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

VOL. 70, No. 46.

BATTLE CREEK, MICH., NOVEMBER 21, 1893.

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"NOT ROOM ENOUGH."

BY FANNIE BOLTON.
(North Fitzroy, Australia.)

"BRING ye all the tithes into the storehouse, that there may be
meat in mine house, and prove me now herewith, saith the Lord of
hosts, if I will not open you the windows of heaven, and pour you
out a blessing, that there shall not be room enough to receive it."
Mal. 3:10.

Fulfilled is God's great promise to his own,—
"Bring in the tithes and offerings, that there be
Meat in mine house, and prove me thus alone,
And know my power and love and peace; and see
If heaven's windows are not opened wide,
And blessing poured until there's not within
Room for its fulness. Thus shall be the tide,
If thou wilt bring the tithes and offerings in."

And thus it is. O blessed light of heaven,
It pours upon us as a tide of glory.
Through Jesus' merit, all of sins forgiven,
And heaven and joy and love for aye before thee.
Thoughts angel-given, God-breathed, and heart made
tender,
Infinite avenues up to gates of bliss,
God's mercy touching everything with splendor.
O who, to hoard earth's gain, would miss of this?

Prove him, O ye who doubt that he hath power
To feed and clothe you, and to give you peace.
Beneficent Creator! Every hour
To man his ministration doth not cease.
Pay him his own, and more. Add to thy tithing
An offering of love and thankfulness,
And ye who moan in bitter anguish writhing,
Will learn to praise and sing, his name to bless.

Consider ye the lilies, how they grow.
They toil not, spin not, gather not in store,
And yet God clothes them in their robes of snow;
He feeds the sparrow, yet he loves thee more.
O trust thy Father, loosen from the shore
Of doubt's long darkness. Pay thy tithe, and prove
Thou can'st give offerings, and have more and more
Of God's unmeasured bounty and glad love.

"Prove me herewith," saith God, "and thou shalt see
That heaven's windows shall be opened wide,
Till there's not room for thy humanity
To hold the measure of love's heavenly tide."
God challenges thee to prove, though thou'st withstood
His long, long love, and found thy pathway rough.
Prove him, and find how all works for thy good,
How for his blessing there's not room enough.

Our Contributors.

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

THE BEST EDUCATION AND ITS PURPOSE.

BY MRS. E. G. WHITE.

THE best education that can be given to
children and youth is that which bears the closest
relation to the future, immortal life. This

kind of education should be given by godly par-
ents, by devoted teachers, and by the church,
to the end that the youth in turn may become
zealous missionaries for either home or foreign
fields. They are to be earnestly instructed in the
truths of the Bible, that they may become pillars
in the church, champions for truth, rooted and
grounded in the faith. They are to know whereof
they believe, and to have such an experience in
divine things that they will never become betray-
ers of sacred trusts.

The youth should be educated by precept and
example that they are to be agents for God,
messengers of mercy, ready for every good word
and work, that they are to be blessings to those
who are ready to perish. We are in great need
of educated ability, and the talents intrusted to
our youth should be consecrated to the service of
God, and employed in his work. There should
be men and women who are qualified to work in
the churches and to train our young people for
special lines of work, that souls may be brought
to see Jesus. The schools established by us
should have in view this object, and not be after
the order of the denominational schools estab-
lished by other churches, or after the order of
worldly seminaries and colleges. They are to
be of an altogether higher order, where no phase
of infidelity shall be originated or countenanced.
The students are to be educated in practical
Christianity, and the Bible must be regarded as
the highest, the most important text-book.

There is a great demand in all parts of the
world for Christian teachers and for medical
missionaries. In all parts of the field both at
home and abroad, are open doors for those who
can do good to body and soul, presenting the
precious light of truth. The past neglect in this
direction must not be perpetuated. Great light
has shone upon our pathway in some direc-
tions more than others, and yet our advance along
these very lines has been far behind the light
we have had. Many of our most promising
young men and women have offered their best
ability at the shrine of idols, and have given
themselves as a sacrifice to the prince of evil.
O that the youth in our schools, one and all,
might yield to the precious strivings of the Spirit
of the Lord, that they might know the indica-
tions of his providence, and wait upon God,
that they might know and do his will! In this
way they would open the door of the heart to
Jesus.

In surrendering ourselves to God, we reap
great advantages; for if we have weaknesses of
character, as we all have, we unite ourselves to
One who is mighty to save. Our ignorance will
be united to infinite wisdom, our frailty to endur-
ing might, and, like Jacob, we may each become
a prince with God. Connected with the Lord
God of Israel, we shall have power from above
which will enable us to be overcomers; and by
the impartation of divine love, we shall find ac-
cess to the hearts of men. We shall have fast-
ened our trembling grasp upon the throne of the
Infinite, and shall say, "I will not let thee go,
except thou bless me." The assurance is given
that he will bless us and make us a blessing;
and this is our light, our joy, our triumph.
When the youth understand what it is to have the

favor and love of God in the heart, they will begin
to realize the value of their blood-bought privi-
leges, and will consecrate their ability to God,
and strive with all their God-given powers to in-
crease their talents to use in the Master's service.

The only safety for our youth in this age of
sin and crime is to have a living connection with
God. They must learn how to seek God, that
they may be filled with his Holy Spirit, and act
as though they realized that the whole host of
heaven was looking upon them with interested
solicitude, ready to minister unto them in danger
and in time of need. The youth should be
barricaded by warning and instruction against
temptation. They should be taught what are
the encouragements held out to them in the word
of God. They should have delineated before
them the peril of taking a step into the by-paths
of evil. They should be educated to revere the
counsels of God in his sacred oracles. They
should be so instructed that they will set their
resolution against evil, and determine that they
will not enter into any path where they could not
expect Jesus to accompany them, and his bless-
ing to abide upon them. They should be taught
practical, daily religion that will sanctify them
in every relation of life, in their homes, in busi-
ness, in the church, in society. They must be
so educated that they will realize that it is a
perilous thing to trifle with their privileges, but
that God expects them reverently and earnestly
to seek daily for his blessing. The blessing of
God is a precious gift, and it is to be counted of
such worth that it will not be surrendered at any
cost. The blessing of God maketh rich, and it
addeth no sorrow.

My heart is stirred to its depths as I read of
the prostitution of noble powers to the service of
Satan. In governmental departments, in posi-
tions of high responsibility, in official trusts,
men are tempted by the evil one; and corruption
and crime, embezzlements, robberies, and extor-
tions are the result. There are terrible sinks of
corruption, pouring out upon our world poisonous
influences that corrupt the community. In every
place Satan has set his traps that he may
catch men of education, of good natural endow-
ments, men who are capable of becoming labor-
ers together with God, companions of angels,
inhabitants of heaven, that he may bind them
to his car as his slaves. And yet Jesus has
ransomed them from the bondage of the enemy,
and they refuse to be at liberty, and will not
become the sons of God, heirs of God, and joint
heirs with Jesus Christ to an immortal inher-
itance. They live as though the earth, money,
position, houses, and lands were the main objects
of their creation. Through the tender mercy of
God their life is prolonged; but is it not a piti-
able sight to see men of high ability living on
so low a plane?

The ransom has been paid, and it is possible
for all to come to God, and through a life of
obedience to attain unto everlasting life. Then
how sad it is that men turn from the immortal
inheritance, and live for the gratification of pride,
for selfishness and display, and through submis-
sion to the rule of Satan, lose the blessing which
they might have both in this life and in the life
to come. They might enter into the palaces of

heaven, and associate on terms of freedom and equality with Christ and heavenly angels, and with the princes of God; and yet, incredible as it may seem, they turn from heavenly attractions. The Creator of all worlds proposes to love those who believe in his only-begotten Son as their personal Saviour, even as he loves his Son. Even here and now his gracious favor is bestowed upon us to this marvelous extent. He has given to men the gift of the Light and Majesty of heaven, and with him he has bestowed all the treasures of heaven. Much as he has promised us for the life to come, he also bestows princely gifts upon us in this life, and as subjects of his grace, he would have us enjoy everything that will ennoble, expand, and elevate our characters. It is his design to fit us for the heavenly courts above.

But Satan is contending for the souls of men, and casts his hellish shadow athwart their path, in order that they shall not behold the light. He would not have them catch a glimpse of the future honor, the eternal glories, laid up for those who shall be inhabitants of heaven, or have a taste of the experience that gives a foretaste of the happiness of heaven. But with the heavenly attractions set before the mind to inspire hope, to awaken desire, to spur to effort, how can we turn from the prospect, and choose sin and its wages, which is death?

Those who accept Christ as their Saviour have the promise of the life that now is, and that which is to come. The human agent owes no part of his ability to the service of Satan; but his entire allegiance is due to the infinite and eternal God. The lowliest disciple of Christ may become an inhabitant of heaven, an heir of God to an inheritance incorruptible, and that fadeeth not away. O that every one might make choice of the heavenly gift, become an heir of God to that inheritance whose title is secure from any destroyer, world without end! O, choose not the world, but choose the better inheritance! Press, urge, your way toward the mark for the prize of your high calling in Christ Jesus. For Christ's sake, let the aim of your education be shaped by the inducements of the better world.

COMMANDMENT-KEEPING POSSIBLE ONLY THROUGH FAITH.

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

IN the beginning, the Lord taught man what to do, and what he should refrain from doing. The words used in conveying this instruction to man were as truly words of inspiration from God as are the written words contained in the Scriptures. They belonged to those words which our Saviour said are spirit and life. While they were retained as truth in the hearts of our parents, they had faith; they were then keeping the commandments of God and the faith of Jesus, because Christ was with the Father in creation as truly as he is with him in redemption. While they continued to believe these words, they had power and life from God, and were thereby enabled to yield obedience. They were then just, and were living by faith. It is quite clear that their obedience and their faith were so intimately knit together that neither could exist in the heart without the other, yet faith lay at the foundation as a basis for obedience; therefore Satan had to destroy faith before he could bring about disobedience.

But if obedience cannot live where faith is not, disobedience cannot live where faith exists. Obedience is the child of faith, and faith is never barren. Therefore to talk about a person having the faith of Jesus while he rejects the commandments of God, is to talk about that which cannot be.

The apostle declared that the word effectually works in the one who believes. 1 Thess. 2:13. He also says that faith works by love. Gal.

5:6. There is no faith where works are not seen. James 2:20. Again the apostle says that by faith we establish the law (Rom. 3:31), while the Saviour says, "This is the work of God, that ye believe on him whom he hath sent." John 6:29.

Now if faith works, and faith establishes the law, it is therefore the work of faith that establishes the law. But how can faith establish the law? The answer is, By embodying the law as the word of God in the heart, thereby enthroning that which Paul says effectually works. In this manner we can see the force of the statement which shows that faith is the equivalent of works; or that the person who has faith has works; or in other words, that faith is the works, as quoted in John 6:29.

Gospel faith does more than to assent that the Scriptures tell the truth. It receives the word of God so fully that the word becomes the mind of him that believes. The exhortation is, "Let the word of Christ dwell in you richly in all wisdom." Col. 3:16. Again, "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and established in the faith." Chapter 2:6, 7.

Christ's own mind is in his word, and when the mind of the believer takes that word into his own mind, henceforth to become his mental strength, he then has the mind of Christ. The more fully that word with the spirit becomes incorporated in the mind, the more completely Christ dwells there. It is then that the believer is rooted and built up in him. He has the heavenly treasures in possession wholly when he is entire by emptied of selfishness, and Christ has ingrafted his own mind and Spirit within. Paul prayed for Christians, that their hearts might be knit together in love, and that they might enjoy the full assurance of understanding of the mystery of God and of Christ, stating that therein would be found all the treasures of wisdom and knowledge. Verses 1-3.

This prayer comprehends the condition of the mind which is blessed with gospel faith. This faith lets Jesus think, believe, and act through man's mind. This is the faith of Christ. The one who keeps this faith, keeps the commandments. It cannot be otherwise; for the law is in the faith. The law was in Christ; for he is the end, or embodiment, of the law—yes, he is all the fulness of the Godhead bodily, and we are complete in him. Verses 9 and 10.

Christ has always kept the law, and always will keep it. So when he dwells in the heart of man, he will keep the law through that man. The fact as to how this is accomplished is stated in the following language: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Gal. 2:20.

In this case the law-breaking man, the sinner, had been crucified; and a new man, having the mind of Christ, had come forth to live instead of the man of sin. In this new man Christ was living and acting, rendering obedience that, as stated in Rom. 8:4, "The righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit."

The life of Christ upon the earth, in its moral aspect, was but the decalogue incarnate and magnified. The man who will consecrate himself to the cause of Christ as wholly as Christ was consecrated for man, may also have the law drawn out and magnified in his life; and if faith is in the heart, the law will manifest itself, because it always accompanies faith and resides with it. No heart can contain one without the other.

It is true that the Pharisee may present a show of obedience without the power of faith, and the antinomian may manifest what some may call faith, while he rejects the law; but in both cases there is but a show of self. It is not the commandments of God with the Pharisee, nor the faith of Jesus with the antinomian. It is self with both.

PERSONAL FAITH.

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

THOSE who manifest a living faith in Christ as a personal Saviour, will exert an influence in the world which will draw sinners to the light of truth. The character of him whose heart is imbued with the love of Christ will be reformed, elevated, and refined, and those with whom he comes in contact will see that he has been with Jesus, and learned of him. When we accept Christ as our personal Saviour, we will have a living, personal experience in the things of God, and we can say to the world with the apostle John: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; . . . that which we have seen and heard declare we unto you." 1 John 1:1-3.

Jesus said, "Ye shall be witnesses unto me." Acts 1:8. When these words were spoken, they were accompanied by a power which is infinite, and which holds them in full force down here in these last days, and makes them just as applicable to every follower of Christ now as they were then. In these days of religious formalism, when iniquity abounds on every hand, and the love of many is growing cold, Jesus calls for faithful workers—men and women whose hearts are filled with the love of God, whose lips have been touched with a live coal from off the altar, who have the burden of souls resting upon them—to go forth to the uttermost parts of the earth to witness for him. But how few of all those who profess faithfulness to Christ are ready and willing to give a faithful personal testimony for him in the place where he wants them.

We cannot witness for Christ unless we have him with us. We must first receive the preparation to witness, then the power to witness, and then we can witness for the Master. Many can recount what has been done and dared and suffered and enjoyed by the great and good men of the past; they can set forth the power of the gospel, which enabled Noah, Daniel, Job, and others to rejoice in trying conflicts, and to hold up the light of the truth amid fierce opposition, imprisonment, and death. But when it comes to relating a fresh, timely experience of their own—alas! they have no faithful personal testimony for their Master. Their lack of this kind of faith comes from spending their God-given talents in laying up for themselves treasures on earth instead of in heaven.

Many who profess to be servants of Christ, are trying to serve with their backs turned toward him, and their faces toward the world. Evidently the reason for their trying to go to heaven backward lies in the fact that if their faces were turned toward the heavenly light, all the evil in their hearts would show forth, and then they would have to put it all away, long-cherished idols and all; and so they choose to veil this side of their characters. When approached in the Spirit of the Master, in their blindness they assert that their course is right, that they are faithfully fighting the battles of the Lord, because they are facing the foe. We must set our faces like a flint toward Zion, and keep our eyes continually fixed upon the face of Jesus Christ, if we would pass through the pearly gates.

Personal faith in Christ is our greatest need. Fields of golden grain are ready for the harvest. But where are the reapers to go forth to labor with an eye single to the glory of God? There are many who might go forth into the needy fields and testify for Christ with their lips; but would their characters testify for him? We should seek most earnestly for a preparation to witness for Christ by voice, and pen, and character.

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Many have loitered so long upon the very border of the enemy's land, viewing the attractions of the place, that they have become attached to those things which they have allowed their eyes to rest upon, and now they are settling down to the enjoyments of life in pleasant and convenient places, with little regard for the claims God has upon them. Some are even setting their stakes within the very shadows of the valley of eternal death. O that there might be an awakening from the death-like slumber which is fast settling down upon so many at the present time. With every ray of light which comes to us, let us gird on the armor, and move forward in that light, and our faith will grow stronger and stronger, until our life as well as our words will declare to the world, "The blood of Jesus Christ . . . cleanseth us from all sin."

PRESENT TRUTH.

BY H. G. BUTCHER.
(Haddenfield, N. J.)

THE article entitled "Light for All," in the REVIEW of March 7, by A. W. Jenson, quoting from "Early Writings" sister White's first vision, setting forth the importance of understanding and receiving the midnight cry, has in deed and in truth been meat in due season to my hungering soul, and leads me to quote from the same book, chapter entitled "The Messengers," pp. 53 and 54:—

"There are many precious truths contained in the word of God, but it is *present truth* that the flock needs now. I have seen the danger of the messengers running off from the important points of present truth to dwell upon subjects that are not calculated to unite the flock and sanctify the soul. Satan will here take every possible advantage to injure the cause. But such subjects as the sanctuary in connection with the 2300 days, the commandments of God, and the faith of Jesus, are perfectly calculated to explain the past Advent movement and show what our present position is, establish the faith of the doubting and give certainty to the glorious future. These I have frequently seen, were the principal subjects on which the messengers should dwell."

"Satan invents unnumbered schemes to occupy our minds that they may not dwell upon the very work with which we ought to be best acquainted. . . . The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest." — "Great Controversy," Vol. IV., p. 488.

Besides the ministers, who else are responsible? From "Early Writings," p. 119, "The Third Angel's Message," we quote:—

"Many who embraced the third message had not had an experience in the two former messages. Satan understood this, and his evil eye was upon them to overthrow them; but the third angel was pointing them to the most holy place, and those who had had an experience in the past messages were pointing them the way to the heavenly sanctuary. . . . These messages were represented to me as an anchor to the people of God. Those who understand and receive them will be kept from being swept away by the many delusions of Satan." And on pp. 488 and 489 of "Great Controversy," Vol. IV.: "All" who have received the light upon these subjects "are to bear testimony of the great truths which God has committed to them. The sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth."

The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was his death upon the cross. By his death he began that work which after his resurrection he ascended to complete in heaven. We must by faith enter within the vail "whither the forerunner is for us entered." There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption.

Also from "Early Writings," p. 121, "A Firm Platform," as follows:—

"Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received."

Is the first angel's message still in force? And again in "Great Controversy," Vol. IV., p. 435:—

"The announcement, 'The hour of his judgment is come,' points to the closing work of Christ's ministration for the salvation of men. It heralds a truth which must be proclaimed until the Saviour's intercession shall cease."

The reception of this light has given me an experience recorded on p. 401 of the same book. I have canvassed for this book over a year, and just begin to realize it is a wonderful book. Not one of God's children can afford to be without it. Read especially from pp. 391-401.

"Rise and Progress," as stated by brother Jenson, is a timely book. Say with David, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any evil way in me, and lead me in the way everlasting;" and the light which is descending from above, from within the most holy place, will shine in your hearts. Do not rest until you are blessed. Be a wrestling Jacob; then "see that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven."

IN THE FURNACE.

BY MARY E. HAYES.
(Boise City, Idaho.)

HAS Satan desired to sift me
As wheat? and for this must I fail?
Has the arm of my Strength become shortened,
That evil at last should prevail?
Does he hope by his arts and temptations,
Persecutions, afflictions so sore,
To make me "curse God," in distraction,
"To his face," and then trust him no more?

I will wait now my Saviour's salvation,
Who gave his dear life for my sake,
And satisfy him by accepting
His righteousness. Yea, and partake
Of his sufferings here, and his trials,
Assured that all heaven looks on
With interest, ready to aid me
Ere the day of repentance is gone.

O, how could I so grieve my dearest,
Best Friend by ingratitude base?
Who deigns to assist, and to notice
E'en me, and prepare me a place
Where none of my sins and my follies
Will e'er come to mind; but so free
And so glad, I may bask in his presence
Who purchased redemption for me.

I must watch unto prayer, without ceasing;
Partake of the bread from above;
Appropriate aid freely offered
By him who now watches in love;
Who never will leave nor forsake me;
Who orders my trials below
That I in the heavenward journey,
May the beauty of holiness show,

And bear fruit. In the furnace, I'm chosen,
Of affliction; and gladly I'll bear
The process of purging and cleansing
To reflect back an image so fair.
Am I boasting? To him be the glory
On the palms of whose hands I'm impressed.
I but yield and obey, and his mercy
And righteousness do all the rest.

IMMORTALITY NOT A BIRTHRIGHT, BUT A GIFT FROM GOD.

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

(Continued.)

To sum up: 1. There is, according to the Scriptures, a future life for all; 2. That life is not the result of natural causes, primarily speaking, but comes through a special exercise of divine power, secured through the death and resurrection of the Lord Jesus Christ; 3. The righteous at the time of their resurrection will be made immortal, and ever after live a sinless life, and one full of unalloyed joy; 4. The wicked will be resurrected, judged, and after being punished according to their deserts, will become as though they had not been. Obadiah 16.

Farther on, the justice and wisdom of this arrangement will be vindicated. Our present purpose is to show that it is not incompatible with the analogies of nature. To do this I re-

mark in the first place, that it proceeds upon the hypothesis with which all the lessons of the physical world agree; namely, that when a man is dead, he is wholly dead, and will remain so like everything else, unless the God of nature shall intervene in his behalf, and grant to him a resurrection.

Secondly, that if there is any force in the argument for a future life, which is based upon the desires and convictions of men regarding the same, the Scriptural view here presented, meets those desires and convictions in so far as they are reasonable. That is, it shows that such a life is attainable by those who will seek it through well-doing.

Thirdly, a casual survey of nature will satisfy a thoughtful man that everything created has a primary and a secondary purpose, or object. In the majority of instances it is the secondary purpose, or design, that is realized. An apple for example, was made primarily for the propagation of its kind, secondarily for food. If, therefore, it meets either of these ends, it was not created in vain. So, too, with man. Admit if you please, that his capabilities are such as to suggest it was the primary design of the Creator that he should live forever; it is not impossible that by his own act he may defeat the first purpose of heaven in giving him being, and accomplish only the secondary object of his creation. That object would be met, for example, in the propagation of the species, or in contributing in some other way to the realization of the great plan of God in the production of this world. It is not probable that one in a thousand of the seeds produced by an elm-tree, ever matures a tree of like kind. The eggs deposited by a single fish are almost innumerable, and yet how small is the percentage of them which ever survive the perils of minnow life, and reach maturity. In the plan of salvation recognized here, we see the exact counterpart in the moral world of what exists in the natural world. That is, in the world to come only a small minority of the human family will have a place, and thus realize the primary object of their creation; while a great majority of our species having failed to meet the conditions of endless life, will perish, after fulfilling only the secondary design of their creation.

So much for the analogies of nature in their bearing on the two theories of the future life discussed in this article. It has been clearly demonstrated that the doctrine of the soul's immortality is diametrically opposed to all the lessons to be drawn from the physical world. It has also been proved that the mortality of man, soul and body, is more than suggested by the analogies of nature, although the latter would seem to favor the idea that in some way not by them foreshadowed, a certain percentage of the race may attain to the primary object of their creation, or endless life.

It is time now to regard the subject for a moment in the light of reason, from another standpoint. The question which I wish to propound right here, is this: Is it rational to suppose that God would immortalize sin in his universe? Sin is rebellion against him, in its worst form. We see the terrible effects of it everywhere in our world. Murder, theft, arson, adultery, cruelty, slavery, hate, envy, malice, and in fine, everything which curses and blights this otherwise fair creation, is the offspring of sin. The thoughtful man is often perplexed to know how it is possible for God to tolerate sin in this world as he does. How much more difficult it would be to explain how he could allow it to exist through the ages of eternity. Such, however, he must do, if the soul of the sinner was made immortal.

God either knew, or he did not know, that man would fall when he made him. If he knew that he would fall as he has, then it would seem like the very quintessence of folly to endow him with an endless life. If he did not know whether or

not he would fall, then ordinary prudence would have dictated that immortality should be withheld from him until he had been proved. Logically speaking, therefore, it is absurd to suppose that Adam and Eve were made the heirs of eternal life before they had been tested in any way. With this view, the Scriptural account of the creation and fall harmonizes exactly. We read that when the first pair reached forth their hands and plucked the forbidden fruit, abstinence from which was made the test of their fidelity, God drove them out of the garden lest they should eat of the tree of life, and *live forever*. Gen. 3:22-24. Such a precaution would have been of small account if they had within themselves a deathless nature; for if they were to die here, they would resume in the spirit life the practice of sin. Admit that God made them subject to death, or mortal, and tested them by the forbidden fruit with the understanding that if they proved loyal, they should be made immortal, and you have a condition of things which exactly tallies with the theory of this article, with right, reason, and with the record of Genesis.

(To be continued.)

SUPPLY AND DEMAND.

BY FRED M. ROSSITER.
(Ann Arbor, Mich.)

ONE of the laws governing the commercial intercourse of nations and individuals is known as the "law of supply and demand." In all commercial intercourse it is designed to regulate the supply by the demand. If the supply greatly exceeds the demand, the market is overstocked, and consequently there is a depreciation in the value of the article. In all these transactions some standard medium of exchange is adopted in order to facilitate the trade.

It is not our purpose to enter into the discussion of some economic question, but simply to apply the "law of supply and demand" to the Christian's relations with God. The "supply" of divine grace and power may be set forth in the following scriptures: "All power is given unto me in heaven and in earth;" "All things are delivered unto me of my Father;" "He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things?" "Now unto him that is able to do exceeding abundantly above all that we ask or think, . . . unto him be glory in the church by Jesus Christ." "For in him dwelleth all the fulness of the Godhead bodily." "But God, who is rich in mercy, for his great love wherewith he loved us," "is rich unto all that call upon him." Scripture might be multiplied to show the inexhaustible richness of his grace toward us.

But usually that which costs no effort or money is little sought after; and so, because, the "supply" of divine love to man is so exceedingly great, and may be secured without money and without price, his mercy is depreciated, and instead of the "demand" for heavenly blessings increasing, it is diminished. The heavenly merchantman, with his choicest wares of fine gold, white linen, and eyesalve, comes, and is eager to trade with us, even offering to sell his best goods "without money and without price." But we, who are wretched, and miserable, and poor, and blind, and naked, feel that we are quite rich; and so we tell him—in our life—that we have need of nothing; when in fact there is the greatest necessity on our part that the demand for his merchandise should be continually increasing, thus putting into circulation more of the wealth of heaven, for when the Lord returns, he will find the heirs of the kingdom rich in faith. The accumulation of this kind of wealth has no limit, and it will not canker or rust. Is it not time that we should be carrying on a brisk trade with heaven?

May all engage in the trade?—Yes. Ask, and ye shall receive. How?—"Nothing doubting." Goods are always one price, without discount. Faith, the medium, combined with the "demand," or asking, will regulate the "supply." Faith unlocks the doors of heaven, and takes hold of the power of God. The *measure* of our faith is the *limit* of God's power in our behalf. As much as we believe he can do, so much he *will* do; not that he is unable to do more for us, but we circumscribe the Lord when we begin to tell him how much we want. "It is impossible for any mind to comprehend all the richness and greatness of even one promise of God."—"Gospel Workers," p. 130.

It has been estimated that there are 34,000 distinct promises in the Bible. So we can more fully understand that "we know not what we should pray for as we ought." How can we expect to receive what the Lord has for us in these promises, unless we let him fulfil them in his own way? All we can do is to believe them and have our hearts ready to receive all he has for us. Every one of these promises "are yea, and in him Amen."

Many forget that Christ made the heavens and the earth, and that "in him are hid all the treasures of wisdom and knowledge;" and so when they come to him, they say, as did the father who brought his son possessed with an evil spirit, "If thou canst do anything, . . . help us." And so Christ replies, "If thou canst believe," then I can do what you desire. Many, in asking, imply a doubt in their petition. There are no doubts in the promises of God.

How much of the "supply" may we have? "According to your faith be it unto you." When the Syrophenician woman, whose daughter was vexed with an unclean spirit, came to Christ, she only asked for the crumbs of blessings; and yet in these crumbs there was enough power and grace to drive out all the devils in her house, and to bring salvation to her family. So, then, faith does not depend so much on the quantity as on the quality.

"Be it unto thee even as thou wilt," is the answer to every suppliant. If we only expect to receive what we ask for, that is all we will receive. We should come expecting to receive more than we expect; for God "is able to do exceeding abundantly above all that we ask or think." One comes to God with a thimble, asking to be filled with all "divine fulness," and goes away satisfied, measuring the "divine fulness" with a thimble. Another comes with a vessel of much greater capacity, and asks that it may be filled. "Even as thou wilt," is the answer. But God explains to those standing by, that he is more willing to give his Holy Spirit to them that ask him, than parents are to give good things to their children.

Our faith is the measure of what we receive. God blesses us according to our asking, and not according to his will, for we know his thoughts toward us are continually of peace. How often we have been told that the blessings of heaven are hanging over our heads, ready to fall when we are ready to receive them. Truly the Lord "is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." Is it not high time we were putting away all "thimble" conceptions of God's supply of grace, and learning what is the "exceeding riches of his grace" to us? "Open thy mouth wide, and I will fill it."

"Thou art coming to a King,
Large petitions with thee bring."

MOSES.

BY JOSEPH CLARKE.
(Lowry City, Mo.)

MOSES was the man who, in the providence of God, has left us the Pentateuch, the decalogue, and indeed, the whole history we have of our world for more than 2000 years. The record of the creation, the deluge, the tower of Babel,

the confusion of languages, the genealogies, the call of Abraham, the fall of Sodom, the history of the patriarchs, the story of the seven years' famine, and the deliverance therefrom by the hand of Joseph, whom his brothers sold to strangers,—all these interesting and important events are told us in simple, truthful style, by the hand of Moses.

But most of all does Moses excel when sent of God to deliver his people. Having settled down in happy rural, or pastoral life, with his family, in the house of good old Jethro, where he had thrown aside all unnecessary burdens, and doubtless hoped to live and die in the enjoyment of a peaceful home, and in tranquillity end his earthly career, he is suddenly ushered into the presence of the haughty Pharaoh; and then followed, as recorded in the book of Exodus, the ten plagues, the hasty passover, and the terrible end of the haughty Pharaoh; then the song of deliverance, from the waters of the Red Sea and from the tyrant king.

But now, just as Moses was blessed with these successes, behold, they are all forgotten. The people murmur; amid it all, the manna falls; the law is given, and the people promise to keep it, presently worshipping an idol! Moses is firm and steadfast; by prayer he saves the people from ruin. He writes out his instructions, and the books of Exodus, Leviticus, and Numbers tell us the story of a pure theocracy.

The book of Deuteronomy closes the eventful career of the man Moses,—the warrior, the statesman, the eloquent orator, the man of God; the organizer of a theocracy which stood for 1500 years; an inspired poet; the man so near to God that his writings reach the sublimest heights, and his eulogies are from God himself.

THE GOSPEL INVITATION.

BY J. G. SMITH.
(Santa Paula, Cal.)

"Come unto me." Jesus spoke these words, and, dear sinner, they are addressed to you. Matt. 11:28-30. He has bought you at an infinite price (1 Peter 1:18, 19), and now asks you to enlist in his service. Unworthy? No doubt you are; but remember that Jesus bought you in your sins. Rom. 5:8. Now he wants you to come to him, that he may cleanse you from sin, and make you worthy of his presence and blessing. Isa. 1:18. "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." Isa. 55:6, 7.

Fellow-Christian, desirous of growing in grace and in the knowledge of the Saviour, these words are also addressed to you. When the cares of life weigh upon you heavily, "cast thy burden upon the Lord, and he shall sustain thee." Ps. 55:22; 1 Peter 5:7. In the sermon on the mount, Jesus said, "Blessed are the pure in heart: for they shall see God." It is true that when he comes the second time, the saints shall see him. Job 19:23-26; 1 John 3:1, 2; Heb. 9:28. But it is also true that Jesus promised to be with his people to the end of the world. Matt. 28:20. Make this promise yours, by consecrating your life to him wholly, and walking daily with Jesus. Be like Enoch, who "walked with God." You will then see Jesus with the eye of faith, and know that he is a friend that sticketh closer than a brother. It is God's will "that Christ may dwell in your hearts by faith: that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the length, and breadth, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Eph. 3:17-19.

The Mission Field.

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

TELL IT OUT.

BY JOHN MC CARTHY.

"Come over and help us,"
The heathen are calling,
The Lord is preparing their hearts to believe
The truth as in Jesus;
But now they're bewailing
Their lot; they've no gospel of peace to receive.
They never have listened
To that divine story,
That tells how our Saviour from heaven came down;
They've ne'er been enlightened,
How Christ left his glory
To save sinful man, leaving kingdom and crown.
How can they be conquered
If we do not carry
The gospel's sweet message to lands now obscure?
Why are we so hardened,
Content e'er to tarry?
While they walk in darkness, we rest quite secure.
O let us be doing
The work God has given us,
To tell to the world of his wonderful plan.
'Fore time he foreknowing
Our Saviour Christ Jesus
Would purchase salvation for lost, undone man.
O glorious redemption,
Proclaim it, ne'er ceasing;
Aye! e'en to the ends of the earth tell it out.
Tell out free salvation,
With vigor increasing,
Nor cease till the heathen have each heard the shout.

VISIT TO GAMBIER ISLAND.

A FEW days after the arrival of our ship in February last, a few of us from Pitcairn Island started for the Gambier group, leaving most of the missionaries at Pitcairn to conduct an institute. Owing to light winds we did not reach our destination till the sixth day, though the distance was only 300 miles. The passage through the reef to a good anchorage is quite difficult and dangerous, but we met with no mishaps. This group is northwest of Pitcairn Island, and is under the protection of France.

It consists of five or six small islands, the largest and most important of which is Mangareva, and a few small, uninhabited ones. The group at one time contained 15,000 natives, but to-day it has but 575, one half of whom are from other islands. This terrible mortality has been caused by intemperance and venereal diseases. Nearly every person in the group is a Catholic.

Many years ago the French priests landed at these islands, and Christianized (?) them; but happy would the natives have been had they never known such Christianity; for it is not one whit above the most degrading paganism. Here Catholicism is seen in all its glory. Ignorance, vice, and intemperance reign supreme. Not only are the natives forbidden by the priests to read the Bible, but by a failure of the latter to provide proper schools, many are incapable of reading at all.

With diabolical ingenuity the priests have closed up every avenue by which the light of truth could reach the poor, benighted people.

Pearl-diving is about the only occupation of the islanders. Immense wealth has been fished up from these lagoons, but it has all gone to fill the coffers of the papacy, or to purchase that which ruins soul and body—drink.

Often the natives secure a single pearl worth hundreds or thousands of dollars, but in a few days they are penniless. This is not a very serious matter, however, for there is no danger of starvation or freezing.

A few hours suffice to fish up several dollars' worth of shells, which have always ready sale, and the weather is so warm that nothing but the lightest clothing is needed.

During the diving season, which covers one

half of the year, the natives buy flour of the European dealers, but during the rest of the year are reduced to native foods,—fish, coconuts, and bread-fruit. As the latter lasts but a few months, the people, in order to preserve it, bury it in large holes, and allow it to ferment for six months or a year. When taken out, it has a horrible smell, and is eaten either raw or baked. It certainly is not a healthful food.

The walls of many large chapels, convents, and dwelling-houses still exist in a good state of preservation. The old convent walls probably inclose from forty to fifty acres of land. The buildings were constructed of blocks of coral, and are a credit to the builders. Paved roads and causeways are still seen, that must have cost years of hard work. We were told that this was all done by forced labor.

The church building at Mangareva is said to be the finest one in the Pacific Ocean. It is built of blocks of coral, and is capable of seating several thousand. The interior walls and the altar are beautifully decorated with devices made of pearl shells. Some years ago a string of pearls of great value adorned the walls, but a few years ago the discovery was made that it had mysteriously disappeared, and imitation pearls had been substituted. It is not hard to surmise what became of the pearls. Two priests and six sisters remain to garner the remaining wealth, and hold the natives in chains of ignorance and sin till all are dead.

Only a few years are necessary to close the mournful scene. And this is the best Rome can do for her votaries.

On our arrival we were kindly received by the parents of the little Spanish girl who was at Pitcairn Island at the time of our first visit there, as well as by others. The second day after our arrival was the Sabbath, and at our services on board, nearly all the Europeans were present, and a good number of the natives, though the latter could not understand a word of English. A French Jew came on board in the morning to inquire why we were Sabbath-keepers, and later bought some of our best books. At our Sunday-night service the deck was literally crowded with natives from the different islands, and though most of them could not understand a word of the sermon, they paid the best of attention, and made not the least disturbance. Though many of them had been drinking and smoking, and all were depraved by sin, I felt that I wanted to put my arms around them all, and lead them to Christ; for the poor souls know nothing of him but his name.

The resident governor and his wife were present at the services, the latter attending every meeting. She is an intelligent and educated half-cast Tahitian, and had attended two of our meetings at Tahiti at the time of our first visit there.

When we left, this family were reading with interest the "Great Controversy," and "Two Republics," as well as other books. Almost as soon as we arrived, the people began to inquire for Bibles; and before we left, nearly every family that could read French, Spanish, or English, was supplied. One Frenchman bought a copy of every French book we had, and wanted more. Every family that could read any of our books was supplied with more or less of our literature. But we could do nothing for the natives but to show our interest in them and pray for them; for we had no literature in their language.

One intelligent young Spanish woman who was well educated at a French school in Tahiti, told me that she had never read the Bible—that the priest had forbidden it. To my question why he had done so, she said it was because it contained things unfit to be read, and because it could not be understood by any but the priest. I soon showed her that that was not true, and offered to give her a Bible if she would promise to read it through. This she did gladly, and in a few days had read half through the New Testa-

ment. The truths there revealed were as new to her as though such things had never been known before.

We had hoped that the way would open for brother Edward Young, who accompanied us, to go there to live; but it was found impossible at the time to find a place to live. The priests have such complete control of the natives that the latter do not, as yet, dare to disobey them by leasing land to one not a Catholic.

However, we expect soon that a friendly captain from that place, who wishes one of the Pitcairn men to take charge of his business (allowing him to keep the Sabbath), will soon stop here on his way from Europe. If this plan works, brother Young will go there with his family, and, by mingling with the natives, learn their language, and seek to impart to them a knowledge of the gospel. The governor, though a Catholic, is favorable to this move. He is trying to stop the natives from drinking so much, and wishes the help of a temperance man. Three Spanish children returned with us to Pitcairn to be educated in the English language.

E. H. GATES.

Special Mention.

THE CHRISTIAN SABBATH.

The Genuine Offspring of the Union of the Holy Spirit and the Catholic Church. His Spouse. The Claims of Protestantism to any Part Therein Proved to be Groundless, Self-Contradictory and Suicidal.

(Concluded.)

Third Article.

WHEN his Satanic majesty, who was "a murderer from the beginning," "and the father of lies," undertook to open the eyes of our first mother, Eve, by stimulating her ambition, "you shall be as gods, knowing good and evil," his action was but the first of many plausible and successful efforts employed later in the seduction of millions of her children. Like Eve, they learn too late, alas! the value of the inducements held out to allure her weak children from their allegiance to God. Nor does the subject-matter of this discussion form an exception to the usual tactics of his sable majesty.

Over three centuries since, he plausibly represented to a large number of discontented and ambitious Christians the bright prospect of the successful inauguration of a "new departure," by the abandonment of the Church instituted by the Son of God, as their teacher, and the assumption of a new teacher—the Bible alone—as their newly-fledged oracle.

The sagacity of the evil one foresaw but the brilliant success of this maneuver. Nor did the result fall short of his most sanguine expectations.

A bold and adventurous spirit was alone needed to head the expedition. Him his Satanic majesty soon found in the apostate monk, Luther, who himself repeatedly testifies to the close familiarity that existed between his master and himself, in his "Table Talk," and other works published in 1558 at Wittenburg, under the inspection of Melancthon. His colloquies with Satan on various occasions, are testified to by Luther himself—a witness worthy of all credibility. What the agency of the serpent tended so effectually to achieve in the garden, the agency of Luther achieved in the Christian world.*

"Give them a pilot to their wandering fleet,
Bold in his art, and tutored to deceit;
Whose hand adventurous shall their helm misguide
To hostile shores, or 'whelm them in the tide."

As the end proposed to himself by the evil one in his raid on the Church of Christ, was the destruction of Christianity, we are now engaged in sifting the means adopted by him to insure his success

* Luther's character here is distorted, and the temptations with which Satan attacked him, and which he resisted, are misrepresented to be friendly colloquies. It has always been the practice of the Roman Church to blacken the character of Luther.

therein. So far they have been found to be misleading, self-contradictory, and fallacious. We will now proceed with the further investigation of this imposture.

Having proved to a demonstration that the Redeemer in no instance had, during the period of his life, deviated from the faithful observance of the Sabbath (Saturday), referred to by the four evangelists fifty-one times; although he had designated himself "Lord of the Sabbath," he never having once, by command or practice, hinted at a desire on his part to change the day by the substitution of another; and having called special attention to the conduct of the apostles and the holy women, the very evening of his death, securing beforehand spices and ointments "to be used in the embalming of his body" the morning after the Sabbath (Saturday), as Luke so clearly informs us (Luke 24: 1); thereby placing beyond peradventure the divine action and will of the Son of God during life, by keeping the Sabbath steadfastly; and having called attention to the action of his living representatives after his death, as proved by Luke; having also placed before our readers the indisputable fact that the apostles for the following thirty years (Acts) never deviated from the practice of their divine Master in this particular, as Luke (Acts 18: 4) assures us: "And he [Paul] reasoned in the synagogues every Sabbath [Saturday], and persuaded the Jews and the Greeks." The Gentile converts were, as we see from the text, equally instructed with the Jews to keep the Saturday, having been converted to Christianity on that day, "the Jews and the Greeks" collectively.

Having also called attention to the texts of the Acts (9), bearing on the exclusive use of the Sabbath by the Jews and Christians for thirty years after the death of the Saviour, as the only day of the week observed by Christ and his apostles, which period exhausts the inspired record, we now proceed to supplement our proofs that the Sabbath (Saturday) enjoyed this exclusive privilege, by calling attention to every instance wherein the sacred record refers to the first day of the week.

The first reference to Sunday after the resurrection of Christ is to be found in Luke 24: 33-40, and in John 20: 19.

The above texts themselves refer to the sole motive of this gathering on the part of the apostles. It took place on the day of the resurrection (Easter Sunday), not for the purpose of inaugurating "the new departure" from the old Sabbath (Saturday) by keeping "holy" the new day, for there is not a hint given of prayer, exhortation, or reading of the Scriptures; but it indicates the utter demoralization of the apostles by informing mankind that they were huddled together in that room in Jerusalem "for fear of the Jews," as John, above quoted, plainly informs us.

The second reference to Sunday is to be found in John 20: 26-29: "And after eight days the disciples were again within, and Thomas with them." The resurrected Redeemer availed himself of this meeting of all the apostles to confound the incredulity of Thomas, who had been absent from the gathering on Easter Sunday evening. This would have furnished a golden opportunity to the Redeemer to change the day in the presence of all his apostles; but we state the simple fact that, on this occasion, as on Easter day, not a word is said of prayer, praise, or reading of the Scriptures. The third instance on record, wherein the apostles were assembled on Sunday, is to be found in Acts 2: 1: "The apostles were all of one accord in one place." (Feast of Pentecost, Sunday.) Now, will this text afford to our Biblical Christian brethren a vestige of hope that Sunday substitutes at length Saturday? For when we inform them that the Jews had been keeping this Sunday for 1500 years, and have been keeping it eighteen centuries after the establishment of Christianity, at the same time keeping the weekly Sabbath, there is not to be found either consolation or comfort in this text. Pentecost is the 50th day after the Passover, which was called the Sabbath of weeks, consisting of seven times seven days; and the day after the completion of the seventh weekly Sabbath day, was the chief day of the entire festival, necessarily Sunday. What Israelite would not pity the cause that would seek

to discover the origin of the keeping of the first day of the week in his festival of Pentecost, that has been kept by him yearly for over 3000 years? Who but the Biblical Christian, driven to the wall for a pretext to excuse his sacrilegious desecration of the Sabbath always kept by Christ and his apostles, would have resorted to the Jewish festival of Pentecost for his act of rebellion against his God, and his teacher, the Bible?

Once more, the Biblical apologists, but for the change of day, call our attention to Acts 20: 6, 7: "And upon the first day of the week, when the disciples came together to break bread," etc. To all appearances, the above text should furnish some consolation to our disgruntled Biblical friends, but, being a marplot, we cannot allow them even this crumb of comfort. We reply by the axiom: "Quod probat nimis, probat nihil"—"What proves too much, proves nothing." Let us call attention to the same in Acts 2: 46: "And they, continuing daily in the temple, and breaking bread from house to house," etc. Who does not see at a glance, that the text produced to prove the exclusive prerogative of Sunday, vanishes into thin air—ignis fatuus—when placed in juxtaposition with the 46th verse of the same chapter? What the Biblical Christian claims by this text for Sunday alone, the same authority, Luke informs us, was common to every day of the week: "And they, continuing daily in the temple, and breaking bread from house to house."

One text more presents itself apparently leaning toward a substitution of Sunday for Saturday. It is taken from Paul's first epistle to the Corinthians, chapter 16, verses 1 and 2: "Now concerning the collection for the saints." "On the first day of the week, let every one of you lay by him in store," etc. Presuming that the request of Paul had been strictly attended to, let us call attention to what had been done each Saturday during the Saviour's life, and continued for thirty years after, as the Acts inform us.

The followers of the Master met "every Sabbath" to hear the word of God; the Scriptures were read "every Sabbath day." "And Paul, as his manner was, to reason in the synagogue every Sabbath, interposing the name of the Lord Jesus," etc. Acts 18: 4. What more absurd conclusion than to infer that reading of the Scripture, prayer, exhortation, and preaching, which formed the routine duties of every Saturday, as has been abundantly proved, were overslaughed by a request to take up a collection on another day of the week?

In order to appreciate fully the value of this text now under consideration, it is only needful to recall the action of the apostles and holy women on Good Friday before sundown. They brought the spices and ointments after He was taken down from the cross; they suspended all action until the Sabbath "holy to the Lord" had passed, and then took steps on Sunday morning to complete the process of embalming the sacred body of Jesus. Why, may we ask, did they not proceed to complete the work of embalming on Saturday?—Because they knew well that the embalming of the sacred body of their Master would interfere with the strict observance of the Sabbath, the keeping of which was paramount; and until it can be shown that the Sabbath day immediately preceding the Sunday of our text had not been kept (which would be false, inasmuch as every Sabbath had been kept), the request of Paul to make the collection on Sunday remains to be classified with the work of the embalming of Christ's body, which could not be effected on the Sabbath, and was consequently deferred to the next convenient day; viz., Sunday, or the first day of the week.

Having disposed of every text to be found in the New Testament referring to the Sabbath (Saturday) and to the first day of the week (Sunday), and having shown conclusively from these texts, that, so far, not a shadow of pretext can be found in the sacred volume for the Biblical substitution of Sunday for Saturday, it only remains for us to investigate the meaning of the expressions "Lord's day" and "day of the Lord" to be found in the New Testament, which we propose to do in our next article, and conclude with apposite remarks on the incongruities of a system of religion which

we shall have proved to be indefensible, self-contradictory, and suicidal.

Fourth Article.

"Halting on crutches of unequal size,
One leg by truth supported, one by lies,
Thus sidle to the goal with awkward pace,
Secure of nothing but to lose the race."

In the present article we propose to investigate carefully a new (and the last) class of proofs assumed to convince the Biblical Christian that God had substituted Sunday for Saturday for his worship in the new law, and that the divine will is to be found recorded by the Holy Ghost in the apostolic writings.

We are informed that this radical change has found expression, over and over again, in a series of texts in which the expression, "The day of the Lord," or, "The Lord's day," is to be found.

The class of texts in the New Testament, under the title "Sabbath," numbering sixty-one in the Gospels, Acts, and Epistles, and the second class, in which "the first day of the week," or Sunday, having been critically examined (the latter class numbering nine), and having been found not to afford the slightest clue to a change of will on the part of God as to his day of worship by man, we now proceed to examine the third and last class of texts relied on to save the Biblical system from the arraignment of seeking to palm off on the world, in the name of God, a decree for which there is not the slightest warrant or authority from their teacher, the Bible.

The first text of this class is to be found in the Acts of the apostles, chapter 2, verse 20: "The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord shall come." How many Sundays have rolled by since that prophecy was spoken? So much for that effort to pervert the meaning of the sacred text from the judgment-day to Sunday! The second text of this class is to be found in the first epistle to the Corinthians, chapter 1, verse 8: "Who also shall confirm you, unto the end that you may be blameless in the day of our Lord Jesus Christ." What simpleton does not see that the apostle here plainly indicates the day of judgment? The next text of this class that presents itself, is to be found in the same epistle, chapter 5, verse 5: "To deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." The incestuous Corinthian was, of course, saved on the Sunday next following! How pitiable such a makeshift as this! The fourth text, 2 Cor. 1: 13, 14: "And I trust ye shall acknowledge even to the end, even as ye also are ours in the day of our Lord Jesus." Sunday, or the day of judgment, which? The fifth text is from Paul to the Philippians, chapter 1, verse 6: "Being confident of this very thing, that He who hath begun a good work in you, will perfect it until the day of Jesus Christ." The good people of Philippi, in attaining perfection on the following Sunday, could afford to laugh at our modern rapid transit.

We beg leave to submit our sixth of the class; viz., Phil. 1: 10: "That he may be sincere and without offense unto the day of Christ." That day was next Sunday, forsooth! not so long to wait after all. The seventh text, 2 Peter 3: 10: "But the day of the Lord will come as a thief in the night." The application of this text to Sunday passes the bounds of absurdity. The eighth text, 2 Peter 3: 12: "Waiting for, and hastening unto the coming of the day of the Lord, by which the heavens being on fire, shall be dissolved," etc. This day of the Lord is the same referred to in the previous text, the application of both of which to Sunday next would have left the Christian world sleepless the next Saturday night.

We have presented to our readers eight of the nine texts relied on to bolster up by texts of Scripture the sacrilegious effort to palm off the "Lord's day" for Sunday, and with what result? Each furnishes *prima facie* evidence of the last day; referring to it directly, absolutely, and unequivocally.

The ninth text wherein we meet the expression "the Lord's day," is the last to be found in the Apostolic writings. The Apocalypse, or Revela-

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tions, first chapter, tenth verse, furnishes it in the following words of John: "I was in spirit on the Lord's day;" but it will afford no more comfort to our Biblical friends than its predecessors of the same series.* Has John used the expression previously in his gospel or epistles?—Emphatically, No. Has he had occasion to refer to Sunday hitherto?—Yes; twice. How did he designate Sunday on these occasions?—Easter Sunday was called by him (chapter twenty, first verse, John's gospel), "*The first day of the week.*" Again, chapter twenty, nineteenth verse: "Now when it was late that same day, *being the first day of the week.*" Evidently, although inspired, both in his gospel and epistles, he called Sunday "the first day of the week." On what grounds, then, can it be assumed that he dropped that designation? Was he *more inspired* when he wrote the Apocalypse, or did he adopt a new title for Sunday, because it was now in vogue? A reply to these questions would be supererogatory, especially to the latter, seeing that the same expression had been used eight times already by Luke, Paul, and Peter, *all under divine inspiration*; and surely the Holy Spirit would not inspire John to call Sunday the Lord's day, while he inspired Luke, Paul, and Peter collectively, to entitle the day of judgment "the Lord's day." Dialecticians reckon among the infallible motives of certitude, the moral motive of analogy or induction, by which we are enabled to conclude with certainty from the known to the unknown; being absolutely certain of the meaning of an expression uttered eight times, we conclude that the same expression can have the same meaning only, especially when we know that on the nine occasions the expressions were *inspired by the Holy Spirit*.

Nor are the strongest intrinsic grounds wanting to prove that this, like its sister texts, contains the same meaning. John (Apocalypse, chapter 1: 10) says: "I was in spirit on the Lord's day;" but he furnishes us the key to this expression (chapter 4: 1, 2): "After this I looked, and behold a door was opened in heaven." A voice said to him: "Come up hither, and I will show you *the things which must be hereafter.*" Let us ascend in spirit with John. Whither?—Through that "door in heaven," to heaven. And what shall we see?—"The things that must come to pass hereafter." Chapter 4: 1. He ascended in spirit to heaven. He was ordered to write, in full, his vision of what is to take place antecedent to, and concomitantly with, the "Lord's day," or the day of judgment; the expression "Lord's day" being confined in Scripture to the day of judgment exclusively.

We have studiously and accurately collected from the New Testament every available proof that could be adduced in favor of a law canceling the Sabbath day of the old law, or one substituting another day for the Christian dispensation. We have been careful to make the above distinction, lest it might be advanced that the third commandment† was abrogated under the new law. Any such plea has been overruled by the action of the Methodist Episcopal bishops in their pastoral, 1874, and quoted by the New York *Herald* of same date, of the following tenor: "The Sabbath instituted in the beginning, and confirmed again and again by Moses and the prophets, *has never been abrogated.* A part of the moral law, not a part or tittle of its sanctity, has been taken away." The above official pronouncement has committed that large body of Biblical Christians to the permanence of the third commandment under the new law. We again beg leave to call the special attention of our readers to the 20th of "the thirty-nine articles of religion" of the "Book of Common Prayer": "It is not lawful for the church to ordain anything that is contrary to *God's written word.*"

CONCLUSION.

We have in this series of articles taken much pains for the instruction of our readers to prepare

* While texts which the *Mirror* here cites as illustrative of Rev. 1: 10 evidently apply to the day of judgment as here held, we do not admit that Rev. 1: 10 itself has such a meaning. The true meaning of this text may be found by reading it in connection with Ex. 20: 8-11; Isa. 58: 13, and Mark 2: 28. It is very evident that Rev. 1: 10 does not apply to Sunday, and it is just as evident that it does apply to the Sabbath day, universally recognized throughout both the Old and the New Testament scriptures. This text may afford no comfort to those who try to hang to the tradition of Sunday-keeping, but it does afford infinite comfort to those who are truly Biblical Christians, and who keep the Sabbath of the Lord as commanded in the Bible.

† The fourth commandment in our enumeration.

them, by presenting a number of *undeniable facts* found in the word of God, to arrive at a conclusion absolutely irrefragable. When the Biblical system put in an appearance in the 16th century, it not only seized on the temporal possessions of the church, but in its vandalic crusade stripped Christianity, as far as it could, of all the sacraments instituted by its founder, of the holy sacrifice, etc., etc., retaining nothing but the Bible which its exponents pronounced *their sole teacher* in Christian doctrine and morals. Chief among their articles of belief was, and is to-day, the permanent necessity of keeping the Sabbath holy. In fact, it has been for the past 300 years *the only article* of the Christian belief in which there has been a plenary consensus of Biblical representatives. The keeping of the Sabbath constitutes the sum and substance of the Biblical theory. The pulpits resound weekly with incessant tirades against the lax manner of keeping the Sabbath in Catholic countries as contrasted with the proper, Christian, self-satisfied mode of keeping the day in Biblical countries. Who can ever forget the virtuous indignation manifested by the Biblical preachers through the length and breadth of our country, from every Protestant pulpit, as long as the question of opening the World's Fair on Sunday was yet undecided? and who does not know to-day that one sect, to mark its holy indignation at the decision, has never yet opened the boxes that contained its articles at the World's Fair?

These superlatively good and unctuous Christians, by conning over their Bible carefully, can find their counterpart in a certain class of ungodly people in the days of the Redeemer, who haunted him night and day, distressed beyond measure and scandalized beyond forbearance, because he did not keep the Sabbath in as straight-laced a manner as themselves.

They hated him for using common sense in reference to the day, and he found no epithets expressive enough of his supreme contempt for their pharisaical pride. And it is very probable that the divine mind has not modified its views to-day against the blatant outcry of their followers and sympathizers at the close of this nineteenth century. But when we add to all this the fact that while the pharisees of old kept the *true Sabbath*, our modern Pharisees, counting on the credulity and simplicity of their dupes, *have never once in their lives kept the Sabbath* which their divine Master kept to his dying day, and which his apostles kept, after his example, for thirty years afterward, according to the sacred record.

This most glaring contradiction, involving a deliberate sacrilegious rejection of a most positive precept, is presented to us to-day in the action of the Biblical Christian world. The Bible and the Sabbath constitute the watchword of Protestantism; but we have demonstrated that it is *the Bible versus their Sabbath*. We have shown that no greater contradiction ever existed than their theory and practice. We have proved that neither their Biblical ancestors nor themselves have ever kept one Sabbath day in their lives. The Israelites and Seventh-day Adventists are witnesses of their weekly desecration of the day named by God so repeatedly, and while they have ignored and condemned their teacher, the Bible, they have adopted a day kept by the Catholic Church. What Protestant can, after perusing these articles, with a clear conscience, continue to disobey the command of God, enjoining *Saturday to be kept*, which command his teacher, the Bible, from Genesis to Revelation, records as the will of God?

The history of the world cannot present a more stupid, self-stultifying specimen of dereliction of principle than this. The teacher demands emphatically in every page that the law of the Sabbath be observed every week, by all recognizing it as "the only infallible teacher," while the disciples of that teacher have not once for over 300 years observed the divine precept! That immense concourse of Biblical Christians, the Methodists, have declared that the Sabbath has never been abrogated, while the followers of the Church of England, together with her daughter, the Episcopal Church of the United States, are committed, by the 20th article of religion, already quoted, to the ordinance that the church cannot lawfully or-

dain anything "*contrary to God's written word.*" God's written word enjoins his worship to be observed on *Saturday*, absolutely, repeatedly, and most emphatically, with a most positive threat of death to him who disobeys. All the Biblical sects occupy the same self-stultifying position which no explanation can modify, much less justify.

How truly do the words of the Holy Spirit apply to this deplorable situation! "*Iniquitas mentita est sibi*"—"Iniquity hath lied to itself." Proposing to follow *the Bible only* as teacher, yet before the world *the sole teacher* is ignominiously thrust aside, and the teaching and practice of the Catholic Church—"the mother of abominations," when it suits their purpose to so designate her—adopted, despite the most terrible threats pronounced by God himself against those who disobey the command, "Remember to keep holy the Sabbath."

Before closing this series of articles, we beg to call our readers' attention once more to our caption introductory of each; viz., 1. The Christian Sabbath, the genuine offspring of the union of the Holy Spirit, with the Catholic Church, his spouse. 2. The claim of "Protestantism to any part therein proved to be groundless, self-contradictory, and suicidal."

The first proposition needs little proof. The Catholic Church for over 1000 years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday. We say by virtue of her divine mission, because he who called himself the "Lord of the Sabbath," endowed her with his own power to teach, "He that heareth you, heareth me;" commanded all *who believe in him to hear her*, under penalty of being placed with the "heathen and publican," and promising to be with her to the end of the world. She holds her charter as teacher from him—a charter as infallible as perpetual. The Protestant world at its birth found the Christian Sabbath too strongly intrenched, to run counter to its existence; it was therefore placed under the necessity of acquiescing in the arrangement, thus implying the Church's right to change the day, for over 300 years. The Christian Sabbath is therefore *to this day* the acknowledged off-spring of the Catholic Church as spouse of the Holy Ghost, without a word of remonstrance from the Protestant world.

Let us now, however, take a glance at our second proposition, with *the Bible alone* as the teacher and guide in faith and morals. This teacher *most emphatically forbids any change in the day for paramount reasons*. The command calls for a "*perpetual covenant.*" The day commanded to be kept by the teacher *has never once been kept*, thereby developing an apostasy from an assumedly fixed principle, as self-contradictory, self-stultifying, and consequently as suicidal as it is within the power of language to express. Nor are the limits of demoralization yet reached. Far from it. *Their pretenses* for leaving the bosom of the Catholic Church was for apostasy from the truth as taught in the written word. They adopted the written word as their sole teacher, which they had no sooner done than they abandoned it promptly, as these articles have abundantly proved; and by a perversity as wilful as erroneous, they accept the teaching of the Catholic Church in direct opposition to the plain, unvaried, and constant teaching of their sole teacher in the most essential doctrine of their religion, thereby emphasizing the situation in what may be aptly designated "*a mockery, a delusion, and a snare.*"

Should any of the reverend parsons who are habituated to howl so vociferously over every real or assumed desecration of that pious fraud, *the Bible Sabbath*, think well of entering a protest against our logical and Scriptural dissection of their mongrel pet, we can promise them that any reasonable attempt on their part to gather up the "*disjecta membra*" of the hybrid, and to restore to it a galvanized existence, will be met with genuine cordiality and respectful consideration on our part. But we can assure our readers that we know these reverend howlers too well to expect a solitary bark from them in this instance.

And they know us too well to subject themselves to the mortification which a further dissection of this anti-Scriptural question would necessarily entail. Their policy now is to "lay low," and they are sure to adopt it.

(Continued on page 738.)

BATTLE CREEK, MICH., NOVEMBER 21, 1893.

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THE CHRISTIAN RACE.

A Study of the Book of Hebrews.

CHAPTER 12, verse 1: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, 2, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

The Revised Version, by a transposition, better shows the force of the word, "also." It reads: "Therefore let us *also*, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight," etc. The apostle does not design to say that those of whom he had been speaking were compassed about with a great cloud of witnesses, and we also, as they were, are compassed about with witnesses, too; but the witnesses he refers to are the long line of worthies he had just been presenting, beginning with verse 4 of chapter 11; and he does not use the word "witness," in the sense of one who is *looking upon* some other person or thing, but as meaning one who has *borne witness* or *testimony* to some great truth or fact. All they whom he mentions have not only had witness borne to them by God, in the approbation he bestowed upon them for their good fight of faith, but they also have all borne witness to the power of faith, and the faithfulness of God in fulfilling his promises to his children. And seeing we have such a cloud of such witnesses, bearing such testimony to these great truths, let us also lay aside every weight, as they surely did.

The exhortation is here resumed, from the latter part of chapter 10, which, as we have seen, applies especially to the last days. This instruction is therefore emphatically for us. The Christian life, with its duties and sacrifices, is set before us under the similitude of a foot-race. The "weights" are incumbrances which would naturally hinder our progress, such as evil habits, propensities, etc.; while "the sin which doth so easily beset us," or literally, "which stands all around us," is the sin of unbelief, against which this whole epistle is so largely directed. Laying aside these, we are to run with patience, that is, endurance. The word, "looking," in verse 2, is, in the original, a very strong word, containing two distinct elements, only one of which is expressed in the English. It means, looking *away from*, and looking *forward to*. So what the apostle really says, is, "Looking away from everything else, and looking wholly unto Jesus." He is the author and finisher of not simply *our* faith but of faith as a whole. He is the originator and framer of that whole scheme of redemption upon which our faith takes hold; and he is the finisher of it, or the one who will bring it to its glorious consummation. And the joy that was set before him was the joy of bringing this grand arrangement to its triumphant issue; the joy of seeing souls, doomed to ruin and death, saved everlastingly in his glorious kingdom. For this prospective joy he endured the cross, looking even with disdain upon the suffering and disgrace of that ignominious death. But it is immediately added, "and is set down at the right hand of the throne of God." On this expression Robert South, D.D. (1716) remarks:—

"In the whole narrative of our Saviour's life, no passage is related of him as low or weak, but it is immediately seconded by another high and miraculous. No sooner was Christ humbled to a manger, but the contempt of the place was taken off in the glory of the attendance, in the ministration of angels; his fasting and temptation was attended with another service of angels; his baptism with a glorious recognition by a voice from heaven. When he seemed to be overpowered at his apprehension, he exerted his might in causing his armed adversaries to fall backward, and in healing Malchus's ear with a touch. When he underwent the lash and infamy of crucifixion, then did the universal frame of nature give testimony of his divinity—the

whole creation seemed to sympathize with his passion. And when afterward he seemed to be in the very dominion of death, he quickly confuted the dishonor of the grave, by an astonishing resurrection, and proved the divinity of his person by an equally miraculous ascension."

So in Phil. 2: 8, 9, when it says that he became obedient even to the death of the cross, it is immediately added, "Wherefore God also hath highly exalted him."

Verse 3: "For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."

Our Saviour received more fierce opposition from the enemies of truth than we can ever receive. And he received more of it in his brief ministry than we can receive in a whole lifetime. So, when we are tempted to feel that we are having too hard a time, and are almost on the point of giving up the struggle, then think of Jesus, who did more than this for us, and all because he loved us.

Verse 4: "Ye have not yet resisted unto blood, striving against sin."

Christ, in the conflict with the powers of darkness on our account, shed his blood, and gave up his life. We have not yet been called upon to seal our testimony with our blood; and until it comes to this, we should not complain. But if it ever does come to this, then we shall have no reason to complain; for our next conscious experience will be in glory.

Verse 5: "And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: 6: For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth."

These are the two directions from which temptations are most apt to come under the reprovings of the Lord. We are prompted either to despise the chastening, that is, to rise up in rebellion against it, and so make our situation worse than it was before, or else to faint or sink down beneath it in utter discouragement, and cease striving to do anything; which is just as bad. All the trials we have to endure, as we here learn, even though they come through the wrong course and ill tempers of other men, are allotted us of God, and are designed as so much correction or discipline, to keep us in the right way. And from them we should therefore look up and behold (1) Jesus standing at the right hand of God; (2) Looking down upon us (for when we look unto Jesus he looks upon us); (3) Allotting to us our trials from whatever source they come; (4) Then passing down his strength to us to bear them; (5) Thus through this discipline preparing us to dwell at last in the city of the redeemed; and (6) Fitting up for us those mansions which he ascended on high to make ready for his people. With this view how all the ills of life fade away, lost in the brightness of the great hope thus set before us.

Verse 7: "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? 8. But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. 9. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? 10. For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness."

Here we have a most convincing argument why we should patiently endure, and profit by the chastenings of the Lord. Such chastenings are an evidence that God recognizes us as sons, and designs to bring us to glory. Thomas Brooks says, "Woe, woe to that soul that God will not spend a rod upon. This is the saddest stroke of all, when God refuses to strike at all. 'Nothing,' said one, 'seems more unhappy to me than he to whom no adversity has happened.'"

A lesson is drawn from the constitution of the human family. If earthly parents, correcting their children according to their best though imperfect judgment, receive reverence, how much more should the Lord's chastenings be received, which are always infallibly correct, and designed for much higher ends, even to make us partakers of his own holiness? To be partakers of God's holiness, says N. W. Taylor, is to be a partaker of his happiness, for holiness and happiness are one.

Verse 11: "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

Several important lessons are inculcated in this

verse. We should not be restive under discipline, because it does not seem pleasant at the time; for the results are peaceable fruits, or the fruits of peace, even the rich peace of a soul submitted to God, and filled with a glowing sense of his pardoning love, because clothed with the righteousness of Christ. To "them which are exercised thereby," or are trained as in a gymnasium. Literally it would read, "Unto them that are *gymnasticized* thereby." The chastenings of the Lord are the gymnastic exercises by which we are to develop moral fiber, sinew, nerve, and muscle.

Verse 12: "Wherefore lift up the hands which hang down, and the feeble knees; 13: And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed."

The exhortation of these verses seems to be drawn from Isa. 35: 3, 4, which is a hugh note of courage, in view of the fulfillment of the blessed hope set before us in the completion of redemption. Let the assurance that they will inevitably conquer if they persevere, give strength to the hands that are drooping, and to the knees that tremble with fatigue. And let every man not only try to do this for himself, but every one also for his brother. "Bear ye one another's burdens." Make the paths straight ("even," margin), that is, smooth. Put no stumbling-blocks in a brother's way. For the expression, "Turned out of the way," the Revised Version, in the margin, reads, "Put out of joint." The figure is that of the limb of a traveler already lame or crippled, stumbling over obstacles in the way, and being put thereby fully out of joint, so as to become totally useless, and the traveler thus being obliged to cease his journey. "But let it rather be healed," that is, let not the circumstances be made unnecessarily unfavorable, but as well adapted as possible to recovery, so that the limb already enfeebled, may regain tone and strength, and the person thus be enabled to pursue his way with agility and zeal. The application of all this to the Christian life and society, is at once apparent. And may all be enabled by grace to pay heed thereto.

THE "MIRROR" ARTICLES.

The reader will find in the Special Mention Department of this number of the REVIEW, the last of the series of articles on the subject of the Sabbath, which we commenced last week. As was stated in the previous number, these articles appeared in the editorial columns of the *Catholic Mirror*, the official organ of cardinal Gibbons, published at Baltimore, Md. They are, therefore, a formal challenge from the whole Roman Church to every Protestant Sunday-keeper to show his authority for such a tremendous departure from the Protestant standard, "The Bible and the Bible alone," as the keeping of Sunday instead of the day recognized as the Sabbath in the Scriptures. They are more than this: They are an irrefutable argument that the Bible recognizes no change of the Sabbath; that that change was made by the Church of Rome; and that Protestants, in their observance of Sunday, have departed from their own standard, the Bible, and have accepted the standard of Rome upon a question of religious practice concerning the observance of one of the most sacred precepts of God, spoken by his own voice, and written by his own hand. Ex. 32: 16; 34: 1.

The readers of the REVIEW will notice the bold challenge which the *Mirror* throws out to all Protestants at the close of the articles, accompanied by the prediction that the Protestant ministry ("reverend howlers") would not dare to notice them, but that instead they would "lay low;" and promising if any such attempts were made, to give them due attention. As far as we know, this prediction of the *Mirror* has been true. The last article appeared in the *Mirror* Sept. 23. We have at this Office a large list of exchanges, including leading religious journals representing the principal Protestant churches in the United States and Canada; and since the cardinal's organ threw down the gauntlet to Protestants upon this question, we have anxiously looked through these papers, which chronicle Protestant religious thought, to see if any of them had accepted the challenge, and had attempted to refute the voice of the papacy

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upon this question. Thus far we have looked in vain. We thought that perhaps they would feel compelled to notice them, and that they would do this in a casual way, without trying to reply to the argument; but they have not, to our knowledge, done even that. And as the *Mirror* promised to reply to any attempt to "gather up the *disjecta membra* of the hybrid" (the Sunday Sabbath), and as we have seen nothing further in that paper upon the subject, we conclude that no such attempt has yet been made.

This of itself is an evident confession of weakness. Such a silence would not be so strange if this challenge had come from the Seventh-day Adventists. The professed Protestant churches, from their exalted position in the "tops of the mountains" (Micah 4: 1), can ignore so small a people as we are, even when we have the word of God to sustain our position, which they have not; but can they afford to ignore Rome? If Rome should throw down before them such a formal challenge, involving some controverted doctrine where they have a Bible foundation, how many Protestant knights, armed *cap-a-pie*, would step into the lists to break a lance with Rome's champion. But in this case they have no gospel armor for such a conflict, and so they "lay low" while Rome flaunts her challenge in their faces. To such a humiliating position are they driven, and all because of an attempt to cling to one Romish error. Well may we exclaim, "How are the mighty fallen, and the weapons of war perished."

Of one thing, however, we may be certain: Even if the representatives of the great Protestant denominations do not notice this challenge, the people are going to notice it, and its effects will surely be seen. Many weak-kneed Protestants will say, "If we are compelled to recognize Rome in Sunday observance, we may as well recognize her in other things;" and so they will go over to Rome entirely. Others will cling to a *profession* of Protestantism, and wear the badge of servility to Rome, if not in their forehead, at least in their hand. Rev. 13: 14. But there is another class who will cling to the word of God at any cost; and when they see that that word sustains the seventh day as the Sabbath; that the Scripture is silent in regard to a change of the Sabbath; and that the authority of Rome, that power which is called in that word, the "mystery of iniquity" and "the man of sin," is all the foundation there is for the Sunday Sabbath, they will throw off the badge of allegiance to Rome, and range themselves with those who "keep the commandments of God and the faith of Jesus" (Rev. 14: 12),—that people whom Rome officially acknowledges to be the only consistent Protestants. The lines are drawing closer and closer, and every one must make a decision for himself. Kind reader, what kind of a Protestant are you? and what position will you take in this important crisis? M. E. K.

THE COMING WEEK OF PRAYER, AND THE ANNUAL CONTRIBUTIONS TO FOREIGN MISSIONS.

We are looking forward to this season of devotion with more than usual interest, because we have come to a time when the message is going with greater power than hitherto, and we may expect a continual increase in power to attend the work to its close. It is also evident that we have reached the time when a much more extensive effort will be made to carry the truth to thousands who are now in darkness, but who will eagerly receive the light of God when it shall be brought to them. Now the question comes to me whether our people will all appreciate these things; and doing so, will they manifest it by seeking God most earnestly, putting away sin, and turning to the Lord with true repentance, and taking hold of the mighty arm of God by living faith?

The command of God to this people now is, "Go forward." Obedience to this command will mean, first, a deep experience in the blessing and power of the Spirit of God for all those who seek him with all the heart; secondly, a decisive effort to bring present truth at once to all parts of the world.

And this will mean the sending forth of laborers to the many localities where help is now being so urgently called for. It will mean that many who are now pleasantly located will sell their homes, and move to other localities, and to other countries to let their light shine, so that those who have not had the opportunity to learn the truth for this time may be led to do so through their efforts. It will mean that an effort will be made immediately to have books and other publications put into all the languages of the world. We have now one missionary ship; but what is that among the hundreds of islands of the seas? We have made a beginning, and for that we are thankful. We have been greatly encouraged by the good results already seen, and the utility of the present ship has been fully demonstrated. It has also been shown that the island field is a most important one, and that we need another and a larger ship.

Who will say that the time has not come for such advance steps to be taken as those indicated above? I think there will be no dissenting voice. But it will surely be asked, Where are the laborers and the means? But we should consider that when the power and blessing of God rest upon the people in the latter rain, there will be laborers, those who are especially fitted up for this work by the hand of God being placed upon them. This will surely be one of the results from that outpouring of the Holy Spirit. I am certain that when we as individuals move out in the fear of God, he will on his part show himself "mighty to save." Does any one still ask, What about the money? The answer is just the same. God has said, "The gold and the silver are mine." In the time of the former rain, the work was not hindered by want of means. This state of things can only exist when God's people are living far from him. Whenever there has been a turning to the Lord by his people, there has been plenty of money for the wants of his cause. It is only in times of apostasy that the treasury has been empty. In the past our people have come up nobly to the work of God. When means have been required to advance the work, they have been forthcoming. And doubtless it will still be so. But that which opens our liberalities is the blessing of God in the heart. It is the baptism of the Holy Spirit that we want, and when that is received, the necessary fruits of consecration will follow in gifts of strength, talents, and means to the cause of the Lord.

I was much impressed when reading in "Patriarchs and Prophets," p. 290, some expressions in reference to the experience of the children of Israel at the Red Sea. The people were weary and terrified, and yet had they hesitated and failed to move when Moses bade them advance, God would not have opened the path for them through the waters. "By faith they passed through the Red Sea as on dry land." In marching to the very border of the water, they showed their faith in the word of God as spoken by Moses. They did all that was in their power to do, and then the mighty One of Israel divided the sea to make a path for their feet.

"The great lesson here taught is for all time. . . . The voice of God speaks clearly, 'Go forward.' We should obey this command, even though our eyes cannot penetrate the darkness, and we feel the cold waves about our feet. The obstacles that hinder our progress will never disappear before a halting, doubting spirit. Those who defer obedience till every shadow of uncertainty disappears, and there remains no risk of failure or defeat, will never obey at all. Unbelief whispers, 'Let us wait till the obstructions are removed, and we see our way clearly;' but faith courageously urges an advance, hoping all things, believing all things."

These are very appropriate sentiments for this time. It is not a rash, spasmodic effort that is called for, but an advance all along the line toward the kingdom of God. It is true that there appear to be many hindrances. We are weak, and few, and feeble. But this only opens the way for the power of God to be revealed. By standing still we shall see nothing. To see the salvation of God, we must go forward. We must seek God for his aid. And at the very time that others are feasting and drinking, let us humble our hearts before the Lord; and instead of wasting our means on one another, or for idle and selfish amusement or gratification, let us bring to the Lord our liberal gifts, that there may be "meat in mine house," and we shall see

that the Lord will open the windows of heaven, and pour blessings upon us. (See Mal. 3: 10.) O. A. O.

RIGHT AND WRONG.

A WRITER in the *Canadian Baptist*, giving his reasons for observing Sunday instead of the Sabbath, lays down the following as his first proposition:—

"The moral law promulgated from Mount Sinai (Ex. 20: 8, 9) enjoins upon us the sanctification of one-seventh part of our weekly lifetime to divine service. Observe in this passage and in others where the command is repeated, how carefully the particular day is not specified. The substantial meaning of this injunction, is that at the completion of every six days' secular work, one entire day of holy rest should be observed."

The law certainly demands one-seventh part of our time to be devoted to divine service; because it demands that the seventh *day* be so devoted, and the seventh day is one seventh of all the time there is. But the writer really holds that the law demanded *only* one indefinite seventh of the time, without reference to any particular seventh, or definite day, a claim for which there is no proof. He declares that "the particular day is not specified!" As well might a boy claim that his father, who told him to do a piece of work on Saturday, did not specify the particular day when the work was to be done! To the people who stood at the base of the burning mountain, and listened to the words of the law, the term "the seventh day," meant the last day of the week, and nothing else, as truly as the word "Saturday" has that meaning to us. The Jewish people had no other than numerical names for the days of the week. The day was specified just as clearly as it was possible for it to be done in the language in which it was spoken and written.

Again: the "substantial meaning" of the fourth commandment is simply that, "at the completion of every six days' secular work, one entire day of holy rest should be observed."

If this statement about the Sabbath is true now, it was also true when the law was proclaimed. Hence, according to the writer's position, if one of the children of Israel had refused to observe the last day of the week, and had chosen instead the day that is now observed by the Christian world as the Sabbath, he would have complied with the "substantial meaning" of the fourth commandment. Can any one believe this to be true? Imagine a man arraigned for Sabbath-breaking before the wise Solomon, trying to excuse himself on the ground that he had kept another day, and had, therefore, fulfilled the "substantial meaning" of the Sabbath commandment! He could certainly do it with as much show of reason as men can do so now.

But the criticisms we have made upon the author's position as stated above, are almost unnecessary; for the writer himself, in the very next sentence, gives himself away in the following words:—

"There are very good reasons which I have neither time nor space to give now, for believing that the Jewish Sabbath—I mean the particular day of the week—was *not* the Edenic and patriarchal Sabbath, but the day following."

So the Sabbath, which he is pleased to call the Jewish Sabbath, the only Sabbath that can claim any divine authority for its observance, is a "particular day of the week," after all! But how could it be a "particular day of the week" unless it was specified? which he before declared was not done!

The writer devotes the portion of his article which we have not quoted in attempting to prove that the seventh day of the week cannot be kept at the same absolute time all over the earth, acknowledges that Sunday-keeping is open to the same objection, and then asks the following strange question: "Who is to keep the wrong day, if the seventh day be the right one?" He answers this question by declaring that every one should keep Sunday! We cannot understand why he asks such a curiously-worded question, nor can we see any reason or logic in his answer. If we were going to answer the question, we would first transpose it, to make it a little clearer. Then it would read thus: "If the seventh day be the right one (to keep), who is to keep the wrong day?" We should unhesitatingly reply, "Those who want

to do wrong." There is no other way to answer the question.

We will, with a slight change, ask the question once more, and by so doing get at both sides of the subject, "If the seventh day be the right one (to keep), who is to keep the right day?" Again we answer, "Those who want to do right." The question cannot be answered any other way. We would ask our friend of the *Canadian Baptist* to ponder these questions and the answers, and to decide not to do wrong by keeping the wrong day, but to do right by keeping the right day.

M. E. K.

STRENGTH AND BEAUTY.

THESE are two qualities of Christian character. The psalmist writes: "Strength and beauty are in his sanctuary." They are associated together in heaven. They are united in Christ, and they are ascribed to the people of God in this life. Of the righteous people of God it is said, Israel "shall grow as the lily, and cast forth his roots as Lebanon." Hos. 14:5.

This promise refers to the development of the life and virtues of Christ in the hearts and lives of his people. And there is of necessity in each Christian character the manifestation of those qualities which are indicated in both these figures, which in themselves are so unlike or remote from one another. The lily may be taken as the symbol of loveliness, grace, beauty, and gentleness; while on the other hand, the mountain stands as the representative of strength, firmness, and stability. Looking closely into the life of Jesus as he mingled with men, these two features stand out in perfect clearness. There was in him quietness, meekness, and gentleness, combined with love and compassion to all, even the weakest and smallest, which gave a holy serenity to all his life. The rugged and jagged appearance of mountain grandeur was hidden beneath the beautiful verdure of perennial grace and humility. But the strength of the mountain was there. Temptations, dangers, storms, and tempests could not alter or shake his purpose; they could not disturb his tranquillity. When he spake, wickedness quailed and trembled. The majesty of his words cowed or enraged his foes, but he would at any time pause to bless a little child, or to do an act of mercy. There was an infinite, mysterious power connected with his life, which was a terror to his enemies and a comfort to his disciples. All the time there flowed from his heart the grateful savor of gentle love and tenderness.

Of his youth the most that is said of him is that he "increased in wisdom and stature, and in favor with God and man." But that is a volume. To live in this world as he did, to live a life of purity in constant rebuke to the surrounding evil, to bear constantly in mind his high and holy mission, required him to live in many respects a singular life,—a life that was out of harmony with its surroundings; and yet, while doing this, he won the regard and affection of those with whom he was daily brought into contact. So all through his life he constantly bore a testimony of reproof to prevailing sin. His life was distinct in its purity, his character was inflexible toward any wrong or the appearance of evil, he represented the truth with a power that was crushing in its weight of conviction; and still, the common people loved him, and were ready to defend him with their lives.

The case of Samuel is another to the same point. It is testified of him that "the child Samuel grew on, and was in favor both with the Lord, and also with men." He occupied a very similar position to that of Jesus. He lived in a time of prevailing wickedness, and had to stem in his life and teachings the tide of the popular current, but he still retained the love of those for whom he gave his life. Another illustration of the union of these principles of moral strength and beauty we have in the life of Joseph. Though sold into slavery far from home, he did not throw up in despair his hold on God, nor for one moment alter his purpose of maintaining his fidelity to right, though so far as we know, he was the only one in the kingdom who feared God. He kept up his connection with

Heaven, and at the same time won the confidence and love of those around him.

The life of Daniel, too, gives a beautiful illustration of this combination of grace and power. He purposed in his heart that he *would* not, but he requested that he *might* not, violate his conscience. And though he was the servant of a strange God, far away from his people and his home, and confronted with temptations peculiarly strong to yield to the prevailing customs, he never in his life yielded a moment nor a hair's breadth. But yet that which in many of us would have seemed but stubbornness, was to him an ornament of grace, and brought him into favor and tender love with his superiors. There was mingled with his strength of purpose that gentleness, that love and kindness, that made his very presence a delight. The convictions of his mind were accompanied with such beauty of character that to behold him was to admire. The power that attended his life is shown in the fact that at least three of the great kings of antiquity were convicted of the truth, and two of them we may hope were brought to a saving knowledge of it.

It is true that all these were hated by the enemies of all good, inspired by Satan; but every good impulse, everything noble in the heart, responded to the influence of their loving examples.

The wise man expresses the same truth in the advice he gives to young men. "Let not mercy [kindness] and truth forsake thee: bind them about thy neck; write them upon the tables of thine heart; so shalt thou find favor and good understanding ["success," margin] in the sight of God and man." Kindness and truth are synonyms, in the moral world, with beauty and strength. Combined in the life, they bring favor and success before God and before men. There are men of sterling qualities in this world, whose ruggedness of manner make them a dread. They are unapproachable in their majesty and dignity of character. They have roots like Lebanon, but from roots to brow there is never a lily nor a rose. People respect them, perhaps, children fear them, the timid have no comfort in their presence.

Then, too, there are people who are simply called "good" for want of a name. They assent to almost anything rather than be out of harmony with those around them. Their fear of giving offense is so great that they hide their light under a bushel lest it should reprove some one. They promise many things, but do very few. They assent to what they do not believe, and fall into the popular drift so as not to cause a ripple. But they do no good; and beyond a certain softness that pleases for a moment, they are not esteemed. No one thinks of depending upon them; for they are not to be depended upon. Their india-rubber consciences carry no weight.

The times in which we live are such as demand the exhibition on the part of all Christians of the gentleness of the dove, the attractiveness of the lily, combined with such firmness and fidelity to principle as shows no sign of weakness or vacillation. This generation needs to see in Christians more of Christ, and less of the human; more of divine strength and beauty united with Christian profession.

G. C. TENNEY.

SATAN'S DEVICES.

How many have been Satan's devices to turn the mind of man away from Christ to some other being. A report from a Catholic lady missionary in Africa which appears in a late Catholic paper, contains this sentence: "Still we do not permit ourselves to yield to anxiety or trouble; for we have intrusted our household cares to St. Joseph, and we are confident that he will provide." Jesus said, "I will give you rest." Paul declared, "My God shall supply all your need through Christ Jesus," and Peter's words of exhortation to the saints were, "Casting all your care upon him [Christ]; for he careth for you." This is the divine plan, the soul resting on Jesus alone. But apostasy perverts the right way of the Lord, and St. Joseph, or some other person or thing takes the place in the mind and heart that Jesus wants to fill wholly. "Lo, I am with you alway." When the believer's faith makes this a reality,—when, like the disciples after the transfiguration, he "sees no man save Jesus only," then every other source of trust is but a broken reed, and Jesus is the one, the only one, and the all-sufficient strength and Redeemer.

M. E. K.

Youth's Column.

"Remember now thy Creator in the days of thy youth."

HOW TO BE STRONG.

"I HAVE written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." 1 John 2:14.

How thankful we are to receive letters from our friends. The fact that they have written to us, shows that they have a personal interest in us. Here is a letter from the God of heaven, and it is written to you, my young friends, and sealed with the precious blood of Jesus. Our Father is very anxious, while in youth when we are strong, and our minds are active to receive and retain knowledge, that his words may find an entrance into our hearts, for then they will abide there.

Youth is the time for development of character. What we make ourselves in youth is what we are in later life. A knowledge of God is the highest of all education. "The fear of the Lord is the beginning of wisdom." It is this knowledge that gives us strength to resist sin. The psalmist David says: "Thy word have I hid in my heart, that I might not sin against thee." Ps. 119:11.

The God of heaven watches to see what characters we are developing. You remember the Lord chose and anointed David when but a lad, to be king over Israel. This was not a chance choice. The Lord was well acquainted with that young life. His all-seeing eye was upon him when, alone, he watched his father's flock. God saw him from day to day hiding words of truth in his heart. While tending the flock, David was learning lessons of trust and faith in God, through his created works. In every leaf and blade of grass he saw the love of God. He became better acquainted with the Lord and his mighty power. Inspired with God's strength he stepped out against the mighty Goliath, who defied the armies of Israel. Hear his fearless words to the great warrior, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied." 1 Sam. 17:45. David felt secure in that strength; so will all youth if they will become acquainted with God and the power there is in his word.

God wants you to become strong, dear youth, for the testing time just before you. It is no common foe we have to meet, but the combined powers of darkness. Young and old must all, like David, meet the enemy alone in the strength of God. Are you becoming better acquainted with God's word from day to day? Are you taking hold of his promises, and testing his strength to keep you? Can you meet the battles of life in the strength of Israel's God? God says to the youth, "Love not the world." Why?—"The world passeth away." But there is something that will abide forever,— "he that doeth the will of God." If we would do God's will, we must become acquainted with it. Will you turn away from the idle stories upon which you are risking eternal life, and study the word of God faithfully? Do not be discouraged if you do not love the Bible; the more you study it, the more beauty you will find in it. Read such books as will lead to an understanding of the Scriptures. As the long evenings come on, why not form reading circles to take up a more systematic study of the truth? Make the word of God the man of your counsel. May God help you to dig deep for its hidden treasures.

MRS. ELLA CAVINESS.

RAGS AND OLD IRON.

Now, children, you who are not too old to like a story, here is something for you.

Nearly four years ago, while I was taking the Bible course at our Central Bible School in Chicago, our dear brother and sister Starr, who were then in charge there, very kindly arranged it so that all the inmates of the house would get some sunlight, either in their individual rooms or when the day's work was done. As I worked a part of the time in the pleasant office of the International

Tract Society, which has large south windows, it came about that my room was at the north side, in the rear, overlooking an alley. Sometimes while there studying, an old man would drive through the alley, singing out, "Rags and old iron," over and over again. He looked eagerly about, and what was he sure to see?—Every rag, old or new, and every bit of iron lying around, he spied out. And what did people bring out to him from their back doors?—Why, rags and old iron, to be sure,—just what he was asking for so earnestly.

Sometimes since then, I have said to myself, "Now you are in this or that finding rags and old iron," and it may be some of you have done the same. Shall I tell you how? Suppose it is stormy and disagreeable outside, but quite comfortable inside, to scowl and fret and think how unpleasant it is outside, instead of being thankful and cheerful because it is comfortable inside,—that would be gathering rags and old iron.

To habitually see the faults in others, and fail to notice the traits which are good in them, is picking out rags and old iron.

To believe and act as if nearly everything is going wrong, or suspect and imagine that this or that evil will come, is to be on the lookout for rags and old iron.

After a time of doing that way, such a habit will be formed that it will be nearly impossible to see anything *but* rags and old iron, or in other words, to see anything but the faults in people, and the unpleasant and regrettable features in every-day life.

My grandmother used to say that although some people advised to always take the apples with the rotten spots when getting some to use, she found that by doing that way she had to use apples with bad spots all the time; for they would keep spoiling so fast that she could not use them all at any one time. So she preferred to take the best each time, and then she would have the best there were all the time, and still would have bad ones enough by spring. She had no disposition to waste the apples, for she was an economical woman; but there is a right principle in her remark, "Take the best you can get all the time, and then you will get enough bad."

So, my dear reader, take this principle with you while you are forming habits, and make it your settled purpose to be on the watch for all the good traits in people, and the pleasant sides in the experiences of every day. Thus you will be looking for Jesus; for every bit of good there is in any one or any event, is just so much of the dear Lord, and a remnant of the plan with which he began this world of ours. Notice, and see if you do not find it so, and see if it doesn't help you.

Think, too, that the time has almost come when the six thousand years' object-lesson of misery of all sorts,—decay and death in our world,—will have accomplished its purpose, and then the Lord will bring an end to all evils. This thought will help us to make the best of everything. Be constantly on the lookout for something good, and you will find what you look for. Speak of the good, and thus make yourselves and others happier than if you spy out failings and disagreeable things and speak of them; for in doing that, one is hunting out, and calling for "rags and old iron."

S. ADDIE BOWEN.

GOOD NATURE AND FIRMNESS.

Do not be all sugar, or the world will eat you up; but do not be all vinegar, or the world will spit you out. There is a medium in all things; only blockheads go to extremes. We need not be all rock or all sand, all iron or all wax. We should neither fawn upon everybody like silly lap-dogs, nor fly at all persons like surly mastiffs. Blacks and whites go together to make up a world, and hence on the point of temper we have all sorts of people to deal with. Some are as easy as an old shoe, but they are hardly ever worth more than the other one of the pair; and others take fire as fast as tinder at the smallest offense, and are as dangerous as gunpowder. To have a fellow going about the farm as cross with everybody as a bear with a sore head, with a temper as sour as ver-

uice and as sharp as a razor, looking as surly as a butcher's dog, is a great nuisance; and yet there may be some good points about the man, so that he may be a man for all that; but poor, soft Tommy, as green as grass, and as ready to bend as a willow, is nobody's money and everybody's scorn. A man must have a backbone, or how is he to hold his head up? but that backbone must bend, or he will knock his brow against the beam.

There is a time to do as others wish, and a time to refuse. We may make ourselves donkeys, and then everybody will ride us; but if we would be respected, we must be our own masters, and not let others saddle as they think fit. If we try to please everybody, we shall be like a toad under a harrow, and never have peace; and if we play lackey to all our neighbors, whether good or bad, we shall be thanked by no one; for we shall soon do as much harm as good. He that makes himself a sheep, will find that the wolves are not all dead. He who lies on the ground must expect to be trodden on. We are to please our neighbor for his good to edification, but this is quite another matter.

Those who make so much of you either mean to cheat you, or else are in need of you; when they have sucked the orange, they throw the peel away. Be wise, then, and look before you leap, lest a friend's advice should do you more mischief than an enemy's slander. "The simple believeth every word: but the prudent man looketh well to his going." Go with your neighbor as far as good conscience will go with you, but part company where the shoe conscience begins to pinch your foot. Begin with your friend as you mean to go on, and let him know very early that you are not a man made of putty, but one who has judgment of his own, and means to use it. Pull up the moment you find you are out of the road, and take the nearest way back at once. The way to avoid great faults is to beware of small ones; therefore, pull up in time, if you would not be dragged into the ditch by your friend. You would better offend your acquaintance than lose your character, and hazard your soul. Don't be ashamed to walk down Turnagain Lane. Never mind being called a turncoat when you turn from bad to good. Put your foot down where you mean to stand, and let no man move you from the right. Learn to say, "No," and it will be of more use to you than to be able to read Latin.

When we are injured, we are bound as Christians to bear it without malice; but we are not to pretend that we do not feel it, for this will but encourage our enemies to kick us again. He who is cheated twice by the same man is half as bad as the rogue; and it is very much so in other injuries—unless we claim our rights, we are ourselves to blame if we do not get them. Paul was willing to bear stripes for his Master's sake, but he did not forget to tell the magistrates that he was a Roman; and when those gentleman wished to put him out of prison privately, he said, "Nay, verily, let them come themselves and fetch us." A Christian is the gentlest of men, but then he is a man.

—John Ploughman.

MENTAL FLASHES.

He who is outspoken at all times is not wise; he who is never outspoken is not honest.

The lazy man goes to rest; but to the industrious rest goes. The former wants sleep; the latter sleep wants.

Write in the heat of a subject; publish in the cool of it.

Some people think it clever to ask questions they themselves cannot answer.

How a man can be a gentleman without being gentle, is as difficult to tell, as to find a humble man without humility.

There is more youth in the smile of an old woman than in the frown of a girl.

He who would gain ease must spend ease.

Many a man consoles himself that others are worse than he, as though their lack was his sufficiency; their vice, his virtue; their sin, his righteousness.

Failures are the best means to success, because they work out perseverance, they beget experience, they make us pause, think, and plan cautiously. They cure the headlong impetuosity of youth. They teach us to "take care."

Many men have made life a failure because they would not fail long enough in one thing.

P. GIDDINGS.

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.

"THY KINGDOM COME."

BY C. C. SNOW.
(Blaine, Me.)

Long thy children, Lord, have waited
For the dawning of that day,
When the evil shall be vanquished,
And all tears be wiped away.

Thy creation has grown weary
Of the toiling and the strife;
All the earth is filled with mourning,
Folly, shame, and sin run rife.

Few they are who seek to know thee
Or who walk in wisdom's way;
E'en thy people have forgotten
Thy command to "watch and pray."

For their eyes with sleep are heavy,
And their ears are dull to hear;
Slow they are to heed the message,
That thy coming draweth near.

When the Master in his glory
Shall return to claim his own,
And from Satan wrest the scepter,
Hurl him from his earthly throne;

Then shall grief be changed to gladness,
And the darkness flee away;
Then will come the glorious kingdom
For which Jesus bade us pray.

Blessed hope! the pilgrim's pilot,
Guiding through the dreary night;
May we watch and not grow weary,
Till the coming of the light.

Haste the day, O gracious Father,
Which shall see "thy kingdom come,"
Yet thine own time is our pleasure;
Help us say, "Thy will be done."

QUEBEC.

SOUTH BOLTON.—I met with this church Nov. 11. Our meeting was excellent. The Spirit of the Master was with us, and it was good to be there. Two united with the church who were baptized at our camp-meeting last spring, and one was received by letter. An elder and a deacon were ordained, and the ordinances were celebrated. It was a precious season. Sunday, Nov. 12, I held two meetings in a school-house about four or five miles from South Stukely, in a place called Russia. One man and his wife who had been convinced on the truth as long ago as when the third angel's message was first preached in the place, have just commenced to keep the Sabbath there. Therefore, "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Paul may plant and Apollos water, but it is God that gives the increase. Some more have recently taken hold of the truth in Boynton, and yet there are more to follow. In God we trust.

Nov. 14.

J. B. GOODRICH.

BUCKINGHAM, IRONSIDE, AND CANTLEY.—After visiting the church at Buckingham, which seemed to be strong and of good courage, I went to Ironside, Sept. 18, where three Sabbath-keepers had desired baptism for some time. I held meetings there and at Cantley, which is only a few miles away, for several weeks, and five more decided to obey, and a few others are almost persuaded. Six were baptized, five of whom united with the Buckingham church. Although prejudice was strong from the beginning, we feel to praise God for the degree of success that has attended the effort.

Nov. 2.

H. E. RICKARD.

FLORIDA.

TAMPA.—I came to this place July 5, in response to an invitation of a sister who had heard of my work at another place, and who kindly offered me the money to bear my expenses here.

Tampa is a pleasant city of about 12,000 inhabitants. On my arrival I found a small company of Sabbath-keepers. There has so far been an addition of fifteen to our Sabbath-school, which is very encouraging. There is a very prosperous missionary society here, with a membership of thirty-two. Quite a number of these have come into the truth

under my labors, and are very active and earnest in the work. We have now laid plans that we may reach every house in the city, and a large number of our society are already at work. Certainly the people are ready to hear the last message of mercy to the world.

One man to whom I had loaned one of our religious liberty works, said he read till he came to the place where we opposed the closing of the World's Fair on Sunday. He was very angry, and did not care to read further. After explaining the subject to him, he asked me many questions concerning our faith, and permitted me to leave him another book. He is now reading the third book.

I meet people who are prejudiced, and who will not allow me to leave them any reading at all; but as a rule they hear gladly. My work here consists in holding Bible readings, visiting families, and the distribution of literature. We have an appointed place where we meet, and I hold Bible readings with them, or speak, as the case demands.

Efforts are being made to build a church, which we feel the need of very much.

The Lord has abundantly blessed my work here, as well as elsewhere. To him be all the praise.

Sept. 21.

J. KLASS.

PENNSYLVANIA.

SINCE reporting last, a French church of twenty-three members has been organized at McDonald, with the needed officers. God's blessing attended the ordination of the officers, requiring the solemn act of the laying on of hands. One French lady was received as candidate for baptism, since which time a Frenchman has commenced keeping the Sabbath at McDonald. I have lately made a brief effort in the township of Cecil, the town adjoining McDonald. God has already given us about half a dozen adults, all heads of families, and for the most part Scotch miners. Yesterday a Sabbath-school of twenty-eight members was organized. This gives work to the church of Midway, and even to the French brethren of McDonald, and keeps them from stagnation. This is as it should be.

D. T. BOURDEAU.

Nov. 12.

CALIFORNIA.

PASADENA.—The following notice of the dedication of the Seventh-day Adventist church building in Pasadena, Cal., was given in the Pasadena *Daily Evening Star*, of Sept. 18, which a brother has kindly sent us:—

"It was the pleasure of your correspondent to be present at the dedication of the new church of the Seventh-day Adventists in our city yesterday, which has been so quietly built as almost to escape notice. It is a very neat, tasty building on the corner of Summit avenue and Mountain street, with ample grounds, which are to be ornamented with shrubs and flowers and made attractive, and with good facilities for teams, etc.

"On entering we were more than pleased; for seldom we find so complete and perfectly furnished a room. It is simple; beautifully tinted and frescoed; the woodwork finished in the natural wood; ample book-case for Sabbath-school library; a neatly-carpeted platform, with oak desk and chairs to match; an oak table and a good organ; tiers of easy oak chairs seating 200 people; the aisles covered with heavy, colored matting; and everything is new, substantial, and beautiful.

"Yesterday the church was beautifully decorated with palms, and sweet with the odor of flowers. The house was full, and the service simple, four elders officiating, giving the fundamental points of their belief, and dedicating the house to the service of the Lord. The singing was by the congregation, and was certainly very creditable.

"The statement of the treasurer showed that the lot was donated by Mr. Smyth; the cost of the building was \$1,706.36; the old church brought \$200; the people had given in labor, \$193.75; the balance, \$1,312.61 was a memorial offering to Miss Onama Smyth, who was buried two years ago to-day. The church is dedicated without debt. It is certainly creditable to these people, and the building is an ornament to our city."

RHODE ISLAND.

AMONG THE CHURCHES.—Since our good camp-meeting closed, Sept. 17, I have labored in Peace Dale, Narragansett Pier, Slocumville, Wickford, and Providence, and have also visited some of the scattered Sabbath-keepers. In all these places I had the assurance of God's willingness to bless the faithful efforts of his people. At Narragansett Pier, a hall was secured for meetings, and a few of the people of the place who had been reading the *Signs* and the *Sentinel* came out to listen to the word spoken. They seemed quite interested; but as the interest was so small, and nearly all the interested ones were reading, I thought best to discontinue meetings there for the present.

At Slocumville and Wickford a good interest has been awakened from the reading-matter distributed. A few prayer-meetings have been held in the surrounding neighborhood.

Sabbath, Oct. 28, I baptized three who had lately embraced Christ as their Saviour, and there are others soon to follow. Quite a number of marked conversions have taken place here. Those who had used tobacco, tea, coffee, and even strong drink, testify that the appetite for these things has all been taken away, and they are rejoicing in the Lord. I expect to see them go forward in all the ways of the Lord.

Some of the sisters here are holding week-day prayer-meetings among their neighbors, which are resulting in much good. The church has also taken hold of the envelope plan in good earnest.

In Providence there is a good interest being awakened by the books sold and the reading-matter distributed. Last Sabbath I met with the brethren, and found their hall well filled with interested hearers, most of them Sabbath-keepers. In the evening a meeting was held to consider plans for missionary work; all seemed to take hold of it in faith.

I praise the Lord for so much of his blessing and for his good hand to guide me. I find a good deal of prejudice here, and it is almost an impossibility to get at the people. They seem to be held by some unseen power, and are evidently afraid to hear. Pray for me and the work here.

H. J. FARMAN.

WHAT I LEARN BY RE-CANVASSING FOR "BIBLE READINGS."

In the first place I find that the book has come to stay, and as it is founded upon the word of God, it cannot be overthrown. I find some families who appreciate it very much, and who have studied it carefully so that they are convinced of its truthfulness, and under conviction as to duty. A man said to me the other day, who had bought "Bible Readings" and studied it, "I am fully persuaded that the seventh day is the Sabbath, and that I ought to keep it." He mentioned some of his neighbors who thought as he did, but he said, "The difficulty is to get them to act." "Alas! that is the trouble, to get men to act." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." It requires action as well as moral courage and backbone to come out and obey an unpopular truth. I tried to persuade the man in question not to let another Sabbath pass without beginning to keep it, and invited him to come and meet with me in a Sabbath-keeping family; but he did not come.

I am encouraged to work, for I know the heaven is working faster than I can, and that thousands, and perhaps it is safe to say tens of thousands, are already under conviction of the truth through the books purchased of our agents and workers. Some prejudiced persons become angry, and think they will destroy the books (and do sometimes), yet after awhile their hatred abates, and they think there is truth in the books after all; and now that persecution has arisen, and Sunday laws are being enforced, they will take the books from the shelves and turn the pages more and more. I find another good thing, and that is some are lending their books to their neighbors, and by this many will be warned who have not been able or willing to buy them. Recently I visited an ordained Baptist preacher to whom I sold a copy of "Bible Readings," about two years ago. As the result of studying the book and comparing it with the Bible, he is now rejoicing in the light, notwithstanding some of his Baptist brethren call him crazy. He is poor, and will take some of our periodicals as soon as he can pay for them. He intends to engage in the canvassing work about the first of December.

I visited another prominent and intelligent man, a son of a preacher, whom they call *crazy* because he argues that the seventh day is the Sabbath. I hope and pray he may soon become like the Baptist preacher—crazy enough to keep it. The world would be much better than it is now if there were many more of this kind of people. I thought when I first began to canvass, I should not like to re-canvass, as I might meet with those who would not like to see me again; but so far I am happily disappointed.

These things should encourage the workers, and I can only say to those who lack courage, "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." WM. PENNIMAN.

OHIO STATE INSTITUTE.

This meeting was held in the city of Cleveland, Nov. 2-8. The gathering, in addition to the Cleveland church, was composed of all the ministers and Bible workers of the State and the officers of the Seventh-day Adventist churches near Cleveland. Elder A. T. Jones and the writer were present to

take part in the instruction of the institute. The Bible lessons, for the most part, were given by brother Jones. The Mt. Vernon Academy was also represented in the first part of the institute, by brother Taylor, and in the last by Professor Bland. This school at Mt. Vernon was reported to be "full of interest, and all moving off harmoniously."

We regret that there are not more of our people in Ohio availing themselves of the excellent advantages afforded in the Mt. Vernon Academy. If they arouse to the importance of making the cause of God and its advancement the study of their lives, and realize that they and their children are "God's property to be used to his glory," there will be more of a move among our people in the State than we have yet seen, in the line of parents urging their children into the school, even running some financial risks that their children may receive a fitting up for usefulness in advancing the third angel's message.

In the institute the subjects considered were, The study of Bible truth, the relation of the message to events taking place around us, and our duty and privilege as a people to labor for the advancement of the truth as it is in these times. Besides these studies, there was a consideration of similar topics as those that received attention in the District Conference; and topics that relate to the building up of the cause in the churches, and the devising of lines of work in which all the members may take a part.

The institute was a season of much encouragement to our people in Cleveland. There was quite a full attendance evenings of some who have not yet identified themselves with us, but who are looking with interest to know what is to be the sequel of the many startling events which are occurring around us. May the Lord guide such fully into all truth.

The church in Cleveland now have their regular services in the church building, No. 249 Cedar avenue. It was in this building that the institute was held. This property, consisting of a lot 140x40 ft. and a church building 60x35 ft., already erected, was purchased by the Cleveland brethren and the Ohio Conference and Tract Society. On the back part of the lot a mission building has been erected 32x32 ft. square, two stories above the basement. The ground for the basement was only excavated to a depth of two feet, so that there are a good dining-room, kitchen, store-room, and cellar in the basement. On the first floor is the sitting-room and a lodging-room on one side of the hall, and on the other side, the offices of the Ohio Conference and of the Tract Society secretaries. On the upper floor are four lodging-rooms and a bath-room. The cost of the whole property, well fitted up with hot-air heating furnaces for both church and mission house, was about \$8300. At the close of the discourse on Sabbath, Nov. 4, this church house and mission property were solemnly dedicated to the Lord, in a prayer offered by brother A. T. Jones. This was followed by the ordination of brother Charles Taylor to the work of the gospel ministry, Elders Irwin, Jones, and the writer officiating. Our people in Ohio are of good courage in the Lord. As they seek to come in line with the testimony concerning the Cleveland mission and church building and the Mt. Vernon school, the blessing of the Lord rests upon them. May he still more abundantly prosper his cause in that State.

The State institute in Ohio is to be followed by about twelve institutes to be held with the churches in various parts of the State. The Lord grant that they may result in developing many workers for the people in the sections where the institutes may be conducted. I am now in Indianapolis attending the institute for Indiana.

Nov. 10.

J. N. LOUGHBOROUGH.

Special Notices.

ILLINOIS, NOTICE!

WHY do we never see any calls from our Illinois brethren and sisters under the heading, "Papers Wanted," that appears in the *Review* from week to week? Calls are being made from nearly every other State. Does it mean that Illinois does not want the papers? We can furnish a few copies of clean papers each week if they are wanted. Send your notices to the *Review*.

A. W. ROTHWELL, Sec.

NOTICE FOR MAINE.

THE scattered brethren in Maine who desire the readings for the week of prayer, are requested to please send their orders for the same at once to the Maine Tract Society, North Deering, Me.

J. E. JAYNE.

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PENNSYLVANIA, NOTICE!

WILL all who expect to attend the general meeting at Shinglehouse, Pa., beginning Dec. 5, correspond with brother L. W. Voorhees of that place at once, advising him whether you desire furnished rooms, or unfurnished, also whether you wish to have board. Those who come with teams, and desire to keep their horses there through the meeting, will also confer a favor if they will write him at once, as he will want a little time to engage stabling.

We will be glad to meet any of the brethren and sisters living near the line in southern New York, who may feel disposed to attend and enjoy the meeting with us.
E. J. HIBBARD.

NOTICE TO KANSAS.

THERE will be five church institutes held in southern Kansas, as follows:—

Hutchinson, Nov. 22-27; Moline, Nov. 28 to Dec. 4; Altoona, Dec. 5-11; one in Labette county, Dec. 12-18; one in Allen or Anderson county, Dec. 19-27. The places for the last two are not yet decided.

We expect the churches of Severy, Busby, Lowe, and Grand Summit, and all isolated brethren and sisters near, to attend the meeting at Moline. We hope to meet the churches of Yates Center, Thayer, Neodesha, and Jefferson, at Altoona. Elder A. J. Breed, our district superintendent, will probably attend one or more of these institutes, but we cannot at this time announce which one. Brethren, for us to say that these meetings will be very important, does not express our feelings concerning them. We never lived in such a momentous time as this. These institutes are appointed to help you to learn what to carry to the people, and how to carry it. Let all come provided with bedding, food, and horse feed, as far as is consistent, and do not come late. Meetings continue six days, beginning Tuesday night and closing Monday noon. Do you believe the third angel's message? Then come and spend six days studying it, and learn how to take it to your neighbors. More particulars in the Kansas Worker.

C. McREYNOLDS,
S. S. SHROCK.

TO THOSE INTERESTED IN THE CHICAGO MEDICAL MISSION.

I WISH again to express most hearty thanks to the numerous friends of our work in Chicago, who have so kindly and bountifully responded to our request for clothing. Boxes and barrels of clothing are coming in every day, and the workers in the Mission find it a very pleasant task indeed to unpack and arrange the great assortment of clothing of all kinds which the packages contain,—coats, over-coats, pantaloons, vests, and undergarments for men; dresses, cloaks, and warm, woolen underclothing for women and children; neat little vests and long gowns for babies; all a little worn, and yet whole and warm, nicely washed, and ready to hand out to some poor sufferer. There seems to be something for everybody. There is only one thing lacking; namely, old sheets which can be used for bandages. Within a few weeks, since the Mission has been opened, more than ten bolts of cloth have been used for bandages. Old sheets are much better for this purpose than new cloth, and almost an unlimited number can be used. Scores of barrels and boxes of old clothing have already been received, and yet the supply is not too great. It would do the hearts of our kind friends good if they could stand at the door of the Mission on the days when clothing is distributed, and see the crowd of ragged, shivering men, women, and children, looking up with pinched, anxious faces, waiting for the doors to be opened and the distribution to be begun.

As announced in a previous note, it is desirable that hereafter the packages shall be sent to Battle Creek, Mich., instead of to Chicago, so that the work of assorting and arranging may be done here, as the few workers there are so busy in caring for the sick and feeding the hungry that they should be so far as possible relieved of this burden. Packages should be addressed to the undersigned. Do not forget to prepay the freight, and remember that a package weighing 100 pounds can be sent at the same expense as a package weighing only ten pounds.
J. H. KELLOGG.

APPEAL TO KANSAS.

WE want 500 truth-loving men and women in Kansas, to do missionary work among their neighbors. To every man is given his work. "Who then is a faithful and wise servant, whom his lord hath made ruler over his household?" Jesus asks, "Who?" and every Seventh-day Adventist should repeat the question to his own heart.

"Blessed is that servant, whom his lord when he cometh shall find so doing." Matt. 24:46. Please read the promise in verse 47. We have in Kansas scores of men and women who could do a good work this winter with their papers. The long winter evenings are here; you have the papers piled up in almost every room, con-

taining these stirring truths; and your neighbors are starving for these very things. You may say, "O my neighbors are all so prejudiced, they will not read." That may be too true; possibly there is sufficient reason for all this. Let us take a view of our own past life among our neighbors. Have we lived Christlike lives among them? Have we been kind and loving when they have shown what we thought to be an obstinate spirit? Have we talked and lived Christ among them? If we find we have not, let us seek God for forgiveness, and go to work to remove this prejudice by visiting and praying for, and with, them, calling their attention to these last great truths by reading, or calling their minds to some pointed article in some one of our papers. Select a short, pointed article, and ask the blessing of God upon it, and you, and them; then go to them, and let them know you are interested in their soul's salvation. If need be, make a hearty confession to them of your past life. Let the Spirit of Christ touch the heart; when the tension is the same, there will be a vibration which will be sensible to each. I read that the hand of the Infinite is stretched over the battlements of heaven to grasp your hand in its embrace. The Lord is soon to come. I read again, "The years, months, and even days are past; we are in the moments now." Do we believe it? I fear we do not half believe it; if we do, let us go to work, for faith works, and it works by love. "Whatsoever is not of faith is sin." Let the children take their *Little Friends* and *Instructors* to their neighbors' children, and get them interested; then they can ask them to subscribe for them.

The time is soon to come when our neighbors will ask us why we have not believed these things enough to tell them. And what will be our answer? O let us all go to work at once, and see what can be done in this line. I do not mean simply to try an experiment, but to see how much practical work for the Master can be accomplished in this line this winter. I know of persons who have large bundles of papers that are lying on the shelves or in boxes, which should be out among their neighbors. It may be there are some of our people in the State who are too poor to take the REVIEW or the Sentinel. Will our brethren look up such cases if there are any, and if you cannot send them one of these papers, forward their address to me, and I will try to provide some way in which they can have one of these papers at least. Some of you have "Steps to Christ," also "Early Writings," or "Testimony" Nos. 32 and 33, you could loan. In this way prepare the mind to receive more. Then there is the new tract, "Christ and the Sabbath." Get it and read it, and let your neighbors read it. Let us ask the Lord what he will have us do, and then go to work as he directs. O I wish we could realize how near the end we are. God is giving new light and strength to carry on and finish the last message. Who will use it?
O. S. FERREN.

CORPORATION MEETING.

THE first meeting of the Seventh-day Adventist Medical Missionary and Benevolent Association will be held at the Tabernacle, Battle Creek, Mich., Monday, Dec. 18, 1893, at 10 o'clock A. M., to elect trustees, and transact any other business properly coming before the meeting.

Dated Nov. 3, 1893.

LYCURGUS McCoy,
JOHN H. KELLOGG,
ARCHIBALD R. HENRY.

The Sabbath-School.

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

LESSONS ON THE FIRST EPISTLE OF JOHN.

Lesson 9.—The Source of Love. 1 John 4: 7-14.
(Sabbath, Dec. 2.)

1. WHAT are the "beloved" urged to do?
2. Who is the source of love?
3. Of what is the manifestation of love in an individual the proof?
4. Of what is the lack of it evidence?
5. What proves this to be true?
6. How has the love of God been manifested toward us?
7. On whose part was this love shown?
8. In what way?
9. On what basis is brotherly love urged?
10. Has God been seen by mortal eyes?
11. What shows his indwelling presence and the perfecting of his love?
12. How may we know we are in union with him?
13. To what is testimony borne?

NOTES.

1. Verses 7-11.—"Whenever the life of God is in the hearts of men, it will flow out to others in love and blessing." "Of God he hath been begotten and doth

know God," is Dr. Young's rendering of the last clause of verse 7. The new birth is a past experience, but knowing God is always a present experience. It is not only true that God loves and is the source of love, but "God is love," and this is the essence of the whole gospel. There can be no discord in the home, the church, or the community when the love of God abides in all hearts. God's love to us is not simply an abstract thing, but it was shown in a most practical way. John 3:16. Man lost his life by sin (Gen. 2:17), and Christ came to restore life (John 10:10), which is wholly the gift of God. Rom. 6:23. "Had not God specially interposed, Satan and man would have entered into an alliance against heaven, and instead of cherishing enmity against Satan, the whole human family would have been united in opposition to God." "The reconciliation of mercy and justice did not involve any compromise with sin, or ignore any claim of justice; but by giving to each divine attribute its ordained place, mercy could be exercised in the punishment of sinful, impenitent man without destroying its clemency or forfeiting its compassionate character; and justice could be exercised in forgiving the repenting transgressor without violating its integrity." "Said the angel, Think ye that the Father yielded up his beloved Son without a struggle? No, no. It was even a struggle with the God of heaven, whether to let guilty man perish, or to give his beloved Son to die for him."

2. Verses 12-14.—Men cannot see God with the natural eye, but they ought to see his character wrought out in Christians. "Perhaps they do not read the Bible, or do not hear the voice that speaks to them in its pages; they do not see the love of God through his works. But if you are a true representative of Jesus, it may be that through you they will be led to understand something of his goodness, and be won to love and serve him." The Spirit is given to those who ask for it (Luke 11:13), but the asking must be in the name of Jesus. John 16:23, 24. "But to pray in the name of Jesus is something more than a mere mention of that name at the beginning and ending of a prayer. It is to pray in the mind and Spirit of Jesus while we believe his promises, rely upon his grace, and work his works." The purpose of Christ in coming to this world was to save (Luke 19:10), not to judge (John 12:47); but rejection of his work results in condemnation. John 3:18. The price paid was sufficient to redeem the world, but no man is saved contrary to his own will and choice. We can do nothing without him (John 15:5), and he will do nothing without us. Christ sends his followers on the same errand which brought him to earth (John 20:21), and has promised his presence to them. Matt. 28:20. "As Jesus has revealed to us the true character of the Father, so we are to reveal Christ to a world that does not know his tender, pitying love."

GATHERED THOUGHTS FROM FIRST JOHN.

CHAPTER IV.—VERSES 7-14.

VERSES 7, 8.—The Christian faith is the fruit of the revelation of the love of God to mankind, although the vast majority of the latter live on without availing themselves of it. John, in a practical way, admonishes those who believe and are in Christ, to exercise brotherly love, because love is from God, comes to us through Christ, and proves that the soul has life from God in Christ Jesus; i. e., standing in living fellowship with the Most High, and knowing him. "Is born of God" is in the perfect tense, and has the force of "to continue to have life" in Christ. But if any one has lost brotherly love, he has neither this divine life nor the right knowledge of God. There may be a head knowledge, but there is no heart knowledge of God. To be touched and to remain touched by the love of God, so as to know we are loved and do therefore love in turn (1 Cor. 8:1-3), just as truth is not a cold doctrine, but a liberating and quickening reality—such a state is a genuine evidence that we know God.

The grand truth, "God is love," is the whole gospel in a nutshell as it were. In fact, the entire history of the kingdom of God, the redemptive work of Christ, the precious word of God,—all these and much more are so many proofs of the eternal word, "God is love." And all the future glory of the Saviour's return and the grand unfolding of the kingdom of God throughout eternity, will be still, yes, infinitely, more so. All about us, God has left more or less distinct likenesses of his love, though often much defaced by mortals through the perversity of their natures. The love of parents, teachers, rulers, benefactors, kindred, friends, country, etc., reflects, even though but faintly, the constant love of Christ and of God, and our love for the Giver of all that is good. From the former love we learn to value and exercise the latter. Whoever has not, feels not, exercises not, genuine natural love, cannot truly understand, sense, or have the love of God as he ought. Probably no man is wholly destitute of love or gratitude. But the converted man must cultivate and strengthen these elements more and more by constantly exercising them, both toward God and toward man.

VERSE 9.—Amid all that is mysterious, dark, incomprehensible, and full of misery and wretchedness in this life, one thing rises high above it all, most unmistakably to show God's love for man; and this is the gift of his only begotten Son that we might have life. There is for us in this act of infinite love not only a promise of pardon, if we avail ourselves rightly of it, but also purifying, conquering life in the love of God.

VERSE 10.—Only by abandoning our own efforts in our own strength, and making a perfect surrender to God, can the incomprehensible love of Christ become active in us. Whoever, of himself, seeks first to love God and his fellow-men, in order

to rejoice in the love of God and of Christ afterward, will never consciously experience or enjoy genuine divine love. On Calvary alone can be found an inexhaustible source of true love, and it is found by genuine faith. Our own heart can never become an independent source of true love. All that our love can ever be is a giving forth again of the love of Christ and of God, imparted to us by divine grace and mercy. The Holy Spirit, being the spirit of love, is appointed of God continually to spread his love abroad in our hearts, that we may be permeated and filled with it, to prompt, govern, cleanse, and sanctify us. (Compare 1 John 3: 1; 2 Cor. 5: 14, 15; Rom. 5: 5.)

VERSE 11.—Because such divine love rules, through Christ, over and within us, we also obtain through him grace, strength, and inclination, as well as a sense of duty, to love the brethren, despite any faults or imperfections they may have. In Christ every command contains also a promise, and every gift of grace and promise of mercy a condition and an obligation. Whoever understands this correctly, comprehends aright what is meant by the expression "free from the law."

VERSE 12.—As long as we are in this mortal state, God can only be seen through his works (Rom. 1: 18-21), or spiritually; and above all else in the gift of his dear Son for our salvation, as revealed in the gospel. Whoever accepts and experiences Christ as his Saviour, and then walks in love to God and man, by loving his brethren whom he sees, he also knows God, although he cannot see him. (Compare 1 John 4: 14-18.) Man is so created that it is a necessity to his well-being to see or sense God in some way. But if he seeks to attain this end by human means,—from nature, philosophy so-called, theology, reasoning, etc.,—he will either arrive at a cold, bigoted, but false "orthodoxy," or will land in the despair of unbelief. Others, both Christians and heathen, fall into a kind of mysticism, which says, "Close your physical and mental eyes, and smother all earthly promptings and fancies, and you will discover God within you, and will enjoy ecstasies of joy and bliss." Millions of pagans have pursued this way, but did not attain to real kinship with God; they have not attained to an understanding of the love of God, nor any assurance of it for themselves. And so-called Christians seek it by setting aside and despising the plain, written word, and endeavoring to find God within by contemplative exercises, devout prayers, and pseudo-visions, and thus come to think that they know and experience him, in such a degree as to become one with him; but this can only lead to fanaticism and all sorts of error. Faith in Christ and love of the brethren are the only sure Scriptural evidences of love to God. Such faith and love are manifest by living for the kingdom of God and imitating Jesus—by doing God's will gladly and with all the heart, in whatever situation of life he may place us. But it is never for us to say that this love is perfect in us, though we may daily rejoice in its growth, which is indicated by the blessed mastery and free activity it has over and in us.

VERSE 13.—It is a fact that the New Testament does not recognize any genuine Christian experience as complete, without the witness of the Holy Spirit, or being baptized in, and led by, the same, according to the will and word of God. Paul says, "If any man have not the Spirit of Christ, he is none of his." Rom. 8: 9; 1 Cor. 12: 3.

VERSE 14.—Although we cannot see God in person (1 John 4: 12), we can nevertheless see and testify that the Father has sent the Son to be the Redeemer of the world. And Christ, the God-man, has been seen, heard, recognized, and felt in person; and we furthermore recognize him with the inner eye through the illumination of the Holy Spirit. Matt. 16: 16, 17. Thus spiritually to experience Christ is necessary for every true Christian, because every such one is to be a witness for Christ. But you can only be a competent witness of that which you have seen, felt, or experienced. But who has thus seen Christ has seen the Father also. John 14: 9. AUGUST KUNZ.

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.]

DESIRING to locate my jewelry business where the climate is favorable to lung trouble, will some one kindly inform me where I might be accommodated both ways? H. J. Sevy, Battle Creek, Mich.

FOR SALE.—Seventy-one acres of land, two miles from Springville church, one mile and a quarter from Springville; forty-five acres cleared land and about thirty acres real good. Terms reasonable. For particulars address J. H. Dortch, Springville, Tenn.

FOR SALE OR EXCHANGE.—I have a nice brick house situated on corner lot in the finest resident portion of Beatrice, Nebr., which I will sell for \$4000, or exchange for good property in Battle Creek. House rents for \$22.50 per month. Beatrice is the third city in Nebraska, about forty miles from Lincoln, population about 19,000. T. A. Woodward, 20 Lincoln St., Battle Creek, Mich.

FOR SALE.—Our home, located in one of the finest places in the State of Washington. The ground is 120 x 148 ft., picket fence, shade trees, fruit-trees just coming into bearing, small fruit, shrubbery, etc. Six-room house, wood-shed, and root cellar. Mountain spring water. Fine graded school in next block. Good terms will be given to the right party. Address Geo. E. Henton, 727 East Taylor St., Portland, Oregon.

PAPERS WANTED.

CLEAN, late copies of our papers, such as the REVIEW, *Signs*, *Sentinel*, and *Home Missionary*, and tracts, if sent post-paid, can be used to good advantage in this large city. Address E. E. Franke, 24 Oak St., Jersey City, N. J.

I WISH to thank those who have sent me papers, and request that more be sent. I can use many on the ships here. I sent papers on a ship last week that will touch at Pitcairn Island. Address Mrs. F. H. Smith, Box 1290, Tacoma, Wash.

CLEAN, late copies of REVIEW, *Signs*, and *Sentinel*, will be thankfully received and used for missionary purposes, if sent post-paid to W. W. Miller, 35 Franklin St., Springfield, Ohio.

I WOULD be glad to have clean copies of the *Signs*, *Sentinel*, and *Little Friend*, or any other of our Seventh-day Adventist literature, all of 1893. Earlier dates are of no use here. I desire a liberal supply post-paid to my address. Mrs. C. M. Davis, 325 East Indiana Ave., Spokane, Wash.

Special Mention:

(Continued from page 731.)

THE TRIALS AT CENTERVILLE.

As a result of the trials held at Centerville, Md., Nov. 10 and 13, three of our brethren are now in the county jail at Centerville. These brethren are Isaac Baker, Geo. W. Marvel, and Milton A. Bryan. Brother Baker is forty-five years old, and has a wife and eleven children, the youngest of whom is but three months old. Brother Marvel is about sixty years old, and has a wife and several children, most of whom are grown. Brother Bryan is about twenty-eight years old, and has a wife and one child, a baby eight months old.

Brother Baker's crime (?) was plowing his field Sunday, the 9th day of last April. Brother Marvel's was setting out tomato plants in his garden on Sunday, June 25. The only witness against him was his own son, who holds the office of constable, and who went purposely to catch his father at work in order to prosecute him. Brother Bryan was seen cutting sprouts, chopping wood in his dooryard, and digging in his garden, by two men who were acting as spies, and who had previously threatened to have him arrested for working on Sunday.

Mr Ringgold defended the brethren, but was handicapped by the fact that the court before whom the case was tried had decided that Sunday laws are constitutional. The only thing he could do was to break down the testimony of the prosecuting witnesses, which, while good professional policy where the accused is not guilty of the charge, is in our cases rather inconsistent, when we have worked, and claim it not only a right but a duty to work on Sunday. To illustrate: Peter and John, when arrested, did not try to break down the testimony of the witnesses against them, but replied fearlessly to the charge of breaking the law, "We ought to obey God rather than men."

The case of brother Charles Ford did not come to trial because his brothers, who had him arrested and convicted before the magistrate, paid the fine and costs, and thus brought the case to an end. Brother Alexander Dodd had two indictments against him, one of which was tried, and a verdict of "not guilty" rendered by the jury on the ground that his work was necessary; the other case not having been tried before the magistrate, there was no decision to appeal from, and, therefore, no case in the circuit court. Another case shared the same fate for the same reason.

The point most deeply impressed on the writer's mind was that Seventh-day Adventists must plead their own cases. The best lawyer in the United States cannot do for this cause what the weakest of us may do if we will but put ourselves where the Lord can fulfil his promises to us. Here are some of the promises:—

"Ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you." Matt. 10: 18-20.

"But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost." Mark 13: 11.

"When they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say." Luke 12: 11, 12.

"They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." Luke 21: 12-15.

We must believe these grand promises, act upon them, and then stand still and see the salvation of the Lord. The same faith that is bringing to this

people the righteousness of Christ must now be exercised in this direction, that we may behold the wisdom and power of God displayed in using "the foolish things of the world to confound the wise," and "the weak things of the world to confound the things that are mighty."

After the trials, and just before leaving Centerville, Professor McKee, several of the Maryland ministers, and the writer, called at the jail to bid the brethren good-by, but were rudely ordered by the sheriff to leave the jail and to stay away. We were thus refused a privilege usually granted to the friends of the vilest of criminals. The brethren came to the window of their cell, which is in the second story of the building, and talked with us through the iron bars; and with this picture of persecution stamped on our memory, we bade them good-by. This is but a single manifestation of the persecuting spirit that is now enveloping the world, and which will soon rule in the hearts of all whose names are not written in the Lamb's book of life.

Our brethren will be in jail for thirty days, and as they are all poor, our association will have to care for their families, which it will do faithfully. Reader, do you want to share in this labor of love? When the Lord comes, he will say to those on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And one reason given for thus inviting them is: "I was in prison, and ye came unto me."

When asked to explain, he replied, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." While all of our brethren throughout the world cannot, in person, visit the brethren in jail in Maryland, they can all do it in the persons of those who are appointed to care for these imprisoned brethren and their families, providing they contribute of their means for that purpose.

Again: the imprisonment of our brethren furnishes us a grand opportunity to get the truth before the people of Maryland, who are just now agitated over these imprisonments. The Religious Liberty Association proposes within the next ten days to send tens of thousands of tracts to Maryland, containing the living message of the third angel. Brethren, if you want a part in this closing work, send your membership to the association, or a donation to Elder A. O. Tait, Battle Creek, Mich. Brethren and sisters, make haste; for this is the loud cry of the message, and you want a part in it.

A. F. BALLENGER.

News of the Week.

FOR WEEK ENDING NOV. 18, 1893.

DOMESTIC.

—Francis Parkman, the eminent American historian, died Nov. 8, aged seventy-eight years.

—A special detective rides on horseback behind president Cleveland's carriage whenever he rides out.

—A strong effort is being made to defer the demolition of the buildings composing the White City as long as possible.

—A woman, apparently crazy, attempted to take the life of Dr. Henson, the well-known Baptist minister at Chicago, Nov. 16.

—The Illinois papers report an epidemic of crime in that State. Burglaries are frequent, and train robberies are on the increase.

—The various Christian societies of Kansas City, Mo., have decided upon a Sunday crusade under the auspices of the Sunday Rest Association.

—An epidemic of a very violent nature is causing great mortality among the children at Grantsburgh, Wis. Health officers are trying to find the cause of the disease.

—San Francisco papers, both Republican and Democratic, are calling for the impeachment of President Cleveland on account of his determination to restore to her throne the queen of the Sandwich Islands.

—Rev. J. R. Slaterry, who has charge of the Roman Catholic missions for the negroes of the South, is outspoken in denouncing the hanging, burning, etc., of negroes. He holds that race prejudice is responsible for much of it.

—A crank, yelling, "Down with the rich," and firing repeated shots from a revolver through the windows of Delmonico's restaurant, over the heads of the people at the tables, Nov. 16, is the latest feature of crankism in New York City. He was secured and locked up.

—Several Russian refugees, who escaped from Siberia in a boat, were picked up by a whaler, and have been brought to San Francisco. The question of their extradition is now before the government. The Russians claim they were banished for political causes.

—Secretary Gresham has decided that queen Liliuokalani of the Sandwich Islands was deprived of her throne wrongfully, not by the people of Hawaii but by Americans, aided by the American minister, Mr. Stevens. The present United States minister to Hawaii, Mr. Willis, will see that the queen is restored to power.

—A tale of suffering comes from Hurley, Wis. The iron mines have been closed for months, and will not be opened this winter. There are 20,000 people dependent upon charity at the beginning of winter. Already great destitution prevails, and thousands are eating their last provisions. Plans to relieve the distress are being formed.

—Crimes have become so frequent in Chicago that by a new order of the chief of police, the city is practically under martial law. Policemen in large numbers and in plain clothes, wearing only a badge to designate them, will parade the streets from one to five A. M. They will stop every person found on the streets, and find out who he is, what his business is, and why he is out. If satisfactory answers are not returned, he will be arrested.

FOREIGN.

—The rapid spread of Socialism in Sicily is causing considerable uneasiness to the Italian government.

—Spain has now a large force at Melilla, and a decisive action against the Riff tribes is expected soon to take place.

—A new cabinet has been organized in Austria. Three of the members of the former cabinet have been enrolled in the new.

—Floods in Japan have caused the death of 1557 persons, the destruction of 3908 houses, and the wrecking of 577 vessels.

—A bronze statue erected to the memory of Sir John Macdonald, was unveiled at Hamilton, Nov. 1, in the presence of a vast crowd of people.

—The government of Honduras has apologized for firing on the United States mail ship "Costa Rica." The firing was done by an inferior officer.

—Admiral Mello, commanding the insurgents in Brazil, has raised the flag of the empire. Lately the insurgents have inflicted much damage upon Rio and its suburbs.

—The sultan is said to have purchased two epistles ascribed to Mohammed. The discovery of these ancient MSS. will, it is declared, revolutionize the whole Mohammedan world.

—The civil marriage bill that has been causing so much discussion in Austria, has received the emperor's signature. The Catholic Church in Austria is much disturbed because of it.

—The king of the Matabele has again been defeated by the British colonists. It is believed that 3000 of the natives have been killed and wounded. Strong opposition to this war is being manifested by the radicals in the British Parliament.

—Twenty-two Catholic priests were recently banished from St. Petersburg to the Vistula district. A large number of Catholic peasants attempted to take the priests away from the officers. A desperate fight ensued, which was ended by the Cossack guard firing upon the peasants. Many were killed.

—Another rebellion appears to be brewing in Mexico. Revolutionists are gathering on the Mexican border, near El Paso, Tex. They are seizing horses, and helping themselves to what they want generally. General McCook has ordered two companies of United States cavalry to proceed to the scene of disturbance.

RELIGIOUS.

—A store for the sale of Methodist publications and Bibles is to be established in Rustchuk, Bulgaria.

—Lutheran, Catholic, and Jewish clergy have been invited to join the Milwaukee Ministers' Association.

—The Congress of the Salvation Army convened in Carnegie Music Hall, New York City, Nov. 14. Commander Booth presided.

—The *Lutheran Standard* reports a strong desire of all Lutherans in the United States for a closer union among themselves than has before existed.

—News from Rome indicates that the pope would be glad to make Archbishop Ireland a cardinal, but he is afraid of the Jesuits, who are not friendly to Ireland.

—The United States government, through the joint action of Congress and the Supreme Court, has restored to the Mormon Church the property which it confiscated several years since.

—A movement has been set on foot for the purpose of forming a Presbytery of Cape Town, South Africa, to include the Presbyterian churches that already exist, and such as may be formed in the future.

—According to the *Lutheran Church Almanac* there are now in this country sixty Lutheran synods, 5273 ministers, 9013 congregations, and 1,294,488 communicants. They maintain 2640 parochial schools with 139,386 pupils.

—The Methodist missionary work in Chili, which has hitherto been in the hands of a chartered company, has lately passed into the hands of the Methodist Church. The mission property, so transferred, is valued at \$200,000.

—The Italian Methodist Conference has taken steps to open a Conference with other Methodist Episcopal Conferences in Europe,—Norway, Sweden, Germany, and Switzerland,—to consider the formation of a European union Conference to meet in 1895.

—Father Kolasinski, a Catholic Polish priest of Detroit, Mich., who has been in rebellion against his bishop, is now reported to have joined the Old Catholic organization in Wisconsin. Kolasinski is said to have 18,000 followers. He would not submit to Satolli.

—The Catholic Church in the United States has lately bought the family residence of the late Chief Justice Bradley in Washington, D. C., for the use of Mgr. Satolli, the papal ablegate. The house was originally built for Stephen A. Douglas. The price paid was \$35,000.

—This is the revival season among the Methodists of the Southern States. The *Raleigh Advocate* of Oct. 11 reported twenty protracted meetings and about 350 conversions. The last *Texas Advocate* reports nearly 1000 conversions; the *New Orleans Advocate*, 750; and the *Tennessee Methodist*, 535.

—The young lady who was excommunicated from the Presbyterian church at Columbia, S. C., some months ago, because her business demanded that she should run a telephone three hours on Sunday, has been restored to the church. Her case was appealed to the synod of the Southern Presbyterian church of South Carolina, and it reversed the action of the church.

Obituary Notices.

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

HAMMOND.—Died at his home in Lena, Ill., May 7, 1893, brother E. O. Hammond, of pneumonia, after a severe illness of one week. He leaves a wife, and a son and daughter to mourn their loss. "He rests from his labors." Funeral services conducted by Elder Curtis of Rockford.

A. B. HAMMOND.

GRAVES.—Died at Wilmington, Vt., Nov. 8, 1893, of apoplexy, Mrs. Joel Graves. This sister had been a Sabbath keeper for seven years. She was a devoted Christian, a kind wife, and a fond mother. A bereaved husband, a sorrowing son and daughter, and a large circle of friends, mourn her loss. She held the truth as most precious, and we believe she will wear a crown of victory.

JOEL GRAVES.

GARDINER.—Died of consumption, at Winona, N. Y., Oct. 17, 1893, M. Anna Gardiner, daughter of brother and sister James Gardiner, aged 7 years and 7 months. Anna had been early taught the pathway to life, and her desires were to do something for others. As the parents laid away their treasure, their sorrow was brightened by the "blessed hope." The funeral was held at the house Oct. 20, at which time words were spoken by the writer from Jer. 31: 15-17.

A. E. PLACE.

LESSARD.—Died of heart-disease, at Battle Creek, Mich., Oct. 27, 1893, Charles B. Lessard, aged 69 years, 6 months, and 27 days. Brother Lessard embraced the message about five years ago at Mitchell, S. Dak., under the labors of Elder O. A. Olsen. He was a kind father and husband. His short stay in Battle Creek had won him many friends. He was waiting for death, and often expressed himself as ready to go when he should be called. He leaves a wife and eight children to mourn their loss. But they sorrow not as those who have no hope. Words of comfort and instruction were spoken by the writer from Ps. 17: 15.

J. H. DURLAND.

CLAYSON.—Died at Sparta, Wis., Nov. 5, 1893, Mary Clayson, aged 18 years, 8 months, and 4 days. Sister Mary was a member of the Victory Seventh-day Adventist church. For two years she has been a sufferer from stomach and lung disease. Her last work for the Master was to ask of those who came to see her, clothes for the Chicago mission, for which she obtained a large amount. She then had her own clothes laid with them to be sent on their mission of mercy. Bidding us all good-by, she asked God to give her rest till the Master comes. Words of comfort were spoken by the writer.

R. J. WHITE.

LOCKWOOD.—Died at her home in Elmwood, Tuscola Co., Mich., Sept. 15, 1893, of inflammation of the bowels, sister M. E. Lockwood, in the sixty-first year of her age. Mother Lockwood has been a great sufferer for years. She was among the first who embraced the Sabbath in Michigan. The coming of the Lord was a most precious hope to her; her chief joy seemed to be in sacrificing for the spread of the message she loved so dearly. Her sufferings and work are over. She is at rest. Rev. 14: 13 seemed to be an appropriate text to be read at her funeral.

W. OSTRANDER.

ROE.—Died Sept. 26, 1893, brother Frank Roe, aged 18 years, 10 months, and 15 days. His death was caused by a tumor. He sought the aid of the Sanitarium, hoping to have the trouble removed by a surgical operation, but it was thought impossible to help him. He had not made Christ his hope until four weeks before his death. He tried to make every wrong right, exhorting his parents and friends to lay hold of the down-trodden Sabbath. He felt that his peace was made with God. We laid him away, believing all is well. Words of comfort were spoken by the writer.

LUZERNE THOMPSON.

GIBSON.—Died at Los Angeles, Cal., Sept. 17, 1893, of membranous croup, infant daughter of Geo. W. and Belle Gibson, and granddaughter of G. H. and M. O. Beck, aged 11 months and 18 days. They laid their little darling to rest for a little while, until the Lifegiver shall come, near by the fresh mound of her little brother, who had but a few days previously fallen asleep in Jesus. Though their affliction in the loss of their only remaining child is very severe, they are comforted with the hope of soon meeting again in the land where "the inhabitant shall not say, I am sick." Words of comfort by the writer.

E. E. ANDROSS.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 7, 1893.

EAST.		Day Express.	*N Shore Limited.	*N Y. Express.	*Mail.	*Ad'nt'io Express.	*Night Express.
STATIONS.							
Chicago	am 9.00	pm 11.30	pm 3.10	am 7.05	pm 9.10	pm 10.00	
Michigan City	am 11.00	pm 1.13	pm 4.53	am 9.10	pm 11.15	pm 11.55	
Niles	pm 12.25	pm 2.08	pm 5.55	pm 12.30	pm 1.30	pm 1.10	
Kalamazoo	pm 2.00	pm 3.18	pm 7.03	pm 12.35	pm 1.53	pm 2.42	
Battle Creek	pm 2.40	pm 4.00	pm 7.38	pm 1.20	pm 2.45	pm 3.22	
Jackson	pm 4.30	pm 5.08	pm 8.52	pm 3.10	pm 4.25	pm 4.45	
Ann Arbor	pm 5.30	pm 6.08	pm 9.45	pm 4.27	pm 5.33	pm 6.01	
Detroit	pm 6.45	pm 7.15	pm 10.45	pm 6.00	pm 6.50	pm 7.45	
Buffalo	am 2.05	am 6.25			pm 2.45	pm 5.00	
Rochester	am 4.45	am 9.55			pm 5.50	pm 8.20	
Syracuse	am 6.45	am 12.15			pm 8.30	pm 10.20	
New York	pm 2.40	pm 8.50			am 6.30	am 7.00	
Boston	pm 4.45	pm 11.45			pm 10.10	pm 10.50	
WEST.		Day Express.	*N Shore Limited.	*N Y. Express.	*Mail.	*Ad'nt'io Express.	*Night Express.
STATIONS.							
Boston	am 8.30	pm 2.01	pm 4.20		pm 7.15		
New York	am 10.30	pm 4.30	pm 6.00		pm 9.15		
Syracuse	pm 7.30	pm 11.35	am 1.00		am 7.20		
Rochester	pm 9.30	pm 1.45	am 3.10		am 9.55		
Buffalo	pm 10.45	pm 2.20	am 4.00		pm 11.50		
Detroit	am 7.15	pm 8.45	pm 1.00	pm 7.35	pm 9.00	am 8.15	
Ann Arbor	am 8.10	pm 9.45	pm 1.55	pm 8.50	pm 10.20	pm 9.20	
Jackson	am 9.30	pm 10.45	pm 2.35	pm 10.15	pm 11.40	pm 11.10	
Battle Creek	am 10.45	pm 12.00	pm 4.00	pm 11.55	pm 1.12	pm 1.20	
Kalamazoo	am 12.15	pm 12.38	pm 4.35	pm 1.00	pm 1.53	pm 2.03	
Niles	pm 1.10	pm 1.38	pm 6.00	pm 3.20	pm 3.52	pm 4.00	
Michigan City	pm 2.18	pm 2.45	pm 7.05	pm 4.40	pm 5.22	pm 5.25	
Chicago	pm 4.10	pm 4.30	pm 9.00	pm 6.10	pm 7.15	pm 7.35	

*Daily. †Daily except Sunday.
New York and Chicago limited trains go east at 10.25 p. m., and west at 6.11 a. m. daily, and require special tickets and Wagner palace car tickets.
Accommodation train goes east at 7.51 a. m. except Sunday.
west at 9.01 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.

GOING EAST. Head Down.		STATIONS		GOING WEST. Head Up.	
Day Ex.	Night Ex.	Day Ex.	Night Ex.	Day Ex.	Night Ex.
am 8.40	pm 11.10	Chicago	am 8.40	pm 11.10	pm 11.30
am 9.00	pm 11.30	Valparaiso	am 9.00	pm 11.30	pm 11.50
am 9.20	pm 11.50	South Bend	am 9.20	pm 11.50	pm 12.10
am 9.40	pm 12.10	Cassopolis	am 9.40	pm 12.10	pm 12.30
am 10.00	pm 12.30	Schoolcraft	am 10.00	pm 12.30	pm 12.50
am 10.20	pm 12.50	Vicksburg	am 10.20	pm 12.50	pm 1.10
am 10.40	pm 1.10	Battle Creek	am 10.40	pm 1.10	pm 1.30
am 11.00	pm 1.30	Charlotte	am 11.00	pm 1.30	pm 1.50
am 11.20	pm 1.50	Lansing	am 11.20	pm 1.50	pm 2.10
am 11.40	pm 2.10	Durand	am 11.40	pm 2.10	pm 2.30
am 12.00	pm 2.30	Flint	am 12.00	pm 2.30	pm 2.50
am 12.20	pm 2.50	Lapeer	am 12.20	pm 2.50	pm 3.10
am 12.40	pm 3.10	May City	am 12.40	pm 3.10	pm 3.30
am 12.60	pm 3.30	Pt. Huron	am 12.60	pm 3.30	pm 3.50
am 1.00	pm 3.50	Detroit	am 1.00	pm 3.50	pm 4.10
am 1.20	pm 4.10	Toronto	am 1.20	pm 4.10	pm 4.30
am 1.40	pm 4.30	Montreal	am 1.40	pm 4.30	pm 4.50
am 1.60	pm 4.50	Boston	am 1.60	pm 4.50	pm 5.10
am 1.80	pm 5.10	Niagara Falls	am 1.80	pm 5.10	pm 5.30
am 2.00	pm 5.30	Buffalo	am 2.00	pm 5.30	pm 5.50
am 2.20	pm 5.50	New York	am 2.20	pm 5.50	pm 6.10
am 2.40	pm 6.10	Boston	am 2.40	pm 6.10	pm 6.30

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 Tan. at 7:20 p. m., arrives at Battle Creek 9:25 p. m.

Valparaiso Accommodation daily except Sunday.
Way freights leave Nichols eastward 7:45 a. m.; from Battle Creek westward 7:05 a. m.

†Stop only on signal.

A. B. MCINTYRE,
Asst. Supt., Battle Creek.

A. S. PARKER,
Pass. Agent, Battle Creek.

The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 21, 1893.

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All articles, except in the departments of Choice Selections and The Home, which contain no signature or other credit, will be understood as coming from the Editor. All signatures to articles written for the REVIEW will be printed in SMALL CAPITALS; to selections, in *italics*.

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Including those now present at the Ministers' School, the attendance at Battle Creek College numbers at this writing, over 1000.

Our regular Sabbath congregation having grown too large for the Tabernacle, a separate service, with preaching, is held each Sabbath in the College chapel, which is also full to overflowing.

We notice in the Chicago papers that John H. Miller, the youngest and last surviving son of William Miller, the leader in the great Advent movement of 1840-44, died suddenly last week, at his home in Whitehall, N. Y. He was seventy-one years of age, and was to the last, strong in his belief in the near coming of the Lord.

The following extract from a letter is taken from a paper published in France, which is devoted to the work of saving souls in purgatory:—

"The miracle is wrought. My dear husband has had the happiness of receiving holy communion. I send you, in thanksgiving, five francs for the souls in purgatory, who have prayed for his difficult conversion."

We do not wish to be extra critical, but we wish we could be assured that this money was transmitted to the souls in purgatory! If their prayers for the man's conversion had a cash value, as this letter seems to indicate, and the money was paid over for them, of course they ought to have it. But we record our fear that the five francs never got beyond the monkish managers of the paper to whom they were sent.

Not satisfied with the Thanksgiving proclamation of President Cleveland, indorsed and supplemented by the proclamations of the governors of the several States, the United Presbyterians have appointed a Thanksgiving day of their own. The General Assembly, which issues the call, makes no reference to the proclamations of the President or of the governors; but strangely enough, the Thanksgiving is appointed to be held Nov. 30, the same day that the President and the governors appointed! We suspect that if the Constitution could be amended so as to suit these ardent National Reform people,—the President, then, being high priest as well as president of the nation,—his proclamation would be sufficient; but as it is, they are to have a Thanksgiving day of their own appointing. Why they chose the same day as the

one appointed by the President, we do not know. Perhaps they wished to illustrate the difference between a civil and an ecclesiastical Thanksgiving, and by so doing make a new argument to prove the existence of a civil and a religious Sabbath!

The Prohibition Party of this State is out with its new platform, the first words of which read thus:—

"The Prohibition Party in national convention assembled, acknowledging almighty God as the source of all true government, and his law as the standard to which human enactments must conform to secure the blessings of peace and prosperity, presents, etc., etc."

We take breath, and ask how "human enactments" resting on man's word and power alone, can ever conform to the spiritual law of God? God forbids us to hate, to covet, to have other objects of worship before him; and commands us to love even our enemies, to pray for those who persecute us, to be generous, tender-hearted, etc. Can human law "conform" to the divine law in such matters?—Impossible. Of what use is a law that cannot be kept? And the mass of mankind, unrenewed as they are by divine grace, cannot keep the law of God nor any other law that conforms to it. The law of civility is all that can be enforced by civil power. To try to do more than this is to stand in the temple of God. We fear our Prohibition friends in this matter do not know what they are doing.

The present tendency of ministers to seize upon every passing sensation as subjects for their Sunday discourses, is well set off in a late Chicago Herald, in these words:—

"Pulpit methods have changed since the days of Paul. He preached nothing but 'Christ and him crucified.' In a vast number of pulpits last Sunday, nothing was preached but Carter H. Harrison and him assassinated."

It is proper for a minister of the gospel to refer to any startling occurrence that has made a profound impression upon the people, to enforce the importance of the gospel. Jesus referred to the Galileans, whose blood Pilate had mingled with their sacrifices, and to the men on whom the tower in Siloam fell; but he did it for the purpose of making the forcible application that "except ye repent, ye shall all likewise perish." But when a preacher takes these occurrences as the subject of his discourses, and not simply as helps to impress divine things upon his hearers, he is not preaching the gospel at all. Such discourses may fill the pews and please the itching ears, but they do not save sinners; for the gospel only is the power of God unto salvation.

The articles from the Catholic Mirror, on the Sabbath question, as elsewhere noticed, are concluded in this number. The argument that the expression, "the day of the Lord," as used in the New Testament epistles, is equivalent to "the Lord's day," of Rev. 1:10, is of course wholly groundless, and we were not aware that many Protestants so regarded it. This latter expression does not refer to the day of judgment, but to a day of ordinary length. It is not, however, Sunday, but the Sabbath, which the Lord has repeatedly and expressly claimed as his day. The declaration that Pentecost must necessarily always fall on Sunday, is equally wide of the mark; for that was a yearly festival, and would therefore come, in a succession of years, upon every day of the week in turn, like the fourth of July, Washington's birthday, etc. The articles are valuable as embodying the challenge of the whole Church of Rome to Protestants, in reference to the Sunday institution, which the latter have unfortunately made their boast, while it is their weakness. We have extra copies of the two numbers containing these articles, which will be furnished at 5 cents for the two.

ANOTHER CALL—HOW TO LIVE.

A CALL was made in the REVIEW some time ago for copies of the work "How to Live," which has for a long time been out of print, and several copies were kindly sent in by those who had them to spare. They were for the use of one of the Sanitarium training classes; and more copies are

wanted if they can be found. If any others, therefore, have copies which they would be willing to spare, they will greatly oblige the class if they will send them, post-paid, to Fred M. Rossiter, 21 E. Jefferson St., Ann Arbor, Mich.

THOSE "CATHOLIC MIRROR" ARTICLES.

We have already given notice through the REVIEW, that the articles from the Catholic Mirror, showing Rome's claim to have established the Sunday institution, as the Sabbath, are printed as No. 15 of the Religious Liberty Library. These articles from the Catholic Mirror in themselves, are exceedingly valuable, and their value is increased as a missionary document, by the notes made on the same by Elder A. T. Jones. The price of the tract is 4 cents, with the usual discounts when ordered through your tract society. Already a large edition of the tract has been exhausted, and we are printing more to supply the increasing demand. Send in your orders, brethren and sisters, and circulate them extensively. Let all the people know that Sunday as a Christian institution has no foundation in the Bible, and that Rome has attempted to foist it as such upon the world. Order either through the REVIEW AND HERALD or your State tract society. A. O. TAIT.

THE PERSECUTIONS IN MARYLAND.

We promised our brethren to give them the particulars in regard to the trials in Maryland. We are glad that brother A. F. Ballenger, who attended the trials, has been able to write these out for the REVIEW, and the same appear in the Special Mention Department of this number. We trust that no reader of the REVIEW will fail to read this important article from brother Ballenger.

Brother Ballenger will no doubt write further for the REVIEW in regard to the spirit of persecution and intolerance that exists among many of the people in that locality. And now, while we have a little calm before the great storm bursts upon us, is the time for us to work with all earnestness. Let us put both ourselves and our means into this great work as never before. Our prayers should be ascending to God for these brethren, and our sympathies should be going out to them in a substantial way. All of these three brethren who are imprisoned, have families, and one of them a very large family, that will need assistance, while they are thus in jail. All who would esteem it a privilege to assist both in caring for these brethren and in circulating our literature, should send their donations to the undersigned at Battle Creek, Mich. Let us all be faithful in the Master's work, that we may rejoice in the victory soon to be realized. A. O. TAIT.

FRENCH SABBATH-SCHOOL LESSONS.

FOR the convenience of our French-speaking friends in America, a little pamphlet on the Sabbath-school lessons in French for the coming quarter, could be prepared at about 10 cents per copy, if a sufficient number of bona fide applications, to warrant the publication of such a pamphlet, be sent in without delay. We would, therefore, most cordially invite all our French-speaking friends to assist in this matter, by giving their names and addresses for one or more copies each. And we trust that our friends of whatever tongue, will circulate this notice to all their French acquaintances, or furnish us their addresses. Send no money till further notice. Address all communications to Arnold Roth, REVIEW AND HERALD, Battle Creek, Mich.

LITERARY NOTICE.

Anti-Infidel Library.

We desire to commend to those who are vexed with infidel doubts and objections, the lectures on infidelity by H. L. Hastings, 47 Cornhill, Boston. The first is the noted lecture on the Inspiration of the Bible, which has already had a circulation of more than 2,000,000 copies. Then there are, Remarks on the Mistakes of Moses; Who Made the New Testament? Is the Bible a True Book? How to Reach the Masses, and Friendly Hints for Candid Skeptics, and a score of others, published at from 5 cents each upward. A package of assorted numbers is sent for 25 cents, and whoever orders them will be sure to get his money's worth.

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