGINIA.

At the close of the Pennsylvania State meeting, in company with sister White and Elder W. C. White, I left Salamanca to attend the annual meetings of the Virginia Conference, which were appointed to be held at Sands, Va. We missed our railroad connections at Harrisburg, Pa., and were obliged to seek accommodations for the night at a hotel. As it was the night after election, the city was made hideous during the entire night, by the victors, who were celebrating their great political triumph.

We reached Sands on Wednesday, and the meetings began on Thursday. The attendance of our people in the Conference was fairly good, and there was a large attendance of those not of our faith at the afternoon and evening services. On Sunday afternoon, by actual count there were 936 present, and there were more than that number at some of the evening services. Many left their work and came in to the afternoon meetings, having on their working clothes, and listened with eagerness to sister White, who spoke nearly every day, with her usual freedom and earnestness. The meeting-house would not seat more than half of those who attended, but as the weather was fine and warm, the windows were thrown open, and the crowd stood all around the house, seeming eager to catch the words that fell from the speaker's lips. A good impression seemed to be made on the minds of the people of the place, and several expressed the hope that more meetings might be held.

Some features of the work in the Conference were a source of encouragement, especially the canvassing work, some over \$1,400 worth of books having been sold within about twelve weeks.

The brethren of the Marksville church cheerfully entertained all who attended, and bore the entire expense of the meeting. Bro. and sister White left one day before the close of the meeting, that she might have an opportunity to speak once in Washington, which she did on Wednesday evening.

The writer left for the Brooklyn meeting, Wednesday morning, while Bro. Miles remained for a day or two to follow up his instruction to the canvassers.

Elder Hotel, who was again elected president of the Conference, and Elder A. C. Neff, decided to attend the Ministers' School at Battle Creek, this winter; also sister Amy Neff, the secretary of the



tract society, will spend the winter in Battle Creek, seeking to gain a better preparation for her work. This leaves the working force quite small for the present, but we believe the advantages gained by these laborers in this delay will prove beneficial to the Conference in the end. The brethren of the Atlantic Conference are, at this writing, considering favorably a proposition to send one of their ministers to Virginia to spend some time during the absence of Elders Hottel and Neff.

A. T. ROBINSON.

Brooklyn, N. Y., Nov. 20.

#### SOUTHERN COUNCIL PROCEEDINGS.

A SYNOPSIS of the proceedings of the Southern Council held in Atlanta, Ga., Oct. 16-28, 1890, is as follows, all the meetings being opened after the usual order:—

**FIRST MEETING, OCT. 17, AT 9:30 A. M.**—Elder R. M. Kilgore was unanimously chosen President, and L. H. Crisler Secretary. After some general remarks by the Chair, canvassing the work for Dist. No. 2, and the various questions that would come under the jurisdiction of this Council, it was voted that he be empowered to appoint a committee of five, himself being one, on order of exercises, and a committee of three members on resolutions. The following were announced: On Order of exercises, C. F. Curtis, G. T. Wilson, E. E. Marvin, L. H. Crisler; on Resolutions, Geo. B. Starr, B. F. Purdham, J. W. Scoles.

Adjourned to call of Chair.

**SECOND MEETING, OCT. 21, AT 3 P. M.**—The subject of education was considered at this meeting. Some of the many reasons that exist for the location of a school in our own territory were introduced and quite fully discussed. The Committee on Resolutions introduced and read the recommendations relative to the establishment of a Southern school, which were adopted by the General Conference Committee in their July session in Battle Creek. The following are their recommendations:—

*Whereas*, We are favorable to, and would encourage the opening of, a school in Dist. No. 2 as soon as there is sufficient encouragement that the patronage will sustain it; therefore,—

*We recommend*, That when the school is started, it begin in a small way; that one teacher be employed, and that no considerable outlay of means be made more than the friends who are personally interested in the school are able to bear.

*We recommend*, That Elder R. M. Kilgore, Elder Geo. I. Butler, and W. W. Prescott be a committee to take this matter into consideration, to look for the most favorable location, and to lay and execute plans necessary to the success of the enterprise when it shall be started.

E. W. FARNSWORTH, }  
W. C. WHITE, } Committee.  
E. H. GATES, }

The Committee on Resolutions made the following partial report:—

1. *Resolved*, That we express our gratitude to God for the favorable omens which we see for the cause in Dist. No. 2, as manifested in the union and love among the laborers in all branches of the work; for the additional laborers whom God has sent among us; and for the precious influences of the Holy Spirit which have been enjoyed during this Institute.

*Whereas*, Many reasons exist for the establishment of a school in the Southern field; and,—

*Whereas*, The General Conference Committee have expressed themselves as being favorable toward such an enterprise judiciously and carefully entered upon; therefore,—

2. *Resolved*, That in harmony with this recommendation, we approve of the immediate opening of a school of such size as can for the present be supported, to be increased as circumstances render it advisable.

3. *Resolved*, That we recommend that said school be started this winter, and be located at such a point as offers the best inducements and is most favorable of access from all points of this district.

These resolutions were freely discussed, and were adopted, except the last, for which the following was substituted and adopted:—

*Resolved*, That a committee of five, of whom the Chairman shall be one, be appointed to take into consideration the feasibility of establishing a school, the place at which it should be located, the time it should begin, and the employment of a teacher.

The following were named as other members of the committee: G. T. Wilson, D. T. Shireman, James Mendham, L. H. Crisler.

**THIRD MEETING, OCT. 22.**—It was voted that a committee of five be appointed to consider the feasibility of organizing the different branches of the work, under the General Conference, in this district. The following were named to constitute said committee: J. W. Scoles, Geo. B. Starr, C. F. Curtis, D. T. Shireman, L. H. Crisler.

**FOURTH MEETING, OCT. 25, AT 9 A. M.**—Committee on Organization of Dist. No. 2 submitted their report, recommending that immediate steps be taken to organize a general Tract Society, a general Sabbath-school Association, and a general Health and Temperance Association. They submitted a constitution and resolutions to govern the Tract Society, which were adopted. The committee further reported the following for the officers of the Tract Society: President, R. M. Kilgore; Vice-President, C. F. Curtis; Secretary, Lysle Reynolds; Treasurer, Review and Herald, Atlanta, Ga.; Directors, Cumberland Mission, J. W. Scoles, Graysville, Tenn.; Georgia, G. T. Wilson, Atlanta, Ga.; Florida, L. H. Crisler,

Orlando, Fla.; Louisiana, B. F. Purdham, 98 Constantinople St., New Orleans, La.; Mississippi, M. S. Reed; Alabama, W. H. Wilber, Sourville, Ala.; North Carolina, D. T. Shireman, Mast, N. C.; South Carolina, C. F. Curtis, Cor. S. Boulevard and Bryan St., Atlanta, Ga. The above were all elected to their respective offices.

**FIFTH MEETING, OCT. 26, AT 2 P. M.**—Proceeded to the organization of a Sabbath-school Association for Dist. No. 2. The constitution on page 127 of the last Year Book was read, and in the discussion relative to its adoption, the question arose concerning the funds belonging to the South Atlantic Sabbath-school Association, and whether this prospective Association would make void the former. The Council adjourned to give the Executive Committee of the former Association time to convene, and make any disposition of the funds they thought best.

**SIXTH MEETING, OCT. 26, AT 5:30 P. M.**—After the usual opening exercises, the Chair called a meeting for the purpose of considering the organization of a Health and Temperance Society. The State constitution in last Year Book was read and adopted. G. T. Wilson was chosen as President, and Mrs. G. T. Wilson as Secretary. The following were then announced as a Committee on Discipline in the health and temperance work.

The Executive Board of the South Atlantic Sabbath-school Association made the following report through their President, L. H. Crisler, relative to the disposition of their funds:—

Amount on hand Sept. 30, 1890,	\$29 00
To South American mission,	\$ 5 00
" library fund for Southern Tract Society,	10 00
" Southern S. S. Association,	14 00
<b>Total,</b>	<b>\$29 00</b>

The reading and discussion of the district Sabbath-school constitution were resumed. After quite extended remarks, it was adopted. The following persons were then chosen as officers for the Association for the ensuing year: President, Grant Adkins, Graysville, Tenn.; Vice-President, L. H. Crisler, Orlando, Fla.; Secretary, Lillie Adkins, Graysville, Tenn.; Executive Committee, Grant Adkins, T. H. Crisler, Lillie Adkins, J. W. Scoles, B. F. Purdham.

*Voted*, That a committee of five be appointed to consider the question of having an advisory committee for the district, and a treasurer or treasurers to receive the tithes.

B. F. Purdham, J. W. Scoles, D. T. Shireman, A. F. Harrison, and C. E. Giles were appointed as said committee.

**SEVENTH MEETING, OCT. 27, AT 9:15 A. M.**—The following report was presented:—

Your committee appointed to consider the subject of advisory committee and treasurers would submit the following: for District Advisory Committee, R. M. Kilgore, G. T. Wilson, L. H. Crisler; for Tithe Treasurers, Cumberland Mission, E. R. Gillett, Graysville, Tenn.; Georgia, Review and Herald, Atlanta, Ga.; Alabama, Mississippi, and Louisiana, A. F. Harrison, 98 Constantinople St., New Orleans, La.; Florida, Irving Keck, Bowling Green, De Soto Co., Fla.; North Carolina, Review and Herald, Battle Creek, Mich.

The report was unanimously adopted. The treasurer of the South Atlantic Mission Field was called upon for a statement of the tithes and such other funds as he had received and disbursed. The report rendered being unsatisfactory, upon the advice of the Chair, L. H. Crisler was appointed Auditor, to examine the books of the Treasurer, and report to this Council.

**EIGHTH MEETING, OCT. 27, AT 3 P. M.**—The Committee on Resolutions submitted the following additional report:—

4. *Resolved*, That it is the sense of this Council that the headquarters of the Southern Tract and Missionary Society should be located at Chattanooga.

5. *Resolved*, That in view of the location of the Tract Society headquarters at Chattanooga, we recommend a reconsideration of the vote upon the names of the Vice-President and Treasurer; and we further recommend that L. H. Crisler be elected Vice-President, and Lysle Reynolds Treasurer of the Southern District Tract Society.

6. *Resolved*, That the Director in each State or Mission Field take the charge of the General Conference property in his territory, and that that which is strictly General Conference property be under the control of the Advisory Committee.

*Voted*, That the report be adopted. As the Council would be closed before the Auditor would have time to examine the accounts of the Treasurer, it was voted that he submit his report to the Advisory Committee.

As circumstances made necessary the adoption of the resolutions concerning the location of the headquarters of the Southern Tract Society, and the changes in the offices of Vice-President and Treasurer, J. W. Scoles moved that this action be referred to the General Conference Committee. The motion prevailed.

A vote of thanks was tendered to Bro. and sister Curtis for their courtesy and kindness in allowing us to use their house for meetings during the inclement weather.

The following resolutions concerning the National Religious Liberty work were adopted:—

*Whereas*, Strenuous efforts are being made by Sunday agitators, taking effect in county conventions throughout the United States, in which the people will be urged to petition the managers of the World's Fair to close the same on Sunday; and,—

*Whereas*, We in Christian council assembled regard this as a step toward getting the nation to commit itself in favor of religious legislation; therefore,—

7. *Resolved*, That it is the expression of this Council that the World's Fair should be kept open on Sunday.

8. *Resolved*, That we take immediate steps to counteract this influence, by ordering an adequate supply of the tract, "Sunday and the World's Fair," and provide for the expeditious distribution of the same; and further, that we make our people at large in the district, the agents through which to accomplish this end.

Elder R. M. Kilgore having received a donation of \$20.00 during the Council, it was voted that it be used to purchase National Religious Liberty literature for our district.

*Voted*, That we express our thanks to Mr. Bridges for his kindness and liberality in giving us the privilege of camping on his premises free of charge.

The Auditor's report to the Advisory Committee was as follows:—

Having carefully examined the accounts of the Treasurer of the South Atlantic Mission Field, I beg leave to submit the following report:—

Funds collected and disbursed from September, 1887, to Nov. 1, 1890.

TITHES.	
From Georgia,	\$1,309 84
" Florida,	2,503 93
<b>Total,</b>	<b>\$3,813 77</b>
Am't. expended in Georgia,	\$ 877 74
" " Florida,	1,950 54
Bal. on hand Nov. 1, 1890,	985 49
<b>Total,</b>	<b>\$3,813 77</b>
FIRST-DAY OFFERINGS.	
Georgia,	\$12 68
Am't forwarded to W. H. Edwards,	\$12 05
Bal. on hand Nov. 1, 1890,	63
<b>Total,</b>	<b>\$12 68</b>
Florida,	\$104 00
Am't forwarded to W. H. Edwards,	\$99 43
Balance on hand,	4 57
<b>Total,</b>	<b>\$104 00</b>
CHRISTMAS OFFERINGS.	
Georgia,	\$68 24
Florida,	178 36
<b>Total,</b>	<b>\$246 60</b>
Am't. forwarded to W. H. Edwards,	\$246 60
Meeting adjourned <i>sine die</i> .	

R. M. KILGORE, *Chairman*.

L. H. CRISLER, *Sec.*

#### AUSTRALIAN TRACT AND MISSIONARY SOCIETY PROCEEDINGS.

THE first meeting of the third annual session of the Australian Tract and Missionary Society was called at 11 o'clock, Oct. 12, 1890. The President, E. M. Morrison, in the chair. No. 1244 of Hymns and Tunes was sung to open the meeting. Prayer by Elder S. N. Haskell. Minutes of the last annual session were read. The re-reading of the resolutions suggested that the work indicated had not been done to a very satisfactory degree. But the effort that had been put forth, it was believed had been blessed. The President solicited renewed efforts, more earnestness, and greater zeal for the future.

The report of the Society was then called for, which showed a membership of 191 at the close of the quarter ending June 30. The report covered a period of nine months previous to this date. During that time, the average number reporting was 66; letters written, 512; answers received, 165; missionary visits, 1,049; Bible readings given, 292, with an attendance of 1,486; papers distributed, 10,206; pages of books, pamphlets, and tracts sold, not including subscription books, 9,266; pages loaned, 76,166; pages given away, 44,165.

The Chairman remarked that the membership of the Society did not compare favorably with that of the churches. He thought the church roll should constitute the membership of the Society, and that the number reporting should equal the number of members. An increase in membership means more work accomplished. It was stated that the time had come for thorough organization of the Society, and to bring into active service those who could give the necessary time required to guide the work and educate the workers.

A report of the special canvass for the *Bible Echo* was called for and read, showing that in four societies, 1,192 subscriptions had been taken during the last three months, 215 of which were yearly. Bro. Haskell drew attention to an encouraging feature of the work; viz., that the four societies represented had obtained yearly subscriptions in the following ratio: Adelaide 1-9; Ballarat 1-6; Hobart 1-5; Melbourne 1-2 respectively.

The President spoke of the extent of the field for missionary work. What had been done in the past was nothing compared with what must be accomplished in the future. The islands around must be reached, and the work extended to India, China, and Japan. Now was the opportune time to work, and he believed success would attend the means employed. After more complete organization, he hoped the office would see fit to publish books and tracts especially adapted to the Australian field.

Reports from workers representing different parts of the field were called for, and Brn. Curtis, Foster, Hoskins, and Steed responded.

The Chair was empowered to appoint the usual committees, after which he announced the following: On Nominations, G. C. Tenney, W. D. Curtis, G. Foster;

on Resolutions, A. G. Daniells, S. McCullagh, D. Steed. Adjourned to call of Chair.

SECOND MEETING, OCT. 14, AT 10:30.—The Committee on Resolutions submitted the following:—

*Whereas*, Those who labor faithfully in the missionary work receive a personal blessing; therefore,—

1. *Resolved*, That we encourage all our people, old and young, to become members of the Tract Society, and take an active part in the work.

*Whereas*, The efforts put forth by our churches for an extended circulation of our valuable paper, the *Bible Echo*, have received the blessing of God; therefore,—

2. *Resolved*, That we continue this work with untiring energy, that the light of truth may reach honest souls, and that the *Echo* may become self-supporting.

*Whereas*, Our publication, the *Good Health*, is regarded so highly by leading temperance men and others not of our faith; and,—

*Whereas*, It affords an excellent introduction as a missionary medium; therefore,—

3. *Resolved*, That we encourage suitable persons in our various churches to engage in the work of placing it in the homes of the people.

*Whereas*, Sydney is an important port and the center of a large shipping and mail business; therefore,—

4. *Resolved*, That as soon as practicable a ship missionary be provided to work at that port.

5. *Resolved*, That the officers and directors of the tract societies prepare without delay, some plan by which all our people can be brought into the good work of obtaining subscriptions for the *Bible Echo*.

After receiving the report, Bro. McCullagh moved its adoption. Each resolution was considered at some length, and after a free discussion, in which a number took part, the motion was unanimously carried.

The Nominating Committee then announced the following: For President, W. L. H. Baker; Vice-President, G. C. Tenney; Secretary and Treasurer, Josie L. Baker; Assistant Secretary and Treasurer, May Lacy; Directors, Dist. No. 1, H. Scott; No. 2, W. D. Curtis; No. 3, James Smith; No. 4, D. Steed. Before considering the report, meeting adjourned to call of Chair.

THIRD MEETING, OCT. 14, AT 5 O'CLOCK.—The report of the Nominating Committee was again read, and was adopted. Timely remarks were made by Elder Haskell relative to the importance of the work of the Secretary. In order to perform the work acceptably, it would be necessary to devote a portion of time each day to thoughtful meditation and prayer.

Bro. Daniells presented a resolution, which was adopted, which read as follows:—

*Whereas*, The future success of the Tract Society depends largely upon the efficient work and direction of its Secretary; therefore,—

6. *Resolved*, That this officer devote the whole of her time to this branch of the work.

It was voted that the office of the Society be located in Melbourne, in the Australian Buildings, in the rooms engaged by the Echo Publishing Company.

Meeting adjourned *sine die*.

E. M. MORRISON, *Pres.*

JOSIE L. BAKER, *Sec.*

#### WEST VIRGINIA TRACT SOCIETY.

*Report for Quarter Ending Sept. 30, 1890.*

No. of members.....	50
" reports returned.....	22
" letters written.....	18
" " received.....	9
" missionary visits.....	1,450
" Bible readings held.....	13
" persons attending readings.....	61
" subscriptions obtained for periodicals....	37
" periodicals distributed.....	371
" pp. reading-matter sold, loaned, donated, 127,097	

Cash received on books, tracts, and periodicals, \$119.46; sales of subscription books, \$893.01; membership and special donations, \$12.50; first-day offerings, \$16.48. Amos Society failed to report.

MRS. G. L. BOWEN, *Sec.*

#### SOUTH DAKOTA TRACT SOCIETY.

*Report for Quarter Ending Sept. 30, 1890.*

No. of members.....	494
" reports returned.....	158
" letters written.....	201
" " received.....	80
" Bible readings held.....	71
" persons in attendance at readings.....	129
" missionary visits.....	998
" subscriptions obtained.....	28
" periodicals distributed.....	2,556
" pp. books, tracts loaned, sold, donated 29,503	

Cash received on account and book sales, \$2,026.11; Union College fund, \$634; fourth Sabbath donations, \$59.42; first-day offerings, \$80.59; canvassers' fund, \$5.00.

Societies reporting: Brookings, Big Springs, Badus, Bridgewater, Cresbard, Childstown, Ellsworth, Hill City, Iroquois, Lakeside, Millbank, Madison, Milltown, Roslyn, Sunnyside, Swan Lake, St. Lawrence, and Watertown, —eighteen in all.

Societies not reporting: Arlington, Brotherfield, Cen-

terville, Canton, Deadwood, Elk Point, Hartford, Highmore, Sioux Falls, Tyndall, Spring Lake, Parker, Copp, Britton, Vilas, and Wessington Springs,—sixteen.

I. S. LLOYD, *Sec.*

#### IOWA TRACT SOCIETY.

*Report for Quarter Ending Sept. 30, 1890.*

No. of members.....	1,194
" reports returned.....	470
" members added.....	42
" " dismissed.....	4
" letters written.....	510
" " received.....	230
" missionary visits.....	1,384
" Bible readings held.....	327
" persons attending readings.....	916
" subscriptions obtained for periodicals....	184
" periodicals distributed.....	14,500
" pp. reading-matter distributed.....	386,205

Cash received on memberships and donations, \$123.60; accounts and sales \$4,071.33; home enterprises, \$155.04; foreign missions, \$353.75; Union College, \$1,254.23; deposits, \$698.41; other funds, \$26.68.

L. T. NICOLA, *Sec.*

#### VIRGINIA TRACT SOCIETY.

*Report for Quarter Ending Sept. 30, 1890.*

No. of members.....	41
" reports returned.....	15
" members added.....	1
" letters written.....	88
" " received.....	31
" missionary visits.....	403
" subscriptions obtained for periodicals....	4
" periodicals distributed.....	297
" pp. books and tracts sold, loaned, and donated.....	22,712

Cash received on books, tracts, and periodicals, \$5.97; sales of subscription books, \$32.13; fourth Sabbath and other donations, \$4.20; membership and special donations, \$1.00; first-day offerings, \$5.71; other donations, \$20.00.

AMY A. NEFF, *Sec.*

#### ILLINOIS HEALTH AND TEMPERANCE ASSOCIATION PROCEEDINGS.

THE tenth annual session of the Illinois Health and Temperance Association was held in connection with the camp-meeting at Bloomington, Ill., Sept. 2-9, 1890.

FIRST MEETING, SEPT. 2, AT 10:30 A. M.—President in the chair. Prayer by G. H. Baber. Minutes of last session were read and approved. The Chair appointed the usual Committees, as follows: On Nominations, A. O. Tait, R. Vickery, and H. V. Weaver; on Resolutions, G. H. Baber, W. C. Wales, and G. M. Hicks. Adjourned to call of Chair.

SECOND MEETING, SEPT. 3, AT 5 P. M.—Committee on Nominations reported, for President, G. H. Baber; Secretary and Treasurer, Mrs. G. H. Baber. The Committee on Resolutions reported as follows:—

*Whereas*, We realize that our spirituality must correspondingly decline as we fall from our steadfastness in the matter of health reform, and remembering that individuals are annually coming among us; therefore,—

1. *Resolved*, That we re-affirm our abiding confidence in, and allegiance to, the principles of health upon which our people have received special light, and of which the journal *Good Health* is the faithful exponent.

*Whereas*, We recognize the hand of God in the plans recommended by the General Conference for the dissemination of knowledge upon the important principles of health and temperance, and especially in the direction of holding cooking-schools; therefore,—

2. *Resolved*, That we request the Illinois Conference to furnish one or more laborers to spend their time during its ensuing year, for the promotion of the health and temperance work; and believing, as we do, that the health reform movement is a part of the third angel's message, that we therefore urge upon those of our brethren and sisters who can do so, to enter the canvassing field with health and temperance publications.

Adjourned *sine die*.

GEO. B. STARR, *Pres.*

MRS. A. B. TAIT, *Sec.*

#### PROCEEDINGS OF THE NEW ENGLAND HEALTH AND TEMPERANCE ASSOCIATION.

THE eleventh annual session of the New England Health and Temperance Association was held in connection with the general meeting at South Lancaster, Mass., Oct. 16-27, 1890.

FIRST MEETING, OCT. 20, AT 5 P. M.—President in the chair. Prayer was offered by Elder W. C. White. The report of the last session was read, also the Treasurer's report. In his opening remarks, the President expressed regret that no more had been accomplished during the year, and gave it as his opinion that our plans are wrong; we should connect with some other branch of the work. Bro. White expressed himself as grateful that we are a temperance people, and that the work among us is onward. We have at Battle Creek, Mich., one of the best training-schools in the world for nurses, and each winter a school is held there for the education of health missionaries. He cited interesting cases of work done by

those who have attended this school, in conducting cooking-schools, thus arousing much interest. Several of the nurses in training are planning to enter foreign fields, after fitting themselves to become medical missionaries.

The Chair appointed the usual committees, as follows: On Resolutions, W. C. White, C. L. Kellogg, S. A. Whittier; on Nominations, W. B. Mason, W. L. Payne, M. Wood.

SECOND MEETING, OCT. 23, AT 2:30 P. M.—The Committee on Resolutions presented the following report:—

*Whereas*, The members of this Society are members of the International Health and Temperance Association; and,—

*Whereas*, Provisions are made whereby the principal features of the State health and temperance work can be advantageously and successfully conducted by the New England Tract and Missionary Society; therefore,—

1. *Resolved*, That we disband the New England Health and Temperance Association, and turn over its work to the Tract and Missionary Society.

2. *Resolved*, That we donate all money in the treasury, to the International Health and Temperance Association.

Bro. White, as chairman of the committee, made a few explanatory remarks. To many this may be quite an unexpected move, and the first impression would be that the work is to be discontinued, as a resolution to disband usually means that. A few facts in regard to the history of the work, will, however, place the matter in a different light. The General Association was organized first, and certificates of membership are issued by it; the State associations were secondary, and were created to supply a need; but now the greater part of the work can be better done by other agencies. In many places the local clubs have caused no little perplexity; but since the International Tract Society has published monthly lessons on health and temperance, in the *Home Missionary*, more meetings are being held in the interests of that work than at any previous time.

Short remarks were made by others, when a motion to adopt the report was unanimously carried.

Elder Robinson and the Chair expressed themselves as heartily in favor of the step that had been taken, and the meeting was dismissed.

F. W. MACE, *Pres.*

HELEN A. WHITING, *Sec.*

#### EASTWARD BOUND.

OCTOBER 13 our company, consisting of twelve adults and two children, left Oakland for the East, on a Pullman tourists' sleeper. Our party occupied one half of the sections of the car; and as we proceeded on our journey the remainder of the car filled up with a good class of passengers. This with delightful weather made our trip very agreeable. On the second morning we arrived in Ogden, and while waiting to take a train to Salt Lake, one of our brethren who had just commenced to canvass the place, came on the train. He said he began his first canvassing for "Thoughts on Daniel" the previous afternoon, and took seven orders in three hours. We have since learned that he has taken twenty-five orders while making the first twenty-six canvassing calls.

Our company stopped twenty-four hours in Salt Lake City, and took rooms in the Uintah Hotel, which is kept on the European plan. This house is well kept, and the prices are very reasonable. It is a good place for tourists, being only about a block from the main street, and but a few rods from Temple Block. We had, while here, ample time to see the Tabernacle, Temple, Assembly Hall, Tithing House, Zion's Co-operative Mercantile Institution, which covers one entire block, Zion's Bank, and the residences of Brigham Young's wives, such as "The Bee Hive," "The Lion House," etc., and also the residences of his numerous children. Our guide, who was a Mormon, told us that Brigham Young, in his will, made ample provision for the sustenance of his wives during the period of their lives, and that he gave his children each \$20,000. He also informed us that there were a number of farms in the surrounding country which constitute a part of the "Young estate." While he was showing us the grave of Brigham Young, by the side of which one of his wives had recently been buried, he told us that the Mormons in their recent conference had issued a manifesto against the practice of polygamy; "but," said he, "they still believe it to be right; but as it is condemned by the Government, they advise the people to have but one wife."

Having taken a rest of twenty-four hours, and after having viewed the temporal prosperity of Mormonism in the exceedingly fertile Salt Lake Valley, on the 16th we again took the train, and were soon on our way to Denver, where we arrived the day following, passing *en route*, some of the grand scenery of the Rocky Mountains. We were awed by the imposing grandeur while passing in the open car through "Grand Canyon," and the "Royal Gorge." In the mountains, by the side of the Arkansas River, the rocks rise on both sides of

the track 2,600 feet, almost as perpendicular as a wall laid by plumb-line; these being at one point only about thirty feet apart, and looked overhead almost as though ready to fall upon us. While looking at such massive rocks, one's mind is impressed with the words, "Setteth fast the mountains; being girded with power."

Arriving at Denver, Colo., on the evening of the Sabbath, the most of our company tarried until Sunday evening. On Sabbath, Elder Waggoner gave a discourse on the rise and certain triumphs of the threefold message of Revelation 14. In the evening I had the privilege of speaking to our people in a hall in West Denver, on some of the early experiences of the message, showing how the Lord has wrought for those who by faith moved out in the work. We were somewhat surprised to find so many of our people assembled in Denver—about 100. We enjoyed our brief stay with this people much. We found them somewhat perplexed as to a place of meeting, it being difficult to secure a place centrally located. We learn since leaving there, that they are meeting in the hall in West Denver. May the Lord prosper his cause, not only in Denver, but throughout the entire Conference.

From Denver our company was scattered, taking different routes, some to Battle Creek, and some to others points, while myself and wife came on to Lincoln, Nebr. It had been decided that we should spend some six weeks in this Conference before going on to Battle Creek, Mich. Our meetings commenced with a general gathering in Lincoln. At this meeting the ministers, licentiates, and directors were called together, and also a goodly number of others of our people. These workers are mostly young in the cause, and many of them are young in years. It seemed important that they should know more of the early days of the Advent movement, the rise of the message, and the means connected with the cause for its advancement. My mind being impressed with the situation, I gave five discourses bearing directly on these topics. The Lord blessed us in calling to remembrance former days. Oct. 27, 28 were spent in counsel concerning the cause, and in planning for the work in this good Conference. It is, as our readers already know, near Lincoln that Union College is being erected, an educational institution of the denomination, where students will be gathered from all parts of the world, and of different nationalities, to be educated and fitted up for usefulness in the great harvest-field. For this reason it is important that this Conference and its workers move in the light of God's countenance, that a correct mold may be given to this important institution, and that the right influence may surround it. We are happy to learn that Bro. Hoopes and his associate officers and helpers seem to have a realizing sense of these responsibilities.

There are scattered Sabbath-keepers and interested persons all over this State. Urgent calls come in for labor, but where are the laborers? This was one of the perplexing questions of our council. On inquiring how so many learned of the truth, we were told that it was largely the result of the canvass made in 1883 for the short-term subscriptions to the *Signs of the Times*, when for about six months there were about 5,000 copies per week used in this work.

To meet the immediate wants of the field, the directors are giving their entire time to visiting scattered Sabbath-keepers and interested ones in their districts, while the ministers and licentiates occupy urgent fields for meetings. A number of general meetings for the State were arranged for, covering the months of November and December. In the month of January three canvassers' institutes will be held by the district canvassing agent, Bro. F. L. Mead. By these institutes, it is hoped the force of canvassers will be greatly augmented, and that by this agency much may be done to aid the work among interested ones, as well as to get the truth into the hands of thousands who have not yet heard it.

In company with Bro. Hoopes, and Bro. Hennig, who especially looks after the Sabbath-school work, and the tract society secretary, who gives instruction to the librarians, etc., I design to attend the general meetings appointed for the month of November. Some of these have already been held, and a number are yet to be held. One of the meetings was at Shelton, another at Fremont, and to-night we have a meeting here in Blair, on our way to the Decatur church. I expect to reach Michigan about Dec. 1. The Lord blesses in the work, and I am happy to report an improvement in health as a result of change of fields, and change in kind of

labor,—more of preaching and instructing and less of confining, perplexing, and sedentary labor. Brethren, pray for us that the word of the Lord may have free course, even as it has with you.

J. N. LOUGHBOROUGH.

## Special Notices.

### SPECIAL MEETING FOR DIST. NO. 8, MICH.

It has been decided to hold a special meeting for Dist. No. 8, at Ithaca, Mich., Dec. 13-15. The first meeting will be on Friday, Dec. 12, at 7 P. M.

The meeting will be a very important one. We therefore urgently request our brethren and sisters of the district, to attend as far as possible. We have entered on a time when it is of the greatest importance to seek God, that we may share largely in his blessing. We would like to meet all librarians and other tract and missionary officers.

O. A. OLSEN.

E. S. GRIGGS.

### A GENERAL MEETING FOR MONTANA.

THERE will be a general meeting at Livingston, Mont., Jan. 16-25, 1891. Elder R. A. Underwood will be with us, also Elder Derrick, district canvassing agent. Valuable instruction will be given by these brethren in regard to all branches of the work. Elder Derrick will devote a large share of his time to giving instruction to the canvassers.

This will be the first meeting of the kind ever held in Montana. We desire to see as many of our brethren and sisters present as can consistently come. It will cost a little time and money to attend this meeting, but none can afford to remain away. The brethren and sisters scattered throughout the State have not as yet become acquainted with each other, and many of them know but little about the various lines of work connected with the third angel's message. Come, brethren and sisters, to this meeting, and let us acquaint ourselves with each other and with the work of God. Come praying that God will pour out upon us a great blessing; and we know if we ask in faith, God will not disappoint us.

Let those coming from a distance bring some bedding, and arrangements will be made so that all will be comfortably situated while here. Will those expecting to attend this meeting correspond with A. W. Stanton, Livingston, Mont., as this will aid us in making the necessary arrangements for the meeting. We greatly desire all those who have been canvassing, or who desire to canvass in the State, to be present at this meeting. Brethren, come to this meeting.

J. W. WATT.

## The Sabbath-School.

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

### OLD TESTAMENT HISTORY.

#### LESSON 12.—DAVID CHOSEN TO BE KING.

(Sabbath, Dec. 20.)

(Read "Patriarchs and Prophets," chap. 62.)

1. When Saul persisted in having his own way, what did God do? 1 Sam. 15:26.
2. To whom did Samuel say the kingdom had been given? Verses 27, 28.
3. What were the relations of Saul and Samuel from that time on? Verses 34, 35.
4. What did the Lord tell Samuel to do instead of mourning for Saul? 1 Sam. 16:1.
5. What was he told to do in order that he might not fall under the suspicion of Saul? Verses 2, 3.
6. What took place on his arrival at Bethlehem? Verses 4, 5.
7. What did Samuel think when he saw Jesse's eldest son? Verse 6.
8. How was he corrected? Verse 7.
9. How many of Jesse's sons were made to pass before Samuel? Verses 8-10.
10. Where was the youngest? Verse 11.
11. When David came, what took place? Verses 12, 13.
12. Although David was anointed king, what did he continue to do? Verses 14-19, especially verse 19.
13. In making estimate of men's characters, upon what does God look? Verse 7.

14. What is God able to discern? Ps. 139:1-4; Heb. 4:12.

15. What determines the character of one's actions? Luke 6:45.

16. Since we cannot read the hearts of one another, what are we forbidden to do? Matt. 7:1, 2; James 4:11.

17. Of what are our words the index? Matt. 12:34, 35.

18. Then what may be known of one who is frequently uttering suspicions and expressing harsh judgment of others? Ans.—That he himself has an evil heart.

## News of the Week.

FOR WEEK ENDING DEC. 6.

### DOMESTIC.

—King Kalakaua of Hawaii arrived at San Francisco Dec. 4.

—In the shoe shops at Rochester, N. Y., 2,000 persons were locked out Monday morning.

—Mrs. Ernest Bohn, living near East Dubuque, Ill., has given birth to a child without eyes.

—The bill giving municipal suffrage to Vermont women was killed in the State legislature.

—The last session of the Fifty-first Congress met Monday noon, Dec. 1, at the National Capitol.

—Over fifty boats, laden principally with barley and lumber, are reported frozen in on the Erie Canal.

—Deputy United States Marshal Pitts is reported to have been killed by Indians, Sunday night, near Lake West, Choctaw Nation.

—Six persons were poisoned Sunday, at Greenwood, Ind., by eating head-cheese that had been made in a brass kettle. Two will die.

—It is estimated at the Treasury Department that the public debt, less the amount of cash in the Treasury, has been increased about \$4,000,000 since Nov. 1.

—A blast furnace at the Illinois Steel Company's works at Joliet, Ill., which was being relined Thursday, collapsed. Seven men were killed and ten were injured.

—An artesian well has been bored in the court square at Dallas, Texas, to the depth of 1,000 feet. It is calculated that it flows at the rate of 1,000,000 gallons per day.

—The official census figures for the State of Michigan give a total population of 2,089,792, a gain of 452,855 since 1880. Seventeen counties of the eighty-four show a loss.

—Rev. Dr. Sherwood, one of the editors of the *Missionary Review* and the *Homiletic Monthly*, died in Brooklyn a few days ago. He was stricken with paralysis while preaching.

—The Pan-American steamship line, plying between Galveston and South American ports, in the banana and general fruit business, has been established at Galveston, Texas, with a capital of \$50,000,000.

—Susan La Fless, an Indian girl, who graduated in medicine from one of the colleges of New York, after going through the Hampton, Va., school, is practicing among her tribe, the Omahas, with reported success.

—The collections of internal revenue during the first four months of the current fiscal year, aggregate \$51,028,289, being an increase of \$4,245,290 over the collections during the corresponding period of last year.

—A resident of New York has several curious old Chinese coins. One, it is said, dates from the administration of King Wu Wang, 1116 B. C. It is of bronze, with engraved characters which modern Chinamen cannot decipher. Another is a knife-shaped coin of the dynasty of Tsi, 887 B. C.

### FOREIGN.

—An earthquake shock, lasting several minutes, was felt at the city of Mexico, Tuesday evening.

—The sheriff of Glasgow says 30,000 people get drunk in that city every Saturday night, and that crime is increasing six times faster than the population.

—The report of Canada's trade shows that its exports to the United States for the fiscal year were \$40,522,810, and its imports from the same country \$52,291,973.

—Turkey calls upon the chiefs of the Arab tribes to form a corps of irregular troops for service when necessary. Ten thousand cavalry men and 100,000 foot soldiers are required.

—Report from Halifax, N. S., Dec. 1, says that a violent wind and rain storm raged all night, and in the morning turned into a blizzard. Snow fell and drifted heavily all day. Telegraph communication is interrupted, and railway trains will be delayed.

—The Triple Alliance has some business on hand, growing out of the sudden adhesion of the king of



W. E. DAVIS,  
Gen. Pass. and Ticket Agt., Chicago.

# The Review and Herald.

BATTLE CREEK, MICH., DEC. 9, 1890.

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We encroach upon our editorial space somewhat this week, to give room for interesting reports in the Progress department.

A communication of great interest from Bro. Conradi, giving an account of his visit to the Caucasus, has come to hand, but too late for this number. It will appear next week.

The S. D. A. Educational Society, at its recent meeting, elected the following Board of Trustees to serve for the coming year: W. W. Prescott, O. A. Olsen, A. R. Henry, H. Lindsay, Dr. J. H. Kellogg, C. Eldridge, U. Smith.

The Publishing Association, at its regular annual meeting, held as appointed, elected the following Board of Trustees to serve till the expiration of its charter in June next: C. Eldridge, A. R. Henry, H. Lindsay, F. E. Belden, O. A. Olsen, D. T. Jones, U. Smith.

The special and annual meetings advertised for some weeks past in the REVIEW, have been held during the past week. The special meeting of the Publishing Association, to take steps to provide for a corporation successor to the present association, when its charter expires in June next, has performed all the necessary preliminary work, and adjourned to January 27, when the organization will be perfected. Reports of these meetings will appear in due time.

After his many years' absence from Battle Creek, the church here had the pleasure of listening again, last Sabbath, to Elder J. N. Loughborough. His subject was Spiritual Gifts, from the standpoint of the Bible. Next Sabbath he will speak on the same subject from the standpoint of the manifestation of one of these gifts, the gift of prophecy, in connection with the work of the third message. After the service, a young brother, a member of the German school, was baptized.

## REVIEW READERS.

THE time on a large number of subscriptions for the REVIEW AND HERALD will expire during December, 1890, and January, 1891. Will our friends please notice figures on *paster*, and renew promptly?

## SPECIAL NOTICE.

IN accordance with our usual custom, one number of the paper will be omitted during the holidays. Two more papers, dated respectively Dec. 16 and 23, will complete the volume. Then the paper will be omitted one week, and the first number of Volume 68 will be dated Jan. 6, 1891.

## A NEW SABBATH PAPER.

WE have received number one, volume one, of a new paper called *The Sabbath Harbinger*, published at Beauregard, Miss., by the Southern Seventh-day Baptist Publishing House. We welcome into the field every advocate of Sabbath reform, and we rejoice in all the instrumentalities put in operation to enlighten the people in regard to the true claims of the law of God. We trust this new journal may be the means of doing much good in this direction. Terms, fifty cents a year. Address *Sabbath Harbinger*, Beauregard, Miss.

## A CHRISTIAN NATION AS TOLD BY SEVENS.

THERE are about 700,000 Jews in the United States. These certainly are not Christians.

There are about 7,000,000 Catholics in this country, a good proportion of whom are not too pious to swear, get drunk, and carry on in a manner in no wise a credit to the Christian religion.

There are 7,000,000 young men in the United States, 5,000,000 of whom never go to church. Out of 100 arrests, sixty-seven are of young men. Surely this does not present an encouraging outlook, nor lend additional weight to the claim that this is a Christian nation.

According to the national statistical bureau, \$700,000,000 is the sum which the United States spent last year for rum, wine, and beer, which must be contrasted with much less than \$7,000,000 raised in the same country for foreign missions. One hundred dollars spent to spread poverty, wretchedness, woe, heart-aches, ruin of home, body, mind, and soul, to less than one to carry out the great commission, "Go ye into all the world and preach the gospel;" and this a Christian nation!

W. A. C.

## WHAT IS EVANGELICAL?

A "Young Men's Christian Association" has recently been organized in Battle Creek. Some of the young men belonging to the S. D. A. church were solicited to join. They did so on the supposition that they were to be admitted to active membership, which embraces, in addition to all other privileges, the right of voting and holding office, the only standard being the following: "Any young man (above sixteen years of age) who is a member of a Protestant Evangelical Church, may become an *active* member, and besides being entitled to all privileges, may *vote* and hold office." Knowing that the church to which they belonged was Protestant, in the full sense of the word, and by every possible scriptural test, evangelical, they had no idea of anything short of active membership, the "object" of the association being set forth as "mutual benefit, physically, socially, intellectually, and spiritually," of all which objects they were in favor. They soon learned, however, that they were to be considered only "associate" members, which grade of membership does not confer the right to vote and hold office, such members not being considered "evangelical." The questions arising from this state of affairs have been more or less agitated since that time; and in reference thereto the Y. M. C. A., at a meeting Dec. 3, adopted the following resolutions as reported in the *Battle Creek Journal* of Dec. 4:—

"Whereas, The Seventh-day Adventists have applied to the Young Men's Christian Association of this city for active membership; be it,—

"Resolved, By the Board of Directors of the Young Men's Christian Association of Battle Creek, that the Seventh-day Adventists be not admitted to active membership, and for the following reasons:—

"1. The International Convention of the Association, held at Portland, Me., in 1869, passed a resolution that debar from active membership all elements not strictly in accord with the harmonious forwarding of the work of the Association, and we are constitutionally bound by said resolution.

"2. The Seventh-day Adventists, as a denomination, are not in harmony with the evangelical churches, of which the Young Men's Christian Association is the recognized organ. Neither do they reverence the Christian Sabbath, the observance of which is held as a cardinal element of the evangelical faith.

"3. After investigation we are unable to learn of any association which receives them as active members.

"4. As associate members, they are entitled to all of the privileges of the Association, except that of voting and of holding office, and are warmly welcomed as associate members."

In reference to these resolutions, we would say, that,—

1. If the "work of the association" is "mutual benefit, physically, socially, intellectually, and spiritually," as set forth in their articles, we are "in accord with the harmonious forwarding" of such work. Unless, therefore, they cherish some ulterior purpose of another nature, members cannot be excluded on that count.

2. "Evangelical," is defined by the Century Dictionary as follows: "1. Of, or pertaining to, the gospel of Jesus Christ; comprised in, or relating to, the Christian revelation or dispensation: as, the *evangelical* books of the New Testament; the *evangelical* narrative or history; *evangelical* interpretation. 2. Conformable to the requirements or principles of the gospel, especially as these are set forth in the New Testament; characterized by, or manifesting the Spirit of, Christ; consonant with the Christian faith; as, *evangelical* doctrine."

With this definition we agree, and on this we take our stand. This makes the Scriptures the test. But if the so-called Christian Sabbath, meaning Sunday, for which there is not the first shred of authority, either by precept or example, in all the Bible, is to be considered a "cardinal element" of evangelical faith, then the foregoing definition must be revised, and some other test than the New Testament must be taken as the standard of evangelicalism.

3. We have understood that some of our people in some places are members of the Y. M. C. A., and members with full privileges. Will those who are members of any Y. M. C. A. organization, if there are any such, please ascertain accurately their grade of membership, and report to this Office immediately.

4. We are not arguing here the question of the propriety or advisability of any of our people joining the Y. M. C. A. Of that, each one must be his own judge, deciding for himself whether he sees a field of usefulness open before him in that direction or not. But this we would certainly advise: Have nothing to do with any society or organization with which you cannot unite without confessing judgment to being unevangelical. That would be a most anomalous position for any of our people to hold. If we who are seeking to walk, as required by the Scriptures, according to the very highest standard of truth and righteousness and faith and spirituality, are not evangelical, it is our duty so to change our faith and practice as to become such at once; for we seek to be thoroughly evangelical, in the true sense of that term. There is, therefore, but one of two things for us to do: either surrender our claims, or challenge the proof of the charge that is made against us. But we surrender no claims. We shall probably have more to say on this subject hereafter.

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

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

(Previously reported, \$1,448.)

N. B. England, \$10 00

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