

The Advent REVIEW AND HERALD And Sabbath

HOLY BIBLE
 IS THE FIELD
 OF THE WORLD

"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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REVIEW & HERALD, Battle Creek, Mich.

IN GOD'S LAND.

HAPPY morn, when I shall wake
 In that land;

Freed from sorrow and heartbreak
 In that land.

No night there, but endless noon;
 No December follows June;
 And all lips hosannas tune
 In that land,
 In that land!

I shall lay life's distaff down
 In that land;
 Drop the cross and take the crown
 In that land.

Hope will fade from view no more,
 But, a beacon on the shore,
 It will blaze forevermore,
 In that land,
 In that land!

Roll on, Time, then,—carry me
 To that land
 Where our loved ones then will be,
 In that land.

Waft me on, that I may rest
 'Mong the saints and on God's breast,
 Fetterless and crowned and blessed
 In that land,
 In that land!

—W. T. Hale, in *Christian Herald*.

Our Contributors.

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. 3:16.

BROTHERLY LOVE NEEDED.

BY MRS. E. G. WHITE.

(Concluded.)

Of those who had been led into error, and who had become cold through backsliding and apostasy, Paul wrote: "I am jealous over you with a godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." Again he declares what had been the manner of his labor among the believers, saying: "We were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. . . . As ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory."

May the Lord speak to the hearts of all who shall read these words. We should continually talk and practice the gentleness that Paul presents in this figure of a nurse cherishing her children. This is the manifestation of the Spirit of Christ. When we truly receive Jesus, there will be a transformation of character and principles among us as members of Christ's body. All bitterness and wrath and malice and evil speaking will be put away from us, and the love of Christ will fill and overflow the heart. Our love for others will then be deep, pure, and fervent, and there will be no betrayal of sacred trusts. From hearts softened and subdued by the love of Christ, we shall exhort, admonish, reprove, warn, and comfort the saints of God. We shall all stand in one harmonious body, and our earnest affection one for another will increase more and more. Thus Christ will be represented in the world through human instrumentalities, and the work of God will be rapidly advanced; for workers for him will be raised up in various parts of the world.

Our lack of appreciation for the instrumentalities which the Lord has already raised up to carry forward his work, has retarded the progress of the truth. Ministers and workers in the cause have been lightly esteemed, and many have been treated without consideration or sympathy. When the churches die to self, Jesus will take possession of them, and work through them his holy compassion and tender love. May the Lord help his people. May the Lord burn away the dross and tin, consume the selfishness that exists in the hearts of many of his professed followers, and place upon them his own image and superscription.

We have had seasons for fasting and prayer, beseeching that the Lord would raise up laborers to go into his harvest-field, and yet, when laborers have been raised up, and sent to different fields, many of them have not been appreciated, even those who have given full proof of their devotion to, and interest in, the work. Envious tongues have spoken against them, evil surmising have been cherished, and tares have been sown by those who would not like to reap the bitter harvest that will result. Before we appoint another day for fasting and prayer that the Lord shall raise up laborers, let us see to it that we treat those who have already been sent, with respect and love, as God would have them treated. Let us not treat them in such a distrustful manner that their prayers will ascend to God for deliverance from the evil surmising and evil reports of their brethren. As long as those who are doing a good work for the Master, are not appreciated, but accused, condemned, and oppressed by the false tongue, how can we consistently ask God to raise up more laborers? There needs to be a turning away from talebearing and talebearers, and a drawing toward our brethren,—a coming near, even heart to heart, that the grace of Christ may be manifested in large measure through his people. The church should be bound together with the golden chain of love, and then it would be terrible as an army with banners.

When our hearts are all open to receive the teaching of Jesus, there will be love for the brethren, and men will see that the rich blessing of

God is upon his people. Prayer and fasting, that laborers may be sent into the harvest-field, will avail nothing, while the spirit of evil surmising and criticism exists in the hearts of those to whom laborers are to be sent. We are to be doers of the words of Christ; then our fasts and prayers will be effectual in bringing upon the church the Holy Spirit. Let there be decided work done to answer the prayer of Christ, that his disciples should be one as he is one with the Father. He says, "Neither pray I for these alone, but for them also that shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

If the truth we profess to believe, does not change the heart and transform the character, it is of no value to us. If the same defects of character remain in us after we have a knowledge of the truth; if pride, self-esteem, self-sufficiency, evil thinking, evil surmising, evil speaking, still continue; if we judge those with whom we come in contact, we are not becoming sanctified through the truth, and will have no part with Christ in his kingdom. The Lord will deal with us as we deal with others. Have we dealt unkindly, unjustly with the brethren, with the world? Then it is for us to make confession, repent, and be converted, that our sins may be blotted out when the times of refreshing shall come from the presence of the Lord.

The cause of God is to hold the first place in our plans and affections. There is need of bearing a straight message concerning the indulgence of self while the cause of God is in need of means. Some are so cold and backslidden that they do not realize that they are setting their affections on earthly treasure, which is soon to be swept away forever. The love of the world is binding them about, like a thick garment; and unless they change their course, they will not know how precious it is to practice self-denial for Christ's sake. All our idols, our love of the world, must be expelled from the heart. There are ministers and faithful friends who see the danger that surrounds these self-bound souls, and who faithfully present to them the error of their course, but instead of taking admonitions in the spirit in which they are given, and profiting thereby, those reproved rise up against the ones who deal with them faithfully. O that they might arouse from their spiritual lethargy, and now acquaint themselves with God! The world is blinding their eyes from seeing him who is invisible. They are unable to discern the most precious things that are of eternal interest, but view the truth of God in so dim a light that it seems of little value to them. The merest atom concerning their temporal interests assumes magnified proportions, while the things concerning eternity are dropped out of their reckoning. Our Lord insists upon the necessity of removing earthly idols. He would have us set free from

delusions and snares, and not mistake phantoms for realities.

The Lord is coming. Time is short. Get ready, get ready, get ready. For Christ's sake call a halt; you have not a moment to lose. Put an end to all unjust, unrighteous criticism, and humble your hearts before God. "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

Do not merely assent to the truth, and fail to be a doer of the words of Christ. The truth must be applied to self; it must bring men and women who receive it to the Rock, that they may fall upon the Rock and be broken. Then Jesus can mold and fashion their characters after his own divine character. If we would listen to his voice, we must let silence reign in the heart. The clamors of self, its pretensions, its lusts, must be rebuked, and we must put on the robe of humility, and take our place as humble learners in the school of Christ. When this is the attitude of our brethren, there will be no more a desire to climb up onto the judgment-seat to judge others; but they will lie low at the foot of the cross. As they behold the matchless loveliness of the character of Christ, their own defects will be made plain, and the delusion of self-righteousness which incased the soul will be swept away, and the arrows of the Lord will find the heart. The truth must be applied to the souls of our people as never before, or many who now feel at ease, will be weighed in the balances and found wanting.

THE TENDERNESS OF GOD'S LOVE.

BY ELDER WM. COVERT.
(Burlington, Vt.)

ALTHOUGH much has been spoken and written in reference to the love of God, what has been presented so far upon the subject, has only served to make the child of God long to know more of this love. The short expression, "God is love," is equivalent to saying that there is love which of itself is a manifestation of God. "He that dwelleth in love dwelleth in God, and God in him." There is no attribute by which God can manifest himself to the senses of man, which shows the greatness of Jehovah more than the tenderness of his love. There is seen in it the entire absence of any jealousy or envy or effort to show himself in a favorable light, to the disadvantage of any other being.

It was this love manifested in Christ which made all his actions the embodiment of greatness. "Thy gentleness hath made me great." Ps. 18: 35. It was the gentleness of Christ that gave him the victory over Satan in every contest. It was the tenderness of his conquest that made him the conqueror of all that moved against him. His meek submission in death, routed the enemy. The mighty force of the gospel is but the power of love; and the model of its application is seen most perfectly in the Gethsemane conflict and the Calvary-fought battle. Here was won the victory for the universe. Calvary is the stronghold of the child of God. Intrenched upon this impregnable fortress, the enemy can never overcome him. "By the blood of thy covenant have I sent forth thy prisoners out of the pit." Zech. 9: 11. They are saved from death by the blood of Christ, through the everlasting covenant. In this conquest no armies were marshaled except the heavenly host, who were loyal to truth, while Love fought its adversary, Satan. Love won. The gentleness of love met the approval of an interested universe, and their decision was that Christ was the rightful ruler. His gentleness showed him to be great. The victory won through the blood of the cross is victory for all who will enter the stronghold.

Thus the exhortation, "Turn you to the stronghold, ye prisoners of hope." Verse 12.

Although the enemy has them captive, if they will but turn in mind to the stronghold, they will be delivered. But deliverance will not come from the might of armed men. This rejection of the battle bow and chariots of war as a means of conquest, was symbolized by the triumphal ride in meekness of our Saviour into Jerusalem. He was heralded by the voice of childish innocence, and by the glad hosannas of those whom he had healed of their sicknesses. Those whose hearts had been converted, and whose sins had been forgiven, together with those whom he had raised from the dead,—all joined the happy throng, and shouted loud his praises.

The prophet, in writing of the expected event, said, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he [Christ] shall speak peace unto the heathen; and his dominion shall be from sea even to sea, and from the river even to the ends of the earth." Verses 9, 10.

The Lord has saving strength, and through this strength he will save his people. But it is not "by bow, nor by sword, nor by battle, by horses, nor by horsemen." Hosea 1: 7. It is by a much stronger force than that of carnal weapons. The strength of love is more powerful than a bannered host.

It was the mighty attribute of tender love in the Creator, that desired a holy, happy universe. It was the same love that gave God's only son to die, that sinners in this world might have the victory over all the power of the enemy, and still enjoy the sweets of that tender love. This love is more tender and constant toward the child of God than is the affection of the mother toward her nursing babe. It is sweeter to the spiritual taste of the converted than is honey to the palate. It has shown Jesus to the intelligences of the universe to be the fairest among ten thousand and the one altogether lovely. This love is eternal. It is the gift of the Spirit to the believer, which shall never be taken away. This is the one gift of all the gifts through the Spirit to the believers here, that all are to have and retain eternally, unchanged as the ages go by.

O that men who appear before the people as teachers of the gospel of Christ, would preach the gospel of Christ as the power of God! Happy would it be for Zion if her ministers understood what is meant by the scripture which says, "Not by might [“army,” margin], nor by power, but by my Spirit, saith the Lord of hosts." The Lord's Spirit wins only by love and tenderness. None will be taken to heaven who do not choose to be controlled here by the principles of love that were shown in the conquering One. Only this Spirit can give happiness unalloyed. Without this love, all profession is but a sounding brass and a tinkling cymbal. No amount of service or sacrifice that is rendered in any name or in any way is acceptable to God, unless it is in his love. All else is sin. This service can only be rendered in Christ, and that of choice by the worshiper.

"GO"

BY ELDER J. F. BALLENGER.
(Battle Creek, Mich.)

SABBATH, Oct. 14. I had the privilege of listening to Elder A. T. Jones, as he again gave the solemn warning to the church, especially to brethren in Battle Creek, to scatter abroad, and settle in places where they could be a help in using their experience and influence to

strengthen the weak, and enlighten the ignorant. Such places are to be found all over the broad field.

A few days ago the writer was at South Haven, Van Buren Co., Mich. Here I found four or five sisters who meet every Sabbath and also through the week. One special burden of these devoted sisters is that God will put it into the hearts of some of the brethren to move to their place to aid them in the work. Will their prayers be answered?—Yes; they will. If those in Battle Creek to whom the Lord has so often appealed, do not heed the warning and go, God will send these waiting ones help from some other source. But mark, the Spirit of prophecy has said that those who do not heed the calls for help, will not only lose the blessing God has for those who do go to the assistance of those who wait for help, but they will bring upon themselves the curse of Shiloh and other places where the people heeded not the call, neither came up to the help of the Lord.

It is a sad thought that within sixty or seventy miles of Battle Creek, as well as in distant fields, there are little struggling companies that are crying to the laity as well as to the ministers, "Come over and help us," and then to think there are those in Battle Creek and other large churches, who could go and be a blessing, not only to those who are calling for help, but also, by consecrated missionary work, could bring those who sit in darkness to the light of truth, and thus receive a rich blessing upon their own souls. Is it any wonder that God's long-suffering and forbearance is almost at an end? Could any one find fault with the Lord if, after so many calls and warnings, he should withdraw his Spirit, and let his judgments fall upon them?—No, indeed. When we know that there are so many who are pleading for the very help these persons could give if they would heed the testimony and go, we wonder that the Lord has borne with them as long as he has.

Three years ago last summer, Elder F. I. Richardson and the writer held a tent-meeting in Covert, eight miles from South Haven. A little company of believers was organized, and a house of worship erected. As the members living in and near the village were those who had but little or no experience, and knowing that they could be much benefited by the experience of some living in Battle Creek and other places, who could not, in these large churches, use the talents God had given them, we made an appeal through the REVIEW, in which we set forth the needs of the cause and the opportunities of doing good. Several corresponded with us in reference to going. Among these were a brother S. and wife. He and his family moved to Covert, and by their godly walk and conversation have won the respect of every one, and the brethren and sisters there look upon them as a father and a mother in Israel. And this is not all. In the two years they have been there, they have seen the membership more than doubled, so that their little house of worship is too small, and they are talking of enlarging it or building a new one.

The revival reported by Elder Richardson there last spring, he will tell you was due largely to the efforts of this family. What would this brother and sister have done, had they remained in Battle Creek?—Very little. Then why cannot others follow the example of this family? You can, brethren, if you will only heed the call and go.

I hope the Lord will put it into the hearts of some of the brethren to go to the assistance of the little handful at South Haven. We could hardly keep back the tears as we listened to their pleading for help. And we would say that we have never been in any section of country where a person could live cheaper or so cheaply as at South Haven. It is on the eastern shore of Lake Michigan, and is one of the best fruit-growing sections east of the Rocky Mountains.

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All kinds of fruit grown in the northern States, are grown in great abundance there. But we hope no Sabbath-keepers will go there or anywhere else with the intention of benefiting themselves in a financial way. Go, brethren, with love for perishing mortals; go to help lift up your fallen brothers; go to strengthen the weak; go because God says, *Go*. And to all to whom God is calling, I would say, Remember *the last call is being given*, and very soon you *cannot go*. O the bitter wailings that will be heard when you realize that the golden opportunity is past when you *might have gone!* God forbid that any who read these lines should ever join in that bitter wail.

"PIOUS PURPOSES."

BY JOSEPH CLARKE.
(Lowry City, Mo.)

A ROMAN Catholic cathedral was being erected in one of our large cities, having prison-like cells in the basement; and when some one asked the priest in charge of the work, what was the object in view, in placing cells in a house of worship, he was told that it was "for pious purposes."

When pagan Rome opposed the apostolic church, destroying millions of Christians, it was always "for pious purposes." When the Israelites persecuted Christ and his followers to the death, they did it "for pious purposes." When the papal church slaughtered its millions of dissenters during the fearful darkness of its supremacy, it was always "for pious purposes." When unfaithful Protestants join hands with Rome, to uphold a heathen institution, this, too, will be "for pious purposes." When men, like our good brethren in the different States, are imprisoned and fined because they do not keep the "wild solar holiday of all pagan times," and because they love God so well that they will keep his true and holy Sabbath, that they suffer persecution "for pious purposes." The Jew is driven from zone to zone, from city to city, "for pious purposes."

Devout and honorable people expelled Paul and Barnabas from Antioch "for pious purposes." (See Acts 13:50.) It was ostensibly "for pious purposes" that Mohammed invented the Koran, and established a new religion; and his followers still extend the same, sword in hand, with the same motive.

The redoubtable Joseph Smith, with his wonderful miracles, his shameful Utah, his ridiculous "Book of Mormon," organized Mormonism, which, with reorganized forces, is still trying to reform the world, "for pious purposes."

Alex. R. Webb resigned his United States consulship at Manilla, and now returns to his old home, New York, a convert to the great Mohammed, and proposes to convert our professed Christian people to the religion of the Turk. Wonderful indeed! and all "for pious purposes."

My dear friends, let us be careful what we do "for pious purposes." Human nature is frail, and needs a constant divine leader. Man, uninspired of God, is constantly in danger of going astray; so many cross-roads, so many by-paths, to confuse the mind; and unless we are anchored in the truth, to that within the vail, we will surely lose our way.

The key of knowledge, the word of God, is within our reach; but an understanding of it is not to be won except by prayer, and study, and research; and when won, is not to be lightly thrown away.

The Testimonies so kindly given us by our Lord, will greatly help us, if daily read with prayerful, grateful heart. Our Sabbath-school lessons should be daily studied and reviewed, if we would get the benefit of them. These are golden moments, as the last sands of probation are falling from the hour-glass of probationary

time. Let us fill our minds with the truth, uphold all our institutions, and take and read our periodicals, especially the REVIEW AND HERALD.

LOOK UP.

BY MRS. NELLIE M. HASKELL.
(Hallowell, Me.)

Look up when discouraged and weary,
With heavy heart ready to break;
The path of our Saviour was dreary,
But gladly 't was trod for our sake;
He knows how to succor his children
While toiling the pathway he trod,
And precious the aid he will give them
Till safe in the city of God.

Look up 'mid temptations presented
So sore that it seems you must yield;
Remember that Jesus was tempted,
But the tempter was hurled from the field;
Omnipotent strength still remaineth,
To us it is given through faith,
And Satan no victory gaineth
O'er trust in omnipotent grace.

Look up! even now light is dawning,
And soon its beams brighter will grow,
Till weary hearts find in the morning
That rest which the victors shall know.
Look up! be discouraged no longer;
God lives, and he grace will provide;
He's promised to fill souls that hunger,
And shield those who in him confide.

Abide in him constantly, ever;
Walk with him each day and each hour;
Let nothing the fellowship sever
If thou wouldst be clothed with his power.
Look up! and the Saviour returning,
Thy longing eyes soon shall behold,
Forgotten will be the soul yearnings
When reached is the heavenly goal.

IMMORTALITY NOT A BIRTHRIGHT, BUT A GIFT FROM GOD.

Rational and Scriptural Arguments

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

(Continued.)

GENUINE science and philosophy go hand in hand. What the first condemns the latter must surrender. For thousands of years the discussion over the nature of the soul has been going on. When science was in its infancy, it was believed by some that its teachings harmonized with the doctrine that the soul is naturally immortal. Now that science is more fully developed, it must be admitted that, with each recurring year, its teachings are undermining more and more fully the faith of scholars in the dogma that there is any part of the natural man which survives the grave. When such scientists as Huxley, Tyndall, and Draper, unhesitatingly express their conviction that science assuredly inculcates the doctrine that all there is of man expires in death, it is idle for smaller lights to argue that the teachings of science are unmistakably on the side of a future life. The simple fact is, that if the Bible were to be taken out of the controversy, the battle would quickly be decided in favor of those who hold that science recognizes no hereafter for the race.

Many good men have an inkling of this fact, and are greatly alarmed. Let them dispel their fears, however; for on this point the triumph of science will prove to be the triumph of the Scriptures also. The God of nature and the God of the Bible are one and the same. When, therefore, we read in the latter that the dead "know not anything" (Eccl. 9:5), and that when man "returneth to his earth; . . . his thoughts perish" (Ps. 146:3, 4), why should it be esteemed a marvel that the same sentiment should be found written upon the tablets of the brain, and confirmed by the science of biology, or life?

It is not the Bible which is in conflict with science upon this point. Take it as it reads, and

its testimony is clear and explicit on the state of man in death, and agrees perfectly with the conclusion reached by many of the greatest scholars of the age on this subject. The whole trouble springs out of the fact that when the Bible says emphatically, "The soul that sinneth, it shall die" (Ezek. 18:4), modern theologians deny the proposition flatly, declaring that the soul of the sinner cannot possibly die, since it was made immortal. Having shown that the faith of men in a future endless life of the soul is not sufficiently strong and well defined to be regarded as intuitional, it is enough to say, in concluding upon this point, that its existence can be accounted for satisfactorily without having recourse to anything of an intuitional character.

After the fall, the fundamental principles of the gospel were outlined to our first parents. Among other things, the doctrines of the resurrection and future life through Christ were communicated to Adam and Eve. These great truths were transmitted by them to their posterity. In process of time, these tenets, like nearly everything which is handed down by tradition, were perverted, until at length a variety of theories sprang up on this subject; and some, through ignorance, and others through a desire that it should be so, taught the future existence of all souls throughout the eternal age. It is, therefore, to distorted and unreliable tradition, and not to either right reason, or the Scriptures, that modern theologians are indebted for the tenet that in the matter of an endless life man is equal to the Deity.

Another line of argument which is thought to favor the natural immortality of the soul, is founded upon certain supposed analogies of nature. Among them is the familiar one of the butterfly. It is well known that the caterpillar surrounds himself with a cocoon for a number of weeks, and then emerges from that condition transmuted into a butterfly. Strangely enough, grave doctors of divinity see in this natural phenomenon a striking proof that the human family are destined to pass into another state of being, where they will live forever. Unfortunately, they do not tell us just when and where we, like the caterpillar, will go into the cocoon state, or just how or when we shall be able to crack the chrysalis, and expand our gold-bespangled wings for the first flight in our experience. Perhaps they do not consider these trifling details worthy of notice; but really, if the analogy is of any value whatever, it certainly should hold good in the particulars just mentioned.

But all these things aside, let us get at the gist of the matter at once. In what way does the transmutation of a caterpillar into a butterfly, elucidate or prove the deathless nature of the human soul? When the caterpillar is changed into the butterfly, has he passed from a mortal into an immortal state? If so, the illustration is apropos to the case in hand; if not, then it has no force whatever in this discussion. Every school-boy knows that the butterfly is a fragile and short-lived creature. It flits before us for a few days, a thing of beauty and grace, then dies and is seen no more. To reason that in its brief career, terminating in utter extinction, can be found a demonstration of the fact that all men are destined to live forever, is too puerile to be worthy the abilities of the learned clergymen who use it so largely in their argumentations on the soul question. Indeed, the same butterfly which is so often used by these gentlemen to prove the immortality of the soul, is more frequently employed by them to illustrate the ephemeral nature of the beautiful and graceful in this life. In such a use of the delicate creature under discussion, they are fully justified; for if its life teaches anything, it is that the most exquisitely ornamented in nature must die, and therefore that things less favored in this direction assuredly will share the same fate, man not excepted.

Another similitude of nature, in which some

have fancied that they have discovered a prophecy of the future life, is the rising and setting of the planets. Late in the evening, Jupiter or Saturn or Mars disappears in the west, regretted by some one who loves to look upon the shining orbs of the sky. Twenty-four hours elapse, and lo! the favorite planet reappears, burning as brightly as ever before in the diadem of the night. "There," says the more than gratified beholder, "there, is a promise of the life to come. The soul may enter the shadows of death for a time, and be obscured as was that planet; but, like the latter, it will reappear at last, shining more brilliantly than ever before." Such, I say, have been the reflections of many a one who was groping for testimony that would favor an existence beyond the grave. His ambition for a future life was both natural and commendable, and his failure to find proof of it in the direction where it was sought, is to be pitied rather than censured. His idea was a poetic one, but when you have said that, you can say nothing more in its favor. It proves literally nothing either for or against the doctrine of a hereafter.

The earth revolves upon its axis from west to east. The spectator loses sight of a planet at one time, and discovers it at another time, simply because the revolving earth on which he stands, bears him rapidly forward, until his favorite planet disappears at one time and reappears at another time. Practically speaking, Jupiter or Saturn or Mars, as the case may be, neither rises nor sets at all. Furthermore, they were shining just as brightly in the sky when not seen as they were when seen. It was not because the planets were dimmed that they were invisible, but simply because something had come between the beholder and them. There is therefore no analogy between them and the soul in death. So far as observation can go, when man enters the tomb, the spark of his intellect is utterly extinguished, whereas the planet, as heretofore suggested, has undergone no change whatever.

(To be continued.)

SHALL WE AROUSE TO ACTION?

BY W. E. HOWELL.
(Battle Creek, Mich.)

Who will be first to answer this question in the affirmative, and to shape his course according to the answer? Though Rome was not built in a day, that was no reason for not laying her foundations and beginning the work of building, much less for abandoning it when once begun. Passiveness and inaction—simply assenting to the fact that there was need of action—would never have made Rome mistress of the world, nor indeed have made Rome at all.

God has spoken, nay, has pleaded with his people, not only once, but repeatedly, to improve the opportunities afforded them by his grace, and to walk out in the light as he graciously sends it. To improve opportunities does not mean simply to see them and remark on their greatness, and to walk out in the light does not mean simply to behold it and admire its brilliancy; but action is implied. Be ye "not a forgetful hearer, but a doer of the work." "Be ye doers of the word, and not hearers only, deceiving your own selves." If there is any portion of the Scripture that ought to be studied more than another, at the present time, it certainly is this one. While hearing is essential, and faith comes by hearing, doing is necessary to the accomplishment of the real object of faith. Faith does not come by forgetful hearing; for forgetful hearing cannot produce works, while genuine faith can and does. So, since the just shall live by faith, the just shall work, shall be doers of the word. Hence there will be no inaction among the just.

It is not an arbitrary arrangement that the just shall live by faith, or that faith produces works.

It could not be otherwise. The same law governs here as in the natural world—that action is requisite to the growth. As faith implies action, and action implies growth, it is consequently one of the simplest truths that the just shall live by faith, since living also implies growth.

One of the most significant and comprehensive definitions of faith, the writer has seen, is "the subjective appropriation of the objective work of Christ." One needs, then, but to study the life of Christ, with the view of appropriating to himself all the provisions made for the redemption of man, and to learn the lesson of doing, which was one of the most prominent object lessons of Christ's earthly ministry.

Then why make further profession without action? The reaper with a mock sickle is an encumbrance to those wielding effective ones. Nor can the work be done by proxy. The muscle (physical or moral) which is to grow, must be exercised. And growth is one of the first essentials to Christian perfection.

One of the latest messages of God to his people is that if they do not arouse now, and go to work in missionary fields, they will fall back into death-like slumber. Does this mean anything? Does it mean action, or is it simply a proposition set forth for people to assent to? Is the work of God an idle tale told to be commented upon, or is it as effective now as when it spoke the world into existence?

When God calls for families to come out from the congregation, and establish themselves in localities yet foreign to the truth, does he mean simply such as can do so without any sacrifice? And when he even points out definite fields which are in need of such help, and calls for volunteers, how shall we account for the dearth of voices offering their services?

When God says his own professed followers are standing in the way, that the work might have been already closed up but for the indifference and slowness to action of those to whom, in his love, he has committed his work, are you willing to stand in that responsible and dangerous place? But how only can this responsibility and danger be removed? God says, by arousing and acting. Arousing implies drowsiness or indifference. And has not God told us that we are on Satan's enchanted ground? He sees our danger if we do not, and he entreats us to arouse from our stupor. And here again the law of the natural world applies. The best way to keep away stupor and insensibility is by being always astir and doing something. In this is a double purpose; something is accomplished in the propagation of truth, and aside from helping others to avoid them, they themselves shun the snares of Satan.

Are you bound by some earthly tie, and so prevented from action for heaven? God says, Cut loose. Place yourself and your means upon the altar, and God will use you to his own glory, to your salvation, and to the salvation of others.

"THEY ALL FORSOOK HIM AND FLED."

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

DID any who may read these lines ever come to a time when they would have given all they possessed for just one friend to lean upon and find sympathy? Did you ever come to that trying place where your best friend proved to be no more than a broken reed? Did you ever pour out your sorrows into the ear of one who you thought could understand and pity you, and then meet only disappointment? Did you ever experience such agony of grief as caused you to say, "No one knows my sorrow; not one can understand; even mine own familiar friend in whom I trusted, . . . hath lifted up his heel against me"? If you ever came into a time of trial when

your efforts were ridiculed and scoffed at; when your friends only smiled, and made no effort to assist you; when you could neither eat nor sleep because of your deep sorrow; and at such a time had not Christ for your friend, I can imagine no greater misery for any mortal. But if in such a time as this, you could reach up through the darkness, and take the outstretched Hand, and through the fast-falling tears, your eye of faith could see the bright bow of promise, assuring you that all would be well, then did not your heart rejoice with joy unspeakable? Suppose you did carry a sad countenance for awhile, and some mockingly said, "Why don't you be cheerful, and make the best of life?" How little do such comforters know of the inward struggles to grasp the helping hand! This little period of darkness may have been necessary in your experience, to prepare you for keener sympathy with others; and does it not remind you of the agony of the Saviour in Gethsemane? His soul longed for human sympathy and support; but when he asked his dearest friends to watch with him one hour, they fell asleep, and left him to wrestle in his agony alone. One impulsive soul had declared, "Though all men shall be offended because of thee, yet will I never be offended." What anguish must have filled the heart of Jesus when he saw this one also forsake him!

Those who have passed through great suffering of mind can better appreciate the price our salvation has cost. Think of Him who could instantly have commanded twelve legions of angels to his relief, yet who rebuked the one who used a sword in his defense; think of him, meekly bearing the taunts and jeers, the spitting upon, the crown of thorns, the vinegar for his thirst, and last of all, the hiding of his Father's face, who he thought had also forsaken him. Who of us has ever suffered like this for Christ's sake? The time may not be far distant when we shall have a chance to show our allegiance; and may we stand firm in meekness and godly fear.

Let us never forget that Satan is bound to strike at every unguarded spot; but when malicious souls would harm God's children, they may be comforted with the thought that angels are commissioned to guard and protect those who continually seek divine aid.

Saddest of all will be the condition of those who sleep when they should be watching. We have been told that the disciples did not realize what they were doing in forsaking their dear Lord at the very last hour, when he needed more than ever their companionship and sympathy; so we, in this last conflict between truth and error, are fearfully in danger of making the same mistake, not realizing our danger until past recovery, when probation has closed.

Let us ever bear in mind the full import of those sad words: "Then all the disciples forsook him, and fled;" and while we are trying to do the Lord's work without negligence, let us remember the injunction, "Watch and pray, lest ye enter into temptation. The Spirit truly is ready, but the flesh is weak."

CRUMBS.

BY S. O. JAMES.
(Milford, Iowa.)

I KNOW that *sometime* I shall "cease to do evil," but O shall I ever "learn to do well?" Has there been in my past life *one year*, the days and hours of which were *all* improved by me in the best *possible* manner? If not, shall I dare to hope that I shall yet see such a one? When we wait *two minutes* to listen to Satan's suggestions concerning a plain duty, we have lost just that much time. Soon, very soon, we shall see as we are seen, and know as we are known. The Lord will perfect that which concerneth me, and when I awake in his likeness, I shall be satisfied.

The Mission Field.

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

GO FORTH TO WORK FOR JESUS.

BY JOHN MC CARTHY.

Go forth, go forth, ye Christians,
Who own the Saviour's name;
Go forth, that ye to Jesus
His lost sheep may reclaim.
Tell out that blessed message,
Which the third angel brought;
'T will satisfy earth's longings
When 'tis divinely taught.

Go forth, go forth, ye chosen,
Seek not a life of ease;
But follow Christ's example
Who sought but God to please.
He left his throne in glory
To bring salvation nigh;
When earth, 'neath sin and groaning,
He heard its bitter cry.

Go forth, go forth, believers,
Take up your Saviour's cross;
Count comfort, ease, and pleasure
As worthless, selfish dross.
If ye in Christ are dwelling,
Your will forever hide;
And let the will of Jesus
As yours fore'er abide.

Go forth, go forth, ye ransomed,
Though bitter it may be
To leave earth's ties so tender;
If ye lost souls would see
Brought to the feet of Jesus,
His mandates to obey,
Ye must be up and doing
While yet 'tis called "to-day."

Go forth, go forth, ye heralds;
Go tell the truth abroad;
Go fearless, e'er receiving
Your strength from Christ your Lord;
Obey him, he will bless you
Throughout life's short career;
Refuse, his curse may follow;
Give heed, his voice now hear.

GOD'S PROVIDENCE IN OPENING THE MELBOURNE FIELD.

THE special providences of God are manifest in opening the Melbourne field to our young workers. The truth has been preached in Melbourne with success, and following the example of Americans, Australians have thought, and still think it their right to investigate and find out for themselves. In the matter of opinion, Australians stand as upright as other nations, and lean no more on the post of another man's opinions, than do the people of any land. Alas! however, that there is so much dependence in this matter. Alas! that men make flesh their arm, and turn from Him who is a tower of refuge and their strength. Alas! that the traditions of men have so much weight, while the word of God is lightly esteemed.

In Melbourne our tracts, pamphlets, books, and papers have been distributed, and many incidents come to our notice of the secret, mighty working of the truth in Australian society. Here we are "a sect everywhere spoken against." But this argues for the truth, since nothing can be done against the truth. "It is like leaven, which a woman took and hid in three measures of meal," very communicative. But though our sect is spoken against, we hear of ministers who are preaching our doctrines, and indeed, several ministers have taken their stand with us on the truth during the past year, and we also hear of companies who are with us on many points of doctrine.

Besides this evidence of God's working, we have an open way for doing house-to-house visiting, inasmuch as it is the custom of the churches here to send out missionaries with tracts, pamphlets, etc., and the people are ready to receive the missionary visitor as a matter of course. So we find no difficulty in entering the homes of

the people, and leaving our literature for their perusal.

Besides this preparation for the work, there is the preparation which poverty has given to the middle and lower classes. Twelve banks suspended in the colonies of Australia in five days, and there are £13,000,000 now shut up within the banks. A few years ago Melbourne was in the height of prosperity; but the boom is over, and there are in this city at the present time thousands of unemployed workmen, who for the past year have tramped from morning till night in a vain quest for work. This means thousands of homes where poverty pinches hard, where there is scanty food and scantier literature, where there are souls in the dark groping for light; weary hearts longing for rest; lonely ones longing for love. "Hearken, my beloved brethren, Hath not God chosen the poor of this world?" God bids us go "to preach the gospel to the poor." "He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

For this house-to-house work which must be done, a little missionary sheet has been prepared called the *Messenger*. Each number contains a comforting poem, sentence of hope and duty, a loving presentation of Christ in some of his relations to man, by sister White, paragraphs or anecdotes on home life and experience, and an article on some doctrinal subject presented as the truth is in Jesus. There is also occasionally a Bible reading. Our young people's missionary societies are using these papers as entering wedges, and we know that the sick in the hospitals, the poor in their homes, the prisoners in the prisons, are lightened and cheered by the message of this little *Messenger*.

It might be interesting to you to know how it originated. One morning last winter, brother White, sister Campbell, and myself went to market. There are very large market buildings erected in different parts of the city, where the farmers bring their produce three or four times a week, and there sell it from stalls and counters. We started in the gray, or rather dark, of the morning. All night we had heard the teams going by, carrying their loads of produce. As we went along the street in our cart, the stars were still bright, and the morning was cold and clear. The soft light of day began to dawn before we reached the place. The clouds were flushed with rose and gold. When we came to the market street, a novel sight met our eyes. All around the great building were hundreds of horses and carts and drays. Some of the horses were sleeping as they stood, telling of the long miles they had traveled; but most of them had their noses in their nose-bags, taking their breakfast. The streets were thronging with blue-faced men, women, and children, on their way to market, or even at this early hour plodding home with great loads of vegetables and fruits. Within the market were horses and carts; along the stalls were great loads of potatoes, cauliflowers, turnips, and all kinds of garden produce. Poor people stood about or hurried to and fro, and the noise and din made by the yelling of the sellers made it like pandemonium. I saw slender women dragging their great loads of vegetables in their blue hands, their faces sad and toil-worn. O what faces, worn and care-lined and toil-hardened! For the most part the people were poorly dressed, and but few were gay and smiling. The majority were sober and weary-looking. There were the farmers and their wives and children, trying to dispose of their crops. They had traveled all night to market. Their faces told of the meager life they led, of the lack of heavenly love. Some

faces had a look of trust and simplicity. Some were handsome faces, and some of the people were respectably dressed, but most of them reminded me of Gray's line,—

"The short and simple annals of the poor."

On the way home all I could think of was those poor faces. Brother White spoke of his feeling of sympathy for these poor sheep, scattered and without a shepherd, and wished that we had something with which to cheer their lives, to give them a glimpse of the home of rest, the life to come, and the present Saviour. Out of this wish grew the *Messenger*, our missionary paper, which we are carrying to the homes of the people, distributing to the sick in the hospitals, sending to the prisoners in their cells, and scattering like leaves among the market people.

FANNIE BOLTON.

A CALL FOR WORKERS IN ARGENTINA.

MUCH has been said recently about the duty of some of our brethren in America to remove to foreign fields to gain a livelihood by their work, and at the same time to live the truth among those who have never heard it. In a letter just received from brother E. W. Snyder of South America, he says:—

"Now while the General Conference is recommending our people to go to various fields, why not bear in mind Argentina and Buenos Ayres? I was greatly interested in what you said concerning the prospects of recruiting our ranks of foreign workers from the rank and file of our people, and I trust there will be soon a general advance movement in this direction.

"Naturally enough many, doubtless honest-hearted people, look on us with suspicion, coming as we do from the birthplace of Spiritualism, Mormonism, etc., with which they class our line of work. I am satisfied that all many need to come out is to see more of the fruits of the message. I know if our people came on here, and engaged in various industries, it would be quite a lever.

"We are always glad to relate the circumstances of personal cases accepting the truth; for in all the cases coming out so far in these fields, it has so manifestly been the work of the Lord that we could only give him all the honor and glory. It seems that his providence has just thrown us in contact with them, while all we had to do was to speak the truth to them, and his Spirit had prepared their hearts to receive it.

"Sometimes we have wondered if the Lord had not other precious souls to whom we had not had access. I assure you that the workings of his providence in the cases of those having accepted the truth, have been one of the greatest means of encouragement to us; and how can we doubt that the Lord is in this work, and that he has a people in these countries?"

A GOOD OPENING.

IN a recent issue of the London (England) *Christian* is a letter from a New Zealand correspondent, evidently a preacher in a country district, which shows that others besides our own brethren see that the way is open in New Zealand for truly Christian farmers to do good among those who have few religious privileges, and know nothing of our work. The letter is as follows:—

"I take this opportunity of making known to any Christian farmers, who may be readers of your columns, the spiritual wants of many of the agricultural districts of our colony. There are many places where the people get no religious services; others have such privileges fortnightly, monthly, or quarterly, there being not sufficient population to support a minister, nor any among them with a gift for ministry.

"This want could be supplied by a few godly farmers, who may have a gift for gospel work, and a desire to use it for the Lord, coming to the colony, and taking up their abode among these settlers. I am sure, from nearly ten years' experience in carrying the message of the Saviour's love among them in different districts, such would be heartily received, and treated with that hospitality for which the rural population are proverbial.

"As to the bread that perisheth, plenty of farming land is to be had from the government on terms to suit everybody. The climate for farming is all that can be desired. Any industrious farmer with a little capital could soon make a comfortable home; at the same time service for the Lord would bring peace and joy to the soul, and blessing to the people among whom he may labor.

"I do not persuade any one, neither do I undertake any responsibility. I simply state facts, and suggest a remedy. I am willing to give any further information to any one wanting it.

"Yours truly,

"J. BURGONYE."

Cleveland, Wairoa, South Auckland.

—In these days of evil speech and bad books, it is our duty to take care what we listen to, and what we read. A bad story smirches and defiles the heart, pollutes the memory, and inflames the fancy.

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.

"AS HE WILL."

[THE following lines were composed by a young girl who for a year before her death, was a helpless invalid. The beautiful Christian spirit revealed may be a means of strength and comfort to others who suffer.—S. I. R.]

Once the Father's will exacted
Busy hours of toil from me,—
Days and years of patient labor,—
And I gave them willingly;—

Willingly, though oft I faltered,
Oft his work but poorly wrought
But his blessing on it rested,
And his love new wisdom taught.

No great work to me was given,
No great place; it was his will
Only here and there a corner
Vacant left, that I might fill.

So I toiled on, busy, happy,
And I tried to do it well;
And the great heart watched and waited;
Quiet then his bidding fell.

At his word I ceased from labor,
Listened while his accents plain
Changed the ministry of labor
To the ministry of pain.

Then in tender, loving-kindness
Round my couch the flowers of love
Grew and bloomed; and in their branches
Nestled close a snow-white dove.

What though pain may rage within me,
Can his power its presence dim?
Since 't is all I have to offer,
I can bear it all for him.

He'll accept e'en this small service,
And will full allowance make,
Since 't is all I have to offer,
And I do it for his sake.

And when I would praise and bless him,
And my lips will only say,
While my soul is filled with anguish,
"Help me—help me—through this day."

Tenderly he stands beside me,
Gives me strength the pain to bear,
Takes my thanks, though all unspoken,
Calls each look toward him a prayer.

So I trust him, fully, freely,
Who is my trustworthy Friend,
And I've learned to know him better
While I'm waiting till the end.

If all this shall be accomplished,
Wrought in me his work of grace,
There in triumph he will lead me
Where no sickness finds a place.

He is with me, and the rough path
Well I know is leading still
To the very goal I wish for—
So I whisper,— "As he will."

PSALM 104:34.

"My meditations of him shall be sweet," when I remember the assurance he has given me. The Master counts well the cost when he begins the work in the sinner's soul; and none shall ever mock his work, saying, "This man began to build, and was not able to finish."

My attention was called a short time ago to the study of the twenty-fifth chapter of Jeremiah. What a wonderful prophecy it is when read in the light of present truth! My mind lingered over verse 31: "The Lord hath a controversy with the nations: he will plead with all flesh." Blessed thought! The controversy is ended in the hearts of his people, and we no longer sing,—

"'T is a point I long to know,
Oft it causes anxious thought;
Do I love the Lord or no?
Am I his, or am I not?"

but instead,—

"Blessed assurance, Jesus is mine,
I in my Saviour am happy and blest.
Angels descending bring from above,
Echoes of mercy, whispers of love."

We hardly think it is God's will that his children should have a limited measure of peace and joy. Neither do we think it humility to doubt the words of our Lord Jesus: "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." John 10:28. Yes, you may say, this is comforting for a Christian, but am I a Christian? The clouds of unbelief often envelop me, and exclude all heavenly light;—whereby shall I know that I shall inherit the land? Who will assure me of my interest in Christ? "He that believeth on the Son of God hath the witness in himself." 1 John 5:10. Do we not know that a change has passed over all our feelings and affections? Do we not love the things we once hated? Is not sin odious to us? Do we not find pleasure in drawing near to God in prayer?

I would not say, "Peace! peace!" where there is no peace. Look to the foundations of our hope, let the light of the word fall full and clear upon it. "Rejoice not against me, O mine enemy: when I fall, I shall arise." Micah 7:8. We need never fear that Christ will weary in his work, but we may be confident of this very thing, that he who has begun a good work in us, is able to perform it until the day of Jesus Christ, and we shall stand "without fault before the throne of God." Rev. 14:5.

We know that some humble and sincere disciples will shrink back, saying, "We are not able," when we ask them to make Paul's language their own. They dare not look up with perfect confidence; they think it almost presumption, or at least they say, It is not for me. Paul, they say, was an uncommon Christian; he attained a tall stature in holiness. So he did, and why?—Because his was no half-way service; he gave no divided heart to his Master; that was the reason he so well understood the doctrine of full assurance. "If any man will to do his will, he shall know of the doctrine." John 7:17. Do we understand these words of the Master? He does not say, If any man fully keeps the law, which is the perfect will of the Father, he shall know of the doctrine; for it is not possible for any mere man perfectly to keep the commandments of God.

If this assurance is attainable for one, why not for all? If at one time it may be enjoyed, why not at all times? Then we will no longer utter the mournful cry, "Saw ye Him whom my soul loveth?" but Christ will be in us "the hope of glory." "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" I have not clean hands, nor a pure heart. Behold, I am vile; nevertheless, I shall abide in thy tabernacle, I shall dwell in thy holy hill. Why?—Because Christ is mine, his hands are spotless, his heart is pure, his righteousness is perfect. All his is mine; for he is mine.

Therefore, we wait and work with joy, hoping unto the end. Sometimes weariness may almost overcome us; for building is hard work. Foes within and foes without make the work exceedingly hard; but whether in joy or grief, the building goes on, and we are not deprived of the foretastes of heaven,—the earth made new, where the flowers never fade, and tears shall never dim the eye; for,—

"The same dear friends shall meet us
That we have loved below;
The same sweet voices greet us,
As in the long ago.
Then hush, ye murmuring waters;
Ye tempest, cease to blow;
I almost hear the music,
Soft and low."

O. E. HARTER.

NO MORE WEeping.

THE glorified weep no more; for all outward causes of grief are gone. There are no broken friendships nor blighted prospects in heaven. Poverty, famine, peril, persecution, and slander

are unknown there. No pain distresses; no thought of death or bereavement saddens. They weep no more; for they are perfectly sanctified. No "evil heart of unbelief" prompts them to depart from the living God; they are without fault before his throne, and are fully conformed to his image. Well may they cease to mourn who have ceased to sin. They weep no more, because all fear of change is past. They know that they are eternally secure. Sin is shut out, and they are shut in. They dwell within a city which shall never be stormed; they bask in a sun which shall never set; they drink of a river that shall never dry; they pluck fruit from a tree that shall never wither. Countless cycles may revolve, but eternity shall not be exhausted; and while eternity endures, their immortality and blessedness shall co-exist with it. They are forever with the Lord.

They weep no more, because every desire is fulfilled. They cannot wish for anything which they have not in possession. Eye and ear, heart and hand, judgment, imagination, hope, desire, will,—all the faculties are completely satisfied. And imperfect as our present ideas are of the things which God hath prepared for them that love him, we yet know enough, by the revelation of the Spirit, that the saints will be supremely blessed. The joy of Christ, which is an infinite fulness of delight, is in them. They bathe themselves in the bottomless, shoreless sea of infinite beatitude. That same joyful rest remains for us. It may not be far distant. Erelong the weeping willow will be exchanged for the palm branch of victory, and sorrow's dew-drops will be transformed into pearls of everlasting bliss. "Wherefore comfort one another with these words." Can we not exclaim with Dr. Watts,—

"Sin, my worst enemy before,
Shall vex my eyes and ears no more;
My inward foes shall all be slain,
Nor Satan break my peace again?"

—O. H. Spurgeon.

TORMENTING SICK FOLKS.

DID you ever sit down, or lie down, weary and exhausted, and then, before you got fairly settled, find yourself routed up by some dear, kind, meddling soul, who insisted that you should sit in another chair, or have another pillow, or lie in some other position, or do something which you did not wish to do, but which must be done to please an officious and fussy friend, whose greatest possible kindness would have been shown in simply letting you alone? If so, perhaps you can appreciate the following hints from the *Healthy Home*, about tormenting sick people with misplaced kindness:—

"I happened to be in a sick room the other day when a relative arrived on the scene. She had been warned to repress all emotion, and succeeded very well; but her tender solicitude was wholly irrepressible. I am sure that she asked at least *twenty questions* in less than a minute, until the unhappy sufferer writhed under them. 'Shall I raise your head a little? Will you have another pillow? Wouldn't you like your head a little higher? Let me fan you. Will you have the blind up? What can I get you? Some arrowroot? Do try some! I am sure you will be more comfortable with another pillow. Will you have one?—yes, do! I'll go and get one. Will you have a cup of tea? I'm sure it would do you good. A cup of tea won't take a minute,' etc. The cup of tea has been a dreadful instrument of torture in the hands of well-meaning people who would not knowingly have teased a fly.

"These are small things, you will say; but a small thing in health is often magnified to a grave matter in sickness, and the sum total of them all may be as serious in its effect as the disease itself."

People should learn that tired folks, nervous folks, and sick folks often wish to be *let alone*. If they want anything, they can usually ask for it; and too much attention, watching, or questioning, hurt more than they help. Let the sick one have peace and quiet; let him sleep; for "if he sleep, he shall do well." — *The Common People*.

Special Mention.

THE COMING CONFLICT.

CHAIRMAN O' BRIEN of the Catholic Congress at Chicago, in the course of his remarks at the opening of the Congress, speaking of the dangers that lay before the country, and the way that they may be avoided, said:—

"We think the remedy is to be found alone in a return to those principles of virtue and religion with which our forefathers were imbued, and upon which our government was founded, and which we think is alone needed to restore the original vigor to the state. It must be remembered that materialism, infidelity, agnosticism, and other forms of irreligions have never been fruitful, either in forming or perpetuating a state. . . . And against irreligion, the implacable foe to our present civilization,—whatever form it may assume, all those, whether Protestant or Catholic, who believe in the vital force of religion, have a *common ground* upon which they can stand,—not only in this have we a bond of union with our Protestant countrymen, who in good faith are engaged in disseminating virtue and religion, but there are also general charities which look to the amelioration of the condition of the poor, the sick and the aged, as well as measures to suppress intemperance and gambling, and prevent the desecration of the Sunday. These are among the subjects that will receive consideration by this Congress."

It will be noticed that in the above-mentioned things in which it is claimed that the Catholic and Protestant may unite, the observance of Sunday is the one thing that may claim a peculiarly religious or Christian signification. Many Mohammedans and Buddhists, as well as Christians, are civilized, but this civilization will not unite them as one; for there is no particular religious idea in civilization alone. The doing of good works, the amelioration of the condition of the sick and poor, is commanded by Mohammed, Buddha, and every other great teacher of religion. There is, therefore, nothing in the agreement to do these kindly offices that will really unite Catholics to Protestants, any more than it will unite them to Mohammedanism. But how about the observance of Sunday? The Buddhist knows no weekly rest-day, or day of devotion. The followers of Mohammed assemble in their mosques on Friday, but both Catholics and Protestants observe the same day, and is it not really what is here claimed for it, that it is a "bond" of union between them? True, they cannot just agree about the basis for its observance. The Protestant tries to prove it from the Bible, an impossible task, which the Catholic is fully aware of; but he comes to the relief of his dissenting brother with the authority of the Catholic Church, and thus the deficiency is fully supplied. And here they can unite. Sunday, the pagan holiday, taken by the apostate Christian Church already growing into the papacy, and the "mystery of iniquity" (2 Thess. 2:7), and finally transmitted to the dissenting bodies who have left her pale, is to be the bond of union in the reapproachment of the Catholic and the various dissenting bodies composing Protestantism.

When this mark of papal authority and power, received and observed by Catholics and Protestants alike, is enforced by these two bodies of apostate Christianity acting in friendly collusion, what will such observance be but an act and sign of allegiance to Rome, and an acknowledgment of her power? And those, who, with the warning of the third angel of Rev. 14:9-12 sounding in their ears, telling them distinctly and definitely what all this means, still neglect to observe the Sabbath of Jehovah,—the sign of his power and authority,—and cling to the observance of Sunday, the sign of papal power and authority, they will, they must, by this very act receive the mark of the power which they serve. The inevitable trend in this direction of the majority of the churches of our country is a manifest fulfillment of the word of God before our eyes. We are rapidly hastening on to this terrible climax, which shall bring to a

test the inhabitants of the world in a way to show who are the servants of the Lord, and who are the servants of Baal.

It is no time now to hold our peace. The imminence of the closing struggle, the greatness of the conflict, the magnitude of the interests involved, and the nearness of the coming of Christ to render to every man according to his works, should inspire every one who understands the truth for this time to give the trumpet a certain sound, that none may be unwarned of the events that are before us. It is time that these words of the prophet should be fulfilled upon all those who have received the light of the truth: "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate." Isa. 28:5, 6. M. E. K.

"THE CHRISTIAN SABBATH;" OR THE CONFESSION OF THE ROMAN CATHOLIC CHURCH.

AFTER the reading of those articles from the *Mirror*, as reprinted in the *American Sentinel*, I could not but ask, What more reasonable, when a man has been guilty and convicted of some diabolical crime, and is about to receive the death sentence, than that he should come forward and acknowledge his guilt by full confession of his crime? This we often see in the history of criminals, who, when about to be executed, are impelled by an unseen power to confess.

Now that the "man of sin," guilty of the most diabolical crime; nay, more, of the height of blasphemy against the law of the Most High, and of insult offered to that holy name, and about to be plunged into the lake of fire, receiving and suffering his just sentence; what more reasonable than that he should come out before all the world, and in language too plain to be misunderstood, make confession of guilt? This is just what is now done, and that officially, through the *Catholic Mirror*, the organ of Cardinal Gibbons.

And thus it is that God will make the wrath of even this apostate church to redound to his glory, in the enlightenment and salvation of honest souls through confession.

And this, too, emphasizes the fact that the time is now when Seventh-day Adventists should come forward, and consecrate themselves and all they have wholly to the Lord. And every true Seventh-day Adventist will do it, and that very soon.

That acknowledgment in the *Mirror*, that we are the only consistent Protestants there are, has a depth of meaning. It means that soon we, as the only ones who protest, while all the so-called Protestant churches are clasping hands with that body, shall feel the iron heel of that power. Are we awake? Are we preparing for the final issue?

H. F. PHELPS.

THE SUCCESS OF THE SUNDAY FAIR.

Our readers will doubtless remember an article that appeared in the *REVIEW* of Oct. 10, entitled, "Is It the Power of God?" in which we criticised the position taken by the *Christian Nation*, that it was the power of God that kept the people from visiting the Sunday Fair. In that article we referred to the fact that Lincoln Park and other places of amusement in Chicago were thronged on Sundays, and that even in the Fair in Jackson Park, with nearly all the exhibits closed, and scarcely anything to look at but the outside of the Fair buildings, 25,000 people had visited the Fair the previous Sunday. We closed the article by saying:—

"For these reasons, . . . we are of the opinion that if the managers of the Fair would now throw off the covers from the exhibition itself, there is no power that would be exerted to prevent the crowds from taking in the sights in Jackson Park. And if this should be done, and the crowds should pour into the Fair as they did on the first Sunday the Fair was opened, would the *Christian Nation* be as eager to claim that it was the power of God that sent people into the Fair, as it now is to claim that it is the power of God that keeps them out? Perhaps before the Fair is over, we shall have a chance to see."

Since these words were written, the Sunday attendance at the Fair has steadily grown. From 25,000 it jumped to 42,000, then to 88,000. The next

Sunday, a cloudy disagreeable day, it was 81,000. Then the managers awakened from their sleep, and declared that such a large assembly of people deserved some attention. They announced that there would be music in the Fair; some of the exhibits were uncovered; and preparation was made to furnish sufficient refreshments for those who went to the Fair. The result was precisely what we have all the time predicted would take place under such conditions. Sunday, Oct. 22, the attendance was 140,578. Thus on these five Sundays, even under very unfavorable conditions, the total attendance was 376,578! If any one believes that the Sunday-opening has kept as many people out of the Fair as have actually visited it on these five Sundays alone, they must be possessed of a bump of credulity that is simply unbounded in quantity, and indescribable in quality.

This increased Sunday attendance entirely, and forever removes the specious plea that has so often been put forth by the religious press, that the people did not want the Fair open on Sunday, and would not go if it was open. The attendance at the Fair, Sunday, Oct. 22, tells a different story, and it will be useless hereafter to dispute it. The general public wanted the Fair open Sunday, and they would have gone to the Fair that day could they have got the same amount for their money that they obtained on other days. The American public do not like to be gulled; that is the whole story. A recognition of this simple law of cause and effect would have saved the *Christian Nation* and a large portion of the religious press from taking a position untrue in itself, and whose untruthfulness time has now fully demonstrated.

M. E. K.

ANTI-TRUST ORGANIZATION COMPLETED.

THE anti-trust movement which started in Minnesota last winter, resulting in a call by Governor Nelson for a national convention composed of delegates from all the States, completed its organization, Oct. 16, 1893, at Chicago, Ill.

F. B. Thurber of New York is president; E. Rosewater of Nebraska, vice-president; and R. M. Easley of Illinois, secretary. An executive committee was elected; also committees to formulate national and State laws to break up trusts and combinations that increase the cost of products to the consumer, were appointed. The following resolution was adopted:—

"Whereas, The anti-trust association of the United States, organized by authority of the convention composed of delegates appointed by the governors of the several States, and constituting their members from each of the States, has this day been fully organized; therefore, be it,—

"Resolved, That a committee of three be appointed by the chairman of this meeting, of which he shall be a member, to respectfully memorialize the President of the United States, in behalf of this association, to recommend in his forthcoming annual message to Congress the creation of a bureau of corporate supervision and control, to the end that fictitious or fraudulent capitalization by corporations engaged in any business coming within the provisions of the federal constitution relating to interstate commerce may be prohibited. Said bureau to be under the charge of a commissioner clothed with authority similar to that now exercised over national banks by the controller of the currency, and empowered by law to collect statistics relating to the capitalization, liabilities, and available assets of all such corporations; that said committee respectfully request the President to further recommend to the Congress of the United States the passage of suitable laws to prevent the combination of capital or corporate wealth and power for the purpose of limiting production, destroying home competition, or controlling the price of raw material or manufactured products."

"The committee appointed were E. Rosewater of Nebraska, Charles A. Roy of New York, and J. A. Tawney of Minnesota."

In this we see a promise of hope in the dim and distant future. But in it is a greater evidence of the gigantic power in wealth combined to oppress, while the masses stand idly by, only to realize that their burdens grow heavier, and their cause more and more hopeless.

H. F. PHELPS.

—We are too fond of our own will. We want to be doing what we fancy mighty things, but the great point is, to do small things, when called to do them, in a right spirit.—*R. Cecil*.

—All you have to do is to prove that you are a sinner, and I will prove that you have a Saviour.—*D. L. Moody*.

The Review and Herald.

BATTLE CREEK, MICH., OCTOBER 31, 1893.

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THE LIVING WAY.

A Study of the Book of Hebrews.

CHAPTER 10, verse 19: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20, By a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh."

The apostle having now set forth the doctrine of the priesthood of Christ from every point of view, so that like a many-sided and well-polished diamond it emits the bright rays of its efficiency and superiority from every angle, he now turns to the practical side of this question, showing what effect such a truth should have on the lives of believers. He starts out with the encouraging assurance that we have boldness to enter into the holy places by the blood of Jesus. The word "boldness," is in the margin, "liberty," and means full and free access in the entrance to the holy places, where Christ ministers for us. The word translated "holiest," is in the plural, and should have been translated "holy places," meaning both the holy places of the heavenly sanctuary Christians do not, of course, follow their Lord by faith into both the holy places at once; for our Lord does not enter them both at once. He ministers first in the holy, and then in the most holy, place. But while he was in the holy place, Christians had free access to him there by faith, and now when he is in the most holy, they can still follow him there. So by the blood of Jesus, which he offered once for all, Christians come to their Lord in both the holy and the most holy place of the heavenly sanctuary according to the time in which they live. The vail, of verse 20, refers to the vail which constituted the door of the sanctuary. Through that vail into the sanctuary we enter in by a new and living way, and this way is his flesh. Let it be noticed that he does not say that his flesh is the vail, as those contend who oppose the view of a literal sanctuary in heaven. But his flesh, his sacrifice, is the new and living way. It is called "new," because no one had ever before had the privilege of thus coming directly to Christ; and it was a "living" way because though Christ is the sacrifice, yet he lives, and thus can plead his own sacrifice as if newly offered. Indeed this is the way in which he is set forth in the book of Revelation. John saw in the midst of the throne "a lamb as it had been slain;" that is, as just in the act of being slain. Rev. 5:6. Thus it is a living way, because it is his own flesh, his sacrifice. But he, having given his life an offering for sin, was raised from the dead and so lives, making a living way of access to God.

Verse 21: "And having a high priest over the house of God; 22; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

With a high priest such as had been previously described, one who is touched with all the feeling of our infirmities, one who is able to save, and has promised to save, to the uttermost, all that seek him, what encouragement we have to come to the throne of grace. "With a true heart;" that is, feeling our absolute need of help, and being truly in earnest to obtain it. Seeking grace not for selfish ends, but that we may thereby glorify God. "In full assurance of faith;" that is, having not a shadow of distrust that God is able and willing to bestow upon us all that we need. "Hearts sprinkled;" referring to the sprinkling of the blood upon the mercy-seat to atone for sin. By this application of the blood of Christ in our behalf, the heart is cleansed from guilt, the conscience is made right, and the load of condemnation is lifted from the soul. "Bodies washed with pure water." The priests and Levites, before they engaged in the services of the Lord, were to wash their flesh in water so as to be physically without defilement. It

is quite usual to refer this expression to baptism, as in Acts 22:16; but that speaks of washing away sins, not washing the body merely. The old adage is, that "cleanliness is next to godliness;" and the expressions here used seem to be written to set forth the state of inward and outward purity which the Christian should secure and maintain.

Verse 23: "Let us hold fast the profession of our faith without wavering; for he is faithful that promised."

Although our Common Version has the word "faith," in this passage, the now generally accepted reading is, "hope." Let us hold fast the profession we have made of hope in Jesus Christ. And this accords with the last clause: "He is faithful that promised." Caryl says that there are four things ascribed to God in Scripture which may assure us that he will be certain to perform all his promises: (1) He remembers them all; (2) he is unchangeable; (3) he has power to perform them; (4) he cannot deny himself, and so will not falsify them.

Verse 24: "And let us consider one another to provoke unto love and to good works; 25; Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

"Consider;" that is, "to have regard for." "To provoke;" "to incite, stir up, encourage." There is too much considering of one another to criticise and pick flaws and find fault and censure and condemn on false reports and misunderstandings. Instead of this we should "have regard" for one another, to help those who are weak, encourage the faltering, and comfort the feeble-minded. "Bear ye one another's burdens," is the apostle's exhortation in another place. By example let each lead the others on in the way of love and good works. And one important aid in this direction is the frequent meeting together in the worship of God. What more impressive sight is there than a congregation of believers earnestly engaged in the service of the Lord? How different from other assemblies; and how often the united presence and voices of our brethren and sisters give life and encouragement such as is rarely attained by individual and lonely prayers. The word "exhort," is used in the sense of "encouraging." As the great day is seen approaching, with the trials, persecution, and distresses which we must pass through before we reach it, we need to encourage each other to hold fast, and endure hardship as good soldiers of Jesus Christ. This exhortation is given with special reference to the nearness of the end, the days in which we are now living. But some even in these days will allow their love to wax cold, will forsake the house of God, will become evil servants, and depart from the faith.

Verse 26: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, 27, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. 28. He that despised Moses's law died without mercy under two or three witnesses: 29: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

The wilful sin here mentioned, can be nothing less than utter apostasy from Christ. The "unpardonable sin," rejects Christ and his sacrifice. Any sin that does not do this, can be forgiven; for there is provision to reach it. But when one rejects Christ, he cuts himself off from the *only* means that can reach his case and rescue him; and for such an one there can, of course, be no hope. By the terms, "Moses's law," is meant the requirements and institutions of the Mosaic system. To some of these the death penalty was attached, as in Lev. 23:30. This does not refer to the ten commandments. The great moral law of God is never called, the "law of Moses." But Moses's law was the type; and if he who heaped contempt upon the type, suffered the heaviest penalty that could be inflicted in this world, how should he be treated who heaps contempt upon the antitype, and treads underfoot the Son of God himself? He shall have "sorer punishment," even the second death in the lake of fire. Rev. 20:11-15.

There is great significance in the fact that the apostle brings in verses 26-29 right after his reference to the coming of the great day, in verse 25, showing as it does, that they apply in the last

days. And right here in our own time, Spiritualism has come up, developing more of the class here described, than any other religious movement the world has ever seen. From this point of view, the verses become prophetic; and how accurately the prophecy has been fulfilled.

Verse 30: "For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. 31. It is a fearful thing to fall into the hands of the living God."

This language implies that this spirit of apostasy will result in bringing persecution and trouble upon the true church; and we are forewarned that an unrighteous alliance between apostate Protestantism, Roman Catholicism, and Spiritualism, will commit this government wholly into the hands of the powers of darkness, whose great object is to exterminate the truth of God from the earth. But the people of God should then "commit the keeping of their souls to him [God] in well doing, as unto a faithful Creator" (1 Peter 4:19), knowing that vengeance belongeth unto him, and that he will in due time vindicate his cause and people, in a glorious victory over all their foes.

Verse 32: "But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; 33; Partly, whilst ye were made a gazing stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. 34. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance."

These verses no doubt describe the experiences of those who were contemporary with the apostle, and were associated with him in the trials and tribulations of the gospel work. The record of it is given here because their course was to be an example to believers in all coming time, and their experience was to be duplicated in every age. Especially would it be so with the last church, and very appropriate to them is the exhortation to "call to remembrance the former days." The saints have in heaven an enduring substance. There is then something there tangible and material.

Verse 35: "Cast not away therefore your confidence, which hath great recompense of reward. 36. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. 37. For yet a little while, and he that shall come will come, and will not tarry. 38. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. 39. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

The confidence we are not to cast away, is our liberty of access to God, our confidence in his truth, and our assurance of divine aid to carry us safely through to the end. Do not, is the exhortation to us, throw away so great a privilege. Verse 37 shows that this applies to the last days, when the Lord is about to come. There has been a seeming delay in the returning of the Master, so that, after having moved out in the work of preparing for, and proclaiming, his near coming, there is need of patience or endurance, to stand fast, and bear uncomplainingly, the trial of the waiting time. The language of verse 37, has, in the original, an intensiveness that is not shown in the Common Version. Literally it reads, "For yet a very, very, little while, and he that shall come, will come, and will not tarry." The coming referred to, is the coming of the Lord Jesus, in all his glory, in the clouds of heaven. That appearing is near at hand. And during the time we are waiting for it, the just are to live by faith. The word as here used, includes everything that is embraced in that term. If the believer lives that life which is "by the faith of the Son of God," quickened and vitalized thereby, he will hold fast his profession without wavering, will remain steadfast, and not apostatize from the truth. This, we apprehend, is what the apostle here especially warns against; for he immediately adds, "But if any man draw back." The drawing back is placed in contrast with the living by faith. The words, "any man," as applied in our Common Version, are without warrant. The word to be supplied, is the regularly understood subject of the verb; namely, "he," referring to the "just," mentioned immediately before. One may have been a partaker of the heavenly calling, may have entered upon the Christian life, and been called out to wait for the Lord from heaven; but if, when the time of patience and tarrying comes, he draws back, the Lord

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will cease to take any pleasure in him; for he places himself among those mentioned in Rev. 3:16, who will be spued out of the mouth of the faithful and true Witness.

The words "draw back," mean more than simply departing from the faith. They involve the meaning of slinking away, or hiding away, through fear. If, in view of the trials and persecutions which the people of God are to meet, as the last conflict between truth and error looms up before us, a believer becomes timid and half-hearted, and shrinks away through fear, and compromises his faith, and seeks to save his life, he will lose it. But if he remains steadfast in the faith, he will save the life which others seek to save by drawing back, and lose in consequence. Let us be of that company of heroes who can say, "We are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

PRAISE.

To praise God and to exalt his name is the highest duty, and should be the greatest pleasure of all the intelligent beings which he has created. The angels that excel in strength, think this strength none too good to be used in praise of their Creator. They surround his throne, and unceasingly cry, "Holy, holy, holy, is the Lord of hosts." If angels, because of their creation, should praise God, should not man who has not only been created, but also redeemed, give thanks to God at the remembrance of such boundless mercies? "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men." Wonderful indeed has been the love manifested toward us by our heavenly Father. Our feeble praise in return for such a manifestation of love, shows that we have but a slight appreciation of the condition from which we have been rescued by a Saviour's love. Says the Lord to us, "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." Isa. 51:11. If we could realize the depth of the terrible place into which we were plunged by sin, could see as it is the pit from which we have been extricated, we would exclaim, "The Lord hath done great things for us."

The prophet Ezekiel compares Jerusalem to a new-born child, cast out to perish, and the Lord to a compassionate person who rescued it, and preserved its life. (See Ezekiel 16.) The same illustration might be applied to every child of Adam; and that we do not praise God more for what he has done for us, is because we sense it so little. We are like children upon whom a parent bestows all the labor and toil of his hands and brain, but their minds are too weak to comprehend it. We read, not long since, of a benevolent society in France which gives itself exclusively to picking up little street waifs who have no home or friends, and takes care of them, giving them a good home and an education, and finally procuring for them a situation where they can care for themselves. When first taken, they are photographed just as they are when brought in. This photograph is preserved, and when they have received their education, and are ready to start for themselves, it is put into their hands, that they may see what their true condition was at the time they were taken, and realize what has been done for them. Many of them show their gratitude in after years, by contributing generously to sustain the society in its unselfish work.

No doubt the children thus taken realized in some degree all along that they were being kindly treated, and that they were under obligations to their kind preservers for their goodness to them; but not until later years have ripened their judgments, will they be able fully to realize what was done for them. So it is with us in our relations to our heavenly Father, and the salvation he has given to us. While we now have some sense of what the Lord has done for us, that sense is measured by our finite minds, weakened in all true perception of the evils of sin by sinful practices, and not until we are saved in the kingdom of God, will we see the depths of sin from which we have been taken, and the mercies that have been lavished upon us. Then, looking back to the time when we

were lost sinners, and seeing not darkly, but with clearer vision, how fallen we were, and the depths of mercy that saved us, we will exclaim, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, . . . and glory, and blessing." And then every creature in heaven and in earth will be heard saying, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Let us begin that song of praise here.

M. E. K.

IN THE FIELD ONCE MORE.

THINKING it may possibly be a matter of interest to some of my old fellow-laborers in the cause and to other readers of the REVIEW, I will make a brief statement of my purposes and feelings relative to laboring again to bring souls into the fold of Christ. For a long time I have felt anxious to be at work again, preaching the message to my fellow-men. But my way has seemed hedged up. My physical condition seemed to me to unfit me for active labor. Many discouragements pressed upon my spirit, and the helpless condition of my companion seemed to demand of me my constant presence and assistance. Yet I have felt ill at ease many times, and have always hoped I might yet share once more in active labor. Though I have borne heavy burdens of perplexity, care, and responsibility in the past, till I could no longer carry them, I always enjoyed my labors in the cause better than any other work. The blessing of God is more precious than anything else.

After much prayer and reflection I told the Lord if he would open the way before me, I would certainly enter again upon active labor in the cause. My brethren saw fit to renew my credentials year after year, though for some four years I made no use of them, thus indicating their desire and confidence. My companion offered to go with me in the family tent if I thought it duty, so I could still care for her, and preach at the same time. And just then the Disciple church, who had recently built a meeting-house in the village, without any act of mine, extended an invitation to me to preach in their church, the past summer. I felt this was a call of Providence, opening the way for me, and so have occupied the house every Sunday for two or three months until the State meeting at Barberville. Though the interest has never been great, quite a number have attended regularly and seemed to listen with candor. Meantime, the General Conference Committee sent me a new forty-foot tent to use, expressing pleasure to have me occupy it.

I have felt freedom in speaking once more, after my long silence, and very clear that I had made a right decision; and I have felt great peace in my soul and tenderness of heart as I have thought of the goodness of our dear Saviour to one so unworthy and broken down as I am. I have felt to consecrate myself with all my heart to God, and have fully decided if the Lord will give me evidences of accepting my poor labors, I will devote all my remaining strength to the work of saving souls. The thought that perhaps I may be the means in the hands of Providence of reaching at least a few and bringing them to the Saviour, is exceeding precious to me.

This world has never seemed very precious to me here in Florida. Long ago I gave up worldly anticipations. The cause of God and its prosperity have for many years seemed dearer to me than all else. Broken strength, trials, and afflictions, have served but to depress my feelings, till discouragements have pressed many times heavily. I feel now more like looking upward, and hoping more in God. And the sure result, the peace of God, is a happy exchange. The Lord is good, and his mercy endureth forever. Praise his holy name!

I have now commenced a course of lectures in Bowling Green, holding services every night in the week but Saturday night, and shall continue as long as the interest will warrant. After this course is finished, we propose to set the tent in some other village not far distant, and thus bring the light of truth to communities hereabout. I still occupy the church building, as the friends seemed perfectly willing to have me use it. The interest is not great apparently, still I hope for some good

results. Though far from strong, my strength seems to hold out in public speaking much better than I expected. I enjoy it well. I ask the prayers of all my old friends, that God will help me, and make my labors fruitful of good results.

In a REVIEW of some weeks since, I noticed in the report of Father Saunders, of Pennsylvania, the expression that, though old and feeble, he "desired to die with the harness on." That sentiment met a warm response in my heart. I have made many failures in life. Sometimes the thought of them nearly crushes me. But there is one failure I greatly desire to avoid, and that is the failure to gain eternal life at last. If that can be avoided, life will be indeed a success, though we may be as poor as was Lazarus. But life would be a terrible failure, though rich as Jay Gould, if lost at last. The glorious words of Paul I can never forget: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." Such words make life a success, if we can truly appropriate them. I mean, for one, in God's strength, to make the effort.

G. I. B.

BY MY SPIRIT, SAITH THE LORD.

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Zech. 4:6.

While reviewing our work and the situation in which we find ourselves at the present time, the above words have often come to my mind. All things around us indicate most plainly that we have reached the point when extensive movements in advance must be made all along the line. The manner in which the way is opening everywhere speaks to us as the voice of God's providence, urging us to go forward and occupy the field. But while we would gladly do this, we find ourselves confronted with many obstacles, and what we are to do is becoming a serious question. We ought to be doing so much more than we are doing in extending the work, that, in comparison, what we are doing at present would be but a very small work. In the fields where work has already been begun, there are demands for great enlargement. First, in the way of providing places for meetings in such cities as London, Hamburg, Melbourne, and other places; also for schools in London and Hamburg, in Scandinavia and Australia. And shortly we must arrange for a school in some island of the South Seas, for the purpose of educating laborers for the work there. All these enterprises should be carried forward without delay.

In those fields already mentioned, there is need of more laborers. For some time there has existed an urgent call for a family and other workers to go to Constantinople and other points in Turkey. Almost every week we learn of some new interest springing up, and calling for help like Macedonia of old. Surely these important matters should not be delayed another day.

Then we might continue to particularize in reference to Asia, Africa, Australia, New Zealand, and the islands of the seas. The fact is, the sight of the harvest all ripe for the sickle is overwhelming, and we find ourselves quite as unequal to the task as was Israel at the time of Nehemiah, when they were commanded to rise and build the house of God. But notwithstanding their apparent inability, the Lord required them to go forward. They pleaded poverty, and indeed their case was a desperate one, as seen from Haggai's prophecy. They had not enough to eat nor to drink, neither had they clothing so that they could be warm. Their crops had utterly failed, and they were all discouraged. (See also Nehemiah 5.) Can you wonder that under such circumstances they did not think it time to go ahead with the building of the house of God?—Indeed, from the human standpoint it was impossible to do so. But for all this, their only hope was to move forward, and obey the order of the Lord. We find ourselves in a situation quite as critical and perplexing as the above. We may not have come to the point where we are temporarily in want, as were the people of Israel, but spiritually, we are even more so. In the matter of laborers, for instance, is it not true that we

have not enough for the home field? There is not a Conference nor a church but feels the urgent need of help. And from the human standpoint it seems, and indeed it is, almost as consistent to take the children's bread and give it to strangers, as for Conferences to give their men to be sent to foreign lands. When it comes to the raising of funds, nearly all feel that they are now doing all that they can do, and in what they are now doing, some Conferences feel that they are robbing themselves, not only of men, but also of funds to aid in the general cause.

These things being true, what can we say? We will give you the word of the Lord. First, is it not a fact that if we had done our duty and stood in the counsel of God, there would have been many more laborers than we now have? I have not the several Testimonies at hand from which to quote in support of this statement, but you will readily call them to mind; for the statement has often been made. No one will for a moment charge God with fault in this matter, so the fault must lie at our own door. On account of the small number of laborers and the scarcity of means, work that ought to have been done has not been done. Calls for help that ought to have been answered have been left unanswered, and souls that might have been saved have been left to go in darkness, and many will be lost. Is not this the truth in the matter? Is it too strongly presented? Doubtless all will assent to the truthfulness of these conclusions. Now what is the remedy? I have none other to offer than that given by the Lord to Israel. To them it was, "Go up to the mountain, and bring wood, and build the house." Hag. 1:8. To us it is, Send forth the laborers to all those needy people where God has so signally opened the way, and raise the funds that are necessary to go on with the work that is languishing for lack of means. Say to the Foreign Mission Board: "Carry out the work that ought to be done; build the schools, the chapels, and the mission houses, that are so urgently called for, and we will stand by you with the means that are needed." If you will say this and do it, the Lord will say to you, "And I will take pleasure in it, and I will be glorified." "Ye looked for much." Some have thought to increase their strength in men and in means by withholding from the cause, but it has tended to poverty. Now our only resource for help is to turn with our whole hearts to the Lord, and do as he commands us, nothing doubting, and we shall find that "from this day will I bless you." Hag. 2:19.

But says one, "I do not see how this is going to be; it does not look consistent to me." Note the answer of the Lord: "This is the word of the Lord unto Zerubbabel [then it was Zerubbabel, now it is you], saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Yes; but the difficulties that stand in the way; what of them? Hear again the word of the Lord in the next verse. "Who art thou, O great mountain [the difficulties that seem insurmountable]? before Zerubbabel thou shalt become a plain." God has all resources at his command. "The silver is mine, and the gold is mine, saith the Lord of hosts." And, "The glory of this latter house shall be greater than of the former, saith the Lord of hosts." Hag. 2:8, 9. Is it not even so, that the power of God in the latter rain shall be greater than in the former rain? Think of the power that attended the work of the Lord following the day of Pentecost. The promise contained in Acts 1:8, is to us as verily as to them. When this blessing and this power shall be experienced by the people of God, it will be as is stated in Acts 2:45-47; their possessions will be sold, and the money will be forthcoming.

Dear brethren, neither you nor I can reason out how these things shall be brought about. But this we know, God has said it, and that is enough; it is "not by might, nor by power, but by my Spirit, saith the Lord of hosts." "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem [your own city], and in all Judea [the surrounding country], and in Samaria [the adjoining country], and unto the uttermost part of the earth." Acts 1:8. Brethren, this is how it is; it is

by the Spirit of God. O then let us seek for the Spirit.

Here the words of Hag. 2:4, are applicable: "Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts." What more can we ask for? But see again, Zech. 1:16: "Therefore thus saith the Lord; I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts." The work the Lord has in hand for this time shall be accomplished.

We fully believe the time has come to move forward, trusting in God, who will be glorified by our so doing. I close with a passage from Josh. 1:9: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." And another from Zech. 2:10, 11: "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee."

Have we not every reason to be of good courage and strong in the Lord? Trusting in God, let us rise to the work as one man, and we shall know that God will be glorified in our so doing, and difficulties that we thought were insurmountable will be made plain. Our watchword is, "Courage in the Lord and go forward, and perform his will in all that he calls us to do." O. A. O.

Steamer "Norman Castle," Atlantic Ocean, Sept. 26.

COMFORT IN AFFLICTION.

How blessed is the thought that there is no physical or heart pain that is felt by Jesus' followers but he knows it, feels it, and sympathizes with the sufferer. The strongest ties of nature are used to illustrate the tender care he has for us. "Like as a father pitieth his children, so the Lord pitieth them that fear him." It is said that we are comforted by him, "as one whom his mother comforteth." He is our Elder Brother; and the "friend that sticketh closer than a brother." How close, then, are the relations between us and our Redeemer! How tender the love that he feels for us! And he never changes. Earthly friends die, and their love for us becomes only a sweet and sacredly-cherished memory of the past; but he "dieth no more." He lives at the right hand of God, and he lives to "make intercession for us." From our earliest to our latest moment, he is the same unchangeable source of joy and comfort. Earthly ties do not always hold; death with cruel, relentless hand removes from us our loved ones, but when everything earthly is gone, Jesus remains. The same Jesus who was the comfort and stay of our fathers, still lives to pity and comfort us. He that yearned over Jerusalem, he that melted in tears at the tomb of Lazarus, has a heart full of sympathy for the sorrowing, of comfort to the mourning, and offers to every one a hope that is as an "anchor to the soul, both sure and steadfast." Still his voice to us says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." O the perfect restfulness of the rest that Jesus gives! Every broken heart may repose in his love; every aching head may recline upon his breast. The heart-tides of sorrow that are swelling like the waves of storm-tossed Galilee, quickly subside into gentle murmurs at his word of "Peace, be still."

He is able to comfort us with an infinite comfort, because he himself is infinite. Infinite love, mercy, and power are in him, and all that he has, he gives to us. Truly he can say, "Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." No one else can make such promises as he makes, because other beings could not fulfil them. Look up then, sorrowing mourner, and look unto Jesus. Every secret heart-ache is known to him, and somewhere in his word which he has left for us, there are words for you, that will comfort you and relieve your anguish as no other words can do. He can give peace every day, and strength to sustain; he can lift up, and none can cast down. To those who are athirst, he gives the water of life freely; and if we drink of that water that he gives, we shall never thirst again.

To thee, O fountain, full, complete!

In sorrow, grief, and tears we come;
Through darkest gloom, through tempest's beat,
Do thou, dear Lord, direct our feet,
That in thy love, so full, so sweet,
Our sorrowing hearts find room.

M. E. K.

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.

"GOD HATH SENT HIS ANGEL." DAN. 6:22.

BY T. R. WILLIAMSON.

(Tallmadge, Ohio.)

DEAR brother, sister, worker, in life's field,
Valiant for truth and right,
One of God's warriors armed with sword and shield
Is by you day and night.

Gladly the path of duty do you tread,
And sow the gospel seed;
The living gospel seed, while just o'erhead
The watching angels speed.

You on the dull earth pray and strive and yearn;
Near by the ether blue
Rustles with waving wings, and angels turn
Their dear eyes down to you.

They note the cheery look, the hand-clasp strong,
The friendly, helpful tone,
The triumph gained in battle fierce and long,
The inward foe o'erthrown.

And when your song of praise soars up to God,
Poor, faulty, human song,
The angels, too, their voices sound abroad
In notes both sweet and strong.

Dear angels, brothers, guardians, of our way,
With fervent hearts we wait
To see and love you in the coming day,
When through the city gate,

We'll walk together to the mansions fair,
Toward our Father's throne.
Then on forever in the glory there
We'll know you as we're known.

YOUR MISSIONARIES TO INDIA.

My journey from my home at College View, Neb., to Leicester, Eng., which occupied from July 3-19, including several short visits on the way, was very pleasant. After comfortably locating for my summer's work, a portion of my time was devoted to the canvassing work, the rest to study. Though canvassing in England is quite different from what it is in America, still the blessing of the Lord attended the efforts put forth; and at times as I have tried to speak words of truth, and have told the people the simple story of Christ and his love, and as their eyes have moistened with tears, I knew that the Spirit of God was striving with them. Though times are very critical in England, the people will lay by a part of their hard-earned money to purchase the books containing the truth.

It is also very encouraging to the canvasser to know that the work he is doing will scatter the truth far and wide. One lady told me that she was going to read her book carefully, and then send it to her neices in Sydney, Australia. I learn from other workers that they are having similar experiences.

Brother A. T. Strobe, who is to be my fellow-laborer in India, united with me in the work at Leicester in August. We are now at Southampton, and in a few hours we shall be rocking on the billowy deep. We expect to arrive at Madras, about Nov. 12, where we shall begin work.

While in London, my heart was made to rejoice to learn that the truth has gone before to India, and that the good work has begun with very encouraging omens. Truly, the harvest is ripe, all heaven is astir, and the Lord is impatiently waiting for his people.

It is a great undertaking for us to pioneer the work of that important field. Yet we know in whom we trust, and that He is able to use the weakest vessel to his glory and honor. We especially need the prayers of all God's people, that we may use more than mortal wisdom and discretion in our work.

OHIO.

COSHOCTON.—Immediately after our good camp-meeting at Mt. Vernon, we came to this place to finish up the work begun the first of the season. Our meetings have not been largely attended, but there has been shown a constant spirit on the part of those interested.

Oct. 15 an organization was perfected, and eleven souls were baptized. The company numbers in all fifteen, one having united by letter, and two more awaiting baptism when health will

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permit. Others are interested, and we leave a field for these dear souls to "shine" in, to the glory of God and the advancement of the loud cry of the third angel. A Sabbath-school and missionary society were organized, both to hold weekly meetings. We leave them in the care of "that great Shepherd of the sheep," who will very soon call us all to meet in eternity.

O. F. GUILFORD,
ALBERT CAREY.

ILLINOIS.

CHICAGO.—After ten weeks and seventy meetings in the Scandinavian languages, we closed our tent labor for this season. The interest continued till the last, but the weather became so unsettled that we deemed it best to close, and look for a hall where the meetings could be carried on, near where the interest is created; but so far we have not been able to find any such place.

There are not less than seventy Sabbath-keepers near where the tent was located, and as it is quite a distance from the chapel on W. Erie St., where the Scandinavian brethren have a place of worship, I believe it would be for the spread of the truth and for the benefit of the cause, if weekly meetings could be carried on in that part of the city henceforth.

Several are deeply interested in the truths that have been presented, and the work for these must not be neglected; for if it is, we shall lose what we have gained.

Last Sabbath was a blessed day in a double sense to the church here. It was my privilege to baptize seven willing souls, and the occasion was indeed a very blessed one; the Lord came very near and blessed us all. Others will soon be baptized. How good it is to follow after the Lord, and do his bidding!

Oct. 18.

J. F. HANSEN.

KENTUCKY.

UTICA.—Since my last report, I attended our camp-meeting at Nashville, Tenn. After the meeting I returned home, and spent a short time with my family. I am now at Utica, Daviess Co., where I closed my meetings the last of August. Four have begun to keep the Sabbath, and others are almost persuaded to obey. Because of this, the dragon is wroth.

Last Sunday the door of the school-house where our meetings were being held, was locked against us; but it being a pleasant day, I spoke in the open air to the crowd that assembled, having obtained permission to use the rails of a fence near to improvise seats. As there is no suitable house which we can get to hold meetings in, our public labors close here for the present. But we will do what we can by visiting with interested ones at their homes.

The three ministers of the place and also one who came from Indiana for the purpose, have done what they could to oppose our work here, both by trying to keep the people away from our meetings and by public discourses. The Baptist minister, a D.D., in his opposition to the Sabbath and law, took the position that the decalogue was abolished at the cross, and for proof quoted 2 Corinthians 3, and Colossians 2. In the same discourse he stated that nine of the ten commandments were reinstated, and as proof quoted Matthew 19,—our Saviour's answer to the question, "What good thing shall I do, that I may have eternal life?" thus, having them reinstated before he now claimed that they were abolished; and many more similar absurd assertions were made by him, to which we called the attention of the people in our review.

We have several invitations to hold meetings in adjoining communities. We ask an interest in the prayers of all the brethren for the work here.

Oct. 20.

R. G. GARRETT.

KANSAS.

AMONG THE CHURCHES.—At the close of our local camp-meeting at Phillipsburgh, I went to Palermo. Here is one of the oldest churches in the State, where much labor has been bestowed. After visiting each family, I found it necessary to remain longer than I at first expected. The plain testimony for the times in which we live being borne, resulted in a slight move on the part of the brethren and sisters,—not what our heart longed to see, not what the blessed Lord was yearning to behold, though I think the effort was not a failure. When self is removed, the Spirit of Jesus takes its place. I also had the privilege of visiting two of our sisters who were living just over the line in Missouri. These sisters had not been visited by one of our ministers for years. They, with myself, enjoyed the visit very much. One of them is 101 years old this month. She is still waiting for her Master to return.

At Atchison I found quite a little company. The brethren in town soon let others know of the meeting, and we had a few most precious seasons together, which resulted in the baptism of six, the organization of a church of thirteen members, the ordination of an elder and deacon, and the election of a clerk. One backslider was reclaimed. I do not know of any little band in the State that has a brighter prospect and better opportunities of developing themselves, and bringing others into the truth, than this company, located as they are in this large city. They are anxious that others around them should know how good the Lord is.

As I came to Osawkee, and preached Christ night after night, all former difficulties were laid aside, and the spirit of confession came in, and the whole church rejoiced that the Lord was so long-suffering. There were a few not of our faith who attended the meetings and seemed much interested as they saw and felt the power which is in the word. May the way soon open when this church and those around them may receive more labor. I spent one Sabbath at Nortenville, a church largely made up of canvassers. While the brethren go out to work in the great harvest-field, the sisters hold the fort, although some of them also engage in the canvassing work. They have a nice little house of worship. I see nothing to hinder building up a strong church at this point.

From here I went to our good camp-meeting at Herington, after which I returned home with my family by wagon 200 miles to Phillips county, where I spent a few days at Phillipsburgh. One was baptized and united with the Deer Creek church. Sabbath and Sunday, Sept. 30 and Oct. 1, I was at Bow Creek, where two of our brethren had been drawn away by strong influences, but they saw their danger, confessed their faults to God and to the church, and were heartily received by standing vote. This experience will enable them to be always on guard, to watch as well as to pray. O how true are the words of 1 Peter 5:8.

Oct. 5 brother Morey joined me, to labor in the northwestern part of the State, as arranged at Herington. On our western trip, we spent Oct. 7 and 8 with the Rotata church, where we enjoyed a two days' meeting. The brethren were glad to receive the new thoughts on the hour of watching. Oct. 9 we arrived in St Francis, where we have taken up a line of work for the town. We have now held seven meetings, with a very small audience. Four of these meetings were held in the Methodist Episcopal church. We have been to every house, and handed out tracts. Some are reading, and we believe that God has a people in this place. O may they hear the voice of the good Shepherd! We are seeking God for wisdom to do his work. Remember the work in St Francis in your prayers.

Oct. 18.

O. S. FERREN.

NEW ENGLAND.

In the Conference report I omitted to mention that one new church of over twenty members was received into the Conference. This was the Hartford, Conn., church. Since the camp-meeting, still others have been added to their numbers, and the interest is very good. Calls for labor come from every direction, and the outlook for the future is very encouraging.

I have spent my time since the camp-meeting visiting the churches. I find the brethren and sisters of good courage, and almost all of them are planning to push vigorously the "envelope plan" of missionary work this fall and winter. In company with Elders Mace and Kellogg, I spent last Sabbath and Sunday at Norwich, Conn. The presence of the Lord was very marked from the first. It is quite well known to the brethren in New England that for about three years there has been a division in this church, a portion of the members, holding the church property, having withdrawn from the Conference. The majority of the members of the church remained with the Conference, and have conducted their meetings in a private house. They had just raised money to build another house of worship. The lot was purchased, and the foundation was laid. On Sunday some of the leading members from those holding the other church property came to us, unsolicited, and offered to give the church into our hands, and place it wholly under our control. The proposition was considered, and after some deliberation, it was accepted. We remained until Wednesday, and before leaving we had the pleasure of seeing the church property once more fully under the control of the Seventh-day Adventist church at Norwich. Best of all, this move was wholly voluntary on the part of those who had held the control of it for the past three years. The Lord is working mightily, and we expect soon to see some of their number rejoicing in the full light and liberty of the third angel's message. One to whom they have looked for light and

truth, has continued his researches until he has finally concluded that the Sabbath is no longer binding, and he, with some others who withdrew from the Conference, has ceased to observe it. During these three years, the blessing of the Lord has been with those who were living up to the light of the message, and they have been making steady progress in spirituality.

We can see the hand of God in this move that has been made to return the church property. We are glad to see love and union restored among those who desire to live the truths of the third angel's message. We know that the Lord is, through this move, reaching out the hand to unite all of those who have formerly loved as brethren, once more in the closing work of the message. May he give to all that wisdom that will enable us to render acceptable gratitude unto him for his matchless love and tender care, and go on, with him as our captain, to final victory.

R. C. PORTER.

MICHIGAN CONFERENCE PROCEEDINGS.

THE thirty-third annual session of the Michigan Conference was held at Lansing, Sept. 22 to Oct. 1, 1893.

FIRST MEETING, SEPT. 22, AT 9 A. M.—The president, Elder I. H. Evans presided, and the Conference was organized with 182 delegates present, representing ninety-six churches. By vote, the reading of the minutes of the last session was waived.

The treasurer's report was presented, as follows:—

RECEIPTS.	
Cash on hand, Aug. 1, 1892,	\$ 7,765 01
Tithe for year ending Aug. 1, 1893,	35,214 17
Camp-meeting fund,	4,182 52
Petoskey mission,	490 14
Ontario church building,	178 21
Detroit mission "	2,074 82
Cash returned by agents,	114 22
Bloomington note,	48 95
Sale of Armada church building,	257 13
Total,	\$50,325 17
DISBURSEMENTS.	
Labor,	\$24,256 55
Camp-meeting fund,	2,600 83
Detroit mission building,	3,025 00
Tithe to General Conference,	2,573 14
Expenses Detroit mission,	1,100 00
Ontario church building,	177 56
Michigan Tract Society,	4,000 00
Conf. supplies,—desk, type-writer, etc.,	280 20
Carlton Center church note with interest,	296 71
Miscellaneous expenses,	100 17
Total,	\$38,359 66

Cash on hand, Aug. 1, 1893, \$11,965 51

By vote of the Conference, the Chairman was authorized to name the usual committees, which were as follows: On Nominations, E. Van Dusen, J. L. Edgar, and J. H. Thompson; on Resolutions, W. H. Falconer, H. M. Kenyon, and J. H. Durland; on Credentials and Licenses, J. Fargo, E. H. Root, and J. N. Loughborough.

Adjourned.

SECOND MEETING, SEPT. 25, AT 9 A. M.—A number of delegates who had arrived since first meeting, were seated. The churches at Chippewa, with twenty-nine members, Leutz, with ten members, Benton Harbor, with sixty members, and Albuna, with twenty-five members, were received into the Conference by unanimous vote.

Report of committees being called for, the Committee on Resolutions reported the following:—

1. Resolved, That we express our gratitude to God for the prosperity attending the work in the Conference during the past year; for the harmony existing among the laborers; and for the confidence of the brethren throughout the Conference, as shown in their willingness to sustain the work financially.
2. Resolved, That we approve of the steps taken by the Conference Committee to organize and incorporate the Michigan Conference Association of Seventh-day Adventists; and we recommend that our churches deed their church property to this organization.
3. Resolved, That we approve of the steps taken to erect a mission building in the city of Detroit, and that we will continue to support it until it is completed.

On motion to adopt the resolutions, Resolution No. 1 was passed without discussion. Nos. 2 and 3 were freely discussed, and many questions were answered, after which they were unanimously adopted.

Adjourned.

THIRD MEETING, SEPT. 29, AT 9 A. M.—The Committee on Credentials made the following partial report: For Credentials, U. Smith, I. H. Evans, J. Fargo, R. J. Lawrence, H. M. Kenyon, J. L. Edgar, E. H. Root, E. Van Deusen, A. O. Burrill, H. S. Lay, R. C. Horton, Wm. Ostrander, L. G. Moore, Eugene Leland, T. M. Stewart, J. F. Ballenger, W. H. Littlejohn, W. H. Falconer, H. C. Basney,

and S. M. Butler; Licenses, J. E. Evans, Charles N. Sanders, P. M. Howe, and J. H. Kellogg. On motion this partial report was adopted.

The church at Kalamazoo with twenty-four members was presented, and received by unanimous vote.

The Committee on Nominations reported as follows: For President, I. H. Evans; Secretary, J. S. Hall, Treasurer, REVIEW AND HERALD; Conference Committee, I. H. Evans, J. Fargo, E. H. Root, J. H. Thompson, and H. D. Day.

Board of Trustees for Michigan Conference Association of Seventh-day Adventists are, I. H. Evans, J. Fargo, E. H. Root, J. H. Thompson, and H. D. Day.

On motion of J. H. Thompson it was voted that the name of E. VanDeusen be substituted for that of J. H. Thompson, where it appeared in the report. With this amendment the report was adopted.

Adjourned.

FOURTH MEETING, OCT. 1, AT 10 A. M.—The Committee on Credentials reported further, as follows: For Ordination and Credentials, H. D. Day; Licenses, J. C. Harris, E. R. Williams, B. F. Sturman, M. C. Guild, F. J. Hall, D. E. Wellman, W. C. Hebner, and Warren Kneeland.

On motion, this report was adopted.

H. D. Day offered his resignation as member of the Board of Trustees of the Conference Association, which was accepted by vote, and J. S. Hall was elected to fill the vacancy made by brother Day's resignation.

There being no further business, the Conference adjourned *sine die*. I. H. EVANS, Pres.

J. S. HALL, Sec.

VERMONT SABBATH-SCHOOL ASSOCIATION PROCEEDINGS.

THE fifteenth annual session of the Vermont Sabbath-school Association convened in connection with the camp-meeting at Waterbury, Vt., Aug. 24 to Sept. 3.

Two very interesting meetings were held. Statistics were presented by the president, showing that God has blessed us with an increase in membership, in donations, and in many other ways, exceeding any previous year. The secretary read a very pleasing and instructive letter from Miss Hattie Andre, describing her voyage to Pitcairn Island last winter. The following resolutions were adopted:—

Whereas, The blessings of God have been rich in our association in the past, and from an appreciation of these blessings we have grown up to our present prosperity; therefore,—

1. Resolved, That with the help of God we will more fully realize his goodness, and make continual advancement in all branches of the Sabbath-school work.

2. Resolved, That we continue to accept the liberal offer of the Pacific Press Publishing Association to furnish the Sabbath-School Worker for thirty cents per copy to all State associations which will take a club equal to the number of officers and teachers in the State; and, further,—

3. Resolved, That the State association furnish the Worker to individuals for fifteen cents per year.

Whereas, The International Association in its last session recommended the semi-annual election of Sabbath-school officers instead of quarterly; therefore,—

4. Resolved, That we adopt the plan in all our schools, and hold the election of officers in January and July of each year.

The Committee on Nominations reported as follows: For President, E. R. Palmer; Vice-President, H. W. Pierce; Secretary and Treasurer, Alice A. Maynard; Assistant Secretary and Treasurer, Eva M. Palmer; Executive Committee, E. R. Palmer, H. W. Pierce, Alice Maynard, John Clayton, and Orpha Brown.

The report was adopted.

Adjourned *sine die*.

EDWIN R. PALMER, Pres.

ALICE A. MAYNARD, Sec.

ARKANSAS SABBATH-SCHOOL ASSOCIATION PROCEEDINGS.

THE sixth annual meeting of the Arkansas Sabbath-school Association was held in connection with the camp-meeting, at Clarksville, Aug. 24 to Sept. 3.

FIRST MEETING, AUG. 28, AT 10 A. M.—The president gave a brief outline of the work in the State, and appointed the usual committees, which were as follows: On Nominations, Geo. W. Page, S. P. Adams, L. C. Sommerville; on Resolutions, J. A. Sommerville, A. J. Breed, J. B. McConnell.

Meeting adjourned to call of Chair.

SECOND MEETING, AUG. 30.—Reports of the committees were then called for. The Committee on Resolutions submitted the following:—

Whereas, The Sabbath-school work is an important part of the third angel's message; and,—

Whereas, Those who have any part to act in the Sabbath-school work should be earnest, consecrated, prayerful men and women; therefore,—

1. Resolved, That the officers and teachers should be thoroughly established in all points of the truth, that they may impart the right and proper instructions to those in their schools.

2. Resolved, That canvassers who are situated so they can, should hold a Sabbath-school, keep class records, and report to the State secretary, as other organized schools.

Whereas, The Sabbath-schools are an important factor in raising means for missionary work; and,—

Whereas, Many are now rejoicing in the truth through the efforts of what the Sabbath-school has done; therefore,—

3. Resolved, That we, as members of the several Sabbath-schools of Arkansas, be more liberal in our Sabbath-school offerings.

These resolutions were considered and adopted.

The Committee on Nominations reported as follows: For President, W. F. Martin; Vice-President, J. M. Rees; Secretary and Treasurer, Minnie A. Martin; Executive Committee, W. F. Martin, J. M. Rees, Minnie A. Martin.

These names were considered, and the officers elected.

Meeting adjourned *sine die*.

W. F. MARTIN, Pres.

MINNIE A. MARTIN, Sec.

MEETING OF THE OKLAHOMA SABBATH-SCHOOL ASSOCIATION.

THE first meeting of the Oklahoma and Territorial Sabbath-school Association was held in connection with the camp-meeting at Oklahoma City, Oct. 3, at 9 A. M. R. H. Brock in the chair. After singing, prayer was offered by Elder A. J. Breed. The report of the organization of the association was read by the secretary, after which the president gave a short address, reviewing the work of the past year, and setting forth the need of earnest work the coming year. Elder Breed gave an interesting talk on Sabbath-school work, followed by Elders Shultz, Shrock, and McReynolds. After a few closing remarks, the president appointed the following committees: On Nominations, James Dickerson, J. E. Hendon, H. I. White; on Resolutions, E. T. Russell, C. McReynolds, W. H. White.

Adjourned to call of Chair.

SECOND MEETING, OCT. 5, AT 9:30 A. M.—The report of the previous meeting was read, after which the report of the Committee on Resolutions was called for. They responded with the following:—

1. Resolved, That we express our thankfulness to God for the very encouraging prosperity that has attended the Sabbath-school work the past year.

Whereas, Oklahoma is a new field, and people have removed here from all parts of the United States, and society is somewhat broken up; and,—

Whereas, The Sabbath-school proves a blessing to families and communities; therefore,—

2. Resolved, That as ministers and people, we will, God helping us, do all we can to advance this very important work.

Whereas, The Sabbath-School Worker is an important means in advancing the interests of Sabbath-school work; therefore,—

3. Resolved, That we recommend each Sabbath-school to supply its officers and teachers with a copy of the Sabbath-School Worker.

Resolution 3 called forth considerable discussion. All the resolutions were adopted. The Committee on Nominations presented the following report: For President, R. H. Brock; Vice-President, E. T. Russell; Secretary and Treasurer, Inez Stoops; Directors, R. H. Brock, E. T. Russell, Inez Stoops, Christian Schaeffler, James Dickerson. Report was adopted.

Meeting adjourned *sine die*.

R. H. BROCK, Pres.

INEZ STOOPS, Sec.

THE ANNUAL MEETING OF THE ARKANSAS TRACT SOCIETY.

THE sixth annual meeting of the Arkansas Tract and Missionary Society met in connection with the camp-meeting, at Clarksville, Aug. 24 to Sept. 4.

FIRST MEETING, AUG. 25, AT 11:30 A. M.—J. M. Rees in the chair. Prayer by Elder R. M. Kilgore.

The president spoke in regard to the missionary work, suggesting that a good time and place to begin would be to get our friends out to our meetings. Elder Breed spoke to the same point, giving good advice.

Moved that the Chair appoint the several committees, which were as follows: On Nominations, J. B. McConnell, Wm. Martin, and G. Phillips; on Resolutions, H. Clay Griffin, Geo. W. Page, and R. M. Kilgore.

The report of the secretary and treasurer for the year ending Aug. 1, 1893, was given as follows:—

FINANCIAL STATEMENT.

Cash on hand, Aug. 1, 1892,	\$ 495 53
Received during the year,	2,761 63
Total,	\$3,257 16

Paid out during the year,	\$3,049 07
Cash on hand,	208 09
Total,	\$3,257 16
RESOURCES.	
Due from individuals,	\$2,284 08
“ “ Ark. Conf.,	386 81
Mdse. per inventory,	1,825 26
Office fixtures, etc.,	155 90
Cash on hand,	208 09
Total,	\$4,860 14

LIABILITIES.	
Due Int. S. S. Ass'n,	\$ 4 50
American Sentinel,	55 36
Int. T. & M. Soc.,	17 87
Kan. T. & M. Soc.,	193 42
REVIEW AND HERALD,	3,774 14
N. R. L. Ass'n,	23 17
Pacific Press,	203 07
Individuals,	5 87
Total,	\$4,277 40
Present worth,	\$582 74
Net capital, Aug. 1, 1892,	\$655 05
“ “ “ 1, 1893,	582 74
Net loss,	\$72 31

Report of Missionary Work for Year Ending Aug. 1, 1893.

No. of members reporting,	12
“ letters written,	183
“ “ received,	98
“ Bible readings held,	143
“ pp. tracts, etc., loaned and given away,	61,341
“ periodicals distributed,	3,230
“ subscriptions for periodicals,	404
Cash received, \$48.38; paid out, \$47.87.	

Adjourned to call of Chair.

SECOND MEETING, AUG. 29, AT 10:30 A. M.—President in the chair. Report of Committee on Resolutions called for, and the committee not being ready, the president spoke of the necessity of local tract and missionary societies having regular weekly meetings, whereupon the committee presented the following resolution:—

1. Resolved, That we urge upon all our tract societies the importance of weekly missionary meetings, and to adhere strictly to the plan of the regular fourth-Sabbath missionary meetings thus keeping alive and showing our interest for the salvation of souls.

Elder Kilgore spoke to the resolution, giving encouraging reports of the work in other places, and showing that although we may not see the result of our labor now, God will care for his cause. Elders Breed, Sommerville, Rees, and brother C. W. Brimer spoke in favor of the resolution. Its adoption was then moved and carried.

The resolution was adopted.

Elder Breed then presented the following resolution:—

Whereas, The Home Missionary contains live matter relating to the third angel's message; and,—

Whereas, Our brethren should have this valuable paper in order to keep informed as to what is being done in the missionary work; therefore,—

1. Resolved, That every family be encouraged to take the Home Missionary, and study the lessons it contains, in the weekly missionary meetings.

Elder Breed spoke to the resolutions. Moved its adoption.

Carried. Adjourned to call of Chair.

THIRD MEETING, AUG. 31, AT 4:30 P. M.—Report of Nominating Committee called for, which read as follows: For President, J. M. Rees; Vice-President, W. J. Kerr; Secretary and Treasurer, H. Clay Griffin; State Agent, L. C. Sommerville; Directors: Dist. No. 1, Mrs. E. D. Lamberson; No. 2, W. F. Martin; No. 3, Jonas Divelbiss; No. 4, John L. Shockey; No. 5, W. G. Smith, J. M. Rees. Report was adopted.

The Auditing Committee reported that they had found the books neatly and accurately kept. Adjourned *sine die*.

J. M. REES, Pres.

H. CLAY GRIFFIN, Sec.

NEW ENGLAND TRACT SOCIETY PROCEEDINGS.

THE twenty-third annual session of the New England Tract Society was held on the camp ground at Lynn, Mass., Sept. 7-17.

FIRST MEETING, SEPT. 8, AT 9:30 A. M.—Prayer was offered by S. H. Lane. A short address was then given by the president, in which he reviewed the work of the past year, and exhorted to greater diligence and earnestness for the year to come. The times demand that more should be done in the missionary work than we have been doing. The world is awake and astir. Every society is preparing reading-matter to meet each new issue, and the people depend upon these things.

The plan of distributing tracts in envelopes was strongly recommended. Our periodicals should be more widely circulated. All are called to labor

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in the vineyard, and these lines of work are open to all, and afford an excellent opportunity to meet the people personally, and form their acquaintance.

Upon motion, the reading of the report of the last meeting was waived. The report of labor and finances for the past year is as follows:—

Table with 2 columns: Item, Amount. Includes 'No. of members', 'reports returned', 'letters written', etc.

RECEIPTS.

Table with 2 columns: Item, Amount. Includes 'Received on sales and periodicals', 'donations for home and foreign mission work', etc.

DISBURSEMENTS.

Table with 2 columns: Item, Amount. Includes 'Paid for publications and Mds.', 'home and foreign mission work', etc.

Total, \$16,754 48

Balance on hand, \$224 14

RESOURCES.

Table with 2 columns: Item, Amount. Includes 'Real estate', 'Books and Mds.', 'Due on accounts', etc.

Total, \$10,217 64

LIABILITIES.

Table with 2 columns: Item, Amount. Includes 'Due on personal accounts', 'local societies and on fund accounts', etc.

Total, \$5,069 68

Balance, present worth, \$5,147 96

The Chair appointed the usual committees, which were as follows: On Resolutions, G. W. Caviness, G. B. Wheeler, and M. Wood; on Nominations, E. P. Farnsworth, C. H. Edwards, and D. W. Johnson.

At a subsequent meeting the Committee on Resolutions reported; and after due consideration, their report was adopted, as given below:—

Whereas, The American Sentinel and the Signs of the Times have, by the blessing of God, been instrumental in enlightening the world relative to the great issues before us; therefore,—

- 1. Resolved, That immediate action be taken by this body for a more general circulation of these periodicals.
2. We heartily recommend, That the Home Missionary be taken and carefully read by our own people.
3. Resolved, That we recommend the immediate adoption of the envelope plan for distributing our literature among those not of our faith.
4. Resolved, That we continue to make use of the Union Record as a channel of communication for our workers.
5. Resolved, That the Constitution of the New England Tract and Missionary Society be so amended that the tract society be made a department of the New England Conference for the coming year; and that the Executive Committee of the Conference, together with the tract and missionary secretary and general agent, constitute the Managing Board.

Professor Caviness, the Chairman of the Committee on Resolutions, then recommended the following changes in the constitution of the society:—

That Article IV, Section 1, read thus: The officers of this society shall be a President, Vice-President, Secretary, Corresponding Secretary, Treasurer, and General Agent, who shall be elected at the annual meeting of the society.

ARTICLE 5. The President, Vice-President, Secretary, Treasurer, and General Agent, together with the other members of the Executive Committee of the New England Conference of Seventh-Day Adventists, shall constitute a Board of Directors who shall have the general management of the work of this society, and shall have power to fill any vacancies in the offices of the society.

That Article VI, Section 6, relating to the duties of directors, be struck out.

This recommendation was adopted.

The report of the Nominating Committee was as follows: For Secretary and Treasurer, Mrs. E. T. Palmer; for General Agent, H. C. Wilcox; Corresponding Secretary, Mrs. R. C. Porter; Managing Board, R. C. Porter, W. L. Payne, H. J. Farman, F. B. Reed, E. P. Farnsworth, H. C. Wilcox, E. T. Palmer.

These names were considered and accepted. Meeting then adjourned sine die.

R. C. PORTER, Pres. E. T. PALMER, Sec.

TENNESSEE RIVER TRACT SOCIETY.

Report for Quarter Ending June 30, 1893.

Table with 2 columns: Item, Amount. Includes 'No. of members', 'reports returned', 'letters written', etc.

INDIANA TRACT SOCIETY.

Report for Quarter Ending June 30, 1893.

Table with 2 columns: Item, Amount. Includes 'No. of reports returned', 'letters written', 'received', etc.

SOUTH DAKOTA TRACT SOCIETY.

Report for Quarter Ending March 31, 1893.

Table with 2 columns: Item, Amount. Includes 'No. of reports returned', 'letters written', 'received', etc.

Report for Quarter Ending June 30, 1893.

Table with 2 columns: Item, Amount. Includes 'No. of reports returned', 'letters written', 'received', etc.

BEWARE!

We wish to warn our brethren everywhere to beware of a Jew who claims to be a convert to Christianity, for which cause he professes to have been disowned by his parents and relatives.

He is short, with dark complexion, and while here, wore a mustache and glasses.

He gave his name as Isaac Lion Perlmutter, and by means of letters from New York City and other means, made us believe that he had money in that city, which was left him by his grandfather.

Thinking him honest, and desiring to aid him in getting this money, we advanced him means for railroad fare and expenses to New York City.

We have since learned that he has obtained money from other brethren on the same plea, and that he has not reached that city yet. He claims to have been educated for a Jewish rabbi, and since professing our faith, is desirous of gaining an education in our schools, so that he may help advance the cause of God. Any one knowing the whereabouts of this person, will confer a favor by notifying us at once.

T. B. SNOW, G. M. BROWN, R. T. DOWSETT. Milwaukee, Wis.

ANOTHER IMPOSTOR.

A PRIVATE letter from sister Prudie Worth, of Buffalo, Johnson Co., Wyo., relates her experience in loaning money to a man calling himself H. E. Mc Donald, who claimed to be a Seventh-day Adventist canvasser. He deceived her, and she loaned him money which he has not repaid. He claimed to have the names of all our people for 200 miles. He is, apparently, the same man who victimized some of our brethren in Jackson, Mich., and was arrested there a few months since. He may be easily identified, for he has a club-foot. He is evidently working our people for revenue only. Beware of him! Take him not into your houses as a brother, and bid him not God-speed. ED.

Special Notices.

IMPORTANT NOTICE FOR OHIO.

The Ohio Tract Society has removed from 74 Kinsman St., to 249 Cedar Ave., Cleveland Ohio. E. A. MERRIAM, Sec.

NOTICE TO OHIO.

The Cleveland, Ohio, Mission has been removed from 74 Kinsman St., to our new home at 249 Cedar Ave. All correspondents will please make a note of the same, and oblige. W. H. SAXBY, Sup't.

MONTANA NOTICE!

SISTER EMMA EMMONS not being able longer to attend to the work of our tract society, has resigned her office. Sister Amelia Stone has been appointed to take her place. Let all communications for Montana Tract Society be addressed to Mrs. W. J. Stone, 737 5th Ave., Helena, Mont. J. W. WATT, Pres.

SPECIAL NOTICE!

We will meet with the church at Almena, Sabbath, Nov. 4. There are matters of importance to be considered, and every Sabbath-keeper in the vicinity is requested to be present. Those knowing of brethren who will not be reached by this notice should make immediate arrangements to notify them of this appointment. J. L. EDGAR, O. F. CAMPBELL.

NOTICE TO MONTANA!

THERE has been a change in the tract society secretary in Montana. Sister Emmons has resigned, and Mrs. W. J. Stone has been appointed to fill the vacancy. The present officers are, J. W. Watt, President; J. W. Stone, Vice-President; Mrs. W. J. Stone, Secretary and Treasurer.

Please make a note of the change. The permanent address of all will be 737 5th Ave., Helena, Mont.

NOTICE TO TEXAS.

At the late camp-meeting in Texas, brother O. Glass was chosen as President of the Texas Sabbath-school Association, brother J. A. Holbrook, Vice-President, and sister A. L. Glass, Secretary. Any desiring information in regard to the Sabbath-school work in Texas, or having reports to send, please address the same to either brother or sister Glass, 308 South Harwood St., Dallas, Tex.

All books, papers, and other publications, including the Sabbath-School Worker, as heretofore, are to be ordered through the secretary of the State tract society, brother T. T. Stevenson, Oak Cliff, Tex., by the librarian of the home church, unless they are cash orders, which may be sent direct to the office of publication. Complete directions for ordering the Sabbath-School Worker and other Sabbath-school supplies, may be found on page 199 in the Sabbath-School Worker for November, 1893. O. AND A. L. GLASS.

INDIANA STATE MEETING.

A STATE meeting, or State institute, will be held at Indianapolis, Nov. 9-15. All the laborers in the Conference, as far as possible, are expected to be present, and the members of the churches within a radius of twenty-five or thirty miles from Indianapolis. At this meeting plans will be laid for holding institutes in various parts of the State, somewhere from eight to twelve in number, in such places and manner that all our churches will be able to get to some one of these meetings to receive the same instruction that will be given at the Indianapolis meeting.

We trust those designated in this notice, and others who may wish to come, will be present at the State meeting. Elder Loughborough and other efficient help will be present, and the importance of the period upon which we have now entered will serve to make this a very important occasion. It would be well for those who can conveniently do so, to bring some bedding and anything else needed during the meeting, so as partly to take care of themselves. F. D. STARR.

GENERAL MEETINGS FOR WISCONSIN.

It has been decided to hold several general meetings in our State, as follows: At Waterloo, Nov. 1-6; Star and Knapp, Nov. 8-13; La Grange and Loyal, Nov. 15-20; Plainfield, Nov. 22-27; Fish Creek, Nov. 29 to Dec. 4; Oakland, Dec. 6-11. Meetings will begin at each place Wednesday even-

ing and close the following Monday evening. We expect our brethren and sisters living in the vicinity of the place of meeting, will make a special effort to attend these means of grace. Dear brethren and sisters of Wisconsin, let us all gather to these meetings, and seek the Lord according to Joel 2: 12-17; for the great and dreadful day of the Lord is just upon us. Those who seek the Lord in faith will be most signally blessed. May we be the seekers and finders.

Elders P. H. Cady and J. W. Westphal will attend the Knapp, Loyal, and Fish Creek meetings. Elder W. S. Shreve and the writer will go to Waterloo, Star, and La Grange meetings. The Conference Committee will be at the Plainfield and Oakland meetings. The directors will attend the meetings in their respective districts.

H. R. JOHNSON, Act. Pres. of the Conf.

The Sabbath-School.

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

LESSONS ON THE FIRST EPISTLE OF JOHN.

Lesson 6.—Sin and Righteousness. 1 John 3: 4-15.
(Sabbath, Nov. 11.)

1. What is the sinner's attitude toward the law?
2. What is the definition of sin?
3. For what purpose was Christ manifested?
4. From what is he free?
5. What insures freedom from sin?
6. What is the sinner's relation to Christ?
7. What is the character of the one who "doeth righteousness"?
8. What is the character of the one who "committeth sin"?
9. How long has the Devil continued in sin?
10. For what purpose was Christ manifested?
11. What course of life results from the new birth?
12. What reason is given for this statement?
13. How are the "children of God" distinguished from the children of the Devil?
14. What message has been heard from the beginning?
15. Whose case is cited as an illustration?
16. Why did he kill his brother?
17. What should cause no astonishment to the brethren?
18. What is an evidence of the change from death to life?
19. Who abides in death?
20. How broad is the meaning of the sixth commandment?
21. What character does not possess eternal life?

NOTES.

1. Verses 4-6.—Unrighteousness and sin are the same (1 John 5: 17), and both are the result of being out of harmony with God's law, which is righteousness. Ps. 119: 172. "The character of God is righteousness and truth; such is the nature of his law." The law detects sin (Rom. 3: 20), and drives to Christ for justification. Gal. 3: 24. "A view of our sinfulness drives us to Him who can pardon." Christ came to take away sin and abolish death (2 Tim. 1: 10), but not the law. "Had it been possible for the law to be changed or set aside, then Christ need not have died to save man from the penalty of sin." "A wrong conception of the character, the perpetuity, and obligation of the divine law, has led to errors in relation to conversion and sanctification, and has resulted in lowering the standard of piety in the church." "It is only as the law of God is restored to its rightful position that there can be a revival of primitive faith and godliness among his professed people." Christ bore the sins of the world (John 1: 29, margin) in the sinner's place (Gal. 3: 13); and, although free from sin (1 Peter 2: 22), and "hating sin with a perfect hatred, he gathered to his soul the sins of the whole world." "Under the mighty impulse of his love, he took our place in the universe, and invited the Ruler of all things to treat him as a representative of the human family." "Though the guilt of sin was not his, his spirit was torn and bruised by the transgressions of men." It was at such cost as this that "he was manifested to take away our sins." That vital union with Christ which imparts his nature (2 Peter 1: 4), enables us to realize the fulfillment of "God's mighty emancipation proclamation." Rom. 6: 14.

2. Verses 7-9.—Righteousness must be within before it can be manifested in outward works. "Genuine Christlikeness cannot be manifested in the character until Christ is received by faith, and formed within, the hope of glory." "The tree that bears good fruit is a good tree, and has a living root; not that the fruit makes the tree and its fruit to be good, but it shows that they are so."—*Fausset*. God condemned sin in the flesh once (Rom. 8: 3), and "the union of divinity with humanity in Christ was to reveal to us God's purpose to bring men into the closest connection with himself." "He who lays hold upon the righteousness of Christ,

may become a perfect man in Christ Jesus." "The character is revealed, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts." Christ prayed in behalf of all his disciples that the Father might "keep them from the evil one" (Revised Version), and that prayer avails now.

3. Verses 12-15.—The cause assigned for the murder of Abel is really at the root of all the injuries inflicted upon the righteous by evil men, and was illustrated in the death of Christ. "It was not so much because he appeared without worldly wealth, pomp, or grandeur, that the Jews were led to reject him. They saw that he possessed power which could more than compensate for the lack of these outward advantages. But the purity and holiness of Christ called forth against him the hatred of the ungodly. His life of self-denial and sinless devotion was a perpetual reproof to a proud, sensual people. It was this that evoked enmity against the Son of God." "So in all ages the wicked have hated those who were better than themselves." "It is the spirit that through all the ages has set up the stake and kindled the burning pile for the disciples of Christ." "The world hated Christ (John 15: 24), and so would naturally hate his followers." "Love is of God. The unconsecrated heart cannot originate or produce it; it is found only in the heart where Jesus reigns."

Christ explained the spiritual nature of the sixth commandment (Matt. 5: 21, 22), showing that it is "exceeding broad." If it were the duty of the civil power to enforce the law of God, there would not be a sufficient number of innocent persons to inflict the penalty upon those who are really guilty of murder. The spirit that leads to murder is not in harmony with the Spirit of Christ (Luke 9: 56), and so shuts its possessor out of heaven. Rom. 8: 9.

GATHERED THOUGHTS ON THE FIRST EPISTLE OF JOHN.

CHAPTER III.—VERSES 4-15.

VERSE 4.—Any transgression of the law was considered an abomination by the Jews; but the Gnostics maintained that unchastity, avarice, pride, etc., were not transgressions of the divine law, nor displeasing to God. But John, as well as sacred writ in general, designates them all as sins, so that he can say, "Whosoever abideth in him sinneth not," and "whosoever is born of God doth not commit sin."

VERSE 5.—The Lamb of God (John 1: 29) not only takes away the sins of the world, but will also remove the power of sin and the uncleanness which binds us in it, and will keep us from sinning, by fellowship with him. In the sentence, "In him is no sin, the word 'sin' cannot mean a sinful nature, but must mean 'transgression of the law.'" Hence any one who is in Christ, cannot be in a state to transgress the law.

VERSE 6.—A correct understanding of this verse, in harmony with the context, is here of special importance. The usual explanation—"Whoever abides in a spirit of prayer, confidence in, and devotion to, Christ, will not be overtaken by sins of weakness, but will walk in an especial measure pure and holy"—would exclude all that ever committed a sin of weakness or ignorance, from the experience of having known or seen Christ in any sense; but that conflicts with 1 John 1: 9; 2: 2; 3: 19-22; 5: 16. According to that view, there never have been true Christians; for all confess to having repeatedly committed sins of weakness, sometime or other in their Christian life; *i. e.*, after their conversion and regeneration. We must remember that John wrote against false teachers, who laid claim to an exalted and abiding fellowship with God, and yet continued in known and open sins. The verb "sinneth" is in the present tense both times, which signifies, in the original, a continual sinning; and to sin, according to the definition of the Scriptures (1 John 3: 4), is to transgress the law of God. That John aims in this verse, primarily, to warn true believers against false and deceptive teachings, and against teachers who, by high professions and boasted experiences, live in known sin, is proved in verse 7, being a repetition of verse 29, chapter 2. (See comments on the latter, in a previous article.)

In verse 8, John makes still stronger statements: Whoever continues in known sin (present tense, denoting continued action) does not have life and power from God, but is of the Devil, and stands in his service and power; for sin does in no sense whatever come from God, neither does he want it. Satan originated it; but Christ came, by his death and resurrection, to deliver men from the dominion of sin and the Devil, and to destroy Satan's kingdom and works. Hence no one is a member of Christ's kingdom, who does not let himself be delivered and preserved, through Christ, from the dominion of sin.

VERSES 9-11.—To be born of God cannot here mean either conversion or regeneration, unless it be in their perfected, or completed state. It signifies our living in Christ and in God. But in this mortal state such a life is one of utter dependence. A converted believer that is purified in Christ, is *not in or of himself* a cleansed or new man; hence not a citizen of the kingdom of heaven, only by virtue of his being in Christ, the head and firstborn of every creature. Hence we may read: He that has fellowship with the Father and the Son; he who abides in Christ, and has both seen and known him (by faith and experience); he who walks in the light, or, as Paul puts it, is crucified and risen with Christ, will not sin.

The "seed" is the word of God. Such a definition of the text harmonizes with all the other Scriptures on that point. Out of Christ all lie in sin and death (Eph. 2: 3) and the power of the Devil; but only he can realize and know this who has experienced the new and divine life in Christ, in the light from above. But the unconverted man cannot perceive this, even though he walk to the best of his knowledge and conscience; hence it is unreasonable and unkind, as well as conducive to

wrath, to have a converted man tell the unconverted, "You are a child of the Devil." Again, within the pale of Christianity are many who have grown up in the principles of Christian truth, and have, in many respects, allowed themselves to be influenced in the direction of the divinely good, so that they have many Christian virtues about them, and still they have not reached the point where they have wholly died to self, and risen in Christ Jesus. But as long as he is not yet thoroughly converted, and taken into the fellowship of the death and resurrection with Christ, so long Satan and this wicked world have still power successfully to attack and govern him, and bring him to fall. 1 John 5: 18.

The doing of righteousness is chiefly to "walk in love," just as the righteousness of God is the revelation of his love. (See Rom. 3: 8-11; Gal. 5: 14; John 13: 34; 14: 15; 15: 2.) The apostle shows that this was the gist of the gospel message, as far as their walk was concerned, from the first. And this first, or chief requirement, as it were, is love for those of like precious faith, rather than love toward our fellow-beings in general, for the latter seems to be more an outgrowth of the former than anything else. 2 Peter 1: 7. This love was to them a life in Christ and in the brethren, as fellow-heirs with them of the kingdom of God.

VERSE 12.—Cain is here cited as a specimen of an apostate believer, who has become a child of the Devil. He is a prototype of the selfish, proud, self-righteous man, who is angry with, and persecutes, the humble believer, who has the testimony of God that he has forgiveness of sins, and walks acceptably before him. (Compare Heb. 11: 5.)

VERSE 13.—The world hate Christians as naturally as darkness is opposed to light. They do not understand them, and feel condemned by their own conscience, at the sight of the God-like walk and conversation of the true believer, whose example of abstaining from worldly amusements and all false worship, reproves them. But true Christians, on the other hand, should not needlessly embitter them, but act wisely and judiciously, by treating them with love and forbearance, under all circumstances.

VERSE 14.—John gives in this verse, love for the brethren as a sure sign of our being in the light. Whoever does not really love the brethren in Christ, or whoever, professing Christianity, nevertheless oppresses them, supposing that because he sees opportunities for doing so, he has a perfect right to oppress them; whoever is not willing that they should fully enjoy the liberty necessary for the prosperity of their inner life; whoever mocks and derides them in any wise, or unites even with worldly persons and despisers of true Christianity, against the humble followers of the meek and lowly Jesus, may otherwise have many good qualities, and may even show zeal and self-denial in certain Christian works; but for all that, he remains, according to John, in a condition of death, in his old self, and possesses neither the life nor the love of the kingdom of heaven.

VERSE 15.—If we do not love our brother, which is of itself a sure sign of spiritual death, this lovelessness soon passes, under temptation, into hatred; and whoever hates his brother is a murderer. The last sentence deserves special attention. One may at some time have eternal life, and yet that life may not abide in him, because he allows hatred against his brethren to spring up in his heart. AUGUST KUNZ.

News of the Week.

FOR WEEK ENDING OCT. 28, 1898.

DOMESTIC.

- New York City had a \$2,500,000 fire, Oct. 18.
- Under pressure of public sentiment the courts of southern Indiana are punishing White Caps.
- A United States Treasury statement issued on Oct. 21, shows that the gold reserve has decreased to \$81,700,000, the lowest point it has ever reached.
- The report of the Utah Commission just made to the Department of the Interior declares that polygamy does not now exist in that Territory.
- Many towns in West Virginia are being flooded with counterfeit silver dollars. The money is nearly perfect in appearance and ring, but it is a little heavy.
- Philip Schaff D.D., especially noted as a writer of church history, died in New York City, Oct. 20, aged seventy-four. Dr. Schaff was a native of Switzerland.
- The monument commemorating the victory of General Washington over the Hessians at Trenton, Dec. 26, 1776, was dedicated at Trenton on the 19th. The occasion brought together an assemblage of prominent and representative men from many States.
- At its last session the legislature of Michigan passed a bill permitting women to vote for municipal and school officers. Oct. 24, the Supreme Court of the State rendered a decision declaring that this law was unconstitutional and void. The court was unanimous in the decision.
- Carter Harrison, mayor of Chicago, was assassinated at his home, Oct. 28. The murderer was Eugene Patrick Prendergast. He says he shot the mayor because he had not fulfilled his promise to appoint him to some position. Mr. Harrison had been mayor of Chicago five times, and was very popular in the city.
- The Morgan Line steamer "El Mar" arrived at New Orleans on the 18th inst., from New York, and reported that the Spanish steamer "Cuidad Condal," from Havana for New York, went ashore, Oct. 12, on the Bahama banks. She succeeded in floating, with part of her propeller gone and her shaft sprung, besides leaking badly, and is attempting to reach New York under her own steam.

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—The local burgh, Nebr.,...
—The cabin upon the subject...
—Sir John...
—A proclamation...
—The ironclad "Victor"...
—The pope...
—An engagement...
—The Brit...
—The recent...
—A new trip...
—The Italian...
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The steamer "Gellet" arrived in New York City from Hamburg, Oct. 28, having had a thrilling experience at sea. Oct. 22 the ship was found to be on fire. For two days they fought the fire before they extinguished it. Spontaneous combustion is supposed to have been the cause. There were 465 passengers on board.

The local society of the W. C. T. U., at Stromsburg, Nebr., decoyed several girls of a notorious character into a piece of woods, and gave them a violent beating. Eleven of the perpetrators of this outrage have been arrested. The W. C. T. U. are rallying for the defense, and the trial promises to be a very important one.

FOREIGN.

The cabinet of the emperor of Germany is divided upon the subject of the Russian tariff.

Sir John Abbott, the premier of Canada, is dangerously ill, and liable to die at any hour.

A proclamation making Thursday, Nov. 23, Thanksgiving day, has appeared in the Canadian papers.

The ironclad "Ramillies" will succeed the ill-fated "Victoria" as flagship of the Mediterranean fleet.

The pope is reported to be investing his money in England, as he deems Italy an unsafe place for investments.

An engagement between the Spaniards and Moors was fought Oct. 21, at Melilla, in which the former won the victory.

The British troops now operating against the Metabele in the interior of Africa, have met the enemy, and defeated them in two battles.

The recent storm which swept along the Pacific Coast west of Guadalajara, Mex., caused much loss to stockmen and farmers, and entire villages were swept away. The number of lives lost is now placed at 150.

A new triple alliance between Servia, Greece, and Montenegro has been announced. The alliance is aimed at Bulgaria, and is regarded as a triumph for Russia, and a check upon the triumphant march of the Dreibund.

The Italian government is taking steps to declare martial law all over Sicily, and extirpate brigandage on the island. The work will be done by 12,000 troops from the regular army, assisted by all the police forces and municipal guards.

Since the visit of the Russian fleet to France, and the enthusiastic reception which the Russians received there, the leading Russian journals boldly avow an alliance with France, which they say will defy the Triple Alliance on land, and menace England on the sea.

Trouble between the Mohammedans and Hindus has again broken out in the presidency of Bombay. Friday, Oct. 20, Hindus attacked the Mohammedans while assembled in their mosque for worship. Both sides fought with great fury, and many were wounded. The police finally quelled the riot.

The bombardment of Rio de Janeiro by the insurgent fleet still continues. The government of the United States being informed that rear-admiral Stanton commanding the United States fleet in those waters had saluted the flag of admiral Mello, commanding the insurgent fleet, he was removed from command, and Captain Pickens, of the ship of war "Charleston" has taken his place.

The world's greatest pest hole is at last to be cleansed. The sultan of Turkey has resolved to put Mecca into something like a healthy condition. The decision is the effect of an intimation from the British government that unless the holy city is cleaned, it will take means to prevent the annual pilgrimages from India. The sultan has decided not only to cleanse the town, but to erect at his personal expense a great lodging-house capable of containing 6,000 persons.

RELIGIOUS.

The General Convention of the Universalist Church began its annual session at Washington, D. C., Oct. 18.

Mr. Moody, the evangelist, predicts a great religious movement throughout the country the coming winter.

Protestantism is gaining rapidly in France, and the Church of Rome, alarmed at this progress, is making strenuous efforts to prevent its growth.

It is reported that some white and colored ministers in the South contemplate organizing a new church, the American Methodist Church.

The Protestant Protective Association of Ottawa is said to have about 2000 members, and their strength will be tested at the next municipal elections.

The Southern Methodist Church Extension Board last year helped 431 churches, with gifts aggregating \$85,276.10. This was forty-one churches and \$1800 less than the previous year.

The archbishops of the Papal Church in the United States have united in a communication to the Catholic editors of the country, censuring them for criticizing the action of the bishops in the late meeting at Chicago.

According to the report of the secretary at the recent New England convention of the Disciples of Christ, held at Worcester, Mass., there was an increase in membership in 1891 of 3734, making a total in New England of 20,167.

The census statistics of the churches show that the Congregationalists are still the most numerous Protestant denomination in New England, having 1521 church organizations, property valued at \$21,538,071, and 229,936 communicants.

The efforts of the people of Hungary to obtain the privilege of secular marriage is much opposed by the Catholic clergy, and the pope has lately addressed a letter to the clergy of the country, urging them to stand by the historic position of the Catholic Church. He closed his letter by invoking to their aid the "august mother of God" and St. Stephen, their patron saint.

Appointments.

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

THERE will be a general meeting at Grandville, Mich., Nov. 10-12, at which time their new house of worship will be dedicated. Meetings will begin Friday evening. The neighboring churches are invited. I. H. EVANS.

BUSINESS NOTICES.

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

WANTED.—The address of Thomas Atkinson who roomed at 508 East Lake St., Minneapolis, Minn., at the time of the General Conference in 1888. Address E. E. Sandford, 336 East Lake St., Minneapolis, Minn.

FOR SALE.—Eighty-five acres of land, eight acres cultivated, near the Seventh-day Adventist church at Springville, Tenn. A good school in the church building. Land in two pieces, each about three fourths of a mile from church. Terms easy. Address G. W. Dortch, REVIEW AND HERALD, Battle Creek, Mich.

LABOR BUREAU.

WANTED.—Washing and ironing, or plain sewing at the house. Inquire at No. 7, Hill St., Battle Creek, Mich.

PAPERS WANTED

POST-PAID recent Seventh-day Adventist literature will be gladly received by Geo. Graham, Waco, Tex.

CLEAN copies of German papers wanted for missionary work. Send post-paid to S. S. Gruber, Fleetwood, Berks Co., Pa.

LATE copies of REVIEW, Signs, and Sentinel, also any of our tracts will be put to good use if sent post-paid to C. A. Pedicord, Marietta, Ohio.

I WOULD like clean copies of REVIEW, Signs, and Sentinel, to use in missionary work. Please send post-paid to Miss Ida Holman, Oak Cliff, Dallas Co., Tex.

MRS. REPTA WEATHERBY of Lyons, Fulton Co., Ohio, expresses thanks for papers received, and desires more copies of the Signs, Instructor, and Little Friend.

WE will be glad to receive clean copies of the REVIEW, Signs, Sentinel, and Little Friend, for use in missionary work. Address Edmund L. Nesmith, Box 363, Watertown, S. Dak.

LATE copies of Instructor, Little Friend, Good Health, and Medical Missionary will be thankfully received, and used for missionary work, if sent post-paid to Mrs. J. O. Johnston, 139 Buncombe St., Greenville, S. C.

DISCONTINUE PAPERS.

W. E. PERRIN, of Boonesborough, Iowa, has all the papers he needs for the present.

No more papers are needed except Little Friend for October. Please send post-paid. Thanks for those received. Aggie B. Olds, Waldo, Ohio.

Obituary Notices.

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

MC GUIRE.—Died at Antigo, Wis., Sept. 7, 1893, of consumption, sister Florence Mc Guire, aged twenty-two years. She found in Jesus a personal Saviour, and expressed the assurance, "He gives me righteousness and peace." She leaves a mother, brother, and a large circle of friends, to mourn their loss, but not as those without hope. Words of comfort were spoken by the writer. F. W. PHELPS.

PARKS.—Died in Lansing, Mich., on the camp ground, Sept. 26, 1893, of heart failure, sister Elizabeth Parks, aged seventy-eight years. Sister Parks was born in Ireland. She came to this country in 1848, and with her husband, who now sleeps, embraced the present truth thirty-six years ago. She was in usual health when she came to the camp ground, and enjoyed the meetings till the night before she died. She has read every REVIEW that has been printed, for thirty-six years. She was a member of the Monterey church at the time she died. Of a truth it can be said of her, She sleeps in Jesus. Funeral services conducted by the writer. W. OSTRANDER.

BERRY.—Brother John D. Berry, of Minneapolis, died Oct. 2, 1893, aged sixty years. Brother Berry has been a believer in the truths held by Seventh-day Adventists for about eight years, learning of these things mostly by reading. He has been for a little over two years a member of the Minneapolis church of Seventh-day Adventists. He was a kind father, a good neighbor, and a consistent Christian, loved and respected by all. Two daughters and one son mourn their loss. May they prepare to meet their father where partings by death are not known. Words of comfort and instruction were given by the writer from Job 5: 26. H. F. PHELPS.

SMITH.—Died of quick consumption near Forest Grove, Oregon, Dec. 29, 1892, Jesse Elliott V. Smith, aged 31 years, 10 months, and 20 days. Also Feb. 5, 1893, Wm. Franklin Smith of the same disease, aged 30 years and 20 days. These brothers each left a wife and one small child, with many other friends, to mourn their loss. Jesse acknowledged the truth of the message while in his last illness, and William had been keeping the Sabbath for some time previously to his death. Sermon was deferred until April 30, when it was preached by the writer from 1 Chron. 29: 15. R. D. BENHAM.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Sept. 24, 1893.

Table with columns for EAST, WEST, Stations, Day Express, N. Shore Limited, N. Y. Express, Mail, All'nd'd & Buffalo Special, N. Falls Special, Night Express. Lists stations like Chicago, Michigan City, Niles, Kalamazoo, Battle Creek, Ann Arbor, Detroit, Buffalo, Rochester, Syracuse, New York, Boston.

*Daily. †Daily except Sunday. New York and Chicago limited trains go east at 10.25 p. m., and west at 6.17 a. m. daily, and require special tickets and Wagner palace car tickets. Accommodation train goes east at 7.50 a. m. except Sunday, west at 9.03 p. m. Trains on Battle Creek Division depart at 7.55 a. m. and 4.35 p. m., and arrive at 12.40 p. m. and 6.45 p. m. daily except Sunday. O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.

CHICAGO & GRAND TRUNK R. R. Time Table, in Effect June 5, 1893.

Table with columns for GOING EAST, STATIONS, GOING WEST. Lists stations like D. Chicago, Valparaiso, South Bend, Cassopolis, Schoolcraft, Vicksburg, Battle Creek, Charlotte, Lansing, Durand, Flint, Lapeer, Tmlay City, Pt. Huron, Detroit, Toronto, Montreal, Boston, Niagara Falls, Buffalo, New York, Boston.

Trains No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 21 run daily; Nos. 10, 11, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars. Battle Creek Passenger leaves Pt. Huron Tun. at 7:20 p. m., and Battle Creek 9:25 p. m. Valparaiso Accommodation daily except Sunday. Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m. †Stop only on signal. A. R. MCINTYRE, Asst. Supt., Battle C. Co. A. S. PARKER, Pass. Agent, Battle C. Co.

The Review and Herald.

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

BATTLE CREEK, MICH., OCTOBER 31, 1893.

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Sunday evening, Oct. 22, fifteen persons were baptized in the Tabernacle baptistry, by Elder Henry Nicola.

The Catholics have coined a new expression which stands for the union of the Church with the State without saying it. The Catholics are talking about the union of the Church with the age! The church, say they, has been united to past ages, but she is not confined to one age. She must come to the front, cast off her medievalism, and join the present age. There is no doubt that this church would be very glad to join the present age, and the way she would do it, would be by joining the State, and having the State to enforce her dogmas. There is no limit to Roman cunning. Where kings rule, Rome joins the age by standing up for the rights of the king against the people. When the people rule, she joins the age by championing the people's rights. In short, she joins whoever, and whatever rules, if she can, in order that she may rule.

A minister of the Christian Church, in Kansas, who has recently come to a knowledge and observance of the true Sabbath, writes us under date of Oct. 23: "Last Sabbath night I told my congregation that the doctrine of the seventh-day Sabbath was a Bible truth, and the Adventists had no more claim on it than any others who were willing to forsake Romish heresies and obey it." That is correct. We claim no monopoly in any Bible truth or Bible institution which God has given for the benefit of mankind. All we want is to see people everywhere receive the light and honor God by turning to do his will, in opposition to the traditions and commandments of men. The truth is free; it belongs to no one class or denomination. Let those who know it proclaim and defend it, that it may shine into many hearts, "to give the light of the knowledge of the glory of God, in the face of Jesus Christ."

The local W. C. T. U. of Osceola and Stromsburg, Nebr., have secured for themselves an unenviable reputation. Determined to reform the town,

they held a meeting, and appointed a committee of twelve of their number to begin operations, instructing them how to proceed. What they did is noted in our News Column this week. They began by forgery, and ended by assault and battery. What is now needed in that town is an English or Canadian judge to administer justice. The Woman's Christian Temperance Union of that place should take another name. They may be women, and they may be very temperate, as far as liquor is concerned, but they have no more right to the title of "Christian" than have the Amazons of King Cetewayo's body guard. It is to be hoped that their extreme respectability (?) will not shield them from the law. The whole affair is suggestive of the spirit and manner of reform which people who call themselves Christians are attempting to inaugurate in this country.

There have been so many strained and absurd applications of prophecy in the past that we have sometimes imagined that no more could be made. A late writer in one of the First-day Adventist papers shows us that in the application of prophecies as well as in other things, follies have no end. This writer has the thousand years of Revelation 20 end at the battle of Waterloo! Napoleon was trying to compass the camp of the saints, but Wellington's guns rained fire from heaven upon him and devoured him! The casting into the lake of fire and brimstone described in verse 10, was fulfilled by the Franco-Prussian war of 1870. France and the papacy have been in the lake of fire ever since! It seems almost too bad that these powers have been so long in the lake of fire and don't know it! Not long since a book entitled "Happiness in Hell," made quite a furor; but if France, flourishing and strong, and the papacy, fairly reveling in prosperity, are now in the lake of fire and brimstone, happiness in hell would not be so very strange! When truth is rejected, there is no error and folly too great to be believed.

Sunday organizations are still busy fulminating their anathemas against the Sunday newspaper. The "Monday meeting" of the Congregational, Baptist, and Methodist ministers of Boston, Mass., Oct. 2, 1893, prefaced a series of resolutions denouncing Sunday papers, with these words: "In view of the deplorable increase in the issue of Sunday newspapers in Boston," etc. Why is the issue of such increasing?—Because more people see fit to read them. And how do the ministers propose to stop it? What do they think will be accomplished by denouncing the issuing and reading of Sunday papers without showing some divine evidence that such practices are wrong? This is the weakness of the whole Sunday situation. Many in this growing army of Sunday readers are undoubtedly believers in the Bible, and are not wholly devoid of conscience. If they can be shown from the Bible that the Sunday paper is wrong, they will abandon it; and this is the only way that end can be reached. So for the ten-thousandth time we call upon Sunday advocates, if they have any evidence for the institution, to produce it; if there is any law for it, let it be seen; if there is any scripture in its behalf, present it; if it is a sin to devote the day to secular pursuits, show wherein by a "thus saith the Lord." Until this is done, the issue of Sunday newspapers is destined still to increase, however "deplorable" the ministers may think it to be.

A PRAYER FOR "NATIONAL REFORMERS."

It must be quite a perplexity to the so-called "National Reformers," to decide just how to frame their petitions for divine aid in the nefarious work in which they are engaged. One of our correspondents, from the Marquesas Islands, has come to their help with a form of petition appropriate for their use. It is offered in no irreverent spirit, but is designed to throw a side-light on their movement so startling that it should cause them to perceive the nature of their movement, and stop short in the perilous path they are pursuing. He says:—

"I have been much interested in a book of yours entitled 'Marvel of Nations.' I feel much concerned at what you state in reference to the Sunday law. How can men be so daring as to attempt teaching the Almighty what he ought to have done, or presume to abrogate the law he made, and establish one of their own making? I am amazed at their arrogance and blasphemous insolence. I respectfully submit the inclosed prayer for them to use at their meetings; for I do not know of any existing form of prayer that will suit this very peculiar affair; and I have tried to assist them to the utmost of my ability. Can it be possible that the degenerate children of those who fled to America from Romish persecution are about to become persecutors themselves? May the Lord have mercy on them, and change their wicked hearts. Is this the way they obey the command of our blessed Saviour, 'A new commandment I give unto you, that ye love one another; . . . by this shall all men know that ye are my disciples'?"

"The following is the prayer that may be of service to them if you will kindly give it publicity:—

"O Almighty and everlasting God: We believe that thou didst create the world and all things therein; and that thou didst ordain at the creation that the seventh day should be thy Sabbath. But we, O Lord, consider that the first day is a more suitable day on many accounts, especially as on that day our Saviour arose from the dead. Therefore, are we here assembled to urge on our rulers that they enact a law compelling all men in this land to observe the first day, and that all such as prefer to observe the day thou hast ordained in preference to the one we have ordained be punished by fines and imprisonment, and if need be, by death. All this we do to show our great zeal for thy honor and glory; and we crave thy blessing on our deliberations, for our Saviour's sake. Amen."

"CHRIST AND THE SABBATH."

The attention of our people has been called several times to the new tract from the pen of Professor W. W. Prescott, entitled, "Christ and the Sabbath." The readers of the REVIEW have also been requested by special circular letter, to assist in sending this publication to a particular class of individuals throughout the entire world. We are glad to report that this tract is receiving the most rapid circulation so far of any publication that we have as yet issued. We have already printed 50,000 copies, and they have nearly all been taken by our brethren throughout the field, to distribute in their immediate neighborhoods; and in view of the fact that it has been only four weeks since the tract was announced from the press, this seems truly encouraging. Orders are still coming in by the thousand. Let the good work go on. Judging from the letters that we are receiving from our brethren and sisters, we believe they appreciate this publication, and are doing all they can for its circulation.

We wish to express our gratitude also for the hearty responses that our people are making to the request for means to assist in circulating this tract, as set forth in our special circular. We trust that those who have not yet responded to this circular, will not lay it aside or forget it, but that as the Lord has prospered them, they will assist us in this good work. We do not yet have all the means that it will require to give this tract the circulation we desire. The field is ripe for the harvest, and let us send forth these sharp sickles of truth that souls may be gathered into the garner of the Lord.

A. O. TAPP.

LITERARY NOTICES.

Bible Readings on Health and Temperance Topics.

The above is the title of a pamphlet of eighty-seven pages, just issued by the Good Health Publishing Co. of this city. While the Bible is appealed to as the chief authority in matters pertaining to health and temperance, much is quoted from the published works of Mrs. E. G. White and other writers on religious and scientific topics. The whole is arranged in the form of questions and answers. The pamphlet, which was prepared by Elder W. H. Wakeham, covers a large range of health topics. Following is the order in which they are treated: General Principles; Health Reform; Purity; Diet; Errors in Diet; Vegetarianism; Water vs. Alcohol; Bible Wines; Exercise; Disinfectants; Dress Reform; Clothing; the Christian Race; Missionary Work, etc. Price, 35 cents. Address Good Health Publishing Co., Battle Creek, Mich.

A BIDDING SABBATH AND LORD'S DAY.

BY ALONZO T. JONES.

A pointed review of the \$500 and \$1,000 prize essays in support of the Christian Sabbath, so called. Those desiring some \$1,000 reasons for keeping the first day of the week, will find them here. 173 pages, 20 cents.

Address REVIEW & HERALD, Battle Creek, Mich.; 26 and 28 College Place, Chicago, Ill.; or Toronto, Ontario.