

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

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

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THE WAY, THE TRUTH, AND THE LIFE.

In kindest tones of love

I hear the Saviour say,—

"Come unto me and live;

I am the Living Way."

"I am the Truth," saith he,

In words of sweetest grace;

"The Truth shall make you free—

Keep you in perfect peace."

"Also the Life I am;

Eternal life I give.

Come, every sinful man,

Come unto me and live.

"There is no other way;

No other truth is known,"—

I hear the Master say,—

"No life but in the Son."

— S. P. Allen, in *Christian Advocate*.

Our Contributors.

"Then they that feared the Lord spake often one to another: and the Lord harkened, 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.

TRUE WORTH.

BY MRS. E. G. WHITE.

In his word the Lord has shown what man may become if connected with the Source of all wisdom. The soul of every one is precious. All heaven is interested in the plan of salvation, and its power is waiting our demand. We may choose wisely, and through Christ become more precious in the sight of God than the golden wedge of Ophir, or we may become as sounding brass and a tinkling cymbal; but if we do choose to degenerate, we shall become wholly worthless, and lose heaven with all its riches.

Character cannot be bought with gold; it does not come to us by accident. Character is earned by individual effort through the merits and grace of Christ. It is formed by hard, stern battles with self. Conflict after conflict must be urged against hereditary tendencies. We shall have to criticize ourselves closely, and allow not one unfavorable trait to remain uncorrected, unreformed.

If the character is left to be molded as chance may direct, it will become deformed and unlovely. There are in every one weak points that need to be strengthened; for Satan will take advantage of every unguarded spot. The question to be settled is, Will you follow the light God has given? If you would do so, close the door against your own suggestions, desires, and doubts. Temptations will thicken about your pathway; but the Lord will be nigh to you if

you call upon him in sincerity. Stand fast in the strength of Jesus. Swerve not from the right to gain any one's friendship or to avoid difficulty. Christians can afford to be straightforward, and firm as a rock to principle. All the excellence of character we attain will be gained in moving in this straight line. Be kind and considerate to others; but at the same time be frank and sincere; for the Lord despises dissembling. Never allow the gold of character to be dimmed with the dross of earthly, corruptible metal. The standard of the world is not the criterion for the Christian. Reputation, property, everything earthly, may be sacrificed; for this will not lessen our value in the heavenly records; but principle must be preserved.

Truthfulness and frankness should be ever cherished by all who claim to be followers of Christ. God and the right should be the motto. Deal honestly and righteously in this present evil world. Some will be honest when they see that honesty will not endanger their worldly interests; but all who act from this principle will have their names blotted out of the book of life.

Strict honesty must be cultivated. We can go through the world but once; we cannot come back to rectify any mistakes; therefore every move made should be with godly fear and careful consideration. Honesty and policy will not harmonize; either policy will be subdued, and truth and honesty hold the lines of control, or policy will take the lines, and honesty cease to direct. Both cannot act together; they can never be in agreement. When God makes up his jewels, the true, the frank, the honest, will be his chosen ones, his treasures. Angels are preparing crowns for such; and light from the throne of God will be reflected in its splendor from these star-gemmed diadems.

These things will bear thoughtful consideration,—close, critical examination. With your Bible in your hand, study its claims with earnest prayer that you may never be self-deceived. We are now living in an age when the question is asked, "When the Son of Man cometh, shall he find faith on the earth?" In this age of degeneracy, where we are surrounded with moral pollution, God's people are to form characters for heaven. This work is to go on daily.

We are in the investigative judgment; and the work for the time is solemn heart-searching. The duty devolves upon every one to consider, to watch, and to pray. You are not bidden by the Lord to examine your neighbor's heart. Let your investigative powers be put to work to discover what evil is lurking in your own heart, what defects are in your character; what work needs to be done in your own home. Parents are responsible for the souls of their children; they are accountable for the mold of character they give them. They will, if they realize their duty, work most earnestly for their own salvation and for the salvation of their children. When parents are careless in their own ways, and in regard to the character and deportment of their children, they lose the favor of God. But every family that will seek God with humiliation and prayer will be doing the work that is essential for eternal salvation.

Satan is working diligently and most success-

fully to put his selfish stamp upon the characters of even professed Christians, and many are becoming narrow in their ideas of duty and obligation. They are degenerating, and receiving a stamp of character which is offensive to God. Self-love and unholy passions occupy the citadel of the soul. To those who are professedly keeping the law of God, but are daily transgressing its holy principles, let me say, Search, O search and see how little reverence you have for eternal things, how little love for devotion.

The proving time has come, and angels are watching the development of character. How many, since they have professed Christ, have changed for the better? My brother, my sister, are you becoming more and more like Jesus, who is pure, holy, undefiled? Can your associates see in you the likeness of Christ? Can they see that you maintain in your dress, in your conversation, your daily life, the simplicity of your Master?

Many know so little about their Bibles that they are unsettled in the faith. They remove the old landmarks, and fallacies and winds of doctrine blow them hither and thither. Science, falsely so-called, is wearing away the foundation of Christian principle; and those who once were in the faith drift away from the Bible landmarks, and divorce themselves from God, while still claiming to be his children. But are they?—No; no. The relation they sustain to God is truly represented in Matt. 7:22, 23: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Christ is our Pattern. Separated from God, leaning to their own understanding, men become fools; and yet in their own estimation, and in the estimation of others, they are often the wisest of men. Their sayings are eagerly caught up, repeated, extolled, and adopted, while the utterances of the living God, who made heaven and earth, are disregarded because not in harmony with their ideas of science. Could these once see themselves as God views them, how soon their attitude would change, how soon the godless prating would cease, how ashamed they would be of their boasting and their vanity; how their vain imaginations would change. Their corrupt hearts, roving on the enemy's ground, can find no happiness, no peace. We are not safe in trusting in ourselves. Unless divested of the robes of our own wisdom and self-righteousness, and clothed with Christ's robe of spotless purity, we shall be in infinite peril. We shall not appear of half the value in our own estimation when we view Jesus in his matchless charms.

The ambition of every soul should be to make straight his paths, that the feet of others may not be led astray. But the care and anxiety with many is to shape their course to be admired by men. The highest effort of their mental powers is directed to this end. They speak and act that they may float upon the tide of popularity. There is no dependence to be placed upon this class; for they will betray sacred trusts, if by so doing they can serve their own

interests. They study their own purposes so intently that they have no time for the study of God's word. The day of retributive judgment is coming on apace, and it will find them unprepared.

What value can Christians place on the praise and flattery of men who have no reverence for God nor love for his truth? The honor of such persons is of no worth. We should not aim to receive the applause of the world, but to render honor to Him who is worthy of the heart's best and holiest affections. This is a worthy ambition, and it brings the highest reward; for God has promised, "Them that honor me I will honor."

O how much the Spirit of Christ is needed by every one who has any interest or acts any part in the work of God! God would have every one make the most of his own talents and opportunities. Brethren, show your appreciation of the gifts of God by putting them to a wise use, with an eye single to his glory. Self must not gain the mastery. Hide yourself in Jesus, and let the precious Redeemer appear as the One altogether lovely, the chiefest among ten thousand. You must become a partaker of the divine nature if you would escape the corruption that is in the world through lust.

There are many men of noble qualities whom God would use in his cause; but the bewitching power of Satan has been cast over them like a spell. Science, falsely so-called, would lead them to reason away the very foundation of true religion. It has so confused their senses that the testimony of the Spirit and word of God is questioned. Doubts are entertained because they cannot harmonize these with their views of science and natural principles. Thus they enter the wilderness of unbelief, and make shipwreck of their faith. The truth as it is in Jesus, in its simplicity, would have proved an anchor to them; but they have broken away from the stronghold, and drifted about, beaten by the winds and waves of unbelief.

It is the duty and privilege of all to use reason as far as man's finite faculties can go; but there is a boundary where man's resources must cease. There are many things that can never be reasoned out by the strongest intellect, or discerned by the most penetrating mind. Philosophy cannot determine the ways and works of God; the human mind cannot measure infinity. Jehovah is the fountain of all wisdom, of all truth, of all knowledge. There are high attainments that man can reach in this life through the wisdom that God imparts; but there is an infinity beyond that will be the study and the joy of the saints throughout eternal ages. Man can now only linger upon the borders of that vast expanse, and let imagination take its flight. Finite man cannot fathom the deep things of God; for spiritual things are spiritually discerned. The human mind cannot comprehend the wisdom and power of God.

GOD IN THE HEAVENS.

BY G. A. S. TEMPLE.
(Lebanon Springs, N. Y.)

"The heavens declare the glory of God." Ps. 19:1. Commentators and Bible scholars often select some passage from the Bible as being in their view an expression of exceptional beauty or sublimity, or as peculiarly expressive or instructive. With strictest truth it can be said that the passage now before us does surely excel in each and all of these particulars. Majestic as it is in its simplicity, it will not suffer in the comparison with any other either in directness and force of expression or in the sublimity and grandeur of its diction. It is all the more beautiful, all the more sublime, because the inspired psalmist chose the method of illustration with which all his readers are most familiar.

Whoever attempts to call special attention to

the greatness and glory of God, is sure to refer, first of all, to the heavens, which, more than all else of his material creation, reveal him as he is. It is not what we can see of the heavens, whether with our naked eyes or with artificial help, that tells us of the measure or extent of his greatness and glory; but that by so much of them as by our limited means of observation we can behold, they simply declare and proclaim it.

The countless number and variety of the fixed stars, the endless diversity and arrangement of their constellations, and their incalculable distances from one another and from us,—all call the attention of the whole intelligent universe to the infinite wisdom, skill, and power of their Creator, as also to the illimitable extent and glory of his dominion. Then, too, at other times, the calm, placid face of "the moon, walking in brightness," gives still further illustration of the greatness and glory as well as of the benevolence and love of him whose hand made all these things, and "for whose pleasure they are and were created."

Who has not, on some bright, starlight night, looked upward "toward heaven," and gazed upon the sparkling, glorious galaxy which studs and adorns "the firmament on high," and which infinite wisdom and benevolence has stretched out as a curtain and spread out as a tent to dwell in? At such a time, how we gaze, and wonder, and adore! Though "there is no speech nor language, without these their voice is heard" (Ps. 19:3, margin); and to our inner consciousness "a still, small voice" comes from Him who "sitteth in the heavens," saying, Lo all these things hath my hands made. Thus, "Day unto day uttereth speech, and night unto night showeth knowledge."

Lost to all consciousness of our surroundings, save of the glorious scene above us, and of the sensible, though unseen, presence of him who has created and arranged it, we gaze on and on, in rapt and silent wonder and adoration. Alone with God! What a sense of the presence, the greatness, the awful majesty and glory of "him who filleth all in all," now pervades and thrills our whole being! How powerfully it impresses the mind with the contrast between his infinite holiness and our utter unworthiness, our sinfulness and guilt, in his sight, and humbles us, as in the dust, before him! How vividly we are reminded of that inspired declaration, "Behold, . . . the heavens are not clean in his sight. How much more abominable and filthy is man, which drinketh iniquity like water?" Job 15:15, 16. Like Job, we are compelled to confess, "Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth."

But sublime and awe-inspiring as is the view just taken, we have had as yet only a faint glimpse of the view, even within our reach. Suppose we now look at the heavens through a powerful telescope. "O infinite upon infinite!" The scene which at the first was enrapturing is now overcoming. Before, the heavens were sparkling with bright scintillations from unnumbered little stars. We gazed on them with mingled emotions of admiration and reverent awe. Now, through our telescope, we behold the same heavens, the same scene, all aglow with a glory before which the former view sinks into comparative insignificance. As we gaze in rapt and reverent admiration, that same "still, small voice" comes to us as before, "Be still, and know that I am God." Those little stars which, to our naked eyes, twinkled and scintillated all over the heavens, as apparently only little specks of light, now, through our telescope, stand forth before us as great, glowing, blazing suns. Their number, too, which before was well-nigh countless, is now multiplied by millions on millions.

All this presents a scene of brightness and glory which no language can describe, of which, in fact, no uninspired imagination can even approach a conception. It is overwhelming. Then, too, the consciousness that "the hand

that made them is divine" compels a reverent assent to the words of the inspired reprove: "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?" Job 11:7.

Now suppose that with our telescope we select the farthest star, which even with the aid of the glass appears, from its inconceivable distance, as only a little speck in the heavens. Suppose, too, if it were possible, we take the telescope to that star, plant it there, and look beyond. Without doubt the view would be just as vast, just as glorious, as that we had enjoyed from the earth. New worlds, new constellations, new scenes, of which no imagination can conceive, would greet our vision. As before, we would be confounded, overwhelmed, with the view, but more with a deeper, more intensified consciousness of the presence, the awful majesty and power, of Him "who dwelleth in the heavens," and whose hand has made all these things. . . .

Never can we exhaust, never can we comprehend, the full measure of the riches of the glories of God's wondrous works. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Rom. 11:33. O how comprehensive, how expressive, is the assurance, "The heavens declare the glory of God!"

UNCLE ELKINS AND HIS NEPHEWS.

A Conversation.

BY ELDER J. N. LOUGHBOROUGH.

(Frederikshavn, Denmark.)

Nephews.—"Uncle, there is one question we wish to ask before we advance further on the line of our last conversation."

Uncle.—"Well, what is it?"

N.—"It is a subject that has troubled us a little since we heard a statement made to this effect: 'The Adventists in 1844 did not give the first angel's message.' We supposed they gave that message. This man said, 'They did not give the first angel's message; they gave the message of Rev. 10:6, that time should be no longer, but they did not give the first angel's message.'"

U.—"Was the man who stated it there in 1844 to know what they did?"

N.—"No; he was not born in 1844."

U.—"Well, let us look at the testimony of those in the message, and see what kind of message they did give, before we are troubled by a simple statement of one not born till after the date of that message."

N.—"That will be the best way to settle it. I suppose you have talked with some who proclaimed that message, and know what their position was in reference to it?"

U.—"Surely; and I will not take simply what they have said of it in conversation, but what they have written. O. Boquist, in his account of the children who preached the message in Sweden in 1843, in which he took part, being then fifteen years of age, and for which he and Walbom were imprisoned at Örebro, said: 'As soon as we were seized by this heavenly power, we began to speak to the people, and to proclaim with a loud voice that the judgment hour had come, referring them to Joel 2:28-32 and Rev. 14:6, 7.' After the passing of the time, in the spring of 1844, in the *Midnight Cry* of May 9, Elder Himes said, 'We shall continue to proclaim, The hour of his judgment is come.'"

N.—"Surely those engaged in that movement ought to know what they preached."

U.—"We have much more evidence, still stronger than the above. About two weeks after the close of the 2300 days, in the fall of 1844, Joseph Marsh, in the *Voice of Truth*, an Advent

paper he was then publishing in Rochester, N. Y., said, 'We have given the first and second messages of Revelation 14, but there is a third angel's message there presented.' He intimated that it would be well to give heed to that. It is sad, in his case, that he did not heed the third message when it did arise, instead of opposing it. I will quote from Elder James White, who was among those who proclaimed the Advent message in 1843 and 1844. In 'A Word for the Little Flock,' published in 1847, he said: 'All classes of second Advent believers agree that the angel brought to view in the sixth and seventh verses of this chapter [Revelation 14], represents the Advent messages to the church and world. . . . The work of the second angel was to show to the Advent host that Babylon had fallen. And as a large portion of them did not learn this fact until the power of the "midnight cry" waked them up, just in time for them to take their stand together before the tenth day came, it follows that since the seventh month, 1844, the third angel's message was and still is a warning to the saints to "hold fast," and not go back.'

N.—"That is certainly a very plain statement of the case, and shows that they did give the first and second messages in the great second Advent movement."

U.—"I have another statement made by Sister White. In referring to the work that the Lord, by his Spirit, directed her to do, she says: 'When we began to present the light on the Sabbath question [in 1846], we had no clearly defined idea of the third angel's message of Rev. 14:9-12. The burden of our testimony, as we came before the people, was that the great second Advent movement was of God, that the first and second messages had gone forth, and that the third was to be given. We saw that the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.' And we as clearly saw as we now see that these prophetic words suggested a Sabbath reform; but as to what the worship of the beast mentioned in the message was, or what the image and mark of the beast were, we had no defined position. God by his Holy Spirit let light shine forth upon his servants, and the subject gradually opened to their minds. It required much study and anxious care to search it out, link after link. By care, anxiety, and incessant labor has the work moved on until the great truths of our message, a clear, connected, perfect whole, have been given to the world.'" —"Testimonies for the Church," Vol. I, pages 78, 79.

N.—"That certainly is very plain. We do not see who can doubt, after reading the statements you have read to us, that the great Advent movement was in fulfilment of the first angel's message."

U.—"There is an incident that occurred in 1858 which we would probably better notice this evening, as it may shed further light on this question. A very earnest, zealous brother came from the East to Battle Creek with a new first angel's message, and a 'midnight cry.' He was not in the first message. In fact, he was not an Adventist until 1854. He, with some others, met Brother and Sister White in the house of Sister Below, on Wood Street, to talk the matter over. After conversation, a praying season was engaged in. Sister White was taken off in vision. While in vision, these words were used several times, 'Stir not a pin! Move not a block!' She related what she had seen, said that the movement in 1844 was the true first angel's message and midnight cry, and that they were given in God's order, and just as he would have them given. These brethren were told to let well enough alone, and not to undertake to stir a pin or move a block in that proclamation, for it was given in God's order. Although the people were disappointed in not meeting the

Lord, the hour of God's judgment came then."

N.—"Thank you for relating that incident. Why did that man want another midnight cry and first angel's message?"

U.—"O, like the one you have mentioned, he wanted a first angel's message with the Sabbath connected with it. Now while that message calls on the people to 'worship Him that made heaven, and earth,' and the One who made heaven and earth gave the Sabbath as a sign of his power, it does not follow that no one could make the announcement, 'The hour of his judgment is come,' until he had the light on the Sabbath truth. The third message has now joined the great movement, and the clear light is shining as to the true worship of him that made heaven and earth. Thus, now, is the threefold message closing up its work for the world. We will drop the conversation at this point, as our hour is up."

N.—"Thank you for this evening's talk. We hope to be with you again next week, if the Lord wills."

THIS ONE DAY.

BY RELL.

(Aberdeen, Md.)

WOULDEST thou, O man, from sin be free,
O'ercome vile habits fettering thee,
And conquer mad desires?
Trust not the zeal which bids thee make
A hasty covenant flesh may break,
But every morn sincerely pray,—
"O God, make me, for *this one day*,
Proof 'gainst the chief of liars."

"THESE BE THE DAYS OF VENGEANCE."

BY PROF. P. T. MAGAN.

(Battle Creek College.)

"If we could first know where we are, and whither we are tending, we could better judge what to do, and how to do it." These words were spoken by Abraham Lincoln three years before the firing of the first gun upon Fort Sumpter. But the truth which they contain is not limited to the event concerning which they were uttered. They state a truth which thinking men will do well to meditate upon in this day and age of the world's history.

In all the articles which have preceded this one, I have endeavored to show, both from the Scriptures and from history, "where we are, and whither we are tending." In the testimony which has been offered, I trust there is sufficient proof to convince every honest mind that the United States and all the great civilized nations of the world are where France was in the year 1789, and that they are rapidly "tending" toward a revolutionary abyss even more horrible than that into which she was plunged.

That time is known as the Reign of Terror; but the storm which is now about to break upon the world is described in Holy Writ as "a time of trouble, such as never was." It will be a time of strife, bloodshed, anarchy, murder, and rapine within the nations, and of universal war between the nations. Every element of trouble will be let loose. Said the prophet, who in vision foresaw it all: "The nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy ["corrupt," margin] the earth." The nations are angry. The people of the nations are angry with one another; and the concert of the great powers is naught but a ring of unsheathed, uplifted daggers.

Every nation on earth is walking in its own way, and has ceased to walk in the principles of

justice and eternal right. "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter." The widow and the fatherless are daily oppressed and defrauded, and their cries have reached unto heaven. Thus saith the Lord: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter."

All this is true, as are also the words of Moses, "Be sure your sin will find you out." Wickedness breeds its own punishment, its own destruction. Those who have been oppressed and downtrodden will not much longer patiently endure their wrongs. Fiercely will they turn upon their oppressors, and make them "weep and howl."

"Behold the day, behold, it is come: the morning is gone forth; the rod hath blossomed, pride hath budded. Violence is risen up into a rod of wickedness: none of them shall remain, nor of their multitude, nor of any of theirs ["their wealth," R. V.]; neither shall there be weeping for them. The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath is upon all the multitude thereof. For the seller shall not return to that which is sold, although they were yet alive: for the vision is touching the whole multitude thereof, which shall not return; neither shall any strengthen himself in the iniquity of his life. They have blown the trumpet, even to make all ready; but none goeth to the battle: for my wrath is upon all the multitude thereof. The sword is without, and the pestilence and the famine within: he that is in the fields shall die with the sword; and he that is in the city, famine and pestilence shall devour him."

It is a remarkable fact that during the French Revolution, not only the rich, but also the middle class and the rabble fell victims to the fearful hydra-headed scourge of anarchy. And so it will be in the last days; "for the vision is touching the whole multitude thereof." So terrible were the scenes of the French Revolution, that an eye-witness has compared them to "the day of judgment." Fearful were the scenes of the French Revolution; but more fearful still will be those of the last days. To the strife of the poor risen up into a rod of violence against the rich; to the destruction caused by the thundering artillery bolts of the nations in their dire warfare with one another; to the fearful deeds of those loathsome classes, the scum of all society, which issue forth from their dark hiding-places and come to the surface only in times of agitation and national trouble—to all the horrors from all these things will be added the terrible visitations of God's judgments upon the nations, that have one and all departed from his law. Storms, floods, pestilence, and famine, with gaunt and giant forms, will everywhere stalk through the land.

"As nations cannot be rewarded or punished in the next world, they must be in this. By an inevitable chain of causes and effects, Providence punishes national sins by national calamities." "With unerring accuracy, the Infinite One still keeps an account with all nations. While his mercy is tendered, with calls to repentance, this

¹ Abraham Lincoln, speech delivered at Springfield, Ill., June 16, 1858.

² Dan. 12:1.

³ Rev. 11:18.

⁴ Isa. 59:14.

⁵ James 5:1-5.

⁶ Eze. 7:10-15.

⁷ Extract from Mason's speech in the Federal Convention, Philadelphia, Pa., Aug. 22, 1787.

account will remain open; but when the figures reach a certain amount which God has fixed, the ministry of his wrath commences. The account is closed. Divine patience ceases. There is no more pleading of mercy in their behalf. The prophet, looking down the ages, had this time presented before his vision. The nations of this age have been the recipients of unprecedented mercies. The choicest of Heaven's blessings have been given them, but increased pride, covetousness, idolatry, contempt of God, and base ingratitude, are written against them. They are fast closing up their account with God. . . . The crisis is fast approaching. The rapidly swelling figures show that the time of God's visitation has about come."⁸

When Christ comes the second time, with all the angels of heaven, it is not to punish sinners individually as such. That will be done at the close of the thousand years, and could not take place before the thousand years shall end; for it is during that period that the judgment of the wicked takes place; and they cannot in justice be punished before they are judged.

When Christ comes the second time, he comes as "King of kings, and Lord of lords." He comes as a warrior, riding upon a war-horse. The angels are with him in the form of men of war, as cavalymen, mounted on horses. They come to "smite the nations." This is clearly shown by the following scriptures:—

Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained: all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded. They shall run to and fro in the city they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: and the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible: and who can abide it?¹⁰

And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning

with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.¹¹

What, then, is the work before the Christian who knows the warning message?—To sound it everywhere, loud, long, and clear; for there are good souls in every kindred, nation, tongue, and people, who will come out from the nations of earth, and join the people of God, "who keep the commandments of God, and the faith of Jesus." There are yet thousands who will leave "the kindreds of the earth," who "wail because of Him," and become citizens of the "kingdom of God," and members of the "righteous nation." All such will be saved from harm during that dread time. God has promised protection: "He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked."¹² To every one the invitation is: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."¹³ "At that time thy people shall be delivered, every one that shall be found written in the book."¹⁴ Then will there be "great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."¹⁵ "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. . . . He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."¹⁶

THE PEACE OF GOD.

BY ARCHIBALD ALDRED.
(Jamaica, W. I.)

OUR Saviour has told us in John 14:27, "Peace I leave with you, my peace I give unto you." At the time when our Saviour spoke these words, he was addressing his disciples and comforting them. By his disciples is meant all his true followers, in all times, as he says in Matt. 28:19, "Go ye therefore, and teach all nations." All Christ's true children are his disciples; so when he was comforting them, he was comforting every true child of his, from that time to the end of the world. If we are to-day the true children of God, should not we have that peace in our hearts which the world cannot receive? Paul tells us that it passeth all understanding, and will keep the hearts and minds of the children of God through Christ Jesus. Again he says, "Let the peace of God rule in your hearts." Col. 3:15. It is the law of God in the heart that brings this peace; for the psalmist says, "Great peace have they which love thy law: and nothing shall offend them." Ps. 119:165. Isaiah tells us also that "the work of righteousness shall be peace." Isa. 32:17. So if the work of righteousness, not may be, but shall be peace, and if we are the people who profess to keep the righteousness of God, should not we see that that peace which is in the hearts of the children of God is ours? If we do not have that peace, is it not because the law is

not thoroughly written in our hearts, and our minds are not stayed on God? For the promise is, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Isa. 26:3. If we are in Christ, that peace is ours.

Dear brethren and sisters in the message, let us seek God earnestly and prayerfully, asking him to write perfectly his holy law in our hearts, that this great peace may be ours, and that we may live in perfect peace on this earth, and at last reign in perfect peace with him in his eternal kingdom. There will be no more crying, nor sighing, nor weeping; there will be no more death and no more sorrow; for the former things will be passed away, and joy, peace, and happiness will endure forever.

LOOK AT THE COPY.

BY C. G. S.
(Blaine, Me.)

WHEN a child is given a copy to write from, he will usually follow it closely for a few lines, looking carefully at the model before making each letter. But by and by the eye wanders from the copy, and begins to follow the imperfect work of the writer. Mistakes are reproduced again and again, with the result that instead of improving, the last lines are not as well written as the first.

This illustrates the experience of many Christians. The young convert, conscious of sins forgiven and the new birth, sees nothing but Jesus and his perfection, looks to him moment by moment, and is filled with joy and courage. But presently the eye wanders down the page, and rests upon the mistakes made and errors committed. In contemplating these, the Model is in a measure forgotten.

No teacher requires a pupil to write perfectly at first. It is his duty to work away and keep looking at the copy, striving to make every line more nearly conform to the perfect pattern. A child would hardly be excused for being discouraged or refusing to write because his work was inferior to the teacher's; yet how often the professed disciples of Christ are heard recounting their failures, and lamenting the imperfections of their lives.

Is it not true that by "beholding" we are changed? By beholding Christ, his work, and his life, we are changed, unconsciously, perhaps, into his image. But in considering that which is faulty and weak, by copying our own feeble and crooked lines, little improvement can be made. If sins are honestly confessed, they are freely forgiven. Shall we not therefore give them up, and believe that God has taken them away as he has promised to do? Let us keep looking at the Copy, and it may be that the last page of life's book will merit the "well done" of the Master.

ALL THINGS FOR GOOD.

BY D. W. ALBERT.
(Plymouth, Ind.)

"AND we know that all things work together for good to them that love God." Rom. 8:28. This scripture is often used as if it read, All things work together for the very best to them that love God. But would not such an interpretation give this text too strong a meaning? A more conservative claim for this passage is that it teaches that *some good* may come to those who truly love God, from *all* the varied experiences through which they have to pass. Like the little bee, that extracts honey from flowers in which we could scarcely detect any sweetness, so may we find something in all our experiences that may be utilized for good in our character building.

⁸ Mrs. E. G. White, "Testimonies for the Church," No. 31, pages 204, 5.

⁹ Revelation 20.

¹⁰ Joel 2:1-11.

¹¹ Rev. 19:11-21.

¹² Ps. 91:4-8.

¹³ Isa. 26:20, 21.

¹⁴ Dan. 12:1.

¹⁵ Rev. 11:15.

¹⁶ Rev. 22:17-21.

Special Mention.

HAS THE DAY DAWNED?

WE cannot but wonder what the *Independent* means in its issue of December 17, by such language as this: "Blessed are our eyes, that we see the Lord already returned to earth, and setting up his kingdom among his saints." Does Mr. Moody think so, who, in his article quoted two weeks ago from the *Independent*, asks in alarm where this country will be in the next ten years if these same saints do not awake out of sleep? Another passage in this article of December 17 reads: "The Prince of Peace has come down again to earth. He dwells in his church. He is possessing the hearts of parliaments and kings." It strikes us that this must be something quite recent, in view of the revelations of national duplicity and bad faith which Bismarck has just been making. Right along with these statements from the *Independent* comes a poem in the *Episcopal Recorder*, the last stanza of which reads:—

"All glory to God in the highest this day,
That the night with its horrors has passed away,
That the storm-king has fled, that the gods are dead,
And buried for aye with the night that has fled!"

Is it possible that some great cataclysm has taken place, that the Lord has "already returned to earth," that "the night has passed away," that the "gods" of this world are all "dead" and "buried" forever, and we have not yet become aware of it? In other words, have the heroic watchers for a tardy and retreating temporal millennium decided to wait no longer, but to vote that it is already here, and that what we now have is it? U. S.

CONGRESS AND CUBA.

It was expected that upon the assembling of Congress, it would take cognizance of Cuban affairs. The President, in his message to Congress, dwelt quite at length upon the Cuban question as it is related to the United States. He took a conservative position, holding that the insurgents have as yet no government, and that therefore they are not yet entitled to recognition as independent, or to be granted belligerent rights. He suggests, however, that the time may soon come when the United States, from its great interests in the island, will be compelled to intervene.

Congress appears to take a more radical view of the subject, and upon its assembling, several resolutions looking to the recognition of Cuban independence were at once offered. One of the most radical of these was offered by Mr. Cameron, senator from Pennsylvania, to the effect that the United States should recognize the independence of Cuba, and use its good offices with Spain to bring this about. The Senate Committee on Foreign Relations, to which these resolutions were referred, reported in favor of the adoption of Mr. Cameron's resolution. Should Congress have voted for this measure, it would have been almost tantamount to a declaration of war upon Spain.

But a new and very unexpected complication arose in Congress in relation to this matter. Mr. Olney, Secretary of State, warned Congress in advance that should this resolution be passed, it would be vetoed by the President, and that if it should then be passed over his head, he would

ignore it. This, he declares, the President has the right to do; for while Congress can declare war without the consent of the President, who would be compelled to act, a recognition of the independence of any country must be made by the executive, and that Congress cannot compel him to do. This statement of Mr. Olney's, warning in advance of the President's purpose, creates much excitement, and opens a new subject in legislative and executive questions of right and privilege. It is no new thing for President Cleveland to hold that his opinion is of more account than is the opinion of Congress, but to affirm in advance that he will not carry into effect a resolution of Congress, which has passed over his veto, is assuming an authority which Americans have been fain to believe was vested alone in hereditary monarchs. Perhaps we shall learn that our government is not so much "of the people, by the people, and for the people" as we have imagined. M. E. K.

A TIMELY DECISION.

THE shameful practise now in vogue among married people of quality (?) who have become dissatisfied with their matrimonial bargain, or happen to see a better chance, of going to a new Western State to obtain a divorce, has lately received a timely check. A New York woman, taking a fancy to another man than her husband, went to Fargo, N. Dak., her new lover accompanying her. By remaining there ninety days, she gained a residence, applied for and obtained a divorce. She immediately married the other man. Now husband number one, who had not appeared in the divorce proceeding, sued in New York for an absolute divorce, to which he was justly entitled, and gained it.

In granting this decree, the New York judge said that by the laws of that State the parties were husband and wife. "Neither of them could voluntarily free himself or herself from those obligations. It could not be done by mutual consent. It could not, under the laws of this State, be done by evasive action designed to circumvent the public policy of the State of New York in respect to what is regarded the sacred obligation of marriage." The judge then said that for the purpose of obtaining a divorce, "and for that purpose alone, she leaves the State of New York, and goes to the State of North Dakota, where a divorce may be obtained upon a residence of ninety days, and where no inquiry seems to be made upon the subject as to whether that residence was acquired for the purpose of obtaining a divorce, or for the purpose of obtaining a permanent residence. By the laws of North Dakota, therefore, she is the lawful wife in that State of Mr. Bell. By the laws of the State of New York, she is the lawful wife of Mr. McGown. Now that inconsistent relation is something that is very difficult to obviate, but I know of no way, except by adhering first to the ancient rule of the State of New York, that the marital tie cannot be dissolved by such actions on the part of either person to that contract, no matter what the consequences are; therefore I say that under the laws of this State, under the decisions of this State in the highest courts, this lady is yet the lawful wife of the plaintiff in this action. Therefore, if she has lived in the marital relation with another man, she has violated that obligation, which gives just cause to her husband for a divorce."

It follows, of course, that if she was the law-

ful wife of the first man at the time of her second marriage, that marriage is void. This decision will affect the legal standing of a great number of similar marriages, some of them among the notables of society. It is to be hoped that it will be sustained by all our courts.

HE MUST KNOW.

DR. H. H. GEORGE, of National-Reform notoriety, has been lecturing in Chicago on his pet theme of making this a Christian nation in a political sense. The *Chicago Dispatch* of November 30, gives him this plain lecture on the results of his nefarious scheme: "Such a man knows, must know, what the doctrine he advocates means. He is aware that the adoption of his views would involve a radical change in our system of government,—that with Christianity as our sole guide in governmental affairs, we would no longer be the republic of Washington, and Jefferson, and Lincoln. Suffrage would be restricted, and office-holding limited to a few. . . . The doctor asserts that there is something radically wrong in our governmental machinery and in our social conditions. We agree with him heartily. The wrong is not only radical—it is infernal. But will the recognition of God on a piece of parchment right it? Is n't it better to evangelize the world and grave Jehovah's name on the heart? Convert America, and Christian Citizenship will take care of itself. Only moral suasion and Christian character after the verisimilitude of the Christ can do this." U. S.

ORIGIN OF CHRISTMAS.

CONCERNING this topic a New York clergyman has just said in a discourse, as reported in the *World*:—

"There is hardly a single special feature of the day's celebration which came from the Jews or the early Christians. Nearly all have been borrowed from other peoples. We find the exchange of gifts among the ancient Romans. The trees and the decoration of our churches and homes with boughs and branches, are from Germany. The yule-log, mistletoe, and the bell-fire we get from the Celtic Druids."

Continuing, the preacher said that the actual month and day of Christ's birth were unknown. It was a long time after his birth before the church thought of celebrating the event. When the date of the celebration was discussed, some favored May 20 or April 20 or 21. Among the Oriental churches, January 6 was advocated; but December 25 was finally decided upon, and for a curious reason, as St. Chrysostom informs us; and this was that the pagans being at this period of the year busy celebrating their idolatrous rites, the Christians hoped to be able to observe their festival without molestation.

"We call Christmas a Christian festival to-day," he continued, "though we know that it is made up of tributaries that have poured into the swelling stream from many different directions, just as the Mississippi is made up of a thousand smaller streams. Christianity has indeed given to Christmas a deeper and wider significance than of old."

There are no grounds for reasonable doubt that the above states the facts in the case. But while Christmas must take its place among the relics that heathenism has given us, it does not stand as a supplanter of a sacred institution. If it may be devoted, like a vacant heathen temple, to a good and salutary use, it does not necessarily follow that it should be rejected because the heathen built it. The birth of Christ was certainly a joyous event, and though the day is not known, the fact should create gratitude and joy. And as the observance of a day for that purpose involves no act of disobedience, those who wish to make it a tribute of respect and gratitude may feel free to do so. T.

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.

CROOKED SPECTACLES.

AN elf lived in a buttercup,
And waking after dawn,
He donned his golden spectacles
And stepped out on the lawn.
"Dear me," said he,
"I scarce can see,
The sunbeams shine so crookedly!"

He met a merry bumblebee
Within the clover gay,
Who buzzed, "Good morning!" in his ear.—
"It is a pleasant day."
"Don't speak to me,
Sir Bumblebee,
Until you trim your wings!" cried he.

He met a gallant grasshopper,
And thus accosted him,—
"Why don't you wear your green coat straight,
And look in better trim?
It frets me quite
In such a plight
To have you field-folk in my sight!"

He saw an airy dragon-fly
Float o'er the meadow rail.
"Pray stop, Sir Dragon-fly!" he cried;
"So upside-down you sail,
The sight will make
My poor head ache;
Fly straight, or rest within the brake."

Then a wise owl, upon the tree,
Blinked his great, staring eye:—
"To folk in crooked spectacles
The whole world looks awry.
Too whit! too whee!
Too whoo!" said he—
"Many such folk I've lived to see."

—Susan Hartley Sweet.

BRINGING UP CHILDREN BY PROXY.

Too many parents seek relief from some of their numerous cares and burdens by shifting the responsibilities of the training of their children upon others. Having produced the children, and provided them with home, food, and clothing, they consider that the work of their intellectual training belongs to others. In many cases the religious training is also consigned to proxies provided by the church or the Sabbath-school.

The universal shirking of these responsibilities by parents has called into existence a large class of proxy parents or guardians called "teachers," who accept the burdens, and for pay undertake to furnish our children food for their growing minds, guidance for their aspiring thoughts, and principles for their moral nature. As a whole, this class is thoroughly devoted to the work. There is with our educators an ever-increasing sense of their grave responsibilities, calling for the very best preparation and effort on their part. The theory and science of mental culture are carefully studied in both their abstract and concrete phases. No pains is spared to make our schools efficient and attractive; and teachers are diligently improving their talents, with a conscientious desire to perfect themselves in their work.

Not only in higher education are our schools being perfected, but teachers are earnestly preparing to receive and care for the infants that are being thrust out of the mothers' arms upon their care and attention. Kindergartners and sloyd teachers are in great demand. In response to this demand their numbers are being rapidly increased, but there is no overstock. Mothers find it such a relief to bundle their little toddlers off out of their way, that a kindergarten is looked upon as a godsend.

Not only in secular training is this activity seen. Sabbath-schools and children's meetings, rivulet missionary, juvenile endeavor, temperance, and what-not societies are opening wide their

doors to receive our little ones, almost inviting the mother to surrender the last hold she has on the development and culture of her child.

It will be acknowledged that in very many cases it is fortunate for the children that there are those who are ready to undertake this work so full of vital importance; for otherwise it would remain unperformed. There are parents so ignorant or so indifferent to the welfare of their offspring, and so cumbered with care and labor, that if others did not provide for their intellectual and moral culture, they would go untaught in these things.

While we have nothing but words of appreciation for our excellent school system, and for the devotion displayed by Christian workers who have given their lives to the work of training other people's children, we feel constrained to say that schools for small children are an abnormal thing. It is one of the paradoxes of human life that parents will employ others to teach their children, and to build for them the foundations of their character, thus giving shape to their course in this life and deciding their destiny in the life to come, while they confine themselves to the drudgery of life, which they could hire done more cheaply, and where not one tenth of the consequence is involved. Why not have community kitchens and laundries, where the family cooking, washing, ironing, and mending could be done in those cases where there is too much for the mother, so that to her may be left the sweet, God-given task of teaching and developing her own children?

No doubt in nearly every instance domestic labor could be wisely and advantageously combined with moral and mental culture. But where children are too young to be of assistance, and either the children or the work must be sent away from home to receive attention, let it be the work and not the children.

Why should father and mother surrender to others this most solemn responsibility? Why should they be compelled to take a second or third position in the regard of their offspring? Naturally the child regards its parents as the embodiment of wisdom, the unfailing oracles and arbiters of all questions. A few years reveals to their astonishment the unwelcome fact that the teacher knows far more than father or mother. O what a misfortune such a discovery is! Why should not parents be competent fully to instruct and guide their own flock? They are not true parents unless they are so.

Until children have passed the tender age of young childhood, mother should be the constant guide and guardian of their steps. If schools are necessary, or when they become a necessity for higher education, they should be subservient to the home training, fully in sympathy with the work of the home and auxiliary to it, but never the dominant factor in education.

If schools cannot be found that will work harmoniously with the parents' ideal and with the influences of the home, then let the children remain out of school, drawing their education still from the wisdom which God will give and has displayed in all his works.

Parents, do your washing by proxy, let the baker bake your bread, let somebody else do your mending or feed your flocks or till your farm, if necessary; but don't shirk or surrender to any one the duties you have taken upon yourselves by bringing children into the world. Schools have their place, but God never designed that they should have the first and only place in the bringing up of our children. T.

GOD'S PURPOSE IN MANUAL WORK.

BY MARTHA WATROUS STEARNS.

(South Lancaster, Mass.)

THE beauty of nature's teaching is that it is all unconscious. A child sees a flower, and wonders what it is called. He notices when it blooms, whether it grows in wet places or dry,

and what soil suits it best; or he watches a caterpillar weave its cocoon, and wonders what it is going to do. Thus he is led to watch its wonderful development from the chrysalis state to the finished butterfly. He notices the different stones, and asks their names. Thus he studies the things he sees because they interest him, not because he is obliged to study them; and so, unconsciously, he lays the foundation for botany, natural history, and mineralogy.

Nature instinctively calls out the use of the hands; for everything a child sees in nature invites their use. Let a child go out in the woods, and the first thing he does is to find the branch of some tree which he can cut off to whittle, or he will collect sticks with which to build miniature houses and fence off tiny gardens. He is never satisfied with mere contemplation; he contemplates only that he may act, and nature supplies him with the subject-matter for contemplation and the material to act upon. In her treasure-houses are models for everything man can make. Her underground vaults of crystallized minerals contain suggestion for artistic architecture, and a mine of wealth in general form-study. In the mechanism of the animal creation may be found studies for all kinds of machinery. The graceful forms and beautiful coloring of vegetation contain a whole treatise on the artistic, fresh with heaven's own truth.

Why are we so loath to turn our eyes from the theoretical text-books of man, and feast them on the visible, material text-book of our Father's love? Why not take that for our guide in education? Then we would obtain our mental growth almost as unconsciously as we do our physical,—we would be so intensely interested in searching for the true knowledge of our surroundings and our relation to them that we would forget we were studying. We are never conscious of the "growing" process physically. Thinking about our growth and stretching ourselves to our utmost will not "add to our stature one cubit." How can a self-centered mind, one that is constantly and laboriously thinking of its attainments, add a cubit of growth to its mental capacity? It may distend itself with an accumulation of facts, but that is not growth; it is distention. Growth means strength, vigor, vitality, ever increasing with use, and obtained just as our spiritual life is—not with our eyes turned in upon ourselves, but with them fixed above ourselves, absorbed in the study of our perfect Pattern, till by beholding we become changed.

How would a flower bloom if it kept its petals closed upon itself, instead of yielding them to the influence of the sunshine? How much sunlight would the ripples of a stream reflect if they looked only to the muddy bottom of their own channel? How sweet would the bird's song be if he stopped to criticize his own notes? The intense beauty of nature is one grand voluntary of life and growth. Forced life and growth are one of the many "inventions" sought out by man, and are what the great deceiver has always offered in place of the genuine. As a result, the world is full of forced goodness, forced living, and forced educating.

How is it possible to conduct the schoolroom education of a child without making it in some measure forced?—By bringing into it all of nature and nature's methods possible. How does nature teach her children? How does a bird, for example, learn to build its nest (for learn it does, like the rest of us)? Let us suppose that Mother Nature has accepted man's wisdom on the subject. Fancy her gathering all her feathered children in an underground burrow,—to a place as far as possible removed from all natural inspiration,—and then giving each one a text-book on the science of nest-building. Imagine her proceeding to teach them that by following the directions therein contained, they can build very creditable nests when "grown-up" birds, but that they must

learn very exactly all that is written on the subject, as they will be sure to need it when they do "grow up." They must learn that with the proper stroke of the bill and grasp of the claw, they can produce certain effects in interweaving grass and twigs (which they have never tried) into spherical forms called "nests." These are to be located according to the scientific tastes of their family; consequently they must learn some statistical tables which every bird should know, because they give the habits of building as practised by every bird that flies under heaven, and they will never be able to pass an examination in "Bird Somebody's Science of Nest-Making" if they do not learn them, which would be a disgrace to any bird moving in good society.

It is a blessing to be grateful for, that man has never yet been able to usurp nature in matters pertaining to education except in his own species. How much wiser we would be to educate our birdlings, as she does hers, by first giving them the inspiration,—the leafy nooks, the twigs and grasses with which to build,—and then allowing them to learn by experiment. This is nature's "sloyd." Our business is to furnish the inspiration—the right ideal and the materials for its development. The children's work is patiently, perseveringly, and accurately to make the *ideal real*.

THE APPLE AND SOME OF ITS USES.

We find the apple mentioned in the mythologies of the Greeks, the Druids, and the Scandinavians. The Thebans offered apples instead of sheep as a sacrifice to Hercules, a custom derived from the following circumstances: "At one time, when a sacrifice was necessary, the River Asopus had so inundated the country that it was impossible to take a sheep across it for the purpose, when some youths, recollecting that the Greek word *melon* signified both sheep and apple, stuck wooden pegs into the fruit to represent legs, and brought this vegetable quadruped as a substitute for the usual offering. After this the apple was considered as especially devoted to Hercules."

In ancient times, Greece produced most excellent apples. They were the favorite dessert of Philip of Macedon and of Alexander the Great, the latter causing them to be served at all meals. Doubtless they came to be used to excess; for it is recorded of the Athenian lawgiver, Solon, that he made a decree prohibiting a bridegroom from partaking of more than one at his marriage banquet, a law which was zealously kept by the Greeks, and finally adopted by the Persians. In Homer's time the apple was regarded as one of the precious fruits. It was extensively cultivated by the Romans.

Apples were introduced into the United States by the early settlers, and the first trees were planted on an island in Boston Harbor, which still retains the name of Apple Island. The wild crab tree is the parent of most of the cultivated varieties.

RECIPES.

Apples Stewed Whole.—Take six large red apples, wash carefully, and put in a fruit kettle with just enough boiling water to cover. Cover the kettle, and cook slowly until the apples are soft, with the skins broken and the juice a rich red color. After removing the apples, boil the juice to a syrup, sweeten, and pour over the apples.

Apples with Raisins.—Pare, core, and quarter a dozen or more medium-sized apples. Clean thoroughly one fourth as many raisins as apples, and turn over them a quart of boiling water. Let them steep until well swollen, then add the apples, and cook until tender. Sugar to sweeten may be added if desired, although little will be needed unless the apples are very tart. Dried apples soaked overnight may be made much more

palatable by stewing with raisins or English currants in the same way.

Apple Jelly without Sugar.—Select juicy, white-fleshed, sub-acid fruit, perfectly sound and mature, but not mellow. The snow apple is one of the best varieties for this purpose. Wash well, slice, and core without removing the skins, and cook as directed in the preceding recipe. Drain off the juice, and if a very clear jelly is desired, filter it through a piece of cheese-cloth previously wrung out of hot water. Boil the juice,—rapidly at first, but more gently as it becomes thickened,—until of the desired consistency. The time required will vary with the quantity of juice, the shallowness of the dish in which it is boiled, and the heat employed. One hour at least will be required for one or two quarts of juice. When the juice has become considerably evaporated, test it frequently by dripping a few drops on a plate to cool; and when it jellies sufficiently, remove at once from the fire. A much larger quantity of juice will be needed for jelly prepared in this manner than when sugar is used, about two quarts of juice being required for one-half pint of jelly. Such jelly, however, has a most delicious flavor, and is excellent served with grains. Diluted with water, it forms a most pleasing beverage.

Apple Meringue Dessert.—Pare and core enough tart, easy-cooking apples to make a quart when stewed. Cover closely and cook slowly till perfectly tender, when they should be quite dry. Mash through a colander, add a little sugar and a little grated pineapple or lemon peel. Beat light with a silver fork, turn into a pudding-dish, and brown in a moderate oven ten or fifteen minutes. Then cover with a meringue made with two teaspoonfuls of sugar and the beaten whites of two eggs, and return to the oven for a moment to brown. Serve cold.—*Mrs. E. E. Kellogg, in Good Health.*

CHILDREN OF THE CONGO.

PROFESSOR DRUMMOND, after his visit to Africa, said he would like to get inside an African for an afternoon, and see how he looked at different things. Wouldn't we like to know just how these boys and girls feel, and what they think, when they are suddenly landed, fresh from the depths of a savage land, in the streets of Paris, Brussels, or Berlin, and in a day see more things they never heard of than we do in a year? They learn many things, as a baby does, by stern experience. When Von Francois brought an eight-year-old boy from inner Africa to the sea, the youngster chased along the beach in high glee, and before any one could stop him, tried to refresh himself with a big swallow of ocean water. This same boy, Pitti, thought the snow he saw falling in Berlin was a swarm of butterflies. The first horse he saw terrified him, and the Berlin newspapers told of his unbounded astonishment at the strange dishes and viands on his master's table.

What a marvelous change in the condition of these children! Many of them were slaves, and some of them had been brutally treated and even wounded by cruel slave-dealers. To-day they have good homes, and the world is doing all it can to make them intelligent and honorable men and women. There are "street arabs," or homeless boys, in the Congo villages, just as there are in New York City. They live on what they can pick up, and it sharpens their wits to have to hustle for a living. It would take a smart Yankee boy to beat some of these Congo youngsters in a trade. Even a five-year-old will sometimes amass a little capital. Somehow he will get hold of a string of beads. He may trade it for a small chicken, which thrives under his nurturing care, and in a few months he can sell the fowl for four strings of beads, quadrupling his capital. Pretty soon he is able to buy a pig, which follows him like a dog, and sleeps in his hut. And when piggy grows up, his owner gets

a good price for him in the market.—*Harper's Round Table.*

A NEW LEAF.

THE page-for-page system of the Oxford Bibles manifests itself in a family or public Bible reading by the simultaneousness with which each one turns the leaf. No matter what the size of the Bible, each verse and chapter heading is located in the same position in all, and when one turns a leaf, all must do so.

But long before Oxford Bible days, the people of civilization learned to turn the leaves of their life's record at the same time. And next Friday morning we will all look upon a fair unwritten page at the head of which stands 1897. There are but seventy leaves in our books—some have a few more, some are never half written. Each leaf has three hundred and sixty-five lines. Each line has twenty-four words; each word has sixty letters.

One letter misplaced mars the page. To try to erase it causes a blot; to leave it, causes shame. A wrong word may alter the tenor of the whole story. A false sentence is almost fatal to the beauty of the entire page. How careful, then, ought we to be of our days, our hours, our minutes. We have not one to spare; and we cannot afford to have a single minute misplaced or a single hour thrown away.

And yet, as we look over the record that is soon to be turned back into the unchangeable past, we see many foolish scratches of clumsy erasers, blots of the pen, carelessness of hand, misspelled words; some wrong words,—and, must we say it?—some lines that are not true to our profession!

Dear Heavenly Father, may the precious blood of thy Son clear this faulty record ere we leave it with thee. May the corrections we have tried to make be perfectly made; may the wrongs we have not seen be made right, the false be made true, and may the whole be made beautiful by heavenly grace. T.

A QUESTION OF HOME ATMOSPHERE.

SAID a mother one day, very wearily: "I am worn out with responsibility. Everything I do may be the wrong thing for my children; everything I fail to do may hurt them and hinder their development. I have very little comfort with my children, yet I love them to distraction."

"Yes," answered a wise old woman, who had placidly played the part of listener to this monologue.—"yes, dear, I've noticed that you have a hard time of it; and certainly the children, poor things, have not an easy one. Children never have an easy time when their parents regard them chiefly as clay to be molded or as instruments to be played upon. The fortunate children are those who are brought up with a large admixture of wholesome neglect."

"But, dear lady," said the mother, "am I to pass over Harry's quarrels with Ned, and Ned's tale-telling, and Leila's gusts of rage, and her sister's tendency to be late and lazy, as though the four children were admirable in conduct?"

"If," said the other, "you could only realize that home training is largely a question of absorption, of imitation, of unconscious assimilation, you would have fewer moments of sorrowful uncertainty. Your own general temper, your face, your tones, the pretty gowns you wear, the songs you sing, and the stories you tell at twilight, the tender brooding that is never absent from your loving heart and from your manner,—these are the things which educate your children. They resist positive orders, and are sometimes rebellious in their hearts when commands are given brusquely and enforced with sternness, but no child resists the sunshine. Praise is worth more than blame in bringing up our little ones, and reward outweighs penalty."—*Harper's Bazaar.*

The Review and Herald.

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

BATTLE CREEK, MICH., DECEMBER 29, 1896.

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"THE THIRD ANGEL'S MESSAGE."

SUCH is the title with which we are wont, as a people, to designate what we believe to be the last phase of gospel work before the close of probation. But to most people the term must be an unintelligible one. When the query is raised, What is meant by the "third angel's message?" we refer the inquirer to Rev. 14: 9-12, where he reads, "And the third angel followed them, saying with a loud voice," etc. Then follows the most fearful warning of judgment to be found in the Bible, and the proclamation closes with, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

While this is plainly the third angel's message, so much so that to doubt it would be to question the plain word of God, yet we must conclude that it expresses its culminative, or resultant features more strikingly than it defines its work of development and reform. It is evident that a work of such startling significance will consist of something more than a blast of awful warning, although the warning may be one of its chief objects. The results plainly show that the message embraces more than this drastic warning; for under its proclamation a class of people is developed who keep the commandments of God and the faith of Jesus. Instruction as to what comprises these must accompany this warning. And not theoretical instruction only; for mere theory can never perfect a child of God. It is *practise* rather than theory that constitutes a commandment *keeper*. Love to God and love to man, the two great principles on which hang all the commandments, are precepts of *doing* rather than of believing. Love is not a passive sentiment, but a vital force of unlimited energy and power.

We notice, also, that those who heed the third angel's message *keep* the faith of Jesus. They do not simply believe the faith of Jesus, they keep it. This word has the same force in this case as when applied to the commandments. Paul says, at the close of his career, "I have kept the faith." The only way to keep the faith of Jesus is to practise it. To keep the faith of Jesus is to practise, or do, the things he taught in word and example. Therefore we conclude that in its evangelical state or action, the third angel's message will be an intensely practical work. A work of education and development it will be, truly; but that education will produce *doers* of the divine will rather than believers in a certain form of doctrine. The doctrines we cherish are designed to be a means in God's hand of showing us our duty in practical life, rather than to be the end or object of Christian experience. It is well to know the truth, but the knowledge, or belief, of the truth will not sanctify the soul. It is obedience, or practise, of the truth that makes a saint.

We may therefore expect to find the third angel's message stated more fully in its practical phases in other places. The warning of impend-

ing wrath and the allusion to those who escape it, point to the results of the message, and plainly indicate that the preparatory work will be broad, deep, and thorough. The fact is that these phases of this message are given in various scriptures. The twenty-fifth chapter of Matthew is one version of the third angel's message. The parables of the Ten Virgins and of the Talents are applicable now in a special manner. Malachi 3 and 4 contain the third angel's message in both its practical and consequential phases. These chapters are laden with instruction of the utmost consequence.

The fifty-eighth of Isaiah is another version of the third angel's message. In this chapter the commands of God and the faith of Jesus are most closely and beautifully interwoven. "Show my people their transgression, and the house of Jacob their sins." This clearly refers to teaching and keeping the commandments of God. The acceptable fast is the faith of Jesus reduced to practise. The unacceptable fast is pharisaic formalism, trust in creed and doctrinal forms. People may become very devout in observing and practising certain externals of religious service without affecting for the better their spiritual condition. Keeping Sabbath, attending meetings, paying tithes, the forms of prayer, and study of the Bible, are all essential to Christian life and growth. But they do not furnish, necessarily, any evidence that the individual is a keeper of the commandments of God and the faith of Jesus. Is this assertion called in question? Then let Isa. 58: 6-11 answer: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day: 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." Let Matt. 25: 40-45 also answer. And if this is not enough, read Rev. 14: 5 and kindred texts.

One object of giving the third angel's message, as we find it in Rev. 14: 9-12, is to arouse the people of God to intense activity in the use of the talents committed to them. Are we not in danger of thinking that the sole object of our work is to convert people to the truth? That is true in its best sense; for to convert a sinner from the error of his ways is to save a soul from death. But to convert a sinner is to change his heart and soul and body. He must be led to Christ, who alone can cover his sin. And nothing will lead a sinner to Christ except a measure of the same love that pardons his sins and cleanses his record after he has come. It is ours to lead people to Christ; it is his to convert and to convince. It is ours to

present and represent the truth as it is in Christ; it is the office of the Holy Spirit to change the heart.

God has given us a work to do or a part to act in evangelizing the world. But man-made converts make poor Christians, and do not count in the one hundred and forty-four thousand. Our blessed Saviour exemplified his faith—that faith of which we are to be keepers—in leaving to the world the example of a life of constant and unselfish devotion to the good of others; and the chapters we have referred to indicate very plainly that this is the way his faith is to be kept under the third angel's message, and this, too, is keeping the commandments of God.

G. O. T.

A RULE NOT FOLLOWED.

A PASSAGE has been put forth on the Sabbath question to which we take occasion briefly to refer, not because it contains any argument, but only as a specimen of the lengths to which men will go when they have committed themselves to the advocacy of error, and seem determined to support it at all hazards. Such cases should serve as a warning to every honestly disposed mind; for no one is ever forced to such extremes in defense of the truth. If the blind lead the blind, they are both destined to fall into the ditch.

A leaflet bearing the signature of "Rev. J. J. Munro, Lunenburg, Vt.," has been sent us for examination and comment. It contains the usual misstatements of facts, false logic, and unfounded conclusions, which usually appear in attempts to support the Sunday, of which it is not worth while to speak, as they have been so often exposed. But here is one passage, as referred to above, which for cool audacity and unblushing misrepresentation, surpasses anything which it has yet been our fortune to meet. The writer says we do not need any command of Christ for keeping Sunday in place of the Sabbath, because the example of Christ is so much better; and then on the point of example, he comments as follows:—

"If we follow Christ, we shall make no mistake. 'He that followeth me shall not walk in darkness.' John 8: 12. 'I have given you an example,' said Jesus, 'that ye should do as I have done.' In observing the first day of the week as the Christian Sabbath, the church simply follows the example of Christ."

Let the reader pause a moment, and give a little careful thought to this declaration; for it is difficult to take in the full extent of its moral turpitude at the first glance. For one to follow the example of another in actions is to do the same things performed by the first. If the church, in keeping Sunday as the Christian Sabbath, is following the example of Christ, then Christ must have kept Sunday as the Christian Sabbath. The foolishness of such a claim is sufficiently astounding; for nothing was abolished till we come to the cross. But the attempt to make Christ's own words sustain such a proposition is more astounding still.

The reader will notice that to one quotation in the foregoing extract, the writer gives the reference; to the other he does not. Was he fearful that if he should do so, the reader would look it up, and thus detect his unbridled dishonesty? But the reader should know upon what occasion, and in reference to what work Christ uttered the words, "I have given you an example." They are found in John 13, and were spoken in

reference to the act of washing the disciples' feet, which he had just performed, and not in reference to Sunday-keeping at all.

Now mark the course of this critic: He will not practise the ordinance of feet-washing at all, but he has adopted and is determined to sustain the practise of First-day keeping, which Christ did not do, and in reference to which he said not one word, and left no example. Now he takes the words of Christ, spoken in reference to a practise which he will *not* follow, and applies them to a practise which Christ did not follow and never enjoined upon any one else to follow, and would have his readers believe that Christ kept the first day of the week as the Christian Sabbath, and then told his followers that in reference to this practise he had set them an example, that they should do as he had done; and all this for the purpose of clinching the exhortation that "if we follow Christ, we shall make no mistake"! Thus he holds up Christ in a false light, and deliberately makes him testify to that which is not true!

It is a fearful thing to wrest and pervert the words of Scripture. It has been done ever since the Bible was sent forth to arrest the attention of men; and it will no doubt continue to the end. It was practised by some in the days of Peter; but he said that those that did it did so to their own destruction. U. S.

LINCOLN, NEB.; BOULDER, COLO.

At the council of the General Conference Association held last October, Brethren I. H. Evans, J. I. Gibson, and the writer were appointed a committee to investigate the matter, and, if found practicable, to form corporations in Nebraska and Colorado for the purpose of holding the property of the denomination accumulating in these States, and looking after the ever-increasing work. The committee met in Chicago, and proceeded at once to Lincoln, where we remained till over the Sabbath. After careful investigation, the committee could not see its way clear to proceed with the formation of a corporation in Nebraska for the present.

On the Sabbath we had interesting meetings with the churches at Lincoln and College View. The brethren and sisters look forward with much interest to the General Conference, which is soon to convene in that place. The work at Union College is moving along nicely. It is to be regretted that the attendance is not larger. I am very sure that if all our people appreciated the times in which we live, and knew what is at stake in the proper education of the young, our schools would be full to overflowing, even in these so-called hard times. It will be necessary to put forth greater effort on this line.

December 6 we proceeded on our way westward, arriving at Denver, Colo., Monday morning. We remained in that city during the day, and in the afternoon went on to Boulder, the committee being accompanied by Elder Kauble, the president of the Colorado Conference, and Dr. and Mrs. Kellogg, who had come in from Mexico during the day.

We were all pleased to find the physicians, nurses, and helpers at the Colorado Sanitarium in excellent spirits, and full of courage in the work. The institution is enjoying marked prosperity. Before leaving we were told by the managers that all the rooms have been taken. Such a patronage is truly wonderful when we consider that it was only on the first of last August that the main building was formally

opened. But while the Colorado Sanitarium, as such, is of recent date, the principles for which it stands, and by which it has been brought into existence, have been before the country for many years, and have become a mighty power for good.

It is interesting to stop and note the difference in the attitude of the general public to-day as compared with its attitude at the time when the Battle Creek Sanitarium was started, in 1867. At that time the health principles were practically unknown, hidden, as it were, under a vast amount of ignorance and traditional rubbish; but in the providence of God, and as a result of persevering effort, these principles have come to the front, and are beginning to receive the recognition their importance deserves. By this effort the Battle Creek Sanitarium and the name of its medical superintendent, Dr. J. H. Kellogg, have become widely and favorably known. And it is the recognition of these principles that is giving the Colorado Sanitarium such a standing in its very infancy.

While stopping at the institution, we held a number of meetings with the sanitarium family, and were much pleased to see the earnestness manifested by all the helpers, and their loyalty to the health principles.

Upon investigation, we found that the conditions favored the formation of a corporation in Colorado to carry forward such work as the General Conference may wish to engage in, and such an organization was accordingly effected under the name of "The Seventh-day Adventist General Conference Western Association." This association will have a board of seven trustees, who are to be chosen by the General Conference of the Seventh-day Adventists. The first trustees to sign the articles of incorporation are W. H. Riley, S. H. Lane, N. W. Kauble, F. M. Wilcox, W. S. Hyatt, Watson Ziegler, and F. J. Hartman. These will hold their office till the meeting of the next General Conference, at which time that body will elect trustees for this association just as it now does for the General Conference Association.

This organization marks another advance step in the work of spreading the message. May it move on rapidly, and may the object and purpose of God soon be accomplished. This will surely be the case if God's people will fully awake to their privilege and duty.

While at Boulder, I met on several occasions with the church. All the members seemed much encouraged. Returning East, I spent Sabbath, December 19, at Chicago. In the forenoon I met with the church on the South Side, and was greatly pleased to see the good interest manifested. In the evening I attended the meeting at the Working Men's Home, 42 Custom House Place. The good behavior of all present, and the close attention paid, made a favorable impression on me. Some very interesting and impressive testimonies were borne by those who had turned from their evil ways. The Lord is certainly blessing this enterprise.

O. A. O.

In the Question Chair.

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

722.—REDEEMING ISRAEL.

WILL you kindly reply, in the REVIEW AND HERALD, to the following? 1. It is believed by many that Christ came in a special sense to redeem *Israel*, not the world. (See Luke 1:16, 17, 32, 33, 54, 68.) He was not sent

save to the lost sheep of the house of Israel, and he commanded his disciples not to go into the way of the Gentiles, but to go rather to the lost sheep of the house of Israel. (See also Luke 2:35, 34, 32, 38.) 2. Is it true that Luke 2:10, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people," should be correctly translated, "all *the* people, or men of good pleasure," as Dean Alford says? He further observes that "men of good pleasure" means the elect people of God. Would the oldest MSS. substantiate this translation? M. F. S.

Answer.—(1) It is truly remarkable that any should claim that the work Christ accomplished in his incarnation was not for all the world. In Abraham and his seed (Christ) all the nations were to be blessed, and Abraham was pronounced the "heir of the world." The distinction which the Anglo-Israelites try to make between Israel and Judah will not hold. This is shown in the testimony concerning the new covenant, as predicted by Jeremiah and recorded by Paul. This new covenant was to be made "with the house of Israel and with the house of Judah." Heb. 8:8. These two terms cover all the Hebrew people. But in verse 10 they are both united under the original term, "Israel:" "For this is the covenant that I will make with the house of Israel," etc. Here Israel includes those who just before, for the sake of distinction, were called Judah. And when this covenant was formally instituted between Christ and the apostles (Matt. 26:26-29), the twelve represented all the Israelitish people. This is why the ministry of Christ and the first labors of the apostles were confined to that people. But the gospel was designed to go, as it soon did go, from them to all the nations, when the middle wall of partition was broken down, and the Gentiles were permitted to join themselves to the commonwealth of Israel. Eph. 2:12-20. The idea that there are ten lost tribes who are still the subjects of special promises yet to be fulfilled, is not warranted in the Scriptures. The ten tribes were rejected of God and cast out of his sight. 2 Kings 17:23. But after the seventy years' captivity, a remnant of all the tribes returned (Ezra 6:17; 8:35; Neh. 11:20; 12:47; 13:3), so that from that time forward all whom God recognized as Israel were in the land of Judea, and no others were to be taken into account. (2) In the announcement of the angel (Luke 2:10) concerning tidings of great joy to all people, there is nothing to show that it was confined to the people of Judea. The definite article "the" is often used with people when referring to the people of the world in general, as in Ps. 2:1. The article determines nothing in this case, while the adjective "all" shows that it has a universal application. The word rendered "people" means simply *people*, a great company, a large number of individuals. We find nothing connected with it which will bear the rendering of "men of good pleasure," nor reference to any MSS. which sustain such a definition.

723.—ABRAHAM SAW CHRIST'S DAY.

Please explain John 8:56: "Your father Abraham rejoiced to see my day: and he saw it, and was glad." In what respect did he see it? M. E. B.

Ans.—He foresaw by faith the fact that the divine Son of God, of whom his own son, Isaac, was a type, would come to this earth, and do the work he did; and in this assurance he was glad and rejoiced; for of course his view took in all the glory that was to follow the suffering, as stated in 1 Peter 1:11. The word "day" probably refers especially to the time Christ was here upon the earth, ratifying the plan of salvation. U. S.

Progress of the Cause.

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

REFRESHED.

SOMETIME, between the dawn and dark,
Go thou, O friend, apart,
That a cool drop of heaven's dew
May fall into thy heart.

Thus with a spirit soothed and cured
Of restlessness and pain,
Thou mayest, nerved with force divine,
Take up thy work again.

—Anon.

CRUISE OF THE "PITCAIRN."

(Concluded.)

Pleasant Island, Oct. 4, 1896.

THIS morning we arrived at this dot on the bosom of the great ocean, a mere speck not more than fifteen miles around and one hundred feet in elevation, of coral formation, and covered with pandanus, cocoanut palm, and other tropical trees. It lies beneath the tropical sun, twenty-five miles south of the equator, six hundred and fifteen miles north of Santa Cruz, and four hundred miles south of the Marshall Islands. It was Sabbath evening when we drew near the island, and Sunday morning we were seven or eight miles away. Having a desire to become acquainted with the inhabitants, we sailed down to the east side, and lay back near the shore, and after waiting some time saw two canoes coming out to us. When they came alongside, the natives were undecided as to whether it was safe for them to come on board, but finally one of them, who could speak a few words of English, ventured to climb upon the deck; and when they learned that we were a missionary ship, their fears subsided, and they were quite free. They had some squashes and coconuts they wished to exchange for wire, which they use in fishing.

Taking one of the natives for a pilot, we started for the shore in a yawl. When we reached the shore, we found the surf so high that we could not land safely with the yawl, and were taken ashore in native canoes, where we were met by a large company of native men, women, and children, who were very friendly and appeared greatly pleased to see us. We were told by one who could speak a few words of English that there were some white traders on the opposite side of the island, so after spending some time with the natives, we started to find the white men. After passing several native houses, we came to a small village where there was a mission station.

There have been no white missionaries on this island, but a few years ago there were two native teachers from Gilbert Island sent to open mission work and introduce the gospel to this people. These teachers were on the island but a short time when they began to behave so badly that they were deported by the German government. Some of the natives who learned something of the principles of Christianity, and to read the books that were brought to them by these teachers, are trying to carry on mission work. They have two mission schools on the island, and one of the chiefs, having accepted Christianity, is now acting the part of a missionary. But the greater number of the people are still heathen; especially is this true of those who live on the opposite side of the island. There are about one thousand five hundred natives on this island, and they are the finest looking people we have seen in the South Sea Islands. Some of those at the mission stations dress like the white people, but generally the only garment worn by both men and women is a fringe of cocoanut leaves about the waist.

We were quite surprised to learn that this island has been annexed by Germany, and that it is included by that government with the Marshall Islands. A German consul, or resident, is

stationed on the island to guard the interests of the government. He informed us that no vessels were permitted to call at this island or enter into trade without first getting permission from the imperial magistrate at Jaluit, Marshall Islands, and that we had laid the vessel liable to a heavy fine by coming on shore. We replied that we were not a trading-vessel, neither did we know that any government had taken the island, but that we had called to learn about the condition of the people and the needs for mission work. We were shown the law regulating mission work, which is the same as at Jaluit. In substance it is this: "No missionary or teacher may be placed on this island without first getting permission from the imperial magistrate at Jaluit. Violation of this regulation is punishable by a fine of not more than one thousand marks, or six months' imprisonment." This virtually prohibits any outside missions introducing missionaries or teachers in this island. This certainly cannot be a relic of the Reformation. The principle upon which it is founded must have come from a period just preceding it. We have not visited a place where we felt a greater desire to leave missionaries than here.

Jaluit, Marshall Islands, Oct. 10, 1896.

SABBATH.—This evening we are eight miles off the south end of Jaluit, with a light head wind for the passage leading into the lagoon and to the anchorage at the port of entry for this group of islands.

OCTOBER 11.—We have spent the day in trying to beat up to the island, which this morning was about ten miles to the windward. At nightfall, the currents during the day being against us and stronger than the wind, we are out of sight of the island.

OCTOBER 12.—At 7 A. M. we are, by observation of star and sun, some thirty-five miles to the northward of the entrance to Jaluit. Wind light all day so that we have not been able to get in sight of the island.

OCTOBER 13.—The currents and light wind during the night have brought us down near the island. At 11 A. M. we are some ten miles distant from the harbor, and the wind is very light, so there is no prospect of getting in with the ship to-day. Launched the yawl, and with Brethren McCoy, Hansen, Dan, and Tom, started to row to the harbor. The sea was calm, and the sun boiling hot. At 2 P. M., off the entrance to the harbor, we met the pilot-boat with the native pilot, who asked if we wanted a pilot. We replied, "Yes, if the wind springs up so that we can get the ship in to-day; if not, we will see how it is to-morrow." So the pilot-boat pulled back to the harbor, and we followed after, against the strong current. Resting on our oars just outside the little wharf, we waited for the health officer to come out to us. Some one who looked like an official came down to the end of the wharf, and motioned us to come in. So we pulled in to the steps, and met the German official, and showed our papers and bill of health. Then he invited Hansen and me up to the office. We were asked where we came from and our purpose in calling there. We explained to him that we were on a mission cruise to the southern and western islands, and that these islands being directly in our path for home, we had called to learn what we could about them and the situation regarding the needs for mission work. He replied that they had one missionary society working in the group, and that unless ours was the same, or like it, we would not be permitted to leave missionaries. At this juncture another man, apparently the high commissioner, or governor, came in. He also asked our purpose in calling, and we told him what we had stated to the other. He then said that if our purpose was to begin mission work, we must first get a recommendation from the Boston Society, and then asked if ours was like it, and where our headquarters were. We replied that in many things we might be like the

Boston Society, and that in others we might be different. He then quite emphatically stated that they did not care to have more than one mission society in the group, as it would only cause confusion, and that he could not give us permission to leave any one. We had not asked permission to leave missionaries, nor did we intend to. He then asked if it was our intention to bring the ship into the harbor. We told him that it had been, but the winds were so light that we could not get the ship in. He then said that if we brought her in, we would have to pay one thousand marks, besides the regular port charges, and that if we had no freight or business to do, it would be better to leave the ship outside. In that we fully agreed with him, as the charges were so great. He said that the reason the charges were so high was that they had a penal colony on one or two of the small islands near, and they desired only vessels having regular business with the islands to call. He then ordered us to go to our boat, as we should not be there when our ship was not in the harbor. So the only thing we could do under the circumstances was to take our departure. We reached the vessel, which was some seven miles away, just as the shades of night were settling over the sea.

The Marshall Islands are in latitude 6° to 10° north and longitude 169° east. They are low coral lagoon islands. Some of the reefs are more than one hundred miles in extent, and dotted around the outer edge with small, narrow islands, while inside the reefs are the placid waters of the lagoon. The Marshall Islands have a population of fourteen thousand natives and one hundred white people. The sale of intoxicants and firearms to natives is prohibited by law. It appears that the Boston Society has been made the sole dispenser of religion. We did not meet its missionaries nor have opportunity to learn much about its work. On the fourteenth we started for San Francisco. The blessing of the Lord has been with us and his protecting care over us as we have sailed among the dangers of the sea, and to him we give all praise.

JOHN E. GRAHAM.

TONGA ISLAND.

THE ship "Pitcairn" has come and gone, and thinking that you might be interested in the changes that have been made in this field, I will briefly state them. The ship sailed into this harbor September 29. She remained with us until October 3. Elder E. S. Butz, with his wife and baby, and Sisters Sarah and Maria Young, of Pitcairn Island, were left with us. Having been alone for a year, we are prepared to appreciate company. It does seem good indeed to have those of like faith with us. We enjoy our little Sabbath-school, Bible readings, and social worship on the Sabbath very much. There is quite an attendance nearly every Sabbath. Quite a number of the natives come in, and remain through the service, although they cannot understand a word. They have expressed a desire several times to study the Bible with us, and to hear preaching. I think that I shall soon commence giving them Bible readings.

A native comes to my house, and gives us lessons in the Tongan language three evenings in the week. We use the English and Tongan Bibles. I think this will prove to be a means of opening the Bible work among them. They seem to be quite a people for Bible study. How much of this is from the motive of curiosity I cannot say; but however this is, it gives a better opportunity to reach them. If we should use a little flattery in our work, I think it would be a small matter to reach quite large numbers of the natives, but of course this way of working is entirely out of the question with those who are preparing to meet the Lord at his coming.

The natives' world is a very small one, compared with the rest of the globe, and there is

comparatively little going on in it. This creates a desire in them to see what is going on in the regions beyond. Some have said they would like to visit America, and are anxious to go there on the "Pitcairn." *La grippe* is taking hold of the people, and it seems to prove fatal with some. I think this is due to improper care and treatment.

There is a strong element of opposition against our work here. As far as I am able to learn, the opposition comes entirely from the old English missionaries. They have written an article against us in the Tongan language. We are not at all discouraged by the circulation of this; for we are aware that the truth is to go through opposition. We have made no effort to reply to it, and I do not think we shall. I think it is better to follow the directions of the Testimonies, and let opposition die out for want of notice. We should not have known that the article had been written had not a native brought it to us, and called our attention especially to it.

E. HILLIARD.

SOCIETY ISLANDS.

UPON the first visit of the "Pitcairn" to these islands, an interest was aroused in the truth, and from that a few accepted the views held by Seventh-day Adventists. Gradually, others have learned of these things, and have cast in their lot with our people, until now we have about one hundred Sabbath-keepers in this group, including men, women, and children. More than half this number are children and young people, and it is of these that we wish to speak particularly at this time. It is from among them that we hope for our best workers in the future.

The older a person is, the harder it is for him to change his manner of living. He gets set in his habits, and since he has usually been educated in that way by the example of his parents and grandparents, he is apt to feel that his way is good enough, and perhaps the best. It is very much that way with the Tahitians. They have many customs and habits which are detrimental to spiritual progress as well as injurious physically. But because of their limited knowledge, it is very hard to root erroneous ideas from their minds.

Now those who have the responsibility of being teachers or leaders of the people, should be such as understand what is right, and uphold only that which is good, discountenancing everything which is evil. But before they can uphold the right, they must know what it is, and why it is right, or the principles of it. The people do not generally believe all that is told them by others, but when they have learned the principle underlying the right course, it is much easier for them to believe and obey. Therefore, if we would have these youth grow up to be intelligent and consecrated Christians and workers for the Master, we must educate them. If they receive their education from their parents, they will remain just as low as they; for the fountain can rise no higher than its source.

What we need here is a boarding-school for our youth, where they can be taken away from their homes, and be influenced as little as possible by their parents. It is our desire to have a sort of industrial school, combining physical with mental labor, so the students can help pay their own expenses in the school, and also learn to be industrious and useful. In such a school our children would have an opportunity to develop their faculties, and learn to make the best possible use of their lives.

Both the Protestant and Catholic denominations recognize the school as being a very important factor in their mission work, and both furnish free schools which are well attended. These schools are, indeed, a great help to their work. We also need such a school for our own children. The influence in these other schools is not favorable to the truth, and besides, the

weekly holiday of most of the schools is on Thursday, and school is in session on the Sabbath. This gives only four school-days a week to the children of Sabbath-keepers.

We find that the native children are as bright and quick to learn as any other children. We have had two with us for over a year now, and the rapid progress they have made has been very encouraging. We now have seven with us, whom we are trying to train. We do this work without remuneration from the parents, as they are too poor to pay us, with the exception of one girl from Raiatea, whose father is a Dane. We formerly taught two of his children while at Raiatea, and he gives us donations from time to time, as he feels able. Brother Green teaches the boys the printers' trade and also reading, etc., and the two youngest girls attend the French Protestant school in Papeete. One of them reads English well now, and we thought it time for them to begin to learn the French language, which is the principal language of this group. Mrs. Cady teaches the other two girls, and teaches music to five of the children. We also give them two Bible lessons a week, and one in physiology. We hope that this is only a beginning, and that we can soon have a school



OUR MISSIONARY FAMILY AT TAHITI.

which will take in all those children who might be benefited.

The Lord has gone before us and raised up French teachers for our school, and now we need a home for fifty or more, with a good family to take charge of it. We cannot get this without means, and we must have money to pay the teachers and support the school. We feel that this is our greatest need here now; for without training, most of these children will be lost, but with proper care they can be made a blessing to the cause.

The Lord has surely blessed the seed which has been sown here in the past, and we feel of good courage to go on with our work, knowing that we are not dependent on our own strength, but that God is our helper, and he will carry on the work until it is finished.

November 12.

B. J. CADY.

[The above is a picture of the missionary family on Tahiti. Brother Cady and wife occupy the middle of the group, with Brother Joseph Green and wife at their right. The others we do not recognize.—Ed.]

THE ADELAIDE CAMP-MEETING.

THE annual session of the Central Australian Conference was held this year in Adelaide, the beautiful capital of South Australia. It was the first meeting of the kind that our people have ever held in South Australia, and every movement in connection with the meeting was

watched with intense interest by the business men of Adelaide and by the public generally.

Until one year ago, all the churches in Australia were embraced in one conference; but as the territory was too large, Queensland and Western Australia were set off as General Conference missions, and the churches in New South Wales were organized into a separate conference. This left Victoria, Tasmania, and South Australia, including nearly one third of the territory and two thirds of the former membership, in the Central Australian Conference. Although cut down two thirds, the territory is yet too large for convenience.

The membership of about seven hundred and fifty, if divided into five parts, will be found distributed in the three colonies as follows: Three fifths in Victoria, one fifth in Tasmania, and one fifth in South Australia. The value which brethren place upon a camp-meeting as a means of calling the attention of the people in our large cities to the message, may be seen by the fact that the churches comprising four fifths of the membership of the conference, freely consented, at a sacrifice on their part, that the meeting should be held five hundred miles west of the natural center and easiest rallying-point.

The attendance at the meeting was excellent throughout. The South Australian brethren showed commendable zeal and enterprise in preparing the camp, and carrying passengers and baggage to and from the trains; and by camping on the ground, they secured the full benefits of the meeting. There were sixty tents and more than two hundred campers. Of these, about sixty came the

long journey from Victoria and Tasmania.

The meeting had been advertised by the sale of ten thousand copies of the *Bible Echo*, which fully explained the plan of the meeting and its objects and aims. From first to last there was a good attendance from all parts of Adelaide. Enemies of the truth made repeated and earnest efforts to break up and disturb the meetings, but without success; and while many confessed to the truth, a goodly number commenced to keep the Lord's Sabbath during the meeting.

The business of the conference was transacted quickly and harmoniously. At one meeting the spirit of thanksgiving and praise for the light of truth which was shining into the hearts of those present and to their friends and neighbors, so took possession of the congregation that experience followed experience in rapid succession, and the plans of the chairman and program of the meeting were set aside till the next day. Elder A. G. Daniells was again chosen president of the conference and tract society.

The tract society reported the circulation of 185,324 copies of our papers, and the sale of over \$24,000 worth of subscription books. The aggregate business of the society for the year was over thirty thousand dollars. Although the society is carrying many heavy burdens, its expenses have been kept within its income.

At the annual meeting of the *Echo* Publishing Company, it was shown that the weekly issue of the *Bible Echo* had been 4722 copies. Five new works had been brought out during the

year. Of these and other works, 79,325 copies had been printed. The year's business amounted to \$33,661.44, and the profits for the year were \$1341.68. W. D. Salisbury, A. G. Daniells, N. D. Faulkhead, W. C. White, A. Ballingall, A. W. Anderson, and W. A. Colcord were chosen directors for the present year.

Although the conference, tract society, Sabbath-school association, and the *Echo* Publishing Company held their annual meetings during the ten days of the camp-meeting, the business meetings were not permitted to monopolize the time. The spiritual interests of the meeting were greatly strengthened by the discourses of Elders Haskell and Farnsworth. Much power attended the message presented by them and Elder Daniells, and Sister White spoke with great freedom.

Elder C. F. Hawkins, who recently joined us from the Wesleyan Church, did excellent work in reporting the meeting for the daily papers. His ordination was a very solemn occasion, and one long to be remembered. In a few weeks Brother Hawkins has won a very warm place in the affections of our people.

At the close of the camp-meeting the tent was pitched near by, and Elders Wilson, McCullagh, and Hawkins are carrying forward a very interesting series of meetings. Calls come from various suburbs, asking for tent-meetings to be held as soon as possible. W. C. WHITE.

LABORS IN AUSTRALIA.

AFTER our arrival in Sydney, we held meetings with the church one week. Sister White came down from Cooranbong, and took a large share in the burdens of the meeting. The readers of the REVIEW will be glad to know that her health is generally good. She seems as active, or more so, than when she left America, and in every way as well, with one exception,—her hearing is slightly impaired, so that in ordinary conversation she does not hear quite as readily as in years past. The climate seems to agree with her perfectly, and it seems to have been a great blessing to her that circumstances have called her outdoors considerable. She has built for herself a little house in a grove somewhat retired from where the school buildings are to be; and in this quiet retreat she can think and write and commune with God. We could not but feel, while there, that the blessing and peace of God were over her dwelling, and that this situation is a blessing indeed to her. She is sixty-nine years old this month (November).

I speak of her home as a quiet retreat. It is so in one sense, and yet her family, including those who work for her in writing, and the poor whom she is trying to assist, make an average family of twelve or fourteen. But those who know her best know that this is a part of her life.

Our meetings in Sydney were good. Five were baptized. We enjoyed our labors with Brethren Israel and Semmens very much, and we think the meetings were of profit to the church. There is a large field for labor in this city and its suburbs, and we are glad to know that plans are being laid to carry forward the work here. After our meeting closed, we went southwest five hundred miles to Melbourne. Here we were glad to meet a number of familiar faces,—Brother and Sister Daniells, Brother and Sister Baker, Brother and Sister Colcord, from Iowa, and Brother and Sister Salisbury, from Battle Creek. Brother Salisbury stands at the head of the publishing work. Brother and Sister E. A. Palmer, from Vermont, are at the head of the canvassing work; and Sister Anna Ingels, from California, is the secretary of the tract society. It was an enjoyable experience to meet with so many we had seen before. We held meetings here for about ten days. The new church building, recently erected, was dedicated at this time. In size it is forty by one hundred and ten feet.

The auditorium, which will seat about three hundred, is in front, and four smaller rooms for Sabbath-school and other purposes extend back. The house is quite conveniently arranged, and will serve the purposes of the church well.

The Central Australian Conference is largely located in and around Melbourne. The city has about four hundred thousand inhabitants, and Sydney is a little smaller. Like all Australian cities, they are rather peculiarly organized. The city proper is not very large, but surrounding it, and closely connected with it in every way, are numerous suburbs, which extend quite a long distance from the main part of the city. It is in these suburbs where our churches are mostly located. In Melbourne and its suburbs we have five churches and one unorganized company. In Sydney we have four churches and one unorganized company. These churches are located not many miles apart. When occasion seems to require, they can meet together, and so hold quite a large meeting with but little expense or trouble. Most of these churches have been raised up as the results of camp-meeting labor.

In some respects the camp-meetings here are conducted on different plans from those our brethren have in America. When a camp meeting is to be held, after the location is decided, a camp-meeting edition of the *Bible Echo* is printed, in which the camp-meeting is thoroughly advertised, and a synopsis is also given of the leading points of our faith, with any other items of interest. A good corps of canvassers is then sent to the place where the camp-meeting is to be held, and every family is visited. These papers are sold for two cents each. Most families will take a copy at this price, but where one does not choose to purchase, the workers leave a cover of the paper, which advertises the meeting. Sometimes the ground is canvassed two or three times, and thus every family in the place knows of the meeting. They have read one, two, or three copies of the *Echo*, and many of the families have become really interested in the truth before the meeting begins, so that at the commencement of the meeting the congregation is largely composed of interested listeners. Quite a number have embraced the truth through reading the *Echo* alone. One lady who received a copy of the paper, in some way failed to notice where it was published, yet she appreciated its contents so highly that she loaned it to her friends till she found it was wearing out, and through fear that she would lose its contents, she copied the entire paper with pen and ink. It is needless to say that when one of our canvassers afterward found her, she was ready to embrace the whole truth. Many instances of a similar nature might be related.

But to return to the camp-meeting. After the meeting proper has ended, the work for the community has but just begun. The brethren here have acted on the principle that the camp-meeting arouses an interest, and that the interest should be developed till all the fruit which can be obtained is gathered from it. So they leave the strongest corps of workers which they can combine in the place to develop the work, and here they stay gathering out as many as they can of these interested souls. In a little while it will be seen that there is an interest in another part of the city, or in another suburb, and then they move their tent to that place. It may be several miles away, or it may be only a short distance, but they go and develop the interest. They frequently remain all summer laboring in this way, and then in the autumn hold meetings in halls or other places they may be able to secure. Last year three good churches were brought out and quite firmly established in Melbourne as the result of its camp-meeting. Similar results have been seen in Sydney, and the same work is now going on in the city of Adelaide.

When I compare these results with what has been accomplished in many American cities, I

wonder if our brethren there have gathered all the fruit that might have been gathered from their camp-meetings. When I think of the numerous camp-meetings held in such cities as Des Moines, Lincoln, Minneapolis, St. Paul, Kansas City, Grand Rapids, Indianapolis, and many others which might be mentioned, and then think of the comparatively small returns from those great meetings, I am compelled to conclude that we have yet many things to learn in the management of camp-meetings, in order to secure the greatest results. Why should not the *Signs of the Times* be used in America as the *Bible Echo* has been used in Australia? Personally, I should be glad to see the good old REVIEW step into that field, and have no doubt that its publishers would be perfectly willing. It is possible that this plan might help to solve the problem of how to increase the circulation of our good church papers. Ten thousand copies of the *Echo* were sold as an advertising medium before the Adelaide meeting this year, and those papers, with the prayers that went with them, were a tremendous force in interesting the people and removing prejudice. Brethren in America, think of these suggestions.

My permanent address is 57 Tory St., Wellington, New Zealand.

November 27.

E. W. FARNSWORTH.

NEW ZEALAND.

SINCE my last report, which was written on the camp-ground at Adelaide, South Australia, we have seen fresh evidences that the Spirit of the Lord is in our midst to shed light and blessing upon every heart and mind that will yield to its holy influence and submit to its guidance and direction. After enjoying the good meetings at Adelaide, and accomplishing my mission to that place, where I had the pleasure of meeting Elder E. W. Farnsworth and his wife, and Elder S. N. Haskell, I started on the morning of October 18, in company with other brethren, for Melbourne, which place we reached late the following day.

The next afternoon I sailed via Hobart, Tasmania, for New Zealand, arriving at the "Bluff," or southern extremity of New Zealand, after an uncomfortable passage of five days. From there I went by rail and coach to Tokonui, to visit a family that had recently accepted the truth through reading and correspondence. They had already made arrangements for meetings to be held in a schoolhouse, which I attempted to do. But the weather and roads were so bad, and the people so far apart, that public meetings were given up after holding four services, and I spent several days visiting on horseback those who had become interested through the efforts of those already come into the faith. Before leaving, several families fully acknowledged the truth, and I trust they will soon be with us.

While at Tokonui, I received an invitation from the leading men of a village some ten miles distant to speak on the Sabbath question in that place. This I did in a hall which was provided at their expense for the purpose. I could remain but two nights there, but several Bible studies were held, and there is now an earnest inquiry for more light. I think one family will obey. Time and circumstances would not allow me to remain at either of these places; but could a protracted effort have been made, I am sure a company would have been organized.

At Dunedin I had a pleasant day with two sisters, one of whom is but a child, who are selling the *Bible Echo* and small books in the city. For several months these workers have sold twenty-four dozen papers each week, besides books, and now they are to use an additional club of twelve dozen, making thirty-six dozen in all. Many of their customers have taken the paper regularly for a year, and a good interest is being awakened. One lady is already keeping the Sabbath. Why cannot a similar work

be done in all our large cities where there are Sabbath-keepers?

At Christchurch I had the pleasure of seeing a young man give his heart to God for the first time, and embrace the truth. He is now rejoicing in the Lord, and will soon enter the canvassing work.

At Fielding five persons have received the light, and are now working for others. One brother has sold about fifty-five dollars' worth of "Thoughts on Daniel and the Revelation," and I think he will make a good worker. None of these have ever seen a minister or other laborer, but have received the truth through a relative. In this city also a young man has just kept his first Sabbath, and others are so shaping their business so that they may do so.

I am now in Wellington, preparing for our conference, which begins December 10. Brethren Haskell and Farnsworth were expected to reach Auckland yesterday, and a general meeting will begin there to-morrow. Elder Steed has been holding meetings near this city for a few weeks, and reports a growing interest. After the conference, we expect to hold a series of tent-meetings in Christchurch, where colportage has been done for some time, and there is some interest to hear. We have been much in need of help for a long time, and all are rejoiced that it has at last come in the person of Elder Farnsworth. We expect, with the blessing of God, that the work in this field will move forward.

W. M. CROTHERS.

Wellington, November 25.

VICTORIA.

OUR ministers who first came to Australia selected the colony of Victoria in which to begin their work. Their first efforts were made in the city of Melbourne. Here was organized the first church of Seventh-day Adventists in the southern hemisphere; and it was in Melbourne that the publishing work in this country was begun. This has made Melbourne thus far the headquarters of our work in Australasia.

There are now six congregations, with a total membership of about four hundred, meeting for worship every Sabbath in different parts of Melbourne. Four of these churches, with a membership of one hundred and seventy-five, were raised up as a result of the two camp-meetings held in this city. Perhaps this statement should be qualified by saying that these four churches were raised up by the camp-meetings and the tent work that followed them. This city, with its four hundred thousand inhabitants drawn from the various nations of the world, is an excellent missionary field; and through the labors of the Melbourne brethren and sisters, believers are continually embracing the truth and being added to the churches.

There has not been a great deal of work done in Victoria outside of Melbourne. This is to be regretted. One good church was raised up in the city of Ballarat by Brethren Corliss and Israel in the beginning of their work here. This place is about seventy-five miles inland from Melbourne. Tent efforts have been made in a few other places, but with only small results. More or less literature has been distributed over the colony by the Victorian members, and as a result, people in all parts of Victoria have learned of our message. There are now Sabbath-keepers scattered throughout the colonies.

Of late we have seen marked evidences that the Spirit of God is working on the minds of the people. Some years ago, tent-meetings were held in Geelong, a very nice town, some fifty miles from Melbourne. Very little interest was manifested in the meetings, and only a few accepted the truth. But those who did have taken pains to distribute reading-matter to their neighbors, and thus lead them to investigate the truth. They are now rejoicing over the fruits the seed thus sown is bearing. A few weeks

ago a man came from Geelong to our office in Melbourne to visit us. He told us that he and his wife had been reading our literature, that they had seen new light in the Scriptures, and that they had begun to keep the Sabbath according to the commandment. He was filled with joy when we told him of the little company in Geelong, who were keeping the Sabbath and meeting for worship. He and his wife had supposed that they were the only persons in that place who were observing the seventh day. A week or so after this interview, we received a letter from another man in Geelong, who said that he had just begun to keep the true Sabbath. He enclosed an order for twenty-five dollars in tithes. A little later we heard of others in that place who were interested in the truth, so we sent a minister there to look into the matter. He found an opening for labor. After holding meetings a few weeks, two or three others embraced the truth. There are now eighteen who meet together for worship. They have secured a good place for regular meetings, and desire to be organized into a church.

We are constantly hearing of and from persons who are coming to the light. Their attention is sometimes called to the truth in very peculiar ways. A few days ago a man living some miles from Melbourne came to our office to talk with us. His experience was very interesting. He has been a prominent worker in the Sunday-school for twenty years. About two years ago his mind was impressively called to the Sabbath question while looking over the church catechism. As he read the reasons assigned for the change to the first day, he was deeply convicted that they were not sufficient to warrant such a change. His mind was so troubled about the matter that he could not get rid of it. He finally decided to begin with the first chapter of the Bible and read all that the word says about the Sabbath. The result of such an investigation may be easily imagined. He believes that he has been led and taught of God.

Among the striking evidences that we have that God is working in a special manner on the hearts of the people is the case of Pastor C. F. Hawkins, a Wesleyan minister, who has recently united with us. As an account of his experience has lately appeared in the REVIEW, I will not repeat it. As time passes, both Brother Hawkins and ourselves are led to praise God more fervently for what he has wrought. Brother Hawkins was ordained at the Adelaide camp-meeting, and he and his wife are now connected with the tent work in Adelaide.

As such incidents as these referred to come to us from month to month, we are deeply impressed that we are in the "loud cry" of the message. The Spirit of God is surely being poured out on "all flesh." The minds of men are being called to the truth in remarkable ways, and deep conviction is taking hold of them. God is working. Praise his holy name! A. G. DANIELLS.

THE ADELAIDE CAMP-MEETING.

FIVE hundred miles northwest of Melbourne and one thousand miles from Sydney, is the beautiful city of Adelaide. This was the place selected by the brethren in the Central Australian Conference to hold their camp-meeting. It was indeed quite an undertaking, as the great body of the conference resides near Melbourne, and it was feared that but few could attend the meeting if held so far away. It was as though the churches composing the Iowa Conference were located near Council Bluffs and Omaha, and their camp-meeting was to be held at Chicago, or the Michigan camp-meeting should be held in central New York, or the Indiana camp-meeting in Georgia. But we were all pleased at the good attendance at this meeting. The brethren turned out well, and did what they could to make the meeting a success. There were sixty-two tents pitched on the ground, and

about three hundred brethren and sisters present. The general features of the meeting were quite similar to most of our camp-meetings. There was an excellent interest on the part of the citizens of the place from the start. Our congregations were large not only in the evening but in the afternoon, and the subjects presented were such as to give special help to those investigating. The business part of the meeting was managed discreetly and well, and was soon out of the way. Elder Daniells's administration in the conference seems to have been a successful one, and he has the confidence and love of his brethren. The utmost harmony prevailed in all parts of the meeting. Brother Haskell arrived from Africa during the meeting, and we were glad to meet this veteran in the cause. His words of faith and good cheer were an inspiration to all.

While the interest in the meetings was most excellent, the opposition from some sources was the most determined I have ever witnessed. Nearly every evening, as soon as the services were concluded in the tent, opposition sermons would be given in the street just outside the enclosure where we were camped, and frequently they would come into the tent and make public demonstrations. In this country I find that if persons do not wish to hear a man speak, they have a very decided way of making him appreciate that fact, and they are not at all modest in giving expression to their feelings. If pleased, they give hearty response by saying, "Hear! hear!" but if displeased, they groan, hiss, and make so much disturbance that the speaker cannot be heard. In this meeting, however, the great mass of the people were so much in sympathy with us and the spirit of the meeting, that they were in no mood to tolerate those who came to disturb the meetings, and made short work in silencing the disturbance. Near the close of the meeting about twenty were baptized. Twelve had begun to keep the Sabbath. The brethren returned to their homes with courage in God and a desire to push the work more vigorously during the year to come.

Near the close of the meeting, Brother C. F. Hawkins, who has recently united his interests with us, was ordained to the ministry. God greatly blessed on this occasion and set his seal to what was done. Brother Hawkins's wife is now rejoicing with him in the truth, greatly to his comfort and her own joy and satisfaction. Sister White attended the camp-meeting and took an active part in preaching the word, speaking once a day nearly all through the meeting. Brother W. C. White also attended and participated earnestly in its labors.

At the close of the meeting we returned to Melbourne, and spent a few days in special meetings there. Then, in company with Brother and Sister White and Elder Haskell, we visited Cooranbong, the place which has been selected for our school. It is about seventy miles north of Sydney and ten miles inland from the sea. It is located on a river, or inlet to the sea, so the tide rises and falls quite perceptibly at the college grounds. A light-draft steamboat might be run from the ocean to the college grounds.

After much labor in searching, prayer, and consultation, the brethren have selected this site. There are fifteen hundred acres of land in the purchase. It is almost entirely covered with timber, which is quite largely composed of different species of the eucalyptus-tree, some Australian mahogany, and a few other varieties. One half or more of this land is believed to be good agricultural land. The remainder will make good grazing land. I think it is better, and the brethren have a better location generally, than they at first feared. God's Spirit seemed to point to this location, and we believe that in time it will be seen that the move was a wise one.

Everything grows well. Peach-trees set out last year have borne considerable fruit this year, and other varieties of fruit are doing nicely. Vegetables do well, and wheat in the country

yields well. The latitude is about the same as central South Carolina, Georgia, Alabama, and our school at Keene, Tex., so there is practically no winter, as we in the Northern States understand it. Flowers bloom outdoors perpetually, and only slight frosts are occasionally experienced. The productions of the soil are not only those of temperate climates, but those of tropical climes as well. Oranges, lemons, pomegranates, bananas, and such fruit-trees seem to do well. A beginning has been made on the school buildings, and we think we shall be able to report in a few months the completion of one of the dormitories. Many difficulties and perplexities have arisen in connection with this enterprise, but progress is being made, and we believe that in due time the buildings will be completed, and the school will be a great success. God is blessing the labors of Sister White and others at this place, and some of their neighbors and friends are embracing the Sabbath. There is a railroad station within two and one-half miles of the school grounds, which is of convenient access.

After our visit to the school grounds, we attended the New South Wales Conference held in Sydney. Since the departure of Brother Israel for America, Brother White has acted as president of the conference. Our meetings were indeed meetings of blessing to the church and for those who attended. Elder W. L. H. Baker, of Iowa, was elected president of the conference. A beginning has been made in the health work in this city. Brother Semmens, who took the nurses' course at Battle Creek, has opened a small health home, and he and his wife are doing good work. The brethren are enthusiastic in its support, and they expect to enlarge the enterprise as soon as the work demands. The meetings were interesting and helpful. Brother Haskell and Sister White had many words of good counsel, comfort, and cheer for the brethren.

At the close of the conference, in company with Elder Haskell, my wife and I set sail for New Zealand, after nearly three months' labor in Australia. We are now engaged in a series of meetings in Auckland. Our present field of labor is nearly fifteen hundred miles from our brethren in Australia, and as far as accessibility and means of communication between us are concerned, we are as far as America is from Europe. Brother W. M. Crothers is the only person on the island whom we have ever met before.

New Zealand is a long, narrow island, or rather three islands. Its length and latitude would correspond to the distance from northern Minnesota to central Mississippi, or as far as from Boston to Des Moines, Ia. Its average width is one hundred and forty miles. There are nearly a million inhabitants in New Zealand. The climate is mild throughout the entire island. Almost everything is raised here that is raised anywhere in the world. The people are intelligent and industrious, nearly all being of English and Scotch descent. We have just begun our meetings in this place. There is some interest, and we hope that a good work will be done. God is blessing our efforts, and to him we give the praise.

E. W. FARNSWORTH.

November 27.

PRUSSIA.

JESZIORKIN.—This place is in eastern Prussia, about fifteen miles from the line of Russia. There are nine companies of Sabbath-keepers in this part of Prussia. In these companies there are over two hundred Sabbath-keepers. Some of these first had their attention called to the subject some fifteen years ago by one Stangnowski, of Königsburg. He is now dead, but many of his followers have accepted the truths of the third angel's message. Jesziorkin being a central point, it was chosen as the place for a general meeting for these nine companies. In the spacious farmhouse of Brother Szybolski, is

a room twenty-four by twenty feet, and in this the meeting was held by Brother Conradi and myself, from November 17-23. The elders, leaders, and many members from these various companies attended the meeting. Most of the time our meeting room was crowded to its utmost capacity. In our audience three languages were represented,—German, Polish, and Livonian. Brother Conradi and I each gave eight discourses. The brethren and sisters of these companies seemed to feast on the truth presented. A brother and his wife who had accepted the truth by reading and the labors of a canvasser, were baptized. The closing meeting was one for the celebration of the ordinances of the Lord's house. Here Brother Conradi and I separated, he to spend a day or two with each of the companies in this quarter, and I to go to Norway, where I expect to spend the month of December.

November 24.

J. N. LOUGHBOROUGH.

AFRICA.

SINCE writing my last report for the REVIEW, but little change has taken place here other than that the demand for food has become more imperative. We endeavor to share our allowance with the most needy, and have already taken to our homes twelve children. One aged woman, whom I should think to be eighty years old, came and said she had no home, and had been driven from the kraal where she had been staying, and wanted to stay with us and have us give her food. What could we do? Send her away? Where? None would take her, as they had all they could do to supply food for their own families. We thought of "I was an hungered, and ye gave me no meat." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." What! turn away the Saviour and not share what we have? "Inasmuch as ye did it not to one of the least of these, ye did it not to me." Looking at it from this standpoint, we could do no less than give her food, and she has stayed with us since.

We have desired for some time that we might have native children under our control, so that we could teach them. The people seemed comparatively willing to have the children come, if they could return home at night, but to get them where they would be continually under our eye, seemed impossible. Now the parents come and plead with us to take the children for life. We are glad to do this, and so have taken some. We have already seven in our family, and Brother Anderson has five in his. Just now this is quite a strain on us, as food is so high; but we hope that after the present season they can, by tending garden, nearly support themselves. We feel that the Lord's hand is in this, and we do not wish to turn those away who ought to be received. We daily pray for wisdom that we may be led aright.

If I should state some things that come under our observation, the reader would probably better appreciate the situation. I will mention one or two. Our oxen that were saved from the Matabeles have been dying of late of the deadly disease, rinderpest (they are all dead now, so we have no team at all). The natives would watch them closely to ascertain when one was dead, and would then skin and eat it with as apparent relish as any one accustomed to meat would eat the finest stalled ox. They do not leave a scrap; even the entrails are devoured with a relish. However, this is not, of itself, an evidence of great hunger, as it is their custom to eat animals that die of disease. But now they will come and beg for the scraps of hide that have lain for weeks in the sun, and are dried as hard as it is possible for them to be. This shows they want food.

You may be shocked to think that we would allow them to eat these carcasses. Well, we would have been shocked ourselves at one time, but I find circumstances are not always the same.

I am not sure but if I were in the same condition some of them are, I would eat it with the same relish. I have seen the time when to sit down to a pot of ripe corn boiled for an hour or so would not have been very inviting, but I have found even this to be most palatable, and corn-meal mush, with a few spoonfuls of milk, a dainty. So we see circumstances do change things sometimes. We concluded to let them eat the meat, and hoped it might not kill them, nor make them sick, and it does not seem to have done so. The constant call for food for the last few weeks has somewhat worried us, as it is impossible to supply all; and we look forward with great desire to the time when there will again be plenty.

Dear brethren and sisters of America, if it were possible, I would gladly transmit some of these appeals, groans, and tears to you, just as they come to us, as an appeal for this field, believing they would fill the missionary-boxes and inspire a zeal such as is not always manifested. The truth of God's word alone can give to these poor souls permanent relief. Shall they not have it, and have it soon? Thousands are yearly going down into the grave unsaved. Could not we, by sacrifice and diligent efforts, have given them the truth that would have saved them? If so, why has it not been done? While in America, surrounded with friends and enjoying plenty, I confess I did not fully realize my responsibility to those outside; but these are all God's creatures, and should have the message at once. I think I realize this more than ever before. Our company are not yet sorry that they came to this field, but are willing still to do and bear even until the work shall be finished.

At present, farming operations seem rather at a standstill, as we have no team, but we shall do our best to get in a small piece with the hoe, and look to the Lord to open the way to success. From what I have said, I trust none will get the idea that we have to go hungry. We are getting along nicely, and continually rejoice that we have so much, and we are really blessed in this respect beyond many. We look for the Lord to open the way before us.

G. B. TRIPP.

OUR VISIT TO ANTIGUA.

MONDAY, October 19, we bought our tickets to Antigua. The Royal Mail steamer makes a trip up one week and back the next, stopping at St. Lucia, Martinique, Dominica, Guadeloupe, Monserrat, Antigua, St. Kitts, then at St. Thomas, taking on and leaving freight, passengers, and mail. The stops are so arranged that we arrive at Antigua on Wednesday, near 9 A. M., but as the anchorage is three miles from the city, it is quite two hours more before we land.

There are on this island some eighteen persons keeping the Sabbath. At St. John's there are seven; and thirteen miles east, three others. At Grace Bay, fifteen miles southeast, there are eight others. At this place Brother Peters and his family live. When we made our visit last April, we did not see him. He had no way of getting from his place, except on foot, and so we did not make his acquaintance till this trip to the island. As there was no other way, Brother Batson, one of our native canvassers, and I started on foot, Sunday morning, at 6 o'clock, for Brother Peters's house, where we arrived a little after noon, feeling none the worse for our trip. Here we received a hearty welcome by Brother Peters and his wife and their family of five daughters and one son. Brother Peters has charge of a school maintained by the Moravian denomination. Teaching has been a part of his life-work in connection with the ministry. At night, at his request, we spoke in his chapel to his congregation; also on Monday evening to an attentive audience.

Monday morning we called the family together,

and had a very interesting visit with them. As they had been separated from our people, we wished to know how far they were in harmony with us. We were pleased to find many of our books on the table, which had done the work of helping to knowledge and unity on many points. Four members of the family wished to be baptized, so at 4 P. M. we came together again, and after a talk of forty minutes, we repaired to the sea, a short distance from the house, and the four older daughters were buried in baptism. These were united to the company of ten already at St. John's, making fourteen. We expect that at some future time there will be four more from this household, which will embrace all the family. Sister Anna Roskenage and her sister, Mrs. Pickins, returned from America on the Tuesday after our arrival. On account of their condition of weariness from the voyage, we did not have as many meetings as we otherwise would. We left for home on Wednesday. On our way, we stopped at Dominica, where we stayed four hours, and made the pleasant acquaintance of Mr. John A. Medgwick, a brother of Sisters Roskenage and Pickins. We also spent a day at St. Lucia. As the boat arrives there in the morning and stops till night, we made the best of it by putting in our time at the Seaman's Mission, which is superintended by a Miss Simmons. This lady we met at Dominica; she had been there some weeks. If Brother Arnold reads this, he will remember her, as she came down on the same vessel with him. I found her keeping the Sabbath, which she has been doing over a year. I found a young colored woman with her who had also begun to keep the Sabbath. She belongs to our island, as it is her home.

We have four native canvassers at work,—two at St. Kitts and two at Antigua. They have all done some work on St. Kitts and at Nevis. Two of these had been at Antigua and had done well. Times are hard for money, but this is the hardest time of the year, being just before work on the sugar estates begins. It is hoped that times will be a little better when that work sets in. We found our workers of good courage, and our company at Antigua still in the love of the truth. We trust our canvassers will be able to sell many books, large and small, and that thus rays of light will be made to pierce the dark places, and souls thereby be gathered to the Lord. We felt a new inspiration as we visited these places. Quite a field is open for labor. How little has been done, and how much there is yet to do! There are hindrances to be overcome, difficulties to be surmounted, ways to be devised, means to be found and used. All these and many and much more must be taken into account, which makes the difficulties look quite like some of the islands—mountainous; yet with God's wisdom and help, the work can be done. So we feel, so we pray, and so may it be.

E. VAN DEUSEN.

Bridgetown, Barbadoes, W. I.

DOINGS AT THE CAPITAL.

No doubt the readers of the REVIEW will be interested to know what is transpiring at the capital of the nation now that the Fifty-fourth Congress is again in session. Since the reconvening of that body on the 7th of December, there has been a continual succession of conventions held by the National Reformers under various names. The first was a three days' meeting of the National Anti-Saloon League. The greater part of the work done, and the speeches made, were along the line of the Good Citizenship League. A delegation of the Anti-Saloon League called on the President, and, according to the report rendered by the same, in the course of the conversation with him, mentioned the adverse criticism by Jews and others of his Thanksgiving proclamation, when the President replied, "This is indeed a Christian nation. In time all will be compelled to recognize it."

On the day of the adjournment of the Anti-Saloon League, the National Convention of the Non-Partisan W. C. T. U. opened in this city. Mrs. Ellen J. Phinney, of Ohio, presided. The convention was addressed by Wilbur F. Crafts, Elijah Morse, Mrs. Gen. Logan, Mrs. Ellen G. Foster, and others. All were anxious to make an impression on Congress, and to reform the nation for its salvation.

No sooner was the work of this union in the past than the Churchman's Sunday League convened. The sessions of this league were executive; but the country has the result of its work in the form of a new Sunday bill for the District of Columbia, which is said to have the endorsement of the District commissioners, and that it is one on which all the friends of Sunday can unite. A supreme effort is to be made to secure the passage of this bill, which was introduced in the House of Representatives by Washington, of Tennessee.

Immediately following the close of the Churchman's Sunday League, the Woman's Sunday Alliance of America opened its second annual convention. The president of the alliance is the sister of Secretary Morton, and the vice-presidents include in their number many of the wives of Cabinet and department officials, as well as the wives of senators and representatives, and other ladies of national reputation. The alliance was addressed by Bishops Satterlee and Hurst, and Professor Whitman, of the Columbia University. Resolutions were adopted endorsing the Sunday bill presented by the Churchman's League, and recommending the churches to pray that it might become a law, also urging all pastors to preach and work for the same. The declaration of principles is as follows:—

We, women of America, recognizing the American Christian Sabbath as our rightful inheritance, bequeathed to us by our forefathers, as the foundation of our national prosperity; as the safeguard of our social, civil, and religious blessings; as the conservator of the rights of the wage-earners, will do all that we can to resist, by precept and example, whatever tends to undermine Sunday as a day of rest and worship; and we will use our influence to create a right sentiment on all aspects of this Sunday question, especially with reference to traffic of any kind on that day, Sunday entertainments, neither giving nor attending them; and we will recognize the rights of those in our employ to as great a part of that day for rest and worship as it is possible for us to give; and we will have only such literature for our children and households on that day as will conserve to their highest spiritual good.

A committee was appointed to appear before the Senate and House committees on District affairs to urge the passage of the District Sunday bill. We have the promise of still more reform work by the Bureau of Reforms.

The secretary of the House Committee on the the District of Columbia informed the writer that petitions had been received by that committee purporting to represent more than four hundred thousand petitioners for a Sunday law for the District of Columbia. These petitions were received from nearly all parts of the United States; but about one half came from the State of Pennsylvania. It is wonderful how anxious these Pennsylvanians are that the government shall get religion. Professor Whitman intimated that the women of Washington society wanted to stop giving and attending social gatherings on Sunday, but feared they could not hold out without law. The people of Pennsylvania, and the country at large, propose to compel Congress to furnish the law. A. M.

WINTER CANVASSING.

DURING the fall months quite a number of our brethren and sisters go out in the canvassing work to continue until Christmas, at which time most of them conclude they can do nothing more, at least until winter is past. This is a very grave mistake. The canvassers have disadvantages in the fall that they will not have after the holidays. It is true that people buy more books just before Christmas than at any other time dur-

ing the year, but there are so many agents in the field from different firms that it makes the work very hard. This is especially so in the cities. The writer was one of seven agents who visited a street in one day recently. All our canvassers report the "woods full" of competitors. This will not be true after the holidays.

One of the best times to canvass among the farmers is during the winter months, for at least two reasons: (1) They will be at or near their homes, with time and inclination to talk to strangers. (2) They will be planning for the year's work, and as their profits on paper are usually much in excess of what they will be in reality, they are more willing to subscribe than after harvest.

I speak both from experience and observation when I say that good work can be done during the winter months. The only reason that more is not done is because of the scarcity of canvassers. What an army of strong men would be canvassing this winter if all those in our ranks who are accustomed to do a little would take up this work. Farmers could canvass their own and adjoining townships, and farm-hands and others out of employment could take up this work at least until the spring work opens. Hundreds of our people in every conference should push the sale of both our large and small books this winter, thus becoming self-supporting missionaries. The winter months could be made the best in the year by our regular canvassers' staying in the field, together with others who could and ought to be in the work temporarily. There are very few days during the winter, even in the most northern States, in which it is too cold to canvass, if a person is properly clothed. C. A. PEDICORD.

OUR GERMAN PAPER AND ITS CIRCULATION.

It has been a cause of joy to the writer to see our little German weekly, *Christlicher Hausfreund*, make its way into the larger cities lately, and this without any special effort. The *Hausfreund* now has readers and friends in Chicago, Philadelphia, Buffalo, Jersey City, and other Eastern and also Western cities. A new subscriber in Buffalo wrote, soon after getting the first numbers, that these and some tracts purchased at the same time interested him and his family very much. He desired back numbers, in order to have a certain series complete. A few days ago a lady from Baltimore subscribed for the *Hausfreund*. In ordering she said, among other things: "Would you kindly let me have the paper since November 5? As this was the last paper I received, I would like my subscription to begin from that date, for I do not wish to miss even one article in this much-loved paper. By accommodating me with the above, you will oblige me very much. I have been reading the paper for over a year, but cannot get it from the brother from whom I used to get it." Others send money to pay subscriptions for those who are not able to pay, and show thus that they appreciate the paper themselves.

These good omens and the interest shown are not limited to this country, but from the isles of the sea, from the forests of Brazil, the mountains and valleys of Argentine, Uruguay, and even from African soil, we get similar good letters and substantial proofs of interest. One of our German churches in Argentine gets a club of some fifty copies of the *Hausfreund*, although the grasshoppers have destroyed almost everything, and have left many penniless.

A teacher in one of the cities of Chile, for whom a brother subscribed for six months, himself renewed for another year. Even in Jerusalem, Palestine, the *Hausfreund* is read; and last week we received a very encouraging letter from a lady in Paris, France, to whom the *Hausfreund* is what the title indicates—*Friend of the Home*. She is waiting for

coming of the Saviour, and is trying to bring other souls to him.

All this shows that labor for the Master is not in vain. The good brother in Baltimore, who patiently sent the *Hausfreund* for a whole year to a lady, has interested a soul. Others have done the same, and even though the sower himself should not see the fruit in this life, he will see it on the final gathering day.

May all be encouraged in the work of the Lord, and redouble their efforts. It is true that something has been and is being done, and that some souls labor with all their might. But it is also a fact that not all is done which might be done in the way of circulating our German paper. A brother from North Dakota reported a few days ago that the Lord's Spirit came into their meeting, and that as a result, soon a club of between fifty and sixty copies of the *Hausfreund* was ordered. Why cannot a dozen or more other German churches do likewise? And our American brethren could also do a good work in distributing the *Hausfreund* among their German neighbors. Many souls, in city and country, might thus have the light brought before them.

And last but not least, does not the very fact that so many in the larger and smaller cities appreciate the paper at present, indicate that the time for entering these places has come? It seems to the writer that this is so, and that God is opening the way before us. Will we not go forward now, and follow the Lord's leading? If we do, he will surely be with us. If we do not, can we expect to hear the "well done" at last?

T. VALENTINER.

LABORS AMONG THE FRENCH IN THE NORTHWEST.

FOLLOWING my profitable experience among old French acquaintances and earnest and helpful believers at and near Frankfort, Mich., during most of September and the early part of October, I spent a few weeks in doing missionary work in connection with the Marinette, Wis., mission, and in encouraging French believers near Oconto, Wis., who were meeting opposition from two French preachers. These ministers, taking advantage of my supposed absence, made special efforts to turn young believers away from the faith. But in this they were disappointed and defeated, as the new converts proved to be well prepared to defend the truth with "the sword of the Spirit."

This brought me to October 27, when, in response to an urgent call by Brother and Sister McGill, and Elder Foster, of Manitoba, who had taken a deep interest in a French colony in North Dakota and southern Manitoba, and had done missionary work among them in connection with my correspondence and making a free use of our French literature through the mail, I turned my face toward the Northwest.

Upon reaching my field of labor, I held two profitable meetings with the very few believers at Wakopa, Manitoba. The good Spirit was present, and the words spoken were appreciated. I immediately commenced thorough missionary operations among the French, Brother and Sister McGill doing all they could to help me in the work.

The weather has been exceptionally cold all the time since I came to this region, the thermometer going down at times to more than 40° below zero. Besides this, we have had fearful blizzards and deep snows, making travel across the prairies very difficult, not to say perilous. At times it has been impracticable to venture to stables to feed horses and cattle, so that in some cases the dumb animals have gone without food and water for days. But our God is the God of this cold region as well as of milder countries.

On one occasion souls famishing for truth came to the hovel, roofed with soil and dirt, that I was occupying with an interested family. A frightful storm set in, so that quite a large

company were shut in all night; and there being but one room and no possible chance for any to rest, I looked to the God of Elijah, and spent all the night in instructing eager listeners. It was a telling effort, and much time was saved. When horses could not travel, I have been out wading through deep snows to reach the people. One day I froze my feet, but soon thawed them out in cold water, and the next day I was well, and traveled on foot to reach other souls.

God forbid that these words should be regarded as boastful. They are penned simply to magnify the grace and power of God. I believe we do not venture half enough by faith, and do not gain the victories we would otherwise gain. Thank God, my strength holds good at the age of about sixty-one. We have looked to God to do what we could not do, even by troubling sinners through dreams in the night. This, too, the good Lord has done at the very time earnest prayers were being offered. One man awoke, having seen his lost condition and the way out. He wept and confessed three hours, and experienced a sound conversion.

Six entire families have received the message. We are instructing them how to do missionary work by visiting, by correspondence, and especially through the circulation of literature, five thousand pages of which have already been taken. The building of a plain church and sheds seems to be a necessity to shelter man and beast. Here wolves and bears circulate and prowl around us in broad daylight, but the God of Daniel is our God.

Pray for the work among the French. Will you be even more zealous in searching for lost sheep among those of my tongue and blood, giving a free circulation to our French literature, and thus opening the way for the living preacher?

Here, as during my recent effort in Michigan, I have met old acquaintances of Canada by means of some who have embraced the message. I knew not that here, too, God would pleasantly cause me to associate with precious scenes and dear friends of more than forty years ago.

D. T. BOURDEAU.

ANSWERS TO INQUIRIES.

FROM the many letters received from different parts of the country, I am led to conclude that many are interested in the work for the colored people here in the South. I am receiving from fifteen to twenty-five letters a week, and I find it impossible to reply to all personally, so take this means of answering some of the many questions asked. I would say to you who have homes, and only wish to change to better yourselves financially, Stay where you are. You who are compelled to labor by the day for others, do not think of coming here. You cannot compete with colored laborers, who work hard ten hours for fifty cents, and board themselves. Any man moving here who is able to hire, after he has been here six months, will hire a colored man every time. One of my neighbors, a nurseryman, formerly from Maine, operates seven hundred acres, and tells me that colored labor is the best he can employ. Any land that a Northern man would buy here is worth from fifteen to twenty-five dollars an acre.

Fruit is not a success, except small fruit. The nurseryman before referred to says that all kinds of small fruit do finely, but that it is not best to spend much money on apples, peaches, or pears. Water through this section, unless one has a living spring, is scarce. Here on the industrial school farm we have a splendid well. The past season is said to have been the driest known for many years, yet our well furnished plenty of water. More than sixty per cent. of the land here is badly worn-out, and no one would wonder at it if he could see how it is farmed. But never did I see land respond to proper treatment so quickly as this. Wood is

plentiful and cheap. With the exception of fuel, it costs more to live here than in the North. The potatoes that we are using now came from Ohio. All our flour comes from the North. We are buying our potatoes at wholesale, and are paying fifty cents a bushel. Our early crop was a good one, and lasted us until about two weeks ago; but our late crop did not come up until about five weeks ago, so the vines stood about one foot high when the recent blizzard struck us, and the mercury going down below freezing, the potatoes were frozen, so they are scarce here now, retailing for seventy-five cents a bushel.

Now do not understand that I would advise none to move South. Brethren, we want many families to move South; for there is a great work to be done here. But it must be those who are consecrated to the Lord, and are willing to bear with many inconveniences for the purpose of doing good to others. I believe that a good, consecrated family can do more than a minister. But, brethren, it means something to give up pleasant associations and come South; still there are many families who can come and who ought to come. Your circumstances should be taken into consideration, and you would do well to counsel with leading brethren in your conference and the General Conference before deciding this matter. Some letters state that the writers have from four to eight children. Brethren, know for a certainty that it is your duty to come before you do so. It is said that Huntsville and vicinity are far in advance of a very large portion of the South as to school privileges, but they are probably inferior even here to many places in the North.

The need of this field is men and women of earnest Christian piety. Such are appreciated here by all classes, and a hearty welcome is given them. Are you willing to come? We are glad to hear from those who have written us. It is a source of encouragement to us to know that we are so kindly remembered. But again let me say, If you are coming South to better your condition in a worldly way, come and see for yourselves before breaking up and moving, and do not take my judgment in the matter. If you are coming to do service for the Master, and have the spirit of consecration, and are willing to endure privation for the Lord's sake, come, and we can assure you that you will have abundant opportunities for such work. We are getting along nicely here at the Home. Of the school I may speak in another article.

Huntsville, Ala.

S. M. JACOBS.

TENNESSEE RIVER CONFERENCE.

DURING the last five weeks I have visited several of our churches and small companies in this conference, among them Cross Plains, Keysburg, Daysville, Clarksville, Springville, Hazel, Leach, Trezevant, and Memphis. At these places profitable meetings and other services were held. I had not counted on any outside interest, but expected merely to get acquainted with the field, and strengthen and encourage the brethren. In some places, however, the outside interest was very good, something not ordinarily manifested, so I was told. This was so at Hazel, Ky., where the interest was such that the brethren were very sorry to have the meetings close as they did, and as it seemed necessary to do in order to fill the next appointment. It seemed that it would be duty to follow up that interest, which I hope to be able to do soon. Two were baptized at Springville, where there was also a good outside interest. At Memphis three were baptized, and the new organization was completed by the election and ordination of an elder and a deacon. I trust this company may continue to be truly a working missionary church. It would seem advisable to postpone visiting other companies till time can be taken to follow up outside interests that may be developed.

Doubtless the recent days of prayer have been very beneficial to all. May the Lord lead his people here as well as elsewhere.

F. D. STARR.

TENNESSEE RIVER TRACT SOCIETY PROCEEDINGS.

The Tennessee River Tract Society held its annual session in connection with the camp-meeting and conference at Clarksville, Aug. 14-22, 1896. Five meetings were held, Elder C. L. Boyd presiding. Resolutions in behalf of the canvassing work, the REVIEW, and the *Sentinel* were adopted, and urgent appeals were made for an increase of the circulation of the *Signs*.

The report of labor shows pages of books and tracts distributed, 298,297; periodicals distributed, 12,391; Bible readings held, 742; missionary visits made, 744; letters written, 440; letters received, 140; value of books sold by canvassers, \$1992.85.

The following officers were elected: President, Elder F. D. Starr; Vice-President, Elder R. G. Garrett; Secretary and Treasurer, Mrs. Clara C. Hunt; General Agent, W. R. Burrow. Directors: District 1, Walter Jones; District 2, J. W. Beardslee; District 3, W. D. Dortch.

MRS. CLARA C. HUNT, Sec.

OUR PASTOR.

DURING the last twenty-one years it has been my lot to teach school, or be otherwise engaged in business, a large portion of the time many miles away from those of like precious faith; but during all this time our pastor has not failed to make weekly visits to our humble home to keep us from being drawn away from God, and to prevent our affections from becoming attached to the world. The sermons of our pastor have been the very best thoughts that could be produced by our denomination. They do not always tickle the ears, but they fulfil the command of the Lord by Isaiah (Isa. 58:1): "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins."

Our pastor has also kept us informed in regard to current events, and especially in regard to the progress of the Lord's work, the messages for this time. If we had not during all this time received these weekly visits, I fear that ere this the love of the truth would have vanished from us like water from a leaking vessel. Our pastor has not only given instruction to the adults of the family, but the children have also been remembered and edified by stories to lead them to love the truth and cause of God. Our pastor also seems to be a good cook,—something that is perhaps as great a necessity in this country as any other thing imaginable; for,—

"We may live without friends; we may live without books,

But civilized man cannot live without cooks."

I am sure any one who has followed the instructions of our pastor during the last twenty-one years would be able to cook a meal in such a hygienic manner that it would not cause dyspepsia. Our pastor has also permitted us to ask questions on such topics as would be of general interest, and we have never failed to receive a satisfactory answer to our queries. But the point I wish to emphasize is the wonderful blessings we receive by hearing our pastor tell how the truth of God is going to every nation, kindred, tongue, and people on the face of the earth. Even the little islands of the sea are beginning to be lighted up by the third angel's message. As we receive this glorious news, our own hearts are warmed with the love of the truth, and we long to be more perfect representatives of the precious gospel of the kingdom.

Would you not like to know the name of our pastor, and also receive its weekly visits? The

name is "THE ADVENT REVIEW AND SABBATH HERALD." It will make regular weekly visits for \$2 a year. Get the precious REVIEW, and become acquainted with "our pastor."

D. W. REED, M. D.

News of the Week.

FOR WEEK ENDING DECEMBER 26, 1896.

NEWS NOTES.

Whether the trouble over the Venezuelan question is all over or not seems to be as yet undecided. News from Rio de Janeiro says it is semiofficially announced that the Brazilian government is in possession of documents of the greatest importance in relation to that part of Guiana which is now in dispute between Great Britain and Venezuela. These documents, it is stated, give satisfactory proof that the territory in question is properly within the domain of Brazil. It is also declared, on the authority of persons in the confidence of the government, that when the dispute between England and Venezuela is settled, Brazil will formally present her title to the territory, and expects to triumph over all claimants. Whether Uncle Sam will feel like carrying out his work of arbitrator when the dispute becomes a matter between two American republics, remains to be seen.

Kansas City has a provision in its charter that every qualified voter failing to vote, must pay a fine of \$2.50. The matter was taken to court, where the validity of the law was called in question. The Supreme Court has just decided that the requirement is not valid, and so will fail. The object of the act was to spur up indifferent citizens to a patriotic interest in politics, and is on a par with religious enactments made to restrain men from sin and to compel them to be good. How much more patriotic, we wonder, would a man be who did not want to vote for any of the candidates or parties, but who was compelled to do so for fear of a fine? The court, in its decision, says: "Who can estimate the money value to the public of a vote? It is degrading to the franchise to associate it with such an idea. The ballot of the humblest in the land may mold the destiny of the nation for ages."

Cuban matters have in a measure cooled down the past week, and Congress adjourned for the holidays without having taken any action on the resolution looking to the recognition of Cuban independence. Secretary Olney has repudiated the resolution, and declared that if passed, it will be vetoed, and if again passed, it will not be noticed. He has also assured the Spanish minister that there will be no interference by this government under the present administration. This has had an effect of quieting excitement on both sides of the Atlantic. Spain declares that no interference will be allowed without war. Since the death of Maceo, Gomez seems to have stirred himself, and is approaching Havana at the head of ten thousand well-equipped troops. In order to cut off Spanish revenue in Cuba, Gomez has issued a stringent order against grinding sugar, and will destroy the mills that are started up. In the Philippine Islands, where there is another rebellion, Spain has suffered a very severe defeat.

A correspondent writes that W. S. Rosie, a surfman in the life-saving service of the government, at the Bois Blanc station, near Cheboygan, Mich., has been refused re-enlistment because the keeper of the station permitted him to observe the Sabbath for a time. Charges were made against the keeper for permitting Brother Rosie to be idle on the seventh day, when other members of the service were employed. On the 30th day of May last, the keeper requested him to perform routine duty. This day being the Sabbath, he asked to be exempted, but informed the keeper that in case of a wreck he would willingly do duty, and would perform anything that was necessary, only he desired to be exempted from routine duty on that day. Complaint was made to the general superintendent at Washington, who carefully reviewed the case. He claims that it was necessary to refuse re-enlistment on account of the contract required to be signed by surfmen. This contract requires the surfmen to be obedient to the keeper of the station, and to respond to the call of the keeper at all times, without any regard to the Sabbath or any other days. The principles of religious liberty have been carefully reviewed by Mr. Kimball, and he has stated that he would gladly make concessions on account of the conscientious scruples of the members of the service, but has no option in the case, on account of the contract required by the government, as above stated. It seems that unless the keepers of the life-saving stations are liberal men, and willing to make arrangements for the conscientious convictions of the men in reference to the Sabbath, there is no alternative for them but to withdraw from the service.

ITEMS.

—Reports of the determination of the "powers" to compel the sultan to work reforms in Armenia are confirmed every day or two, and it is now stated that definite action will very shortly be taken.

—It is said that a treaty of arbitration on possible disputes that may arise between the United States and Great Britain has been agreed upon by Secretary Olney and the British ambassador, and will be submitted to the Senate at once when Congress reassembles.

—The hard times are strikingly exemplified at Rochester, the county seat of Fulton county, Ind., a city of 4000 inhabitants, where five of the leading churches are without pastors. There are now but two clergymen in the city ministering to the spiritual wants of the people.

—A writer in the *Contemporary Review* confirms the old story that the sultan's cook seals all the dishes prepared for his royal master. The seals are broken when the dishes reach the table, and the food is tasted by an official, to guard against poison, before the sultan touches it.

—A merchant at Benwood, W. Va., procured a large quantity of the essence of cinnamon, said to contain a large proportion of alcohol, which he sold to the oilmen of the town as a substitute for whisky. The next day three of the men were dead, three were insane, and about fifteen others were suffering severely.

—A justice in New Jersey was visited by a mother and daughter, who drove to his office in a carriage, and asked him if he could write a temperance pledge. He told them he could, and wrote two at their request. They signed them, handed the justice five dollars, and said the pledges were for Christmas presents for the husband and father.

—Chinese authorities have issued an ordinance to sanction a new eastern Chinese railway company, with a capital of 5,000,000 rubles, to construct and work a railway from the western frontier of Hei-Lung-Chiang to the eastern frontier of Kirin, in Manchuria, to connect with branches of the Siberian railway. It is provided that the holders of shares must be Russian or Chinese.

—Dr. Temple, who has been chosen archbishop of Canterbury in England, was confirmed in his appointment in London last week. During the ceremonies a clergyman arose and vigorously protested against the appointment, on account of Dr. Temple's having embraced the views of the evolutionists, which are incompatible with the Book of Common Prayer; but he could not obstruct the confirmation.

—The Christian Citizenship League and the National Reform Association, held a two days' convention in Chicago last week. The annual meeting of the association was held, and the following officers were elected: President, Felix R. Brunot, Pittsburg; Corresponding Secretary, Dr. R. G. Wylie, Williamsburg, Pa.; Recording Secretary, Dr. J. S. Mc Kee, Butler, Pa.; Treasurer, Dr. David Mc Allister, Pittsburg.

—A despatch to the London *Times* from a Paris correspondent says: "The Washington government has been confidentially informed, although in very friendly terms, that the European powers would not remain passive should the United States recognize or encourage the Cuban insurgents. If my information is correct, an intimation has been further given that Germany is quite ready, even now, to take Spain's side should the United States show a disposition officially to side with the rebels."

—As stated a few weeks ago, news received from Nicaragua, indicated an open rupture between Nicaragua and Colombia. The bone of contention is the ownership of Great and Little Corn islands, lying off Bocas del Toro. The islands are now the property of Nicaragua but Colombia claims them, and is preparing to enforce that claim by landing armed men on them. The Nicaraguan government is increasing the standing army by conscripting everything in the shape of a man around Bluefields.

—A young married woman in Illinois was threatened with the death of herself and child by her drunken and enraged father for protecting her mother, who had parted from the brutal husband. The young woman was alone when the father called. After threatening to shoot the daughter, he went away to arm himself, and as he approached, the woman warned him that she would shoot to defend herself and child; and the father continuing to advance threateningly, she shot him through the heart.

—The report of a sea captain, which was circulated a few weeks ago from Lisbon, was to the effect that the island of Juan Fernandez, or Robinson Crusoe's Island, off the west coast of Chile, had disappeared suddenly beneath the ocean while he was near it. He reported great disturbance of the sea at the time. This report is now repeated in San Francisco by a British captain from Australia, where he says he saw several captains who confirmed the report. The island belongs, or belonged, whichever it may be, to Chile. It was thirteen by four miles in extent, very rocky and beautiful, and contained but few inhabitants.

The French government has issued a decree against slavery in Madagascar. The decree declares all the inhabitants free, forbids traffic in human beings, nullifies every contract providing for the sale of persons, and imposes penalties for violations of the law, which are to be trebled in case of a second offense. Other features of the decree are that France promises not to impose upon the people of Madagascar any extraordinary war tax, and offers aid to dispossessed owners of slaves, in the form of territorial possessions.

Appointments.

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

THE quarterly meeting for the Greensboro, N. C., church will be held at Lego, N. C., Sabbath and Sunday, Jan. 2, 3, 1897. M. G. CREASEY, *Deacon*.

THERE will be a general meeting at Paw Paw, Mich., Jan. 9, 10, 1897. We desire to see all our people from the surrounding churches present. Brethren A. J. Olsen and F. L. Mead will be here. The meeting will be held in the Grange Hall. J. I. SNOW.

MEETINGS will be held as follows in Quebec:—

South Stukely, Jan. 2, 3.
Dixville, " 9, 10.
All are invited to attend.

J. B. GOODRICH, H. E. RICKARD.

Deaths.

BARTSHE.—Edward L. Bartshe, Dec. 6, 1896, aged 26 years.

ALLEN.—Minnie S. Allen, late of Minnesota, Oct. 9, 1896, of typhoid fever.

SEAMAN.—At Cortland, N. Y., Nov. 26, 1896, Sister Hattie Seaman, aged 42 years.

MAXSON.—In Erie, Kan., Nov. 19, 1896, Mrs. Amelia B. Maxson, aged 61 years, 2 months.

WHITE.—At Allegan, Mich., Dec. 11, 1896, Mrs. Harriet Hoag White, aged 21 years.

JENSEN.—At Riceland, Minn., Dec. 7, 1896, of lung troubles, Magrethe Jensen, aged 70 years.

MILLER.—At St. Paul, Minn., Dec. 14, 1896, of apoplexy, Mrs. Sophia Miller, aged 60 years.

HOUDYSHELL.—At Garfield, Kan., Dec. 2, 1896, Mrs. M. J. Houdyshell, aged 48 years, 2 months.

HARPER.—At Spring Valley, Minn., Dec. 5, 1896, Brother William Harper, aged 74 years, 10 months.

RAYMOND.—At Wheeler, N. Y., Dec. 6, 1896, of congestion of the lungs, Hattie Raymond, aged 35 years.

HUBBARD.—At Springfield, Mass., Dec. 17, 1896, Sister Harriet M. Hubbard, aged 59 years, 6 months.

DE LONG.—At Colorado Springs, Colo., Nov. 19, 1896, of apoplexy, Sister Sarah De Long, aged 53 years.

TANNER.—Near Brownsdale, Minn., Nov. 8, 1896, of tuberculosis, Mrs. J. M. Tanner, aged 51 years, 10 months.

KURTZ.—Near Junction City, Kan., Nov. 24, 1896, of lung fever, Ethel W. Kurtz, aged 22 years, 10 months.

JUST.—Brother Ferd. Just, of Good Thunder, Minn., was killed by falling under a heavy piece of wood, Dec. 14, 1896.

CUMMINGS.—At Milburn, Neb., Nov. 18, 1896, of diphtheria, Ada Harriet Cummings, aged 36 years, 4 months.

JENKINS.—At Kingston, Pa., Dec. 4, 1896, of consumption of the bowels, Sister Sarah Jenkins, aged 31 years, 10 months.

SNYDER.—At Albion, Neb., Dec. 6, 1896, Peter Snyder, in his sixty-fifth year. His death was caused by the kick of a horse.

HAYWARD.—Dec. 1, 1896, of heart failure, Winnifred Ethelyn, only daughter of M. A. and N. S. Hayward, of Amherst, N. H., aged 18 years, 7 months.

LITERATURE WANTED.

THOSE whose addresses follow, desire papers and tracts suitable for free distribution. Send post-paid.

Mrs. Ida Carmichael, 1810 Texas Ave., Houston, Tex.
Chas. P. Whitford, 607 Myrtle Ave., Jacksonville, Fla., wants *Signs*.

Elder I. E. Kimball, W. C. T. U. Home, Charleston, C., wants regular supply.

W. Halfbrich, 3729 Ohio Ave., St. Louis, Mo.
Chestnut, Corpus Christi, Tex.

Publishers' Department.

ARE YOU WILLING TO HELP US?

THIS question is addressed to the readers of the REVIEW in behalf of the foreign periodicals issued by the REVIEW and HERALD Publishing House. There are four of them. *Christlicher Hausfreund* (German), *Evangeliets Sendebud* (Danish-Norwegian), and *Zions Vaktare* (Swedish) are published weekly. *De Evangelieboede* (Dutch) is published semimonthly. All four are live, interesting journals, especially adapted for pioneer missionary work. They contain departments devoted to religious liberty issues, the home, health and temperance, the signs of the times, and the events of the week, as well as a large variety of articles on practical Christianity. The first three mentioned are illustrated, and are very attractive in many ways; but the best of all is that they are weighted down with the special truths for this time, and have already been instrumental in bringing light to many precious souls. We are continually hearing of people who accept the truth solely as a result of reading these periodicals.

Now what we desire is to get the help of the readers of the REVIEW,—it matters not who you are, or where you live, whether in the United States, England, Australia, New Zealand, Africa, South America, or the islands of the sea. There are Germans, Danes, Swedes, Norwegians, and Hollanders scattered all over the earth. They ought to have an opportunity to become acquainted with these periodicals which the REVIEW and HERALD Publishing House is printing in order to proclaim to them the third angel's message.

When we rightly look at it, how inconsistent it is that the Publishing Association should lose hundreds of dollars each year on these periodicals, simply because they are not circulated more widely, when there are thousands of people of these different nationalities who are longing for the light which these papers would bring to them.

Let every one who reads this, resolve that he will look around and see if there is not a neighbor who would like to see some sample copies of one of these papers. Are you not acquainted with a Scandinavian family? How about that German family that lately moved into your neighborhood? Is there not a Hollander somewhere whom you could interest? Is it not true that people who have left their fatherland and have moved among strangers are glad to hear a kind word, and always anxious to read something in their own tongue? Why not embrace this opportunity of winning a soul for Christ?

Do you ask, How shall we get papers to hand to them?—Write to the International Tract Society, Battle Creek, Mich., and we shall be glad to furnish you, free of cost, as many copies of any of these papers as you can use in this way. We would also be glad to receive as much information as you can give in regard to other openings for these different papers. They ought to have a much larger circulation than they have now, and this can be brought about if the readers of the REVIEW will lend us their aid. We hope to see the subscription lists of these periodicals greatly enlarged during the year 1897, and know of no good reason why this cannot be done. Has not the time come for the third angel's message to go with power? Then why are we not doing more for the foreigners in our midst? Let us remember that the truths for this time are to be proclaimed to "every nation, and kindred, and tongue, and people." INTERNATIONAL TRACT SOCIETY.

VERY IMPORTANT.

THE new tract on "Missionary Work," written by Mrs. Ellen G. White, is now on the market. It should be placed in the hands of every Sabbath-keeper in this country. We are glad to see our State tract societies taking an interest in this tract, and we are sure that their efforts will bear fruit. It is time that we should awake to a man, and be thoroughly in earnest. This tract is peculiarly stirring and practical. It cannot fail to awaken new interest and infuse greater zeal in the hearts of its readers. Send four cents to your State tract society, and receive it at once.

INTERNATIONAL TRACT SOCIETY.

THE REFORMATION.

THE Reformation of the sixteenth century, in which Martin Luther, Melancthon, Zwingli, and others figured so prominently, forms one of the most intensely interesting periods in church history. And there is no history that tells the story more simply and faithfully than "D'Aubigné's History of the Reformation." Any one who has not already read this book should read it this winter without fail. It is well worthy of several readings.

We have recently purchased a number of sets at a low figure, and can send the five volumes, bound in cloth, post-paid, for \$2.75. We have the very best edition of the book that is published.

REVIEW AND HERALD PUB. CO.,
DEPT. OF CIRCULATION.

CHEAP TRACTS.

A GOOD VARIETY OF SUBJECTS.

THE tracts in the subjoined list are not printed in the form of the *Bible Students' Library*, but the matter for the most part is just the same. The only point in favor of the *Bible Students' Library* tracts is that the postage is a little less when you want to send a quantity of them by mail. But we have just decided to make such liberal discounts on this list of tracts as will much more than compensate for the extra postage. Now is the best time of the year to circulate reading-matter, and will not the friends of the cause take advantage of this reduction in the cost of these tracts, to give them a wide circulation? After our present stock is exhausted, we shall not print any more in this form, but will use the *Bible Students' Library* instead. These tracts will be circulated through the tract societies. Drop a line to your State tract society secretary, asking for the very liberal discounts we have made on these tracts, telling the secretary at the same time how many you would like of each.

Alcoholic Medication.—16 pp.....	.02
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REVIEW & HERALD PUBLISHING CO.

LEST YOU SHOULD FORGET.

To keep before you the most excellent list of "cheap tracts," that we published last week, we give the list again this week.

REVIEW AND HERALD PUB. CO., DEPT. OF CIRCULATION.

ABOUT LOSING MONEY.

FROM time to time we have told our friends that it is not safe to send money except by registered letter, bank draft, post-office order, or express order.

REVIEW AND HERALD PUB. CO.

VERY BUSY.

ONE of the leading canvassing agents says, in a recent letter, that he has never been kept so busy in his long experience in the canvassing work.

NEW DRESS FOR THE "SIGNS."

OUR good missionary paper, the Signs of the Times, will come out at the beginning of 1897 in new type throughout, and more bright and attractive than ever.

The Signs has many friends, and if all will take pains to do what they can to increase its circulation, there is no doubt that the subscription list will soon reach the hundred-thousand mark.

EXPRESSING APPRECIATION.

THE following extract is taken from a letter from one of our aged brethren in the Northwest, who sends us his renewal for the REVIEW for another year.

"I am now a very old man, and have a family to keep. Times are very hard, and it is almost impossible to get hold of any money; but the REVIEW AND HERALD we must have, if there is any way to get it.

Do all our people appreciate our church paper as much as do these two isolated persons? How could they have kept pace with the message had it not been that the REVIEW came to their home every week, laden with the truth for this time?

THE Converted Catholic is a monthly magazine which Mr. O'Connor commenced in 1883 "for the enlightenment of Roman Catholics and their conversion to evangelical Christianity."

THE VILLAGE PAPER HELPS HIM.

ONE of our brethren who has but recently entered the canvassing work sends us a copy of the village paper published where he is working, from which we take the following:—

"— has shown us a copy of a work entitled 'Christ Our Saviour.' It gives a plain and comprehensive history of the life of the Saviour, intended to be helpful and encouraging to all who read it, and to lead them to emulate the human life of the divine Teacher.

In another column the same paper says:—"— reports a fine sale of his book, 'Christ Our Saviour.' In three days' canvassing he took fifty orders, and still the good work goes on, because the people want it."

From every standpoint the times seem most opportune for us to push our work. Let us be alive to the situation.

REVIEW AND HERALD PUB. CO., DEPT. OF CIRCULATION.

THE NEW HEALTH PAPER, "THE GOSPEL OF HEALTH."

FOR years we have felt the need of some medium by which we could more directly reach our people with instruction pertaining to health principles.

Good Health circulates chiefly among the better classes of people outside of our denomination, and for obvious reasons is not altogether a suitable medium for presenting many important questions relating to this subject as they should be presented to our people.

The editorial corps will include our leading physicians. The first number, which will appear early in January, will contain articles by Mrs. E. G. White, Dr. Kress, Dr. Paulson, Dr. Winegar, and others.

The journal will be a sixteen-page monthly, same size as the Medical Missionary, and will be published at the small price of 40 cents a year, provided a subscription list of not less than five thousand can be obtained.

J. H. KELLOGG.

A BROTHER'S SUCCESS.

THE following communication received from Brother George Matteson we believe will be read by the readers of the REVIEW with great pleasure and profit, without any word of comment from us:—

"All summer I felt impressed to go to a small town about eight miles from where I live, and present 'His Glorious Appearing.' Finally, I made up my mind I would go and canvass every house, if I did not sell a book, as the canvass might be the means of some one's reading the Bible on the subject, from Matthew 24.

"There is one thing in particular that I believe is essential to success in this work, and that is to lose sight of self and selfish interests as to the remuneration from sales. To remember that a sacred trust has been committed to us, to realize that the salvation of souls may depend on the way the work is presented, is the all-important thing.

"I always get all the family, if possible, around me to see and hear, especially the children, and aim to give each canvass in an informal way, remembering that the Saviour is listening. When working in this way, I believe we may know that God sends an angel from house to house with us to bear witness to the work and give the impression that we speak the truth.

THE REVIEW AND HERALD

The Church Organ of the Seventh-day Adventist Denomination.

It discusses the principles underlying the Adventist faith, and gives particular attention to the advancement and work of the church. No Seventh-day Adventist can keep abreast of the times without it.

16 PAGES, WEEKLY.

Subscription price, \$2.00 a year. To new subscribers and to those who have not taken it for the past year (recently reduced), \$1.50. Write us for special terms to agents. Published by the

REVIEW AND HERALD PUB. CO.,

BATTLE CREEK, MICH.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 29, 1896.

Table with columns for EAST, WEST, and various stations with times. Includes stations like Chicago, Michigan City, Kalamazoo, Battle Creek, Marshall, Albion, Jackson, Ann Arbor, Detroit, Falls View, Buffalo, Rochester, Syracuse, Albany, New York, Springfield, Boston, and others.

*Daily. †Daily except Sunday. Train No. 6, Jackson Accommodation, will leave daily at 7.20 p. m., and train No. 6, News Express, will leave daily at 6.05 a. m. for Kalamazoo.

GRAND TRUNK RAILWAY SYSTEM

(CHICAGO AND GRAND TRUNK DIVISION.)

Time Table, in Effect Nov. 15, 1896.

Table with columns for GOING EAST, STATIONS, and GOING WEST. Includes stations like D. Chicago, A., South Bend, Cassopolis, Schoolcraft, Vicksburg, Battle Creek, Charlotte, Lansing, Durand, Flint, Lapeer, Imlay City, Port Huron, Detroit, Toronto, Montreal, Boston, Susp'n Bridge, Buffalo, New York, Philadelphia.

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars. Valparaiso Accommodation daily except Sunday.

The Review and Herald.

BATTLE CREEK, MICH., DECEMBER 29, 1896.

CONTENTS OF THIS NUMBER.

POETRY.—The Way, the Truth, and the Life, S. P. Allen, in <i>Christian Advocate</i> —This One Day, RELL—Crooked Spectacles, Susan Hartley Sweet—Refreshed, Anon.	821, 823, 826, 830
CONTRIBUTORS.—True Worth, E. G. WHITE—God in the Heavens, C. A. S. TEMPLE—Uncle Elkins and His Nephews, J. N. LOUGHBOROUGH—"These Be the Days of Vengeance," P. T. MAGAN—The Peace of God, ARCHIBALD ALDRED—Look at the Copy, C. G. S.—All Things for Good, D. W. ALBERT.	821-824
SPECIAL MENTION.—Has the Day Dawned? U. S.—Congress and Cuba, M. E. K.—A Timely Decision, T.—He Must Know, U. S.—Origin of Christmas, T.	825
HOME.—Bringing up Children by Proxy, T.—God's Purpose in Manual Work, M. W. STARRS—The Apple and Some of Its Uses, Mrs. E. E. Kellag, in <i>Good Health</i> —Children of the Congo, <i>Hayper's Round Table</i> —A New Leaf, T.—A Question of Home Atmosphere, <i>Hayper's Bazaar</i>	826, 827
EDITORIAL.—"The Third Angel's Message," G. C. T.—A Rule not Followed, U. S.—Lincoln, Neb.; Boulder, Colo., O. A. O.—In the Question Chair, U. S.	828, 829
PROGRESS.—Cruise of the "Pitcairn"—Tonga Island—Society Islands—Adelaide Camp-meeting—Labors in Australia—Reports from New Zealand—Victoria—Adelaide Camp-meeting—Prussia—Africa—Our Visit to Antigua—Doings at the Capital—Winter Canvassing—Our German Paper and Its Circulation—Labors among the French in the Northwest—Answers to Inquiries—Tennessee River Conference—Tennessee River Tract Society Proceedings—Our Pastor.	830-837
NEWS.	837, 838
APPOINTMENTS.	838
DEATHS.—Bartshe—Allen—Seaman—Maxson—White—Jensen—Miller—Houdyshell—Harper—Raymond—Hubbard—De Long—Tanner—Kurtz—Just—Cummings—Jenkins—Snyder—Hayward.	838
PUBLISHERS' DEPARTMENT.	838, 839
EDITORIAL NOTES.	840

Editorial Notes.

This number of the REVIEW, besides being of extra size, may almost be called the Southern Pacific number. Australasia and the islands are well represented.

Elder W. C. White is probably now on his way to this country from Australia to attend the General Conference. He expects to reach California, January 14.

It is reported that the existence of the true "trebonic plague" has been recognized at Bombay for some months. Great fear is shown by the inhabitants; the trade of that city has been greatly prostrated, and that of all India seriously affected. With both plague and famine, the outlook in India is direful in the extreme.

The last two Sabbaths have been good days for the Battle Creek church. A week ago nineteen persons, mostly youths from the Sanitarium and College, were baptized. Last Sabbath forenoon Elder W. W. Prescott addressed the congregation on the importance of heeding the voice of God to-day. We all are glad to welcome him and his family home again in health.

A correspondent sends us a clipping from the Indianapolis (Ind.) *Sun* of December 1, from which it appears that the Spanish, in dealing with the rebellion on their hands in the Philippine Islands, are endeavoring to intimidate the natives by introducing the old tortures of the Inquisition. All captives are, it is said, either introduced to the "Iron Maiden," an instrument which folds the victim in a terrible embrace, thrusting spikes through eyes and mouth and other parts of the body, or are put to death in other equally horrible and cruel ways. This, with the course Spain is taking in Cuba, shows that she has not yet learned that we have reached an age when some sentiments of humanity are supposed to prevail among civilized nations, but clings to the cruel instincts which buried me under disgrace during the dark ages.

The REVIEW not only gives its readers fifty-two numbers to the volume, but throws in an extra, or supplement, from time to time, making quite a quantity of additional matter. We close up the present volume by adding four pages this week to make room for the exceedingly interesting Progress department. Every one interested in the spread of the work will be sure to read every word of it, and will find it a rich treat. Other departments might be especially mentioned, but the whole number will tell its own story.

While the articles from the pen of Sister White in this paper have been of special importance for many weeks past, the article from her in this number will be found, if possible, still more so. Mark the warning against the danger to which those are exposed who become careless in the study of the word of God: "Many know so little about their Bibles that they are unsettled in the faith. They remove the old landmarks, and fallacies and winds of doctrine blow them hither and thither."

For the encouragement of the friends of the cause, we are pleased to state, on the authority of our clerks, that for years there has not been such a flood of mail orders coming to this office as in the few weeks past. This is partly in response to the active advertising the REVIEW has been doing; but it is more due to the increasing interest with which our people are grasping the opportunities to work that are being set before them. Let the good work go on. In this connection please read Brother Peddicord's article on "Winter Canvassing" in the Progress department.

The name of Mrs. S. M. I. Henry, which has lately appeared among our contributors, will be recognized by many of our readers as that of a prominent worker in the Woman's Christian Temperance Union for the last twenty years or more. Mrs. Henry has a world-wide reputation as a writer and speaker in religious and evangelical work, having stood for years at the head of this department of the W. C. T. U. A few months since, she came to the Sanitarium for medical treatment, and almost unexpectedly to herself and friends is receiving much help. If her strength is recovered, as we hope and pray it may be, our readers may expect to hear often from her. Upon many features of home life and Christian experience and culture there are but very few who are as well fitted, by wide experience and observation, by careful study and extensive labor, to speak as is this lady.

Since the early days of our older institutions, some who then took stock in them have fallen into distressing circumstances, so that they greatly need the money they invested. They ask that their money be refunded, or that the institution buy their stock. There is no provision for the redemption of stock. The directors have no power to refund the capital that has been invested. They cannot grant such requests. The Board of the REVIEW AND HERALD Publishing Company have decided to give notice to any who may wish to purchase this stock at reduced prices that if they will send in their names to the secretary, G. C. Tenney, they will be put in communication with those who wish to sell in order to relieve present wants. This will be no help to the company, but it will be a relief to some poor and worthy friends of the

cause. Are there not those who desire thus to become stockholders in the REVIEW AND HERALD, and at the same time help these poor? We shall be glad to hear from such.

The president of the General Conference has just handed in an article giving information and directions in reference to the approaching General Conference at Lincoln. It will appear next week. Board for delegates and their wives will be furnished in Union College, and for others in the village or neighboring city. Board will cost about \$2 50 per week. Arrangements are being made to secure reduced rates on railroads. A general invitation is extended, and preparations will be made to entertain all who come. Lists of delegates should be sent at once to Joseph Sutherland, College View, and intending visitors should send their names to the same. Fuller particulars next week.

The REVIEW has reason to be grateful for the support of its many friends. We are pleased to report an increase of nearly two thousand subscribers in the last few months. We receive many words of encouragement and appreciation. As a new year begins, we shall more earnestly try to do our part in this work acceptably to God. Special attention will be given to the Home department, to make it of practical benefit and interest to our homemakers. Healthful living, right living, the treatment of physical and moral infirmities, and many things that will be helpful to fathers, mothers, and children, we hope to be able to set before our readers week by week.

While the prevailing cry in the land to-day is that of "peace and safety," occasionally a voice of another tone is heard. We have received a copy of a curious sheet published in Washington, D. C., entitled, "Woe! Woe!" predicting that this government is soon to be overturned by a great European combination, headed by a new Napoleon. The writer should acquaint himself with the prophecy concerning this country, as found in Rev. 13:11-17 and 19:20. This nation is indeed to be overturned, but not by any combination of earthly powers, or by any human conqueror. It is to be by Him who is soon to come as King of kings and Lord of lords, when the chief agents who have made war upon his cause and his people shall go into the lake of fire, and the remnant shall be slain by the spirit of his mouth and by the brightness of his coming.

We come this week to the close of the year 1896. Three more years will bring us to the close of the century; and who knows but the Lord may come before that time? When a change takes place in the condition of Turkey in the East, which may be accomplished in one more revolution; when a few more steps have been taken by this country, as a logical sequence of the course upon which it has entered, toward the formation of an ecclesiastical despotism; and when a few more dark corners of the earth have been entered by that message which is to go to all the world as a witness,—then will not everything have been accomplished which we are warranted from the prophecies to expect before the coming of the Lord? Not only is the coming of the Lord nearer, as a matter of fact, but to all who are awake to the signs of the times, it must seem much nearer now than ever before.

REVIEW & HERALD INDEX.

TO VOLUME 73, 1896.

POETRY.

A	
Are you ready?	26
Alone with God,	65
Adoration,	241
And now I can see,	245
All is vanity,	291
Acquaint thyself with him,	321
All is known to thee,	486
"Ask, and it shall be given you,"	535
Above all others,	651
Autumn,	683
Angels of God,	807
B	
Beauty of holiness, the,	129
Bible, the,	353
Bairnies' feet, the,	420
"But we see Jesus." Heb. 2:9,	458
Blessed hope, that,	483
"Bairnies, cuddle doon,"	568
Bethel,	695
Best gift, the,	709
Burden-bearing,	778
Bend low before the blast,	789
C	
Contentment,	51
Consolation,	131
Charity,	373
City Elysian, the,	515
Closing message,	541
Common lot, the,	553
Cast your cares on him,	599
Consolation,	615
Come,	645
Coming glory, the,	677
Crooked spectacles,	826
D	
Drama of life, a,	198
E	
Ezra's confidence,	99
Eternal weight of glory,	150
Eden restored,	163
Every-day work,	559
Entire consecration,	631
F	
Fruit of the mouth,	33
Father's love, the,	273
Faith, the light of,	289
Forgiven,	387
Freedom in Christ,	467
Forward,	793
G	
Galatians 5:1,	187
Giving of the law, the,	211
Gethsemane,	307
Give me thy peace,	741
H	
Here and hereafter,	181
Heavenly trinity, the,	225
"He careth for you,"	257
Heights of duty, the,	277
He cometh,	433
Heavenly race, the,	591
"He that goeth forth and weepeth,"	655
How sweet the rest will be,	698
His condescension,	725
His best,	773
I	
Isaiah 43:2,	161
If we paused to think,	229
I know,	275
Immortality,	355
"I counsel thee." Rev. 3:18,	597
In service,	606
I would n't be cross,	649
J	
Judge not,	177
Jesus, my friend,	267
Jesus is coming again,	401
Jewels, my,	424
Jesus speaketh,	549
K	
Kept. Ex. 33:14,	3
Keep the lamps burning,	810
L	
Love,	36
Life's decline,	170
Looking unto Jesus,	259
Little while, a,	283
Loss and gain,	325
Lift up the standard,	408
Little member, the,	536
Love, the, of Jesus,	581
Little things,	617
Little harvest, the,	671
Leaves, the, and the ages,	677
Like as a father,	698
Looking unto Jesus,	727
Little ministries,	794
M	
Marriage feast in Cana, the,	102
My Saviour,	213
Ministry of flowers, the,	298
My companions,	305
Mother-love,	454
Missionary's farewell,	474
Misunderstanding, a,	601
My prayer,	618
N	
"None can turn aside his hand,"	369
Near and dear,	510
Never mind,	679
Nothing is lost,	703
Not alone,	759
O	
One thing needful, the, 1 Cor. 12:31,	115
Other side, the,	526

Onward,	565
Our speech,	585
One look,	629
On Galilee,	711
Our need. Rev. 3:18,	757
Opportunity,	767
P	
Path to greatness, the,	97
Picture, a, and a parable,	118
Prayer, a,	147
Paraphrase of 119th psalm,	323
Prophet, Priest, and King,	346
Peace, the, he gives,	417
Psalm twenty-three,	435
Plea for help, a,	573
Peace only in Christ,	583
Peace! it is!	804
R	
Resurgam,	48
Rapture,	261
Resignation,	337
Rest in Christ,	339
Redeeming love,	451
Refreshed,	330
S	
Silver refining,	179
Satisfied,	207
1 Samuel 15:29,	316
Sunset glory,	342
Send them to bed with a kiss,	390
Spin cheerfully,	501
Spiritual success,	622
Something we can do,	637
Sabbath rest,	647
Strength perfect in weakness,	750
Satisfied,	762
T	
There is a God,	67
Thought, a,	70, 134
Turned lesson, the,	166
Threescore years and six,	195
Trees by the rivers. Ps. 1:3,	408
Thy will be done,	485
"Too many of us,"	517
Take care of yourself,	714
Thread of gold, the,	718
Thanksgiving,	743
True gold,	746
"The tongue of the dumb shall sing."	776
Isa. 35:6,	776
The Way, the Truth, and the Life,	821
This one day,	823
U	
Unsearchable riches of Christ, the,	499
V	
Vision of John on Patmos Isle,	145
W	
"What meaneth then this bleating?"	1
1 Sam. 15:14,	6
When I have time,	17
"While it was yet dark,"	54
Were I to lend no helping hand,	107
What I might have known,	193
World, farewell,	245
Water-pipe, the,	331
Wanted,	358
What have we time for?	371
Word, come to the,	385
Waiting at the gate,	449
Walking with God,	469
Working man's evening hymn, a,	481
Wonderful love, the,	497
We shall soon be there,	567
Watch and pray,	663
Whispers from the home-land,	665
Wanderer, the,	682
When I have time,	791
Wouldst thou see Jesus?	791

GENERAL ARTICLES.

CONTRIBUTORS.

Australian camp-meeting, the,	1
"All things" of Rom. 8:28, some of,	19
"And be ye thankful,"	196
Adoption,	259
Angels, the fall of the,	386
Are we?	396
Albigenses of Southern France,	582
Advocate, our, and our adversary,	397
Abraham a missionary,	662
Advancement,	606
"According to your faith" Matt. 9:29,	726
Appeal, an, for the South, Sup.,	1
All things for good,	824
B	
Brevities,	4, 275
Brother's keeper, am I my,	33
Battle for bread, the,	34, 52
Baptism,	130
Bullding,	132
Brevity of human life, the,	146
Be awake,	148
Blessing and responsibility,	179
Battle of life, the,	210
Be content to fill your own place,	324
"Be ye thankful,"	354
Bible, the, and Egyptian antiquities,	372
Believe on the Lord Jesus Christ,	385
Beautiful gem of truth, a,	452
Bonds in, for Christ's sake,	483
Battle with evil, our,	533
Branch, a glorious,	535
"I will remember their sin no more,"	584
Indications,	207
Israelites, true,	275
Importance of Bible study,	276
"I will keep thee,"	324
Individually accountable,	419
Importance of having right thoughts,	450
In what sense is the Sabbath a sign of sanctification?	466
Inconsistent Protestantism,	484

Christ in suffering humanity,	163
Christian nation, are we a,	163
Christ, the minister's theme,	177
God's covenant with man,	196
Character of the last conflict,	225
Covenants,	243
Children and youth, our, demand our care,	257
Change, where is the,	323
Christian duty,	356
Christians to be collaborators with God,	401
Christ's life a testimony to his divine claims,	417
Cheerful giver accepted, the,	453
Conformity to the world,	465
Christ the stone and Christ the day,	482
Caste, the question of,	483
City of gold, the,	550
Christ shut out,	598
Contentment,	646
Character-building,	646
Church of the desert, the,	647, 663
Christ's sacrifice for us,	728
Constitution of the universe,	776
"Christian Citizenship" movement, the,	791
D	
Danger of trusting in riches,	66
Delivered by a noise,	82
Did Christ rise on the third or on the fourth day, according to the Scriptures?	83
Diamonds nearer home,	180
David's "glory,"	212
Do not hastily give them up as hopeless,	226
Dead to sin,	274
Danger of rejecting the truth through clinging to tradition,	337
Desire, a, and its result,	338
Deception, there comes the, beware!	354
"Doing, not saying,"	711
Duty to the poor,	744
E	
Example, an,	228
Experience, an,	260
Environment, the influence of,	372
Example, our,	515
F	
Fall of man, the,	68
"Father" Chiniquy,	84
Following Jesus,	195
Facts,	260
"Father's name," the,	290
Faith, the, for this time,	371
Fragments,	408
Faith, the power of,	452
French Revolution, introductory to the study of the,	499
France, the beginnings of,	514, 534
Following the Master,	535
France a Christian nation,	551
Forty days,	552
France, the story of,	566, 599
Following feeling,	582
France and the Reformation,	614
Fragment, a,	616
Fell among thieves,	648
Fasting and prayer,	662, 679
Folly, the, of self-pleasing,	677
France then—America now,	775, 791, 807
Faring sumptuously,	790
Forgiving injury,	808
G	
Godspake,	20
God's grace sufficient,	82
God's word, the unchangeable character of,	162
Government of God, the,	162
Growth, the, of sin in the heart, and its cure. 1 John 3:16,	210
Greed vs. truth,	244
Goodness of God, the,	307
God's workmen,	419
God's reciprocal dealings with man,	515
Gospel, the, in symbols,	567
God's gifts, the right use of,	757
God is love,	759
God's claim upon us,	773
God 'n the heavens,	822
H	
Heart, the,	83
Higher education,	113
Handwriting, the, of ordinances, and the ten commandments,	146
Holy Spirit, the, and the ministry,	180
Happiness,	258
Heavy burden, that,	277
He will come,	307
Hope, lay hold of the,	358
How it is done,	388
How can one become a Christian?	468
How we should walk,	500
How it reads,	500
Heather, who are,	516
He does not believe it,	614
How we commemorate the death and resurrection of Christ,	679
Hunted fawn, the,	680
Hymn sang by O. Boquist,	712
Healed by prayer,	760
Honesty toward men and toward God, Sup.,	1
How to avoid papal errors,	775
Have courage,	808
I	
Is Sunday the Sabbath?	51
Infallibility,	99
Incident, an,	115
"I will remember their sin no more,"	145
Indications,	207
Israelites, true,	275
Importance of Bible study,	276
"I will keep thee,"	324
Individually accountable,	419
Importance of having right thoughts,	450
In what sense is the Sabbath a sign of sanctification?	466
Inconsistent Protestantism,	484

Inheritance, our,	534
Is the church losing in her influence over the masses?	615, 632, 646
India and her people,	630
India's claims on us,	711
Importance, the, of obedience,	789
India needs help,	809
Increase of murder,	809
J	
Justification and sanctification, "Jesus wept,"	132, 356
K	
Knowledge,	227
Key, the, to the situation,	500
Kingdom of Christ, the,	513
Keeping power, the, of God,	581
Keep your badge in sight,	664
Keep the heart pure,	694
Keys of the kingdom of heaven, the,	695
Keep out of temptation,	728
L	
Life in the blood,	3
Love and justice	35
Lift up your eyes and look on the field,	49
Law of Moses and the law of God, the,	130
"Laborers together with God,"	180
Law, did Christ abolish the,	195, 211
Love for the erring,	274
Loveable or unloveable,	275
Last days, have we reached the,	387
Look, a, into the near future,	388
Lord's day, the, of Rev. 1:10, 403, 418,	434
Lesson, a, from the sparrows,	434
"Like one of these,"	466
Letter to believers on Pitcairn Island,	481
Law, not under the,	516
Love of God, the,	600
Laboring in the Spirit of Christ,	661
Love to God and man,	725
Deception, there comes the, beware!	824
Look at the Copy,	824
M	
Moon, the, and the month,	147
Missionary, the true,	227
Mind of Christ, the,	258
Maple Dale missionary meeting, the,	355
Made sin for us,	434
Man's way vs. God's way,	435
Money! money! money!	482
Minds, the two,	514
Moral action,	533
Massacre, the, of St. Bartholomew's day,	631
Missionary spirit, the,	693
Mysteries, the two,	776
Mind, the new,	792
N	
Negro, progress of the,	115
New song and old song,	340
Need, the, of consecrated workers,	365
None can give a ransom,	584
O	
"Occupy till I come"	68
Old Testament power,	148
Operation of the Holy Spirit made manifest in the life,	273, 289
Our high calling,	584
Old yet always new,	630
Our sermons,	647
P	
Pharisaical superstition,	2
Patriotism,	3
Passover supper, the,	83
Patent right, that,	100
Perfect law, the,	147
Plain talk, some,	164
Power of the word,	290
Powers that be, the,	291
Power of the Spirit, the,	309
Philemon, the epistle to,	322
Predestination,	339
"Ponder the path of thy feet." Prov. 4:26,	356
Promises, some precious,	402
Promises, the, of God,	418
Political straws,	451
Points on the Sabbath question,	468
Praise meetings, the two,	600
Promised blessing, the,	696
Prophecy,	710
Plainly and trebly wrong,	727
Promptings,	776
Penitence or promises; which?	807
Peace, the, of God,	824
Q	
Query,	276
Question, the true,	680
R	
Reflections,	3, 164
Representative, a,	4
"Remember the Sabbath day, to keep it holy,"	173
Rather be the "bossier,"	292
Rights of self and others, the,	303
Revenue, how to increase our,	371, 388
Rich man, the, and Lazarus,	452
Redemption,	567
Religious meetings a privilege,	598
Rohrer, a, discovered,	695
Redemption of the first-born,	726
Right use, the, of God's gifts,	741
S	
Something worth knowing,	18
Sabbath, some objections against the, considered,	34
Southern field, volunteers wanted for the,	65
Sure mercies of David, the,	67
Sanctified humility,	97
"See that ye refuse not him that speaketh,"	98, 114
Shadow of death, the,	99
Spiritual food in Philemon,	100
Surety of Christ's second coming, the,	100
Suggestive reflections,	131
Sunday and tradition,	132
Some of the "good" of Romans 8:28,	147
Soul's peril, the, selfishness, 2 Tim. 3:1-8,	194

Selfishness, the results of,	2
Sodom, toward,	3
Some bricks from Babylon,	3
Sermon, a, in a nutshell,	3
Soldiers of Christ, the work of the,	3
Sabbath, origin and permanence of the,	370, 3
Salvation, plans and methods for,	3
Scourge, deliverance from a,	4
Seed basket, that,	4
Signs of our times,	4
Such as I have,	4
Sabbath-keeping,	4
Sinner's friend, the,	4
Sacrifice of praise, the,	4
Spirit of David, the,	4
Sabbath-school lessons, our,	5
Saviour, the uplifted,	6
Spirit of sacrifice, the,	6
Seeking Jesus,	7
Sanctuary, a lesson from the,	8
T	
Two swords, the,	1
Temptations,	1
Test medium, an hour with a,	1
Tasmanian camp-meeting, the,	1
Tramps,	1
Treasure laid up in heaven,	2
Time, redeem the, because the days are evil,	2
Ten commandments, the, before Sinai,	2
Take the cup of salvation,	3
Temptation, the hour of,	3
Trying to do right,	3
To the brother who is in debt,	4
Tithing, a blessing in it,	4
Then and now,	4
Things good to keep,	5
Take heed lest ye fall,	5
Trouble,	5
Thy kingdom come,	5
To every man his work,	6
Taught of God,	6
Test of gratitude and loyalty, a,	7
Truth in brevities,	7
True worth,	8
"These be the days of vengeance,"	8
U	
Uncle Elkins and his nephews,	728, 759, 774, 790, 806, 8
V	
Victory of Christ, the,	1
W	
Walking, two ways of,	1
Worthy of notice,	1
Will the righteous and the wicked be rewarded and punished before the coming of Christ?	1
Wonders never cease,	1
Word of God, infinity of the,	1
Wisdom,	1
Who are the nobility of the earth?	1
When did Christ become priest?	1
Wealth an entrusted talent,	1
What hinders our prayers?	2
Who says so?	2
"Will a man rob God?"	2
Whose word?	2
What doth the Lord require?	3
Word, eat the, and grow thereby,	3
Why pray?	3
"Whom say ye that I am?"	3
What is a minority?	3
Way, the, we look at it,	3
Watch and be sober,	3
Who shall enter?	3
Why the Lord waits,	4
Whither tending?	4
Who are representing Christ?	4
Word of my patience, the,	5
Word of God, the,	5
Why did God reject Saul?	5
What is your motive?	5
Whosoever will, let him come,	6
"Which spiritually is called Sodom,"	678, 694, 710, 727, 742, 7
Who is lord of the Sabbath?	6
What shall we do?	6
"What a spectacle!"	7
Why Christ's ministry was confined to Palestine,	7
Whither are we drifting?	

nations; 688.—Man's limitations, Satan's dominion, gathering out offenders; 689.—1 Thess. 5:19; 690.—Sabbath collections; 691.—The healing of disease; 692.—Connection with politics; 693.—First day of the week; 694.—Children and the new covenant; 695.—Infants in the new earth; 696.—Worshipping the Holy Spirit; 697.—The golden rule in business; 698.—Truth progressive; 699.—The yoke of bondage; 700.—Ottoman supremacy; 701.—The Sabbath and roomers; 702.—Speaking in parables; 703.—David feigning madness; 704.—Ex. 4:24.—What became of the tables of stone? 705.—Gospel reapers; 706.—When did Christ eat the Passover supper? 707.—Tithing, close of probation, torment of beast-worshippers; 708.—Solomon's age when crowned king; 709.—Healing and forgiveness of sin; 710.—The spirit and word of God; 711.—Roman and Bible time; 712.—Temperance votes; 713.—Falling Stars, restitution of all things, to be testified in due time; 714.—Rahab again; 715.—The judgment of this world; 716.—Christ's office in heaven; S. D. A. ministers; 717.—Jewish new-year; 718.—The New Testament Jameses, Selah; 719.—Reading of 2 Thess. 1:10, Christ's immortality; 720.—Discrepancies in the Bible; 721.—Greater works than those done by Christ; 722.—Redeeming Israel; 723.—Abraham saw Christ's day.	World turning toward Rome, the, 89 Weight of glory, the eternal, 136 Work in Austria, the, 232 With perplexity, 256 Wisconsin camp-meeting, to the, 398 Woe to wealth, 556 Week of prayer, the coming, 557 Who shall reign, 570 Who shall be glorified? 588 Work is onward, the, 604 What of the night? 700 What dead ministers are doing, 812	Florida Tract Society proceedings, 29 From New York to Chile, 42 French Sabbath-keeper, a, in a military prison, 98 Fifth annual meeting of the stockholders of the Seventh-day Adventist Publishing Association, 140 Fitch Bay (P. Q.) High School, 301 From Brother Simpson, 348 Fresno camp-meeting, the, 349 Finland, 408 Foreign missions, our, 428 Florida camp-meeting, 491 Florida Conference proceedings, 492 Florida Tract Society proceedings, 492 Fiji Islands, 737	New Mexico, 107, 156 North Dakota camp-meeting, 409 North Pacific camp-meeting, 427 New Zealand, 441, 799, 832 Norway Conference, 475 New York City, 491, 559, 608 Norwegian Conference proceedings, 492 Nebraska camp-meeting, 509 New York City and Brooklyn, 543 New Brunswick, 559 New York Harbor, 575 Nebraska camp-meeting, 508 New England camp-meeting, 608 Nebraska Sanitarium, the, 609 New York camp-meeting, 624 Northern Illinois camp-meeting, 630 New England Conference and Tract Society proceedings, 641 Nebraska Conference proceedings, 641 Nebraska Tract Society proceedings, 642 New York Conference proceedings, 637 Norfolk Island, 815 New England, 816	Turkey, the work in, 107, 122, 205, 440, 623 Thanks in behalf of the Chicago Medical Mission, 125 Trial, the, of Brother Nash, 173 Tennessee persecutions, 205 Tasmania, 507 Tennessee River camp-meeting, 561 Texas Conference proceedings, 575 To our people in Dakota, 642 Teachers' institute at Walla Walla College, 673 Tennessee River Tract Society proceedings, 837
—Speaking in parables; 703.—David feigning madness; 704.—Ex. 4:24.—What became of the tables of stone? 705.—Gospel reapers; 706.—When did Christ eat the Passover supper? 707.—Tithing, close of probation, torment of beast-worshippers; 708.—Solomon's age when crowned king; 709.—Healing and forgiveness of sin; 710.—The spirit and word of God; 711.—Roman and Bible time; 712.—Temperance votes; 713.—Falling Stars, restitution of all things, to be testified in due time; 714.—Rahab again; 715.—The judgment of this world; 716.—Christ's office in heaven; S. D. A. ministers; 717.—Jewish new-year; 718.—The New Testament Jameses, Selah; 719.—Reading of 2 Thess. 1:10, Christ's immortality; 720.—Discrepancies in the Bible; 721.—Greater works than those done by Christ; 722.—Redeeming Israel; 723.—Abraham saw Christ's day.	Atlanta Institute, 110, 156 Africa, 189, 220, 506, 782, 834 Atlantic Conference, 141 Argentina, 236, 444, 526, 541, 751, Sup., 3 Appreciative words, 413 Arrest in North Carolina, another, 460 Arkansas camp-meeting, 544 America to Australia, 703 Australia, 736 Appreciation, Sup., 4 Atlantic Conference proceedings, 784 Argentine general meeting, 800 Adelaide camp-meeting, the, 831, 833 Australia, laborers in, 832 Antigua, our visit to, 834 Answers to inquiries, 836	Great Britain, a few weeks' progress in, 91 General Conference Committee, proceedings of the, 202 Great Britain, 267 Gold Coast mission, our, 283, 331, 378 German work, the, in District 5, 397 Grahamstown, South Africa, 506 Germany, Hamburg, 541 German annual meeting proceedings, 544 Grand Caymen, West Indies, 574 German mission field, the, 623, 735 Gold Coast, the, of New Zealand, 638 Germany, 814 German paper, our, and its circulation, 835	Ontario, a word from, 156, 508, 592, 607, 624, 704, Our pioneer paper, 349 Oakwood Industrial School, Huntsville, Ala., 349, 735 Oklahoma camp-meeting, 544 Oklahoma Conference proceedings, 545 Ohio camp-meeting, 590 Oklahoma Tract Society proceedings, 575 Ohio Conference proceedings, 641 Ohio Tract Society proceedings, 642	United Kingdom, the, 27 Uruguay, a Spanish picnic in, 29 Union College, Claremont, South Africa, 41 Upper Columbia Conference, 172, 269 Upper Columbia, 124, 268, 508, 640, 639 Utah camp-meeting, 475 Upper Columbia camp-meeting, 477 Upper Columbia Tract Society proceedings, 705 Unworked field, an, 816
Resurrection of the dead, the, 56 Regions beyond, in the, 72, 315, 328, 520 Religious Liberty Association, 272 Rumania, the message in, 281 Righteousness by faith, 604, 653 Receive not the grace of God in vain, 604 Rome and the United States, 605 Rule, a, not followed, 828	Brazil, 27, 622, 638, 799 British mission, 12, 424 British Guiana, 91, 220, 508, 736, 768 Burma, 170 Belgian French, among the, 172 Buenos Ayres, 187, 719 Belgian French, further experience among the, 206 Boston, the work in, 221 Barbadoes, 267, 655 Bible school at College View, 269 Battle Creek College, 444 Bahama Islands, 526 Bay Islands, our work in, 637 Bogota, Colombia, Sup., 3	Honolulu, H. I., 155 Healdsburg College, a few days at, 293, 657 Hungary, the work in, 265 Holland, the work in, 344, 799 Hawaiian Islands, 507, 526 How it works, 575 How it impressed us, 737	Quebec, 43, 459, 559, 592, 752 Queensland the work in, 155, 229, 606, 797 Queensland, its people, 188 Quebec Conference proceedings, 461 Quashed, 690	Virginia camp-meeting, 560 Virginia Conference proceedings, 561 Virginia Sabbath-school Association, 575 Virginia Tract Society proceedings, 575 Vermont camp-meeting, 593 Victoria, 833
South and West, 8 Schools, our, 9 "Scriptural Index," 16 Self-denial and cross-bearing, 112 Stopping the ears, 136 South Africa, camp-meeting in, 136 Southern field, laborers for the, 137 State of Romans 7, the, 153 South African affairs, 186 Sabbath, how I accepted the, 217 Season of prayer and fasting, the, 330 Science, falsely so-called, 376 Southern Germany, the work in, 377 Shall we take heed? 392 Study the prophecies, 392 "Science and prophecy," 407 Sunday soup-kettle, the, 416 Second commandment, the, 458 Self-sacrificing infidelity, 450 Shall it be grace or sin? 557 Storms and tidal waves, 670 Stewards of the Lord. Luke 16:11, 12, 572 Seek ye the Lord, 652 Special season of prayer, the, 684 Service of Christ, the, 732 Shaking time, the, 748 Sundry no-Sabbath sophistries, 749, 764, 780, 797, 812 Sacrifice, 764 Season of prayer in Battle Creek, 772	Case in England, the, 13 Comfort, it brings, 45 Chile, 59, 284, 815 Chinese work, the, in Chicago, 109 Central Europe, 122 Cleveland mission, report from, 157 Calcutta, India, 203 Christian Help work, 286 Canada, 298 Chatham jail, from, 332 Cumberland mission field, 348 Cooranbong institute, the, 378 Cape Coast, West Africa, 378 Chicago Working Men's Home and Medical Mission, 395 Canvassers' Institute, the, 397 Closing exercises, the, of the Healdsburg College, 444 Colorado Sanitarium, the, 458 California camp-meeting, the, 459 Complaint, criticism, or brotherly admonition, 478 California Conference proceedings, 510 California Tract Society proceedings, 510 Colorado and Southern Wyoming, 543 Copenhagen, Denmark, 592 Colorado camp-meeting, 598 Cumberland mission field, 608 Colorado Tract Society proceedings, 657 Colorado camp-meeting, 637 Colorado Sanitarium, the work at the, 703 Central America, a trip in, 718 Cape Coast mission, 767	Italy, 11, 23, 395 India to Burma, 123 Indian village, visit to an, 235 Ireland, 285 Interesting and helpful to us; it would be the same for others, 285 International Religious Liberty Association, 349 Indiana State institute, the, 396 Iowa camp-meeting, the, 396 India, our work in, 408 Iowa Conference, synopsis of the proceedings of the, Sup., 3, 411 Iowa Tract Society proceedings, 427 Importance of our church paper, 438 Indiana Tract Society, 625 Illinois State camp-meeting, 656 India's needs, 671	Religious liberty notes, 78, 96, 112, 125, 189 Republic of Colombia, items of interest about the, 236, 252 Review, to the, 286 Review, work for the, 300 Reflections, 397 Raratonga, South Pacific, 425 Review, good words for the, 461 Review, the, and the Signs, 562 Reminiscences, 576 Russian mission, the, 750	Why not? 673 West Africa, 751 Winter canvassing, 835
Unity in diversity, 684 Unity and division, 684	District 1, 12, 140, 364, 379, 412, 459 District Conference of General Conference District 6, 44 District 5, 75, 267, 365 District council for district 6, report of, 77 Doll-worshiper, the, 173 Do you take the Review? 333 District 3, 379 Departing workers, 380 Detroit mission, the, 413 Dakota Conference proceedings, 461 Dakota Tract Society proceedings, 492 Denmark, 506, 732 Denmark and Germany, 732	Minnesota, the Scandinavian work in, 44 Matabele missionaries, our, 316 Matabeleland, Africa, 42, 364 Maritime Provinces, the, 409, 656 Minnesota camp-meeting, 409 Minnesota Conference proceedings, 428 Manitoba camp-meeting, 442 Minnesota Tract Society proceedings, 477 My mail, 493 My old friend, 496 Mafabele mission, our, 527 Marionette mission, the, 561 Mission work, summary of, 573 Montana camp-meeting, 574 Maine camp-meeting, 625 Michigan camp-meeting, 628, 671 Missouri camp-meeting, 639 Maine Tract Society proceedings, 657 Maine Conference proceeding, 657 Mexico, 687 Michigan Conference proceedings, 687 My fortieth anniversary of Sabbath-keeping, 721 Manitoba, 751	South Africa, the work in, 11, 91, 204, 607, 672 Spanish Honduras, 12 Scandinavia, 41, 719 Switzerland, the school question in, 41 Society Islands, work in the, 60, 637, 751, 831 South African Conference, report of the, 140 S. D. A. Educational Society, 158 South African camp-meeting, the, 171 Switzerland, 204 South Dakota, general meeting in, 206 Sunday laws for minors, 300 Self-supporting home missionary work, encouraging results in, 363 Switzerland, my trip to, 409 South Carolina, the work in, 412 South America, 424, 671 Sweden, 425, 607, 637, 656, 636, 704 South Dakota camp-meeting, 427 Santals of India, among the, 441 Sweden Conference, 442 South Lancaster Academy, 510, 817 Switzerland camp-meeting, 574 Swiss health and medical mission work, 656 Southwestern Nebraska camp-meeting, 656 South Australia, 672 Scandinavians in Chicago, 673 Southern Indiana camp-meeting, 706 South African Conference proceedings, 784 Southern hemisphere, notes from the, 801	Alabama, 76, 381, 425, 443, 560, 720 Arkansas, 380, 509 California, 13, 28, 108, 139, 222, 299, 317, 442, 543, 560, 720, 817 Colorado, 75, 222, 268, 285, 411, 509, 752 Connecticut, 443 Delaware, 205 Florida, 542, 704 Georgia, 460, 543 Idaho, 348 Illinois, 13, 108, 124, 157, 269, 412, 443, 460, 474, 509, 607, 721 Indiana, 43, 77, 108, 222, 347, 426, 687, 733 Iowa, 108, 140, 253, 299, 475, 509, 688 Kansas, 61, 76, 93, 396, 411, 425, 543, 625, 720, 753 Kentucky, 381, 640, 732 Louisiana, 92, 410, 688 Maine, 43, 92, 139, 157, 221, 426, 560, Sup., 4 Maryland, 205 Michigan, 76, 92, 109, 124, 183, 171, 188, 222, 253, 285, 299, 348, 365, 410, 426, 443, 460, 491, 542, 607, 640, 721, 752, Sup., 3, 816 Minnesota, 93, 107, 205, 237, 253, 318, 380, 426, 460, 474, 491, 543, 640, 639 Mississippi, 108, 139, 317, 411 Missouri, 13, 93, 124, 237, 299, 395, 443, 475, 592 Montana, 92, 427 Nebraska, 124, 171, 425, 509, 575, 673, 704, 721, Sup., 3 New York, 139, 222, 380, 412, 559, 752 North Carolina, 61, 92, 172, 268, 381, 411, 426, 527, 560, 683, 720, 783 North Dakota, 299, 475, 509, 734 Ohio, 43, 108, 347, 395, 410, 425, 542, 592, 640, 704, 721, 752, Sup., 4 Oklahoma, 285, 365, 443, 491, 608 Oregon, 124, 380 Pennsylvania, 237, 474, 490, 508, 575, Sup., 4 South Carolina, 263, 753, 783 South Dakota, 139, 365, 381, 639 Tennessee, 43, 60, 171, 316, 380, 395, 443, 460, 542, 592, 640 Texas, 365, 381, 395, 426, 469, 475, 639, 638 Utah, 77, 209, 474, 730 Vermont, 93, 443 Virginia, 253, 411, 442, 560, 640, 733 Washington, 347, 474, 704 West Virginia, 444 Wyoming, 123, 411, 625 Wisconsin, 28, 77, 109, 123, 157, 172, 253, 396, 443, 460, 490, 508, 527, 673, 689, 752
Word, the simplicity of the, 24 World's outlook, the, 39 Walking as he walked, 56 What of the night? 72 We faint not, 88 Who cannot be saved? 88	England, our work in, 59, 251, 267 Experience, a short chapter of, 235 Elder Holser, from, 300 Europe, 378 Encouraging words, 721	Nova Scotia, 45, 347, 559, 592, 720 Norway, 75, 122, 220, 331, 332, 409 North Dakota, German work in, 77 Notes from the canvassers, 77, 109 Newfoundland, 92, 332, 704	Tennessee River Conference, 13, 173, 299, 413, 561, 641, 705, 836 Trinidad, 26, 187, 424, 636 Tract and pamphlet work, the, in eastern Ontario and Montreal, 45 Tonga, 74, 507, 830	