

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

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

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MY REFUGE.

In the secret of his presence,
 How my soul delights to hide!
 O how precious are the lessons
 Which I learn at Jesus' side.
 Earthly cares can never vex me,
 Neither trials lay me low,—
 For when Satan comes to tempt me,
 To the "secret place" I go.

When my soul is faint and thirsty,
 'Neath the shadow of his wing
 There is cool and pleasant shelter,
 And a fresh and crystal spring;
 And my Saviour rests beside me,
 As we hold communion sweet;
 If I tried, I could not utter
 What he says when thus we meet.

Would you like to know the sweetness
 Of the secret of the Lord?
 Go and hide beneath his shadow,
 This shall then be your reward;
 And when'er you leave the silence
 Of that happy meeting place,
 You must mind and bear the image
 Of your Master in your face.

You will surely lose the blessing
 And the fulness of your joy,
 If you let dark clouds distress you,
 And your inward peace destroy.
 You may always be abiding,
 If you will, at Jesus' side;
 In the secret of his presence
 You may every moment hide.

—Anon.

Our Contributors.

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

AN APPEAL FOR THE AUSTRALASIAN FIELD.

BY MRS. E. G. WHITE.

(Concluded.)

ANGELS of God are waiting, desiring with intense desire that those who claim to believe the truth shall become agents through which, by co-operation with them, they shall be able to communicate light to the world. All heaven is interested in the work that is going on in the world, and the angels desire that men shall become channels by which divine grace may flow to those who are famishing for the waters of life. In new and fresh aspects the truth is to be presented through living agencies to those who are in the darkness of error, who are dead in trespasses and sins. God created all things by Christ Jesus, that now unto principalities and

powers in heavenly places might be made known by the church the manifold wisdom of God. Wake up, my brethren and sisters, before you sleep the sleep of death. God has shown you that he is willing to do great things for you. The salvation of the human soul is the one object of most intense interest to the heavenly host. The value of the soul is infinitely above silver and gold; and why is it that you who have a knowledge of the truth do not impart it to others? It is the highest duty of every Christian to let the light God has given shine forth in steady rays. Have you been converted from error to truth? Have you, through faith in Jesus Christ, been made partakers of his love? Then go to work to save souls that are ready to perish. Personal effort must be put forth, if men who are lost are to be convinced that they are in need of a Saviour. The work of saving souls is not confined to the delegated ministers. To every man God has given his work. Every soul that has been enlightened has a work to do, a mission to perform. Each one is to trade diligently with the talents intrusted to his care. Converted himself, the Christian is to present to others the truth as it is in Christ Jesus, and win souls to Jesus.

The Lord has blessed many of you of late. What reason did you assign for this enlightenment? Did you think that God had blessed you simply that you might sit down and be happy, while others were left to perish for the want of the knowledge and experience that you have obtained through the mercy and forbearance of God? Were you willing to be content and gratified that you had received so rich a blessing? The Holy Spirit was imparted to you in order that you might become agents by which God could communicate that blessing to others. Every true believer is a light that will shine amid the moral darkness of the world. "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light. "Ye are the salt of the earth: but if the salt have lost his savor [it will not communicate its saving qualities], wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." The religion that does not reveal itself in good works, in true righteousness and goodness, in saving the souls of poor sinners, is of no value in the estimation of God, and it will not save the souls of those who possess it.

Soldiers of Christ are now wanted to push the battle to the front. Marshall under the blood-stained banner of Prince Emmanuel, wear his armor, and press the battle to the gate. The gospel of the kingdom of Christ must go into new countries, and enter new provinces. We are laborers together with God. Brethren and sisters, why hover about the churches? Study the parable of the lost sheep, and go forth as true shepherds, seeking the lost one who is in the wilderness of sin. Rescue the perishing.

Christians will have the mind of Christ, and be co-workers with him. To every one work has been allotted, and no one else can be a substitute for another. Each one has a mission of wonderful importance, which he cannot neglect or ignore, as the fulfillment of it involves the weal of some soul, and the neglect of it the woe of one for whom Christ died. God has appointed his children to give light to others, and if they fail to do it, and souls are left in the darkness of error because of their failure to do that which they might have done, had they been vitalized by the Holy Spirit, they will be accountable to God. We have been called out of darkness into his marvelous light, in order that we may show forth the praises of Christ.

In the Australasian field we not only need ministers, but faithful workers who will do their God-given work in the way he has appointed that it should be done. Who of those who have been so greatly blessed in the outpouring of the Spirit of God, have fallen again, into slumber? Arouse, before it is eternally too late. By your slothfulness you are not only imperiling your own souls, but you are endangering the cause of God, since he has given to every man his work. The converting power of God must daily come upon all the churches, that they may stand in the strength of Christ, rooted and grounded in the faith, holding forth the word of life. Do not wait until some one shall lift you up, and take all the burden. Let every soul in the churches consecrate himself to God, and lay all that he has on the altar, going forth by faith into the highways and byways of the world, and in a humble, Christ-like spirit, doing what he can, as he has opportunity, to sow the seeds of truth. Sow beside all waters, presenting the truth as it is in Jesus. By a godly example, by earnest expostulation and entreaties, compel the lost to come in to be prepared for the marriage supper of the Lamb. To neglect the work of saving souls is a great sin; for it is neglecting to save souls for whom Christ died.

It is evident that the love of Christ does not warm our own hearts, if we have nothing to say to others of its power, if we do nothing to kindle in the hearts of others the love of God. If Christ abides in the soul, it will not be possible to be indolent and indifferent. The salvation of sinners demands that every Christian shall act his part, and put forth a certain measure of positive power. "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." The word must be spoken in season and out of season to those who are beguiled by Satan, and led to do evil things. Satan is working through his agents, and shall the soldiers of Christ exert no positive influence to save souls that are walking in the broad road to death? The voice of invitation and entreaty is to sound, crying, "Behold the Lamb of God, which taketh away the sin of the world!" Let no one wait for the sinner to come to him, asking for counsel and advice. Go forth into the wilderness to seek and to save that which is lost. The most special self-denial is to be practiced, the most earnest effort is to be made to save those who are ready to perish. Imbued with the Spirit

of Christ, the true worker will not fail nor be discouraged.

Not one who has been made the depository of truth, will be excused in the day of judgment for the non-employment of his talents, given for the sake of the salvation of souls. In the great day of God every case will appear exactly as it is, and no one will be able, in view of the terrible consequences of the neglect he has been guilty of, to render an excuse; but as the eye of God rests upon him, he will stand condemned and denounced.

Wake up, brethren and sisters in our churches, and watch unto prayer. Educate the youth in such a way that they shall understand that it is not possible for them to live a Christian life, and to increase in the knowledge of our Lord and Saviour Jesus Christ, and yet not be actively engaged in trading upon the talents that God has given,—diffusing to others the knowledge of the truth. Individually we are to put to use our knowledge of the truth in instructing the ignorant, in enlightening those who are in darkness. We are to seek wisdom of God in all things, and then improve every opportunity that is possible, to make the path of duty plain to others. When each one does the duty that lies nearest him, how sinful will appear the thought of devoting God-given powers to the pursuit of amusements. O what sin and guilt we are living in when not earnestly using every jot of influence we possess to advance the kingdom of Christ in the world. Souls are perishing, and few have any concern about it; but those who are indolent in serving the Master, though they may even be employed in the work, will, through neglect of prayer and watching, neglect all other duties, and lose at last all interest in religious things, and be themselves ready to die, except they repent, and return unto the Lord. Why not meet the expectation of the heavenly intelligences, and “work out your own salvation with fear and trembling?” “For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain.”

SIN A HIDEOUS MONSTER.

BY ELDER J. P. HENDERSON.
(St. Gourney, Iowa.)

RECENTLY I listened to a sermon in which the speaker tried to portray sin as a hideous monster and of such a nature that one would naturally turn away from it in disgust. I was led to reflect that this was a deceptive device of Satan, to lead the mind into carnal security, making us believe that sin was repulsive to us, like some caricatured creature, while yet our very selfish, unregenerated heart was wholly in its environments.

Satan himself is usually represented as some “hideous monster,” with hoofs, horns, etc., when the word of the Bible is exactly to the contrary. For example, Ezek. 28:12 speaks of him as being “full of wisdom, and perfect in beauty.” Verse 17 gives as a reason of his fall that his heart was lifted up because of his beauty. Again, while he is represented as going about like a roaring lion seeking whom he may devour, yet he is transformed into an angel of light. 1 Peter 5:8; 2 Cor. 11:14.

Sin is deceitful. Heb. 3:13. It does not come to us in its hideous mien, that “to be hated needs but to be seen;” it comes in disguise, appealing to our appetites and passions in a most alluring way, until our hearts are enraptured, and our senses filled with admiration.

We are not deceived by that which bears falsehood on its face. If sin always came to us as some dreaded monster, we would not be so easily led astray. No language is sufficient to picture the enormity of sin, yet by modern use of words the mind is often drawn away from the truth to dwell on imaginary evil more than that which does really exist.

When we are told not to love the world, neither the things that are in the world (1 John 2:15), we are in danger at least of having our affections set upon those things that are evil. Again, it is said: “The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him.” To the “natural man” sin is the thing which he loves. He sees no hidden monster in his selfish desires. Worldly pride and worldly honor are to him the sweets of this life, to be desired and not to be shunned.

To love sin and be charmed with sinful ways is the rule, and not the exception. Instead of sin being repulsive to the masses of mankind, as some would have it, it is their enchantment. If our spiritual eyes were opened, there would be seen lurking in our hearts all manner of cherished idols. We may be repulsed at murder, theft, and many of the baser crimes; but our pride, covetousness, and love of worldly pleasure are just as heinous in the sight of God; and while turning from the one, we may be unconsciously fostering the other. Rom. 1:28-31.

We are told “that for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness.” 2 Thess. 2:11, 12.

Unrighteousness is sin, and it is because those who profess to love God yet find their pleasure in unrighteous doings, that God sends them strong delusion. We do not always know our own hearts. When the veil is lifted, many sinful things are found lurking there, cherished and loved by us, each one of which, unless confessed and forsaken, is enough forever to sever us from the throne of God. “A single sinful desire cherished will neutralize all the power of the gospel.” It is God’s chastisements that bring these sins to light; yet, strange to say, with many the love of the sin is greater than the love of God; and in clinging to it, they are led eventually to forsake the truth.

A man in his sinful state does not take pleasure in holiness. The heart does not commune with God, and hence has no real companionship with holy beings. Heaven would have no joy for such. To such heaven would be a place of torture. “It is no arbitrary decree on the part of God that excludes the wicked from heaven; they are shut out by their own unfitness for its companionship.”—“Steps to Christ,” p. 8.

While it is impossible for us to escape of ourselves from the pit of sin into which we are fallen, we can bring our hearts to Him who can create and purify anew. Our prayer, like David’s, should be, “Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting.” Ps. 139:23, 24.

THE POWER THAT JESUS HAD.

BY W. S. CHAPMAN.
(Wilmington, Del.)

IN THE REVIEW of Nov. 15, 1892, we read:—

“The Lord designs that divine power shall co-operate with human effort. It is all-essential for the Christian to understand the meaning of the promise of the Holy Spirit just prior to the coming of our Lord Jesus the second time.”

“Jesus is waiting to breathe upon all his disciples, and give them the inspiration of his sanctifying spirit, and transfuse the vital influence from himself to his people. . . . Jesus is seeking to impress upon them the thought that in giving his Holy Spirit he is giving to them the glory which the Father has given him, that he and his people may be one in God.”

We are told to look unto Jesus, the author and finisher of our faith, and that he is our pattern in all things. This being so, we can confidently search the record left by and of him for an example how to perfect character, and do acceptably the work appointed us. Further, if Jesus is our model, and we are to study his life for a pattern, then two things must be certainties: (1) That his life will be a complete, practical guide for the Christian; and (2) That Jesus had no power or aid other than that which man can obtain, for his appointed walk in life; otherwise Jesus could not be a perfect pattern, or a perfect Saviour. It is the object of this article to show, from the Scriptures, that our Lord, while on earth, had no power of his own through his divinity, to accomplish his task. How he laid aside his power and glory cannot be explained, but that he did do so can be proved. Further, the only power he had was that which he obtained from God,—the power of the Spirit of God,—and it came to him just as man can procure it—through faith in God, and through faith alone.

Jesus said that his Father loved him because he laid down his life that he might take it again. And that “no man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.” When did he lay down his life? Was it before his crucifixion? Peter says so. Acts 2:23. When the plan was determined upon by the Father and Son, as neither could ever change from a purpose, Jesus was practically slain “from the foundation of the world,” the Jews fulfilling the purpose in the appointed time and way. Acts 3:14, 15.

Our Lord had told the Jews that he had the power to raise his body from the grave (John 2:18-21), and of course he had, by virtue of his divinity; but did he expect to use his own power? The record shows that he did not. When Peter smote the ear of the servant in the garden, Jesus told him to put up his sword; that if it were necessary, twelve legions of angels would be sent to protect him, and added: “But how then shall the Scriptures be fulfilled, that thus it must be?” Matt. 26:47-54. It had been predetermined that he should die. If he exercised his own power or the power of the Father, the purpose would not be accomplished. He had laid down his life upon the altar of sacrifice, and had nothing more to do with the giving or withholding of it, being in this, as in all else, a perfect example to man.

In the controversy with the Pharisees, Jesus revealed the power through which he did his mighty works. Being accused of working through Satan in casting out devils, and proving to them the incongruity of their position, he said: “But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.” Matt. 12:24-28.

As the mission of our Lord upon the earth was threefold, (1) To learn obedience by the things he suffered; (2) To gain an experience that he might become a perfect and merciful High Priest; (3) To represent the true character of his Father, we find, therefore, that the grace and power of God was not his in its fulness at all times, but was given him as his needs demanded, and his faith reached out for it, just as it is offered to, and received by, man.

The record is that Jesus came into the world a babe, with a babe’s body and mental faculties; that he grew physically, mentally, and spiritually, just as a mortal child must and does do; that, as he grew, and his mind expanded, with the growth of his body, he became wiser, and *increased* in favor with God. (See Luke 2:40.) Jesus did not take upon himself the form of humanity at the fall of Adam. Sin had not then made much of an inroad into the purity of character inherent in man. God waited for four thousand years, until the human had sunk to the lowest possible level of degradation, then

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selected, as predetermined, a line of ancestry in which all vice was summed up; assumed a body in which the seeds of all evil existed, and began upon a lower plane than it is possible ever for a human being to occupy,* that he might, in thus linking his divinity to fallen humanity, become a perfect Saviour to every man. His divine nature was pure and holy. Luke 1: 35. His human body was as capable of sin as ours;† was subject to the same law of sin (Rom. 7: 14-25); and was assailed and tempted in all points like as we, yet without sin. Why?—Because his strong faith in God, and his power to save, enabled the Spirit of God to keep him blameless through the fiery trial, just as human faith will enable it to do for man—Jesus, the Blessed One, being our example. He suffered in our place, or stead, learning what it was for fallen humanity to obey God. Heb. 5: 1-9. He thus was able to gauge the force of all temptations that are permitted to assail humanity, and provide the way of escape; while in the great judgment of God, he stands as the advocate of man, before the tribunal, representing the character and degree of the trial each endures, the extent of the faith exercised, and the merits of his blood in every case. Heb. 2: 14, 15.

From childhood to manhood this was the work of Christ, the Saviour. Then came the time that he was to represent the character of God to the world which had forgotten God. For this task *all* the fulness of the power of God was necessary; and so, at his baptism, we find the record states he received it. To accomplish his task as the representative of God, it became necessary for him forever to die to sin; and so it is recorded. The ordeal being passed, and the way prepared, Jesus began the work assigned him.

The power of God has been granted to God's people all down the ages to the present, to overcome, to perfect character, and work out salvation. Now the end of the world has come. Man has forgotten the God of love, and is worshipping a demon that delights in torture and everlasting torment. A special work now devolves upon the people of God. They are to represent him in his true character before a dying world, which they are to warn of the wrath to come. They must die to sin (1 John 2: 1, 2) as did our Saviour, and receive of the fulness of God, as he did.

"My brethren, we are living in a most solemn period of this earth's history. There is never a time to sin; it is always perilous to continue in transgression; but in a special sense is this true at the present time. We are now upon the very borders of the eternal world, and stand in a more solemn relation to time and to eternity than ever before."—*Special Testimony*, p. 6.

"We are not in the place where our fathers were. Advanced light is shining upon us in these last days. We cannot be accepted of God; we cannot honor him by rendering the same service, doing the same work that our fathers did."—*Review*, April 25, 1893.

Let every one who claims to believe that the Lord is soon coming, search the Scriptures as never before. The time of test is just upon us; for the loud cry of the third angel has already begun, in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. The sins of Israel must go to judgment beforehand. Every sin must be confessed at the sanctuary, then the work will move; it must be done now. The latter rain is coming on those that are pure; all, then, will receive it as formerly. None but those who do all they can, receive the latter rain.

"As the third message swells to the loud cry, and as great power and glory attend the closing work, the faithful people of God will partake of that glory. It is the latter rain which revives and strengthens them to pass through the time of trouble. Their faces will shine with the glory of that light which attends the third angel."—*Testimonies for the Church*, p. 353.

The Spirit of the Lord is to rest upon you

* "He assumed human nature, bearing the infirmities and degeneracy of the race. He humiliated himself to the lowest depths of human woe, that he might sympathize with man, and rescue him from the degradation into which sin had plunged him. It is not true that humanity has trials to bear which the Son of God has not experienced."—*Temptations of Christ*.

† "Christ took humanity with all its liabilities. He took the nature of man capable of yielding to temptation, and with the same aid that men may obtain, he withstood the temptations of Satan, and conquered the same as we can conquer."—*Temptations of Christ*.

until you shall be like a fragrant flower from the garden of God. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

THE SABBATH DAY.

BY LOUISA A. PETERS.

(Gracefield, Popeshead, Antigua, W. I.)

O SABBATH day! sweet day of rest,
So precious to the soul,
Thy rest, thy peace, thy joys so blest,
Be spread from pole to pole.

O Sabbath day! sweet day of rest,
When man repose may find.
The soul with heavenly manna blest,
To Christ in union joined.

O Sabbath day! sweet day of rest,
That man may cease from care;
For to commune in peace with Christ
Is bliss beyond compare.

O Sabbath day! sweet day of rest,
More blessed than other days;
Lord, grant that we therein may taste
True grace in all our ways.

O may we ever learn to find
In this sweet day of joy
The love of Christ, our truest friend;
His work our blest employ.

IMMORTALITY NOT A BIRTHRIGHT, BUT A GIFT FROM GOD.

BY ELDER W. H. LITTLEJOHN.

(Battle Creek, Mich.)

(Continued.)

Now a word about the final destruction of the sinner. This, by some, is thought to be very hard. No doubt it is so from one point of view, but who is responsible for such a result? Is it not the transgressor? As remarked above, God has done all that is possible to do, to save the sinner. First, he offered him a reward if obedient; secondly, he threatened him with punishment if disobedient; thirdly, he gave to the race a second probation through the sacrifice of his well-beloved Son. If the sinner, in resisting all these overtures of mercy, has not shown that he is utterly incorrigible, how could such a fact be demonstrated? What hope would there be of repentance and reform in the world to come on the part of one who had so persistently steeled his heart against the kindness of his Maker?

There is such a thing as permanence of character. We hang the murderer because it is not safe to allow one so wicked as he to live among men. It is believed that in his case there is no reasonable hope of reform. Is it not possible that a man who would pass the whole term of his natural life in sinning against God, would in so doing become so thoroughly fixed and established in the propensity to do wrong that there would be no prospect of reform in a life to come? Having frittered away the probation granted to him in this life, and finding himself resurrected to another life without receiving any punishment for his sin, and with the prospect before him of living eternally, would he not decide to continue right on in his course of disobedience? Would not his evil propensities, made strong by the indulgence of years and the fact that he had sinned with impunity up to that time, lead inevitably to such a decision?—Without doubt they would; and therefore the only reasonable course for God to pursue would be to terminate by force the existence of a creature who lived only to insult and disobey his Maker. Should he not do this, the life of that creature would prove a curse to the one to whom it was granted, and perpetuate sin and rebellion throughout the eternal ages.

It is sometimes objected by infidels to the doctrine of eternal, conscious misery, that such a

view accords a victory to Satan in his conflict with the Almighty, in that it proceeds upon the hypothesis that the greater number of the human family will continue to serve him eternally. Accept the view of God's plan of creation advocated in this article, and this objection is at once stripped of all its force.

God created the world to be inhabited by a race of loving and obedient beings. His purpose was not to insure to every descendant of Adam a place permanently upon this earth, regardless of character. He conditioned that boon upon loyalty to him. To this end he made man mortal, that he might destroy the disobedient, and immortalize the faithful, and give them an enduring abode upon the planet created especially to become their everlasting home. Satan induced our first parents to sin. As a result God's purpose was delayed, if you please so to say, but not defeated. Each succeeding age has furnished its quota of candidates for the distinguished honor of being chosen to citizenship in the earth made new. Acts 15: 14.

Six thousand years this work has been going on; the end is nearly reached; the number of those who will be eventually redeemed is almost complete. The limit will be reached when the roll is large enough to populate this earth as densely as the wisdom of God shall prescribe. Soon the Saviour will come, and the last scene in the drama will be enacted. The living wicked will perish at the sight of his advent. The righteous dead will be resurrected, the righteous living changed, and both classes will accompany the Saviour on his return to heaven. There they will remain a thousand years. In the meantime the earth will continue desolate, inhabited only by the Devil and his angels. The thousand years expired, the earth will be renovated by fire. 2 Peter 3: 10-14. In that fire Satan and his host and the resurrected wicked will be punished, and finally utterly consumed, nevermore to mar the universe of God. Rev. 20: 7-9. The earth will then be restored to its Edenic state, and with the New Jerusalem as its capital, will become the everlasting home of the saints. Revelation 21. Christ will reign over them here as king, and God will have a throne on this planet. Then will be realized the vision of John, when he heard every creature on the earth and under the earth praising God. Rev. 5: 13, 14.

Where, then, reader, will be the vaunted victory of Satan? Will not the triumph of God be complete? There will be neither a fallen angel, nor a fallen man left to dispute that such is the case. God's original design will have been realized to the fullest extent.

Such, as the writer believes, is an outline of Jehovah's purpose in creating this world. By proceeding upon the supposition that man was made mortal in the beginning, and that immortality has been offered to him ever since, on condition of his acceptance of Christ, it has been possible to vindicate the wisdom and justice of God's plan in every particular. The importance of such a vindication cannot be overestimated. Unless the religion of the Bible can commend itself to the better judgment of men, it will be powerless in the direction of securing their salvation. The skeptic will reject it as untrue, because illogical; and the professor who accepts it while feeling that he cannot reconcile its provisions with right reason, is but little better than a hypocrite, and utterly incapable of helping others.

Right here it should be remarked that one serious objection to the view opposed in this article lies in the eschatology, or science of last things, upon which it is based. According to the scheme of our opponents, men have been undergoing punishment for their sins from Adam's time to our day, although by the Scriptures the judgment is still future, being located at or near the second coming of Christ. The inconsistency of such an arrangement is obvious. How ridiculous, for example, to teach that a man would

be thrust into hell for a few centuries before he is judged, and then taken therefrom in order that his guilt may be passed upon, and the measure of his punishment allotted to him.

Another difficulty, similar in nature to the foregoing, is presented by the plan in question in the fact that it would utterly defeat such an adjudication of the cases of individual offenders in such a manner as to secure to each exact justice. Take, if you please, the case of Cain, the first murderer, and that of an offender in our day whose guilt is equal in degree to that of the eldest son of Adam. Cain has already been suffering 6000 years for his offense. The problem presented, therefore, is this: How can the punishment of the latter-day murderer be so adjusted that it will not always be true that Cain, of equal criminality with himself, will not be required to suffer in hell fire for sixty centuries longer than will the man-slayer of to-day, whose case is being considered? If both were destined to remain in the lake of fire for a definite period, say one hundred years, the disparity in the time during which they suffer, might be made up by increasing the intensity of the anguish of the one who was to suffer for the shortest period. But as, in the plan under discussion, both are cast into hell to remain there eternally, it would be impossible to graduate the pain of each so as to make their punishment the same. This is so, because as eternity will never end, there would be no limited time upon which to base a calculation of just how much each one must suffer in order that their punishment might be equal.

Accept the situation as we find it laid down in the word of God, and all these perplexities disappear. The men of each generation come upon the stage of action, die, and remain in their graves until the final great assize, in which each case is duly considered, and judgment awarded, when all are disposed of according to their deserts. The wicked Cain and the equally wicked murderer of the nineteenth century go into the lake of fire and suffer there the same length of time, and then both expire, having met the demands of the law. Minor offenders will receive lighter punishment, as each shall deserve. When exact justice has been meted out to all, then hell itself will have served the end for which it is to be created, and will cease to exist.

(To be continued.)

THE WORLD'S LIGHT.

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

"YE are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:14-16. Those words apply to Christ's followers for all time. When Jesus said, "Ye are the light of the world," the "ye" then meant those to whom he was speaking. And many of them, with hearts filled with zeal for the truth which was so precious to them, sought the Lord most earnestly for strength and wisdom to enable them to stand as shining lights on the high and exalted plane of God's truth.

And to us the word comes with still greater force, if possible, "Ye are the light of the world." Brethren, that "ye" now means every one of us. Shall we not now quickly raise our eyes from the low place into which we have so long been looking, and turn them away from the rubbish of this world, and fix them upon Jesus, who is on high? In the eyes of the world our profession places us on that high and exalted plane from which they know emanates the light of the truth of God. But have any of us a

right to profess to be standing there, and at the same time be indifferent to the claims of the truth upon us? continually professing to the world the words, "I am the light of the world," when they know better than that? They can tell us where our light is. They can even point out to many of us the very place where we have hidden it "under a bushel."

The truth is soon to go with power; and many will soon come out upon the platform of truth, of whom it can truly be said, "Ye are the light of the world." With their hearts filled with the love of Christ, and their souls burdened for perishing souls around them, they cannot for a moment cease to let their light shine, but will continually manifest to the world the light and power of God.

Those who have been seeking for ease and contentment, and are satisfied to settle down where God plainly says he cannot use them, and who persistently refuse to move out into the many needy fields, will soon move out in another direction, and God will give them that for which they have been living. O that we might sense our condition, and turn unto the Lord now, just now, and let him use us wherever he wills.

Having greater light and privileges than did Abraham, Moses, Daniel, and other ancient worthies, we are under correspondingly greater obligation to let our light shine to the world. God has called us to a knowledge of his truth, and has given us the high and exalted privilege of having a part in carrying the last message of mercy to the world. As professors of the truth, we have accepted the responsibility, and profess to be walking in the light, and doing the work. Shall we still seek our own convenience? or shall we ask, "Lord, what wilt thou have me to do?"

The Lord is ready to work for his people, but their faith in his word is so limited that he can do but little for them. He would set them as shining lights here and there all over the earth; but many are so indifferent to the cries of the honest in heart for light that they do not care to sacrifice their worldly interests in order to gain a living experience in the things of God. They hold themselves aloof from the noble work of gathering souls for the Master.

That which makes manifest, is light. When God plainly shows us by his Spirit that he would have us go forth and labor for souls, and reproves us for our neglect of duty in the past, that is light; and if we receive every ray of it, and walk in it, it will not condemn us in the judgment. Let us be courageous, and show by our "faith-full" works that we appreciate the light God in mercy is giving us, and let our works of love show to all that we have living faith in God. Then will we "walk in the light, as he is in the light," and at last gain a home in the kingdom of God.

THE SABBATH BEFORE THE FLOOD.

[ED. REVIEW: The following argument, proving the observance of the Sabbath before the deluge, from a non-Sabbatical writer, may be of value to the Sabbath cause, if printed in the REVIEW. A. T. DE LEARSE.]

Testimony Concerning the Observance of the Sabbath During the Antediluvian Age. From "The Chronology of the Holy Bible," etc., by a Presbyterian of the American Church, Buffalo. The Christian Literature Company, 1886.

The following is an extract from pp. 45, 46:—

"Surprising as it may appear, reckoning the beginning of the years from the day of the creation of Adam, and adding together the five days before his creation and the first forty-six days of the deluge year (the thirty days of the first month and the sixteen of the second, equal forty-six days of the 1657th year before the flood began), and reduce the 1656 full years between Adam's creation and the deluge year, multiplying either by 360,—the Biblical number of days in the year; *i. e.*, twelve months of thirty days each (compare Gen. 7:24; 8:3, 4), showing that from the seventeenth day of the second month to the seventeenth day of the seventh month, were five months, equal to 150 days of thirty days each month, — or by 365, the vague year number, or by 365½, the Egyptian

sothic or siderial, 'or by 365.242,' the so-called Julian year, 'and adding to the product the 5 + 46 = 51 days before named; and then dividing the sum by seven to reduce to weeks, we have as a result in all four cases a quotient of full weeks and no days over. Thus (1656 × 360) ÷ 7 = exactly

85,173 weeks, and not a day over; or (1657 × 365) ÷ 7 =

86,408 weeks exactly; or (1656 × 365½) ÷ 7 = 86,415

exact weeks; or (1656 × 365.242) ÷ 7 = 86,413 weeks and

a fraction of a day over, but which fraction would not be counted till it amounted to a full day, so that practically, the last calculation, like the first three, makes the time from the beginning of the creation to the beginning of the flood, full weeks and no days over.

"Now this is a most remarkable coincidence. It proves design more than human; it proves that the sixteenth day of the second month in the 1657th year of the world, the last day before 'the windows of heaven were opened' (Gen. 7:11), was the last day of the week; the last Sabbath of the Old World; the last Sabbath vouchsafed to the ungodly antediluvians. . . . This established, it further proves that the last day spent by Noah, the eighth high priest of the race, before entering the ark, spent by that preacher of righteousness in offering sacrifices for sin, and in warning mankind to repent, was the Sabbath; and that he entered the ark the day after the Sabbath; for God then told him: 'Yet seven days, and I will cause it to rain upon the earth forty days and forty nights' (verse 4); and the Sabbath being, as we have shown, the last day before the flood, it proves that as God began the creation of the world on the first day of the week, so . . . on the first day of the week he began its destruction. . . . Moreover, it most clearly indicates, even if it does not absolutely prove, a Sabbath system of rest and worship in the church before the flood, dating back to the time of Adam, agreeable to the declaration, 'And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.' Chapter 2:3."

"HE LEADETH ME." PS. 23:2.

BY J. Q. FOY.
(Battle Creek, Mich.)

WHAT would we think of the parent who, with his little child, was passing through a dark wilderness, with which he himself was well acquainted, well knowing that pitfalls and quagmires were frequent, and that dangers were on every hand, should he refuse to hold his child by the hand, and leave him to pick his way as best he could? Most unnatural and cruel would be such conduct, especially if, to a certainty, the parent were aware that the child thus left must perish.

Satan would have poor, helpless sinners believe that our heavenly Father is like that. He would have us forget that "God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16); that "like as a father pitieth his children, so the Lord pitieth them that fear him."

What would we think of the child who, under such circumstances, should refuse the proffered hand of the loving parent, and venture on alone? And yet this but feebly illustrates the folly of those who, while passing through this world, are exposed to dangers so many and so fearful that, except for the loving care and guidance of our heavenly Father, escape is impossible, yet refuse to accept that guidance and to listen to, and be thankful for, the wonderful promise, so full of filial love and tenderness: "I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." Isa. 41:13. "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye ["I will counsel thee, mine eye shall be upon thee," margin]." Ps. 32:8. "Lo, I am with you alway, even unto the end of the world." Matt. 28:20. "I will never leave thee, nor forsake thee." Heb. 13:5.

"I cannot, dare not walk alone;
The tempest rages in the sky,
A thousand snares beset my feet,
A thousand foes are lurking nigh:
Still thou the raging of the sea,
O Master! let me walk with thee."

"According to your faith be it unto you."
Matt. 9:29.

* Following the ancient rule of adding one year for every 1460 years.

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

AUSTRALASIA.

OUR COUNTRY.

THE word "Australasia" is comprehensive. It represents a large area of the earth's surface. The city of Sydney, New South Wales, may be regarded as the center of Australasia. From this point Australasia stretches away north to the equator, and south to the great Southern Ocean. It extends to the center of the Pacific on the east, and to the Indian Ocean on the west.

Within this vast area are situated quite a number of what may be termed "island countries." These islands are very different in some respects, yet they bear a general similarity; and this has led men to group them together under the term "Australasia." The principal islands are Australia, New Zealand, Tasmania, Norfolk, New Guinea, New Britain, and the Solomon group. Besides these there are many small islets, the most of which are inhabited to a greater or less extent.

CLIMATE.

The climate of the greater part of Australasia is mild and equable. In New Guinea, Fiji, and the northern part of Australia, the heat at times is intense. On the South Island of New Zealand may be seen, the year round, the snow-covered peaks and immense glaciers of the Southern Alps. Thus a person may select a climate best suited to his state of health.

PRODUCTIONS.

The productions are varied and bountiful. The gold, silver, diamond, copper, lead, and coal mines yield large quantities of these valuable minerals. Fruits, grains, and vegetables of an excellent quality are produced in abundance.

INHABITANTS.

The population of Australasia is not large, but it is very complex. We have every phase of humanity, from the cultivated man of Oxford and Cambridge, to the ignorant, naked savages of New Guinea; and from the truly pious and godly in the centers of civilization, to the hardened criminals who are transported from France to the convict island of New Caledonia.

But the dominant influence is not that of savages nor criminals. The greater part of Australasia is under the British flag, and the majority of the white people have come from the British isles. Australia, New Zealand, Tasmania, and Norfolk are peopled with sturdy, aggressive colonists from England, Scotland, and Ireland. There are also many Germans and Chinese. France and Scandinavia are also represented here, but not extensively.

NATIVE RACES.

The aborigines of the larger islands are not numerous. The natives of Tasmania are entirely extinct. Those of Australia are very inferior, and are hurrying to extinction under the vices which civilization has brought to them. The Maories of New Zealand are the most intelligent and superior aborigines of Australasia. Many of the Maori tribes have attained a good degree of civilization. As a race, they are disposed to be religious.

The Fijians have to a large extent yielded to the influences of civilization and Christianity. Many of them have become truly pious, and have been used to good advantage by the missionaries in opening missions among the heathen on other islands. It is estimated that there are not less than 100,000 Fijians at the present time. The European population of Fiji is not large.

New Guinea is a very large island. It is reported that it has a population of over 2,000,000. These are principally natives, and the great mass of them are still in the darkness and

degradation of heathenism. New Britain, New Ireland, and other small islands lying near to New Guinea are thickly populated. These islands are also surrounded with great moral darkness. Earnest efforts are now being made by various missionary societies to enlighten them. Should not we as a people have a hand in this good, though difficult work?

Wonderful changes have been wrought in Australia since the advent of the first Europeans, about 100 years ago. Then these beautiful islands were inhabited by races of indolent and ignorant savages. The rich soil was uncultivated, the rich minerals were undiscovered, and the beautiful in nature was unappreciated. The people were superstitious, fierce, and bloodthirsty. Wars were the order of the day. The revolting practice of cannibalism was carried on by the inhabitants of nearly every island.

But now all this is changed. The fierce, warlike spirit of the natives is gone. They no longer defile their mouths with human flesh. Their language has been reduced to an alphabet, schools and churches have been established among them, books have been printed in their language, and many have learned to read, and to do various kinds of work.

Those who have come to Australasia have formed governments, built cities, placed the land under cultivation, unearthed the minerals, established schools, churches, and printing-houses, and have by the electric cable and steamship lines placed the whole country in quick and easy communication with the great centers of civilization.

THE MESSAGE.

Such was the state of Australasia when our laborers came here in 1885 to proclaim the message of the third angel. The providence of God had certainly prepared the way. From the first the message has been received with all the readiness that we could reasonably expect. Those who came to the colonies brought with them the religious views they had imbibed in their native lands. As a rule they are people who dare to investigate and think for themselves. They are energetic and aggressive, or they would never have broken the ties which bound them to their relatives, friends, and childhood homes, and have come to these distant colonies.

It would not be expected that such people would be utterly indifferent to our work. We should expect them to do just as many have done,—oppose, investigate, and then accept. Public efforts have generally received a fair attention and encouraging results. Efforts to disseminate literature have been very successful. Thousands of our most valuable books have been placed in the homes of the people. Definite, practical, missionary work has yielded good returns. In remote parts of the different colonies there are persons who have embraced the message through missionary efforts of various kinds.

DIFFICULTIES.

We have said that we believe the providence of God had prepared Australasia for the third angel's message. We also recognize the work of the great enemy of this message. Satan has been active in producing a state of things unfavorable to the success of the last message of God to men. He has filled men with selfish, dissolute passions. Drinking, gambling, and racing are huge evils in Australasia. They are truly alarming, and have undoubtedly been prolific causes of the terrible depression that has come to the colonies. They work in a thousand different ways to close the avenues, and shut away the light of heaven from the hearts of men.

The enemy has spread other nets for those who would not be so much affected by the evils already mentioned. The delusions of Spiritualism have been foisted upon the people of Australasia with sad success. Spiritualism has

obtained a foothold in every important town in the colonies. Its devotees are from the ranks of the educated, the wealthy, and the influential. Just now theosophy, which is Spiritualism in a more refined and pleasing garb, is attracting great attention. These counter-influences will, we fear, prevent many from ever investigating the third angel's message.

Another evil that is calculated to do great harm is the union of Church and State. Those who have come from Great Britain and Europe have brought with them the prevailing ideas of those countries concerning the relationship of Church and State. When the colonial governments were formed, those ideas were incorporated in the constitutions. In the early days the union was as close in every respect as it was in the mother country. The State legislated for the Church, bestowed upon ecclesiastical bodies munificent gifts, and exacted tithes from the citizens for the support of the clergy. More recently, however, some changes in this line have been made. The State no longer exacts tithes, nor renders what is called State aid to religion. In some colonies religion is not taught in the public schools. There is, on the part of many legislators, a very great objection to any union of Church and State. Such oppose all measures which are brought into Parliament to foster the church. These changes have never been pleasing to the followers of the Established Church. For a time the non-conformist bodies seemed to clamor for the separation of Church and State. But this has never been brought about. The old ecclesiastical laws have never been removed from the statute books, and the State has always been used more or less by the Church to accomplish certain ends.

And now a strong current of public sentiment is setting in for a closer union of religion and politics. The church is crying out against the great national sins of the government, and there is a general call for the civil power to unsheath its sword. The various calamities which have recently befallen us, such as floods, famines, and financial disasters, are all attributed to our national sins. Days are set apart by the church for fasting, prayer, and confession. Lord's-day Societies, Scripture Education Leagues, Anti-Sunday Traveling Unions, etc., are being organized; and earnest demands are made for the government to assist the church to put away these evils. The trumpet call is sounding to the voters of Australasia to return only such men to Parliament as will pledge themselves to work for the establishment of Christ's kingdom on earth. Whatever and whoever is not orthodox is looked upon as dangerous to the public. Hence it is not difficult to see that bitter opposition awaits the message of the third angel.

OUR RELATION TO OUR COUNTRY AND TO THE

MESSAGE.

As a people we feel that both the message and the people of our country have great claims upon us. The third angel's message is from heaven. It is the light of life, the only hope of the world to-day. It is the gospel in all its fulness. It leads men to the law of God, the only standard of the perfect righteousness which they must obtain; and it leads them to Jesus Christ, the only one through whom righteousness can ever be obtained. Rev. 14: 12. It contains every feature of divine truth ever revealed to men, hence it is able to perfect all who will let it work in them. God has sent it to save us from the delusions of Satan, to keep us in the "hour of temptation, which shall come upon all the world, to try them that dwell upon the earth," and to prepare us for translation. The third angel's message is everything at this time, and all that can be desired is not to be compared with it.

Does not such a message claim the fullest service from those who embrace it? Is it not worthy of the heart's truest and best affections? Does

it not call for entire consecration from every one of us? Will anything less than this answer?

All who know and profess the message should open their hearts and receive it in all its fulness. It must do a great work for us personally. We must know its power to cleanse us from sin, and keep us from the evil that is in the world. We must let it enlighten our minds and cloth us with the righteousness of Christ. When the third angel's message has done for us all that the Lord designs it shall, then we shall be prepared to do for our fellow-men just what God requires of us. This is the only way we shall ever be able to help others. Jesus said, "Without me ye can do nothing." On the other hand, Paul exclaimed, "I can do all things through Christ which strengtheneth me."

The Lord requires every man to impart to others what Heaven communicates to him. Paul says, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6. God has shined in our hearts that we may shine in the hearts of our fellow-men. He has given us light that we may radiate the pathway of others.

To do for others what we should, will require self-denial and earnest labor. We must put forth unceasing labor to show them the light, and lead them to walk in it. We shall find it necessary to give our means and ourselves to the work. The message must be proclaimed publicly in our cities and towns. It must be explained privately in families all over Australasia. Printed matter must be placed in the hands of all, that they may learn what God has to say to them.

All this will require preachers, colporters, Bible workers. It will require papers, books, tracts, and funds. And all this will require an unreserved consecration of all we are, and of all we have, to the third angel's message and the people of our country. A. G. DANIELS.

Special Mention.

SUNDAY SALOONS

The Mayor, a Civil Officer, Called to Account by a Council of Thirty Ministers, for Those Intemperate Sunday Saloons.

ACCORDING to the *Pioneer Press* of Nov. 20, the ministers of Minneapolis seem to have become very much aroused upon the temperance question; for it is stated that "the hideousness of the saloon and the curse of the liquor traffic were pictured in high colors" in numerous pulpits, yesterday. The following are some of the expressions used, as reported: "It is our business to make war on the Devil." "The free soil of America is contaminated by no curse more baleful than that of the saloons." "Ten thousand homes are against this traffic, and are weeping in shame and seclusion over the drunken wreck in them."

But the secret of the whole thing is that on Nov. 15 they had been repulsed by the city mayor, who had been waited upon by a committee of ministers, who escorted him to the first Baptist church, where he met the "united preachers," of Minneapolis, about thirty in number, who had decided to call his honor to account.

The misdemeanor of the mayor will be understood by the following question, of which several of a like nature were fired at his honor: "What I want to know is what the mayor's policy is regarding the closing of saloons Sundays. Does he intend to close Sundays?" And another asked the mayor "if he would assist the law-and-order league in its work."

It may be proper to remark that the policy of the mayor, as explained by himself, was to have all saloons closed promptly at twelve o'clock on all days, with no liquor sold to minors or to habitual drunkards; and to make the saloons responsible for all money lost in them. He claimed a great

advantage over the former administrations in actual results, and said: "That is a question I am interested in, and you may pound me as you will, but that is the line I intend to work up by."

As he outlined his policy, he was frequently reminded of the sin of the Sunday saloon; in answer to which he made reply that they could not look at it alike, recognizing the fact that he was a civil officer, and said: "I must look at it as a legal business. The selling of liquor to minors and drunkards is against the laws of God as well as against the laws of man. The selling on Sunday is not in the same category." He also added: "Let me be frank with you, gentlemen; it is action like this on the part of ministers that hurts the cause of Christ more, in my judgment, than you can do good in many months. You intensify the bitterness and hatred of a large portion of this community who do not go to church. You couldn't convert saloon men in this way, even if you could get them within sound of your voices."

The mayor gave the privilege of asking any questions, but every question was in regard to the Sunday saloon.

At the close of the interview, the following resolutions were adopted unanimously by a rising vote:—

Whereas, It is a notorious and admitted fact that saloons are open on Sundays in the city of Minneapolis, with the knowledge of the administration, and in open violation of the statutes and ordinances; therefore,—

1. *Resolved*, That the responsibility for such open violation of law rests with the executive of the city, who is bound to the enforcement of the same by his oath of office.

2. *Resolved*, That in our judgment the integrity and character of the administration depend upon the faithful and impartial and thorough enforcement of law, and that of such law the executive of the city is neither the framer nor the interpreter, but only the executor; and,—

3. *Resolved*, That we call upon his honor the mayor to enforce, as in duty bound by his office, the statute and ordinance against the open saloon on Sunday, and therein we pledge him our hearty and unanimous support.

Throughout the whole proceeding, it would seem to be the same spirit manifested everywhere to dominate the civil power in the interests of the Sunday. One minister asked: "If the saloons could be closed at midnight, why are they allowed to run Sunday?" We would like to ask: "If the church or the ministry can by their influence close the saloons on Sunday, why do they not close them on every day at once, and be done with it?" Again, "If they do not, but can, then upon whom rests the sin of the rum traffic?" H. F. PHELPS.

THE CHURCH.

Apostolic Succession.

THE Romeward movement in Europe in the Anglican Church, and the discussion of the subject of apostolic succession in the colonies, both in the Romish and the Anglican Church, lead us to digress somewhat from the plan outlined in this series of studies upon the church, to notice these live issues bearing right upon the point of our last paper,—the exaltation of the bishop of Rome. The bishop of Rome had long claimed to be the direct descendant of the apostle Peter, to hold in his hands the keys of both heaven and hell, and to bind and loose the souls of men at his pleasure.

The civil power, through Justinian's edict, now comes to support his claim; and for years, many years, the bishop of Rome enjoyed the long-coveted position of dictator in the Church and State universal. He assumes the title of pontifex maximus—the title of the high priest of paganism—held by Julius Cæsar and other pagans before the days of Christianity. Like the pontifex maximus of the pagans, the pope is president of the college of priests, and general corrector of error in matters of religion. The position of the pope is stated as follows by the Vatican Decrees:—

"And since by the divine right of apostolic primacy the Roman pontiff is placed over the universal church, we further teach and declare that he is the *supreme judge of the faithful*, and that in all causes, the decision of which belongs to the church, recourse may be had to his tribunal, and none may reopen the judgment of the apostolic see, than whose authority there is none greater, nor can any lawfully review its judgment."—*The Vatican Decrees*, by Dr. Philip Schaff.

To show that the papal chair was often filled by wicked men would prove nothing to the Romanist against the continuity of apostolic succession, as purity of life and character have nothing to do

with the unbroken succession from the apostles. They say:—

"If the pope should become neglectful of his own salvation and that of other men, and so lost to all good that he draw down with himself innumerable people by heaps into hell, and plunge them with himself into eternal torment, yet no mortal man may presume to reprehend him; forasmuch as he is judge of all, and to be judged of no one."—*Quoted by Wylie in "History of Protestantism."*

To accept the claims of the papacy is to submit the mind to these dogmas, to surrender the right to read and interpret the gospel for one's self, and to recognize another as head besides Jesus Christ; but "the head of every man is Christ." In assuming the position of judge, the pope has blasphemously assumed a prerogative given by Jehovah to Jesus Christ: "For the Father judgeth no man; but hath committed all judgment unto the Son." And more, he has disobeyed Jesus Christ, who commands: "Judge not, and ye shall not be judged;" "Judge not at all;" "Judge nothing before the time." Said the prophet Daniel, "He shall speak great words against the Most High." The great words spoken by the papacy appear in the following list of titles of the pope, quoted by E. J. Waggoner in "Prophetic Lights." The list is compiled by Monsignor Capel, who was private chaplain to Pope Pius IX., in a pamphlet entitled, "The Pope the Vicar of Christ, the Head of the Church."

"Most Divine Head of all Heads."
 "Holy Father of Fathers, Pontiff Supreme over all Prelates."
 "The Chief Pastor; Pastor of Pastors."
 "Christ by Union."
 "Melchisedec in Order."
 "High Priest, Supreme Bishop."
 "Key-bearer of the Kingdom of Heaven."
 "Supreme Chief; Most Powerful Word."
 "Vicar of Christ."
 "Sovereign Bishop of Bishops."
 "Ruler of the House of the Lord."
 "Apostolic Lord and Father of Fathers."
 "Chief Pastor and Teacher and Physician of Souls."
 "Rock, Against Which the Proud Gates of Hell Preval not."
 "Infallible Pope."
 "Head of all the Holy Priests of God."
 "Chief of the Universal Church."
 "Bishop of Bishops; that is, Sovereign Pontiff."
 "Lion of the Tribe of Judah."
 "His Holiness," etc., etc.

But notwithstanding all these claims, "to us there is but one God." 1 Cor. 8:6. "Who is the blessed and only potentate, the King of kings and Lord of lords." One shepherd, the good Shepherd, who lays down his life for the sheep. But the false shepherd slays the sheep instead.

To apply the above titles to any man, or to call any man "father," spiritually, is to disobey Christ, who says: "Call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ." Matt. 23:9, 10.

Instead of opposing with all her might the claims of the papacy to apostolic succession because of the wickedness of it, as every true Protestant church should do, the Church of England is doing everything she can to prove apostolic succession for herself; and could she secure the power, would not stop short of claiming and maintaining against all opposers all the claims made by the papacy. For there is no place to stop short of papal claims, when once the course of self-exaltation is entered upon. As long as there is one Mordecai who refuses to rise up, every presumptuous Haman is miserable until the scaffold is made ready to hang the offender upon.

John the Baptist, Jesus Christ, and the apostle Paul laid the ax at the root of the tree upon the subject of apostolic and Abrahamic succession. Said the scribes and Pharisees, "We be Abraham's seed;" "We are Moses's disciples." These were the claims made by the Jewish Church; to which John and Jesus replied, "Think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." "Wherefore by their fruits ye shall know them,"—not by Abrahamic, Mosaic, or apostolic descents.

The apostle Paul has spoken definitely upon the question of apostolic succession, and shows that its very discussion proves a lack of spirituality.

"Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas [Peter]; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase;" "for other foundation can no man lay than is laid, which is Jesus Christ."

The great, the vital question with each church is, not whether at some far-distant period they were connected with some important member of the body, as Paul or Peter, but whether they are just now, in the all-important present, joined in a living connection with Jesus Christ, the head of the body,—whether they are living branches of the true Vine just now.—G. B. Starr, in Bible Echo.

WHAT DOES THE "EXAMINER" HOLD TO CONCERNING SUNDAY?

The friends of the *Examiner* (Baptist) would like to know what its position on the Sunday question is. Some time ago it reviewed a book by the editor of the *Evangel and Sabbath Outlook*,—"Paganism Surviving in Christianity,"—and promised, at some future time, to examine the positions taken therein concerning the Sabbath. If it has done this, the fact has escaped our notice. Under date of Nov. 16, the *Examiner* refers to the late discussion in the New York Ministers' Conference, as follows:—

"The moderator, Rev. R. M. Luther, D.D., was in the chair, and the attendance was large, including many pastors of the larger churches in New York and Brooklyn. The morning was given to the discussion of the paper by Dr. E. T. Hiscox, on 'The Arguments for the Transference of the Sabbath,' read at the last Monday's meeting.

"No hastily written and condensed report could do justice to the accurately written and critical statement made by Dr. Hiscox. While the positions taken in the essay seem to be incontrovertible, the statements were startling to many who had not carefully examined the question. The essayist began by defining the conditions of the question. The appeal is to the word of God, not to tradition or the custom of the church in any age. When we examine exactly what the New Testament says, one is surprised to find that there is no definite statement on the subject. The first and most common argument for the transfer of the worship day from the seventh to the first day of the week, is based upon the supposed fact of the resurrection of our Lord upon the first day of the week. The statement is simply that very early in the morning of the first day of the week the disciples came to the sepulcher and found that he had arisen. It is not clear upon what day Christ was crucified. If it was Friday, his resurrection could not possibly have been on the first day of the week. The probability is that the day of the crucifixion was Wednesday, and that the Lord rose on Saturday, or the seventh day.

"When we come to examine the meetings of the apostles, we find that they met naturally on the day succeeding his resurrection. Their next meeting was after eight days—certainly not the first day of the week. The same uncertainty attends the statements made in the epistles and in the Apocalypse. The much-quoted passage in the book of Revelation, in which John says he was in the Spirit on the Lord's day, the time is not definite. It may refer simply to an intermediate period, as does the similar phrase, 'the day of the Lord.' In conclusion, there is no definite and clear statement in Scripture that there was any transfer of the observance of a Sabbath to the first day of the week.

"The discussion was without the call of the roll, and was participated in by many brethren, the line not being drawn between members and those who were not. Rev. Messrs. E. T. Tomlinson, Ph.D., G. W. Samson, LL.D., Norman Fox, D.D., Walter Rauschenbusch, J. B. Simmons, D.D., Lemuel Moss, D.D., Professor N. Schmidt, of Hamilton, and Dr. D. J. Yerkes, of Plainfield, N. J., were among the speakers. Of the discussion it may be said in a general way that very little new light was thrown upon the subject. The best thing that can be said of it is that it proved to be one of very great interest to the ministry of the churches. The discussion itself was very unequal. Some good points were made, as when Dr. Tomlinson said: 'Suppose Constantine had forced Sunday upon the church, when the seventh day had been continuously observed, what would have been the effect upon Christians who had learned not to hold back their lives dear unto them for the gospel's sake?' And by pastor Rauschenbusch, who asked, 'Suppose the Lord Jesus to come into this Conference to-day, would he prefer those who keep the seventh day of the week to those who observe the first day? There are greater questions than one of days for us to be agitated about—as that, for example, of the condition of the outcasts and the poor of this great city.' Dr. Hiscox replied at the close of the discussion."

That is a fair bit of history, but the *Examiner* is pre-eminently the able champion of Baptist doctrines and usages. Shall we conclude that Dr. Hiscox's "startling" and "incontrovertible"

statements concerning the utterly unscriptural character of Sunday-observance are good "Baptist doctrine"? The *Evangel and Sabbath Outlook* believes they are. Does the *Examiner*? If not, why not? Tell us plainly. Why was "very little new light thrown upon the subject," when the wisest and ablest men in that association, after a week of special preparation, discussed it with an intenseness almost discordant?

Has the accumulated wisdom of three hundred years of vigorous Baptist life failed to find the "new light"? Is the Sabbath question so deeply obscure that some new form of higher criticism, some new-horn system of exegesis, some new examination of historic Christianity, is necessary to bring out the truth concerning Sunday? Is the New Testament so foggy a document that even the *Examiner* cannot find its "bearings" nor any "soundings"? Is it offshore and "scudding under bare poles" before the no-Sabbath storm? Has it got a copy of an old chart called the New Testament? That chart can be found in any hook-store; it is not "out of print."

Up to date, so far as we have been able to read, the *Examiner* has been extremely successful in quitting the field and avoiding the issue whenever the Sabbath question comes up. Will it surrender to Dr. Hiscox with his semi-Seventh-day Baptist heresy proudly floating at the mast-head? Will the *Examiner* get down in the fear of God, and examine things? Its friends wait to see.—*Evangel and Sabbath Outlook*.

THE ISLAND OF HAYTI ALMOST A WILDERNESS.

Not the least interesting feature of the place is the barracks, where is quartered a portion of Hippolyte's valiant army, says a writer in the *Providence Journal*. The only attempt at uniform is a suit of blue overalls, generally in the last stage of dilapidation, and a cap ornamented with red, yellow, or blue braid, according to the fancy of the wearer. Some few have shoes or straw slippers, but the majority are barefooted. They are armed, however, with fairly good muskets, and many of them carry ugly-looking knives. I saw large numbers of the "soldiers" on the plaza or public square, some playing at dice or cards, some talking, others sleeping, and all lazy, dirty, and ragged. This plaza, which was originally well laid out, and which actually boasted an ancient fountain in the center, was littered with refuse, rooted up by hogs, and filthy with house offal and dung.

The ancient paved walks which originally traversed it were badly broken, and the loose stones were widely scattered by the hogs. Outside of the town, and as far as the eye can reach, extends a hilly country covered with forest. In a long tramp through this country we saw no cultivated land. And yet this land is said to be extremely fertile and to yield largely any tropical product that is planted upon it. From an examination of an outcropping ledge of rock, I decided that the soil was underlaid with limestone, and such a soil is nearly always rich. But the richness of this island is wasted. For even the old plantations which were well set with coffee, oranges, and cocoanuts are grown up to tropical forest and yield next to nothing. Right in the midst of a jungle of wild trees and bushes, I found traces of an old orange and mango grove, indicated by the remains of straight rows in which these trees were originally planted. And with the decline and ruin of the plantations has declined everything in connection with them. Even the old carriage roads which originally traversed the island, and formed a channel for conveying the produce to the ports, are now only bridle paths, being completely overgrown with forest and bushes.

And this is Hayti, the Hispaniola of Columbus, the pride and glory of the great admiral! For it will be remembered that, after examining the other large islands of the West Indies, Columbus decided that this one was the richest and best. And later, when under French rule, it was one of the fairest and wealthiest spots in the civilized world. The whole republic, in fact, is a gigantic farce. No nation has ever shown itself more utterly incapable of self-government than the black republic. In some eighty years of Haytian independence there have been more than ninety revolutions. The children,

with a few exceptions, grow up in absolute ignorance, and with a deep, inborn hatred of the white man. The rulers are bloodthirsty tyrants, and the country has degenerated into a tropical wilderness.—*Chicago Herald*.

THE CRIME AND THE PUNISHMENT.

The following is an editorial copied from the Gainesville (Ga.) *Eagle*, of Nov. 23:—

"On Monday the pastor of the Seventh-day Adventist church of this city, and the teacher of the school in the church, were fined each \$50 and costs, for the offense of disorderly conduct, which consisted in working on Sunday, with saw and hammer, in the new church building. They were also bound over to the city court for Sabbath-breaking, which is a State offense.

"A fine of \$50 for disorderly conduct, in which life, limb, and property were not endangered, and in which the doer was in pursuit of a useful occupation, with an honest conviction that he was committing no sin, seems to be cutting the pants too big for the crime.

"A few days ago several persons, male and female, were up before the mayor's court, for raising the tallest kind of cane at a house of the illest kind of fame. It was proved that they indulged in fighting, crying, cursing, and the firing of pistols. One neighbor testified that he was exceedingly disturbed; that he had gone to bed, and that his pillow was turned into a pillow of thorns while the carousal lasted. These persons were fined \$5 and costs, each, which seemed to satisfy the ends of justice.

"The fact is, these Adventist gentlemen were not guilty of disorderly conduct. They were guilty of Sabbath-breaking, and were justly bound over to the city court. The fact of its being Sunday, is not an element in creating a case of disorderly conduct. The act itself must be disorderly. The use of saw and hammer is not a source of disturbance on Monday, and when their use becomes so on Sunday, it is Sabbath-breaking. The public peace cannot be disturbed on Sunday by a thing that would not disturb it on Monday. A man's religious sensibilities might be shocked, but that is not the public peace. The thing which the sound of a saw and hammer on Sunday would be likely to disturb, would be a man's heavenly meditations; but the city has no statute against that. When our city laws were enacted, men with heavenly meditations were so scarce that it was not thought worth while to go to the expense of protecting them.

"We are opposed to all forms of Sabbath-breaking. We believe in keeping the commandments to the very letter. But who does it? Is it any worse to break the Sabbath by conforming to a conscientious religious conviction than it is to break it through a laxity of morals? Is it any worse for the Adventists to saw lumber on Sunday than to run street-cars with horses that have worked all the week? Our livery stables stand open Sunday, and do business. What for? To enable persons to go quickly on errands of mercy? O no; it is to hire horses to persons in pursuit of business or pleasure, in which the dumb brutes are robbed of their God-given right to rest.

"It is commanded of God that our horses shall rest on the Sabbath. It is their right, and we cannot take that right away from them without breaking the Sabbath, except in cases of absolute necessity. The man, who, on Sunday morning hitches up his horses that have worked hard all the week, and drives his family out on a jaunt to see his mother-in-law, or his aunt, or to a camp-meeting, commits a worse sin in the sight of God than he who takes his hoe and works in the field; for he not only breaks the Sabbath himself, but compels the unwilling animals to do likewise, and robs them of their rights given them by their Creator.

"Let us suppose a case. A good old gentleman emerges from his home on a beautiful Sunday morning, dressed in faultless linen and his best Sunday suit. Hymn-book in hand, he starts toward the church, his mind absorbed in the contemplation of things divine. He passes a drug-store and a crowd of gilded youths smoking cigars which the druggist has just sold. Then farther on he has to stop and wait at a crossing for the dust to subside; for many carriages and buggies are passing, going hither and thither on pleasure bent. Then he sees the street-cars pass with jingling bells, and horses straining their muscles under the heavy load. His attention is not attracted in the least, for these things are usual; he has become accustomed to them. Then he passes the open door of the livery stable, around which a number of men and boys sit and chew tobacco and talk horse. Inside he sees a number of men hard at work currying horses, washing vehicles, and hitching up teams. But this does not take his mind from the contemplation of divine things, for he has seen it so much, that it has become a matter of course. But he goes on. The birds are singing sweetly, the bees are buzzing in the May flowers. All nature is happy—but hark! what is that? A saw—upon my soul! And that saw in the hands of the teacher of a strange religion! 'Crucify him!' 'Release unto us Barabbas!'"

WAR AGAINST CATHOLICS.

A PRIVATE telegram from Kovno to the *Vossische Zeitung*, says: The Russian government recently ordered the closing of a Catholic church at Kroschs in the government of Kovno. On hearing of the order, the members of the congregation flocked to the church, and remained in it night and day, in order to prevent the order from being carried out. One night a force of troops under the governor of Kovno entered the church, and with their swords attacked the people right and left, killing twenty of them within the edifice, and wounding over a hundred. A large number of the people fled, and were pursued by Cossacks, and were drowned in attempting to escape by swimming across a river in the vicinity. Not satisfied with the punishment already inflicted upon the Catholics, the government ordered the arrest of several hundred of them, and they will be tried by court-martial.—*Detroit Tribune*.

The Review and Herald.

BATTLE CREEK, MICH., DECEMBER 12, 1893.

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THE HOMEWARD GLANCE.

A Study of the Book of Hebrews.

(Concluded.)

CHAPTER 13, verse 14: "For here we have no continuing city, but we seek one to come."

The Jews, doubtless, flattered themselves that their Jerusalem would stand forever, as it would have done had they kept the Sabbath, as the Lord had declared by the prophet Jeremiah. Jer. 17: 19-27. But within less than half a score of years from the date of this epistle, that city was destined to disappear for a time from the face of the earth. So the Christian has learned to seek for nothing permanent here in this world. But we are not left with our natural longing for the permanent and enduring, unsatisfied; for we have the privilege of looking forward to a city which is to come, and that is the city of which the apostle had already told them, "which hath foundations, whose builder and maker is God." Once in possession of that city, no foes will ever be able to take it from us, no decay will ever seize it, no floods or flames destroy it, and it will never fail us. Are we seeking such a city as that? If so, we will not show by our actions that we are building our hopes and seeking our desires, in a world like this. The claim that we are pilgrims and strangers in this world is but so much idle breath, unless we have fixed our affections upon, and are laying up our treasures in, that city which is to come.

Verse 15: "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. 16. But to do good and to communicate forget not: for with such sacrifices God is well pleased."

Christ having by offering his own life, brought an end to all sacrifices of blood, as the apostle has abundantly shown in preceding portions of this book, the sacrifice we are now to offer is the sacrifice of praise, continually. The Jewish doctors all agreed that when the Messiah came, all other sacrifices would be superseded but the sacrifice of praise. Paul, by this language, tells them that that time had then come. But that is not all that we are to do. There are other sacrifices which are pleasing to God. These are to do good and to communicate. The word "communicate" here means to extend aid or assistance and relief to any one in need. And how better can we show our gratitude for the benefits we have received through his sacrifice for us, than by offering, so far as is in our power, a like sacrifice for him, which we can only do by ministering to him in the persons of his disciples. And the wonderful fact is stated that God is well pleased when we do this.

Verse 17: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."

Reference is here again made simply to those who are the leaders and guides to the flock. There are none in the church authorized to rule, in the sense of lording it over God's heritage, or dictating to any one's conscience. At the same time the real pastor has upon himself a most weighty responsibility. He must give an account of the souls with whom he has to do, of the influences he has brought to bear upon them, both by precept and example, to lead them into the right path; and if they can report the grace of God accepted, and the truth received, and the soul saved, they can do it with joy. If, on the other hand, they are obliged to accuse the members of their flock of rejecting counsel, and shutting their ears to instruction and reproof, they would do that with grief. And that would be unprofitable for the ones concerned, for it would indicate their eternal loss. For their mutual interest, therefore, there should be the most cordial co-operation between pastor and people, in the work of the Lord.

Verse 18: "Pray for us: for we trust we have a good conscience, in all things willing to live honestly. 19. But I beseech you the rather to do this, that I may be restored to you the sooner."

Appealing to the integrity of his motives, as against all the calumnies of those who would charge him with evil designs in preaching that the Levitical system had given place to the gospel, the apostle asks them to pray for him. But the chief object of his desire for their prayers was that he might be the sooner restored to them. Those to whom he was writing, therefore, well knew who the writer was, though how they knew it without any mention of it in the epistle itself, and why there is no such mention of the writer in the epistle, we have no means of knowing.

Verse 20: "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, 21. Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen."

The Hebrews often used the word "peace" as the synonym for prosperity of every kind. And God styles himself the God of peace, showing that he is the source of all blessings, and the one who has provided a complete salvation for all who will accept of it. He brought again from the dead our Lord Jesus Christ, and so will bring up from the dead also all those who sleep in him. 1 Thess. 4: 14. But did not Christ raise himself? Did he not say, "I have power to lay it down, and I have power to take it again," referring to his life? John 10: 18. Yes, but the word "power" there should be rendered "right," as in the margin of the Revised Version. It was God who raised up Christ from the dead. Christ is called the great shepherd of the sheep, a beautiful figure, to indicate the watch-care he has over all his flock. His care for us led him to hunt us up and call us to come back, when we were as sheep going astray. 1 Peter 2: 25.

"The blood of the everlasting covenant." When Christ had fulfilled successfully his great work, and shed his blood upon the cross, the whole scheme of redemption was made sure. This involved his resurrection from the dead. By this he acquired the right to have his life given back to him again. This is why it is said to be through the blood of the everlasting covenant that he was raised from the dead. The God of peace, says the apostle, make you perfect in every good work to do his will. The word "to make perfect" means "to adjust thoroughly, to knit together, to unite completely." It refers to the joints of the body being put into exact working order, every one that is out of joint being put back into joint, so that it can do its work perfectly. Thus God fits up the Christian for every good work. He puts every joint in working order, and prepares every muscle for full play. This he does by working in us that which is well pleasing in his sight, through Jesus Christ. It will be noticed here, as in Phil. 2: 13, that what God works in us, and what he works in us, he designs that we shall work out. If we refuse, his will is thus far, in our own cases, thwarted; but if we yield to his will, then his purpose and his work is carried out in and through us. The difference between a man and a machine is this: the man has a free will, and is a free moral agent; but the machine is only a machine. When the engine is complete in all its parts, and the conditions are all supplied, it springs into motion as the steam is turned on, because it is a machine and yields to the impulse of the impelling force. But if it at that moment had power to say, "No, I will not permit these conditions to operate; the steam shall not enter the cylinder; not a piston shall move, nor a wheel revolve," if it could thus hold everything fast and still, it would represent the free agent, man, resisting the will of God, and refusing to work out what he works in. But if the machine could also say, "I accept the conditions, and through me these forces can have full play," then everything would move and work effectually. But who would then be really doing the work? — Manifestly the one who built the machine and supplied the forces. But the machine would then be a voluntary agent and participator in the work. So with man; the Lord provides the machine, and supplies all the conditions and the necessary forces for it to operate according to his will. Man has the power to say whether it shall, in his case, be

operative and successful or not. If he yields his will, and submits his members as instruments of righteousness in the hand of God, the work of the Lord goes on through him. The Lord does the work, but the man is a voluntary factor and co-operator in the same. And thus men become "laborers together with God" (1 Cor. 3: 9), and "workers together with him." 2 Cor. 6: 1.

Verse 22: "And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words."

The word of exhortation is literally the word of the exhortation, or of this exhortation, referring to the whole epistle. And as Paul had shown the inefficiency of the Levitical system to take away sin and save the soul, and that God designed that it should be abolished, and the priesthood of Aaron give place to that of Christ, after the order of Melchisedec, many would be inclined to brace themselves strongly against such teaching. He therefore exhorts them patiently to consider the matter, as he had treated the subject only very briefly in comparison with what might be said in its favor.

Verse 23: "Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you."

Assuming the date of the epistle to be correct (A. D. 64), there is no evidence that Timothy was then, or had recently been, in prison. Dr. Clarke thinks it should be rendered "sent away," which is one of the meanings of the word, and that it refers probably, to his visit to Macedonia, mentioned in Phil. 2: 19-24, which was in the same year. If he returned from that in brief time, Paul purposed with him to visit his Hebrew brethren. This shows that Paul, also himself, was at liberty at this time, and had control of his own actions, so that he could journey at will among the brethren.

Verse 24: "Salute all them that have the rule over you, and all the saints. They of Italy salute you. 25. Grace be with you all. Amen."

Thus, with a Christian salutation, and a prayer for God's grace to be with them, the book closes. The writer it seems was in some part of Italy. These Christian salutations show the brotherly feeling that existed throughout the church, and which ran, like benedictions, from heart to heart. No more comprehensive prayer could be offered than the closing words; for the grace of God includes all his blessings and favors, both in this life and the life to come; and it can only reach its culmination and completeness when the great multitudes of the redeemed are bathing in the boundless ocean of his love in the long eras of eternity. May such be the portion of both writer and reader, for the sake of Him whose holy name and glorious work constitute the central theme of this book, as they do also of all other portions of divine revelation.

AUTHORITY FOR SUNDAY, OLD AND NEW.

WHEN we look at the evidences, so-called, that are adduced from the Scriptures for the support of that venerable heathen institution, so early ingrafted upon the Christian church,—the Sunday Sabbath, we are often led to wonder that men, who upon other subjects appear to be able to reason with considerable clearness, upon this topic are so blinded by custom and sophistry that they cannot see the plainest proofs against their position; and on the other hand they think they see evidences of apostolic Sunday-keeping in passages where nothing but their extreme desire to have it so would ever lead them to rest upon such flimsy supports. In order that we may show what we mean by this, we would examine some of the reasons that were used by the early church to justify their departure from the Sabbath of the fourth commandment and their adoption of Sunday in its place. When we say "early church" in this connection, we do not mean apostolic church. We mean the church in the days of Constantine and Eusebius. But first we will refer to Justin Martyr, whose "Apology" was directed to the Roman emperor Antoninus Pius. In this apology the first reason given for Sunday-keeping is "that on this day of the week the world and light were created."—*Chamber's Encyclopedia, Vol. XII, p. 859.*

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rose from the dead that day, is referred to as a secondary reason. So the same fact used by God himself when he gave the Sabbath law as the reason why men should work on the first day, is used by this early father as proof that they should rest! This shows the difference between the mind of God and the mind of a man.

But it was to the Scriptures used by these early fathers that we wished especially to refer. We quote again from the same book and page as before: "There now began to be discovered in the Old Testament, foreshadowings of the new Sunday Sabbath; and Eusebius, bishop of Cæsarea, the friend and biographer of Constantine, was able to descry, in Ps. 46: 5 and 59: 16, prophetic allusions to the morning assemblies of Christians on Sundays for worship; and in Ps. 22: 29, a *prefiguration* of the weekly celebration of the Lord's Supper on that day." We will now quote Ps. 46: 5. Remember that this was one of the texts that was used in the early church to countenance and sustain their observance of Sunday, for which at this time they began to feel the need of some Scriptural evidence: "God is in the midst of her; she shall not be moved: God shall help her, and that right early." If the reader should ask in surprise what this has to do with the keeping of Sunday, he will ask a question that we cannot answer; but we can refer him to Eusebius, bishop of Cæsarea and friend of Constantine. He was just as confident that this was a prophecy of Sunday-keeping as modern theologians are that John 20: 19, 26 is a proof that Sunday was actually kept. And he certainly has just as good a reason for his opinion as the later theologian has. Did not the Christians in Eusebius's time have a habit of meeting *early* every Sunday morning? and does not the text referring to the church say, "God shall help her, and that right *early*"? What could be clearer than that this meant *early* Sunday morning! That is the way the bishop reasoned; that was the evidence he rested upon to sustain their observance of Sunday.

The other text which he used is equally clear! "But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defense and refuge in the day of my trouble." Ps. 59: 16. This text was thought by the learned bishop to corroborate the other. The earliest observance of Sunday was an early morning meeting, commenced by singing a hymn to Christ. After this meeting, which could have occupied but a short time, they resumed their usual occupations. But since they did meet in the morning and *sing*, the bishop regarded it as a fulfillment of the text above quoted. Then they were also in the habit of celebrating the Lord's Supper at these meetings, and this they believed was predicted in Ps. 22: 29, which reads thus: "All they that be fat upon earth shall eat and worship," etc.

Upon such texts as these the fabric of Sunday-keeping was first sustained. The minister who would quote them now for that purpose, would be set down by thinking people as a lunatic; but we are not afraid to affirm that as far as any real evidence is concerned, they are as good texts to prove the observance of Sunday by as there are in the Bible. And this bishop, the friend and flatterer of the heathen emperor Constantine, who was the author of the first Sunday law,—this bishop declared, "All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day."—"History of the Sabbath," p. 360. And this usurped authority over the law of God was sustained by such interpretations of Scripture as we have noticed!

The Scriptures now used for the same purpose are no clearer than those used at that time; and the reasoning of Eusebius on the psalms and that of modern theologians on texts usually referred to now to sustain Sunday-keeping, have a very striking similarity, in that imagination clothes these Scripture texts with a meaning entirely outside of that which the natural and reasonable construction of the language would warrant.

The true Sabbath needs not to be supported by any such doubtful disputations. To sustain it, we do not have to depend upon ambiguous scriptures, or infer things where some one else can just as rea-

sonably infer something else. The sanctification of the Sabbath at creation, its solemn rendition by God himself at Sinai, its position of obedience in the bosom of the great moral code, the honor rendered to it by Christ and his apostles,—all speak one plain, unmistakable language as to its origin, holiness, position, and perpetuity. It is still the "Sabbath of the Lord," with the uniform testimony of the Scriptures for its support. We can truly say that the command, "Remember the Sabbath day to keep it holy," is binding to this day, and that in no possible way can it be used to enforce any other day than the day specified in the commandment.

M. E. K.

TO THE FRIENDS OF THE CAUSE.

DEAR BRETHREN AND SISTERS IN CHRIST: I cannot write each of you a letter personally, but I desire to communicate to you some of the things that are continually exercising my mind. From time to time, your attention has been called to the requirements of the work of the Lord that is now in progress throughout the earth. It has been the good pleasure of God to connect you with this work. The truth has given joy and peace to your hearts as nothing else has done, and you are glad of the privilege of being identified with it.

Having received special light from God, we are placed under great obligations to those that know it not; and the blessings that God has granted us, he expects us to use to his glory, so that we may return our talents to him with much increase. The time has come when the last warning message is going to the world with power. We have long been looking for the loud cry of the message, and now that it has come, it is for us to understand what it means to have a part in it.

It is a solemn truth that the loud cry may do its work, and the power of the Lord be manifested gloriously; and yet some of us may be so engrossed in the world, and be so wedded to self, having our eyes so blinded by the darkness around us, that these things will not be realized. God forbid that this should be so. The present situation with us is very plainly set before us in the chapter on "The Shaking," in "Early Writings," p. 132, last part.

Now it is that we must plead with God with strong faith and agonizing cries, described as being so intense and so earnest that the countenance will be pale and marked with deep anguish, expressive of the internal struggle. Evil angels will crowd around and press in the darkness to shut out Jesus from our view, and thus lead us to distrust God; but we must keep our eyes directed upward. Angels are in charge of God's people, and they will come to our aid when we seek him thus earnestly. Then there will be those that will not participate in this work of agonizing and pleading. They will appear indifferent and careless. Thus they will not be resisting the darkness that surrounds them, and the result will be that they will be left of God to themselves, while the angels will go to the assistance of the earnest, praying ones. This is described as the shaking that will be caused by the strait testimony called forth by the counsel of the True Witness to the Laodiceans. Some will not bear this plain testimony, but will rise up against it; and this will cause the shaking among God's people. It is said that in times past the testimony of the True Witness has not been half heeded, and many have entirely disregarded it; but that this testimony must work deep repentance, and those who truly receive it will obey it and be purified.

Those who will thus earnestly seek God will be clothed with an armor from their head to their feet. This is what God wants that you and I, and every one of his children should experience. Those clothed with the armor were heard to speak forth the truth with power. It took effect, and many that had been bound by circumstances broke away and asserted their freedom in the Lord, and obeyed his truth from the heart. This is the experience of the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel's message, and now is the time that this very work is going on, when this very experience will be realized by God's people. Read carefully and prayerfully this entire chapter to which I have referred. I am sure

that it will make a deep impression upon your minds, and you will see lessons of importance in it that it may be you have not perceived before.

Now I wish to call your attention especially to the fact that we must put forth a greater effort to send the truth abroad to all parts of the world than we have done as yet; and I am glad to say that we have begun to move out in this direction. I recently spent several weeks in Europe, visited different places, and attended general meetings at Copenhagen, Denmark; Neuchâtel, Switzerland; and Hamburg, Germany. In every place steps have been taken to enlarge the work. We cannot do otherwise, and be consistent while living in such a time as this. I would that I could take every one of you to the different places throughout the world, and show you the darkness and distress, and have you hear the earnest pleadings for light and help that are daily going up to God. I know that your hearts would be touched, and your sympathy would be moved, and you would feel a spirit to help them and to labor for them, to a much larger degree than in the past. Laborers must be raised up and provided, and these should be instructed in the way of the Lord, preparatory to going forth to instruct others and teach others the truth.

In placing these things before you, brethren, while I shall do it in a very plain way, I shall do it with the kindest and tenderest feeling. I rejoice in the thought that always in the past when earnest appeals have been made to our people, and the situation faithfully and fully set before them, they have responded most nobly, and have shown their appreciation of the situation. Knowing this, I feel the more encouraged in making this effort to place these things before you in the way that I now do. I know you love the Lord, and that you love his cause, and that there is nothing that is more dear to you than this; but many times we lose sight of these things, and they do not receive the attention that they deserve. I shall now proceed to speak quite particularly and very plainly on the situation as we have learned it by actual observation, and from the correspondence that we have with people in all parts of the world; and we ask you to follow us in this with a prayerful heart, asking that the Spirit of the Lord may help you to see it, and that he will give you an understanding of what is your duty in your relation and connection with the work of God.

In Scandinavia, the brethren decided to build a school in which to educate laborers for that field, to be located at Frederikshavn, the northern point of Denmark. A suitable ground has already been secured, costing some \$1350, and this is less than one half of what the price would be on such property for ordinary purposes. They now propose to go ahead, and have a building ready for school by Sept. 1, 1894. While they will do all in their power in raising money, they cannot do this alone, but must expect some help from America. The buildings and furnishings cannot possibly be provided for less than \$15,000. I can assure you that we shall not add any expense in the way of anything that is not absolutely needed. The structure will be as plain as can be, but we must provide room for about fifty students in the school home, and you can see this is but small room when you think of the three kingdoms of Sweden, Denmark, and Norway. Some may think that we ought to have a school in each of these kingdoms. Yes, that would be a very proper thing; but the way is not open for that now, and for that reason, the brethren thought it best to unite their forces and their strength in obtaining one school, so that something may be done to meet the needs of the work in that country. Now I am sure, brethren, that you will feel the importance of this move, and sanction the efforts that are being put forth in this direction.

Then there is Hamburg, a central point for another large territory in Europe. There are many different nations and peoples, and millions of souls that are living in the near vicinity and tributary to that center. The Lord has blessed in the German field very much, and the work has made rapid progress. We have now nine churches in Germany and sixteen in Russia, with a total membership of 782. This is very encouraging con-

sidering the short time the work has been in progress, and the difficulties that have been met. Their contributions to the work in tithes and offerings during the past year, amount to \$6,101.58. While this may not appear to be a very large sum, I can assure you that if you were acquainted with the circumstances and condition of this people, you would be greatly surprised at the large amount.

From Russia many of our brethren are now in exile, some on the borders of Persia and others in Siberia; but in their exile and persecutions, they are praising God, and rejoicing in the love of the truth. The work at Hamburg is in need of more room. We need a chapel there to seat several hundred people. We need suitable rooms for a school, and a home for the students and the workers. To supply this want, we have just now bargained for a piece of property at a cost of some \$17,000. In connection with the house there is a small chapel which will answer the work for a little while, but soon we shall have to build a larger chapel, there being room enough on the lot for such a building. You notice that this also is an important advance move, and one that will call for money.

While, as I said in reference to Scandinavia, the brethren there will contribute and do all in their power, yet they are not able to carry it alone. The General Conference at its last session voted \$15,000 to this enterprise, and as yet we have not been able to furnish any of this; but the money must be forthcoming, for the work cannot wait. I expect that God will put it into the hearts of his people to furnish the necessary funds.

The work in Central Europe does not call for any large outlay of money at the present time. They have a school at Neuchatel, but this must be enlarged, and the way opened for a much larger attendance than they have had up to the present time.

I cannot begin to describe the importance of London. It is a great center, being a city of more than 6,000,000 inhabitants, more populous than many whole countries; and then the relation that London sustains to the outside world is a matter of greater importance than many of you can appreciate. The General Conference has now taken the publishing work over here, that was formerly carried on by the Pacific Press Pub. Co., according to a vote that was passed at the last session of the General Conference. Here, too, we need proper buildings for a chapel, for a school, and for a mission home for the workers, and for the students that shall come in here to receive instruction. It is not consistent to pay out so much money as would be required in sending students to America to be educated there, and the effect is not the best from any standpoint; and even if some could go over there, they would be so comparatively few out of the large number, that the work never can be served in that way.

The General Conference voted \$40,000 at its last session to this enterprise for these very purposes, but at present this money has not been raised. Now we have come to a time when we must decide on a location; and as soon as we have decided and obtained the lease of suitable grounds, we shall want to go to work immediately to put up the proper buildings; and certainly we cannot think that such buildings should be ready later than next fall. Everything ought to be in readiness to open the work by Nov. 1, 1894. Then we ought to begin here with a Bible school, and call in the workers, and as many as can possibly attend; and to carry this through, we must have money. It cannot be otherwise. You may say, Where will we get it? I cannot answer this question, but the Lord has made you stewards of some of his means, and if each one will do his duty faithfully, then there will be no lack of funds. I ask you to consider before God, what is your individual duty in this matter. I am certain of this, that if we as a people and as individuals should be recreant to duty, then God would raise up others that would go forward and do the work; but we cannot afford to have any such experience.

I feel it my duty to place these facts before you in this plain and definite way; for if I should not, I should be even more recreant to duty than

you possibly can be; but as I tell you just how these things are, then the responsibility will rest upon you, and the Lord will hold you accountable for the light and talents he has given you.

My mind is drawn out for the millions in Africa, and we have many reasons to know that the Lord is calling us to enter that country at once. We have heard the appeals again and again. The fact is that the third angel's message alone is that which can meet the wants of the people at this time, even those in the dark places of the earth. During the closing months of this year, and in 1894 that is coming, we must expect to see hundreds of laborers scattered in different parts of the world. This will take money; this will take men; this will call for a spirit of sacrifice and devotion from the people of God; but these are the things that will develop in us the true characteristics of Christians that are looking for the coming of the Lord, and expect soon to be translated to glory.

Let me speak also of Australia and New Zealand. Brethren, you have heard the earnest appeals that are coming from sister White for the work in that field, both for laborers and for means to carry it forward; and it seems that by this time you must be aroused to a sense of the situation there. What will you do? What will you answer? How will you relate yourself to this situation of things? I am sorry that we have not been prompt in answering these calls, but we are so apt to look to our own ends and our own surroundings. We think that the money is all needed at home. We think we have no laborers to spare, and so we let things drift along, but the time has come that we must exercise more faith, and we must move out in the providence of God, although we cannot see all the way before us; and this is not necessary. Abraham went out in answer to the call of God, though he knew not whither he went. God had told him to go, and he went. Brethren, God tells us to move; and let us move; and if we move out, we shall find that the Lord will open the way before us, and we shall be able to accomplish many times more than we ever thought possible.

It may appear somewhat peculiar that just at the very time when we are laying broader plans to extend the work, and doing more in sending out laborers, and putting up buildings for schools in other lands to meet the necessities of the work, that just now we are plunged into a situation, financially, that would seem to make it almost preposterous to expect to do great things at this time. And, really, the fact is, that there is no special cause for this panic. There never was more money in the country than there is now; the crops have been good; and everything in that way is favorable; but it is the distrust; it is the natural characteristic of this time; the fear and perplexity of which Christ has spoken, that now exists in fulfillment of prophecy, that are the real causes of these things. I expect that after a little there will be something of a let-up, and things may appear more favorable again for a little while; but I am certain that we shall find that there will be very little for us to bestow confidence upon in the things and the movements of the world. Now it seems to me, in view of these things, that it would not be the right thing for us to make too much of these difficulties, and thereby seriously hinder and cripple the work of God. Let us rather show our faith and our confidence in God and his work by moving out and giving even more liberally than we have done in the past, under more favorable circumstances. And may we not learn a very important lesson from these things,—the lesson that we can place no dependence on the things of the world? Its banks, its enterprises, its large concerns, which seem so stable and reliable, are tumbling in the midst of the crash. The fact is that there is nothing in this world at this time that can be fully depended upon except the third angel's message, and the reason that this can be depended upon is that it is God's work and God's truth. O what a wondrous blessing it is that we may have this light, and be in this connection and in this relation to God and his work! Therefore, brethren, let not your courage fail nor falter in the least. Put forth, as it were, herculean efforts, and go up to the help of the Lord in this time of

need, and we shall not fail in seeing the salvation of God.

I praise God for his goodness. I bless his name, that he has ever called after us and permitted us to become connected with his cause, and have a part in his work. Now, let us be faithful and good stewards of God's manifold mercies; then we shall experience his blessing.

There is need for a church at Melbourne, and there are calls for mission houses in other localities. A school has already been opened in rented apartments and is doing well, but the growth of the work there and the situation demand that we erect buildings of the proper dimensions, and arrange for such a school as can meet the demands of the third angel's message for this time. This will call for money; and while I am sure that the brethren in Australia, as well as in Europe, will do their utmost, yet they will not be able to carry it all, and to meet all the needs of the work at this time. In New Zealand, too, advance measures must be taken to carry forward the work, and do justice to our responsibility. Now it may appear to some of you like this: Why should they move out so rapidly and extensively? Why not let the work grow up by degrees, as was done in the home field? Brethren, you would not raise such a question if you stopped for a moment to consider. Why has the Lord called you first? Why has the Lord started the work in America? Now we always know that the beginning of a work is difficult and small. The United States was the most favorable country in which to begin the work of the third angel's message. God made no mistake in this. He knew all about it. The people there were more favorably situated than in any other country. Money and property could be more easily obtained there than in any other country. The Lord knew all about these things, and for that very reason you have been raised for the very purpose of sending the gospel to the ends of the earth. If we are recreant to this duty and unfaithful in this work, it will only be to meet the disapproval of God and the judgment of the unfaithful servant.

I am aware that times are hard. I am aware that money is difficult to obtain. I am aware that there are many perplexities; and I am aware that there are many poor people. We appreciate this, and I do not intend to define what any one shall do. I only ask you to take this matter to God, and seek him with all your hearts, and then I am sure that God will enlighten your minds and instruct you just what to do. It is the privilege of every one of you to inquire of the Lord for counsel; but I do advise you to be most earnest in the matter, and be sure that you learn the mind of the Spirit of God and not yield in any matter to any selfish inclinations.

If we had done our duty in the past, when times were more favorable, we should have been farther along in the message than we are to-day; but this has always been the experience of the people of God. Like Israel, they did not appreciate their opportunities when it went well with them. Then they apostatized from God, and their hearts were carried away by the spirit of the nations round about them. Thus they were brought into much distress and perplexity. Then they turned to the Lord; and how glad I am that every time they turned to him, he met them with his blessing, pardoned their sins, and wrought mightily for their deliverance. It is not always in the great army that there is power. Gideon with 300 vanquished the Midianites, whose number was as the sand of the sea. The ten spies that went up to view the promised land, brought back a discouraging report. They saw many difficulties. They saw many perplexities. They saw many hardships. They saw great nations; and they came back and talked these things to the people, and the result was that discouragement came over the whole congregation. Brethren, I have no discouraging word to bring, but I say with all my heart, like Caleb, "We be able to go up and possess the land." "God has spoken good concerning Israel," and God forbid that any one should speak a discouraging word at this time; for just as sure as we should talk discouragement, and give ourselves to murmuring and complaining, just so sure the

visitation due time know there are their de with us; everyth says to "Not b saith th mounta plain." make of

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visitation of God's anger will come upon us in due time, as well as upon murmuring Israel. We know there are difficulties in the way. We know there are great and mighty peoples. We know there are mighty walls; but thanks be to the Lord, their defense is departed from them, and God is with us; and if God be with us, that is more than everything else that can be against us. The Lord says to Zerubbabel, as we read in Zech. 4: 6, 7: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." Thank the Lord, it is in his power to make of a mountain a plain.

You can see, brethren, by this our writing that we expect much more money will be raised in the coming annual contributions to foreign missions than has been raised at any time in the past. While the situation may be much less favorable, and while circumstances may seem to be against it, yet I confidently hope and have faith to believe that the Lord will put it into your hearts to do much more liberally than you have done under more favorable circumstances; and in this way we will meet the mind of the Spirit of God, and his blessing will fall in rich showers upon his people. The loud voice of the third angel's message is here, and the power of God is ready to be bestowed upon those that seek it with all the heart; and if we bring our tithes and offerings to the Lord's treasury, and fill the Lord's house with meat, he will open to us the windows of heaven, and pour us out a blessing that there shall not be room enough to receive it. He has promised and will do it.

But I will not weary you with a longer presentation of this matter. I have set these things before you, and I am glad that I have the opportunity. In the past, we have not always done our duty. I have not done my duty. Forgive me, brethren, for not having spoken more plainly and definitely on these very things in the past than I have done. I ought to have sensed the situation more fully. I ought to have seen the nature of the work of God in its true light. I ought to have realized how we were walking on the very threshold of the eternal world. If it was not for my confidence in God's forgiving love, I should be of all men most miserable. I have confessed my sins and my errors to the Lord, and he has in mercy pardoned and forgiven, and I trust, by his mercy, that the blood of no soul shall be found upon my garments; but I many times fear that souls will be lost that might have been saved if I had been more faithful, and had dealt more plainly with them as in the light of eternity. But as these things open before me now, more than ever before, I shall try by the grace of the Lord to do my duty faithfully.

I have a most intense love and desire for the blessed cause of God and for his precious work. I feel and sense my own responsibility in the position in which you have placed me, more deeply than I can tell you. I realize, too, how very unfit I am for all these; but these having been placed upon me, I must discharge them according to the grace that God will give, and this I shall do, seeking him daily for wisdom and guidance and his Holy Spirit. I also crave most earnestly an interest in your prayers that God may lead my mind and direct my thoughts, and that he may open up to me his word and his truth and the work of God with which we are connected, that I may see these things in their true light, and thus be enabled to set them before the people as it is according to his pleasure.

Brethren, it is only a little time, and our labors will be ended, our struggles will be in the past; for the meeting of the people of God on Mount Zion is drawing very near. O I want to be in that meeting, and to bear a part in that song of triumph, yea, to sing the song that none can learn but the 144,000. God grant this to be your lot for Jesus' sake!

Begin at once to make your arrangements to render such help to the work as the Spirit of God may lead you to do. And as you move out, God will open the way, and you will be surprised over the amount that you will be able to contribute to the work of the Lord. We are but pilgrims and strangers here. Yonder is our home, and there we are to lay up our treasures. May God's most precious blessing be with you in my most earnest prayer. Your servant in the message.

O. A. O.

Progress of the Cause.

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

THE WEEK OF PRAYER

BY A. W. JUDSON.
(Yuba, Wis.)

"WEEK of prayer" again is nearing,
And the Lord is waiting still
To bestow his choicest blessings
On all those who do his will.
Why, O why, are we so lukewarm?
Why, O why, our love so cold?
Why not humbly come to Jesus
While he offers precious gold?

See him praying on the mountain,
In the shade and gloom of night;
See him weeping in the garden,
He, the Prince of life and light.
O such anguish, blessed Saviour,
In that dark and lonely spot,
Even then his loved disciples
His command to watch, forgot.

Had they watched and met that conflict,
Pleading there for strength divine,
Would they have forsaken Jesus
When ingrafted in the Vine?
Nay; but when with him united,
He would come, and with them dwell;
Mid the darkest persecutions
They his wondrous love could tell.

Let us firmly press together,
Watch and pray as ne'er before,
Pray for love for one another;
Jesus stands before the door;
Do not think he's at a distance,—
He is ever at your side,
Willing, waiting, O how anxious
With his children to abide.

As the appointed time approaches,
May our prayers united be
For the blessings he hath promised;
They are waiting, rich and free;
From beneath, new life is springing,
And the dragon voice is heard,
Thus before our eyes fulfilling
What is written in God's word.

May a sense of our own weakness
Drive all slumbering from our eyes.
Shine! it is the Lord commands us,
There is power to make us rise;
Pray, yea, agonize like Jacob;
Say, "I will not let thee go;"
Then bright clouds will rise above us,
And the showers like rivers flow.

WISCONSIN.

FISH CREEK.—Since my last report to the REVIEW, I have visited the following churches, and held good meetings with them: Waterloo, Darlington, Antigo, Fort Howard, and Flintville.

The work in Antigo is onward. Oct. 25 four were baptized by Elder Herrmann. The brethren are now building a church there. At Flintville two recently commenced to obey God, and at Fish Creek they have their church completed for dedication. We hear the Macedonian cry everywhere, "Come over and help us." May God help his people everywhere to follow up the interest that has been awakened by the angels of God.

Nov. 27.

SWIN SWINSON.

PENNSYLVANIA.

SABBATH, Dec. 2, was a day of more than ordinary interest to quite a large concourse of believers assembled at Midway, Pa. Here the French church of McDonald and the English-speaking church of Midway were well represented. They had met to hear our closing discourse in an effort of about eight months. I spoke in French and in English, as I had frequently done before, to an audience made up of French and English hearers. It was a precious season, at the close of which it was my privilege to baptize five more new converts in a baptistry we had had made because of the difficulty experienced in finding water free from oil, in a region where oil-wells may be counted by the thousand. Connected with these wells are pumps kept in constant motion by engines, by means of which millions of hogsheads of oil are extracted from the bowels of the earth. The surplus of this useful element, which God will finally use in purifying our earth, runs on the earth and in most of the streams, in which not a live fish is to be seen, and

some of which is sometimes set on fire by curious adventurers, the flames rising more than 100 feet in the air, and prefiguring the fulfillment of the prophetic utterance: "And the streams thereof shall be turned into pitch, . . . and the land thereof shall become burning pitch. It shall not be quenched night nor day." Isa. 34: 9, 10.

Two of those who were baptized at Midway were French, and united with the French church of McDonald; the others were either of Scotch or Irish extraction, and united with the Midway church. With gratitude would I acknowledge the timely assistance rendered me by brother F. G. Bernard during the last month of my stay in Pennsylvania. Until further notice, my post-office address will be 172 Kalamazoo St., Battle Creek, Mich. D. T. BOURDEAU.

GEORGIA.

GAINESVILLE.—In my report of our cases last week, I promised to give the city ordinance under which we were convicted "for disorderly conduct and disturbing the peace." It reads as follows:—

"Any person or persons who shall use loud, boisterous, insulting, or obscene language, or who shall curse or swear, or attempt to raise a quarrel, or who shall act in a disorderly or violent manner, or who shall fight, quarrel, halloo, or make any unnecessary noise within the corporate limits of this city, calculated to disturb the peace, quiet, or good order of the city, or any citizen, shall be guilty of disorderly conduct, and upon conviction, shall be punished as prescribed by Section 68."

The city presented four witnesses. The first witness called by the prosecution was officer James Latham, one of the two policemen who arrested us. Being sworn, and questioned by the city attorney, he testified substantially as follows:—

City Attorney — "Mr. Latham, do you know these parties, the defendants in this case?"

Mr. Latham — "I have known the one on the left for a few months as Mr. McCutchen, and the other I know casually as going by the name of Keck."

C. A. — "They are charged with disorderly conduct, and disturbing the peace on yesterday, the 19th. Tell what you know about it?"

Mr. L. — "Well, I went over by the new Adventist church yesterday, and went up to the window, and looked in, and saw Mr. McCutchen using a plane, dressing a piece of lumber,—jointing a plank I believe he was,—though I must say I don't think he is a scientific hand at the business [trying to make a little merriment of it], and that gentleman [pointing to brother Keck] was marking on a board, as if laying off some pattern."

C. A. — "Did what they were doing disturb you?"

Mr. L. — "Yes, sir. I think it would disturb anybody in a civilized country [in a sarcastic, flippant tone]."

C. A. — "Did their work seem to be sufficiently noisy to disturb the neighbors around them?"

Mr. L. — "I should think so. When I went over there, quite a number were gathered about in the streets, as if attracted and disturbed by something."

C. A. — "They seemed to have been attracted by the noise, then, did they?"

Mr. L. — "Yes, sir."

C. A. — "How did you know of this work going on, Mr. Latham?"

Mr. L. — "I heard of it."

C. A. — "Was it reported to you?"

Mr. L. — "Yes, sir."

C. A. — "Who complained to you?"

Mr. L. — "I—I don't know as that is a fair question."

The Mayor — "Yes; who was it? Answer."

Mr. L. — "It was Mr. Taylor."

T. M. — "The witness is yours, gentlemen [speaking to brother Keck and myself]. Any questions you wish to ask him?"

I then asked him a few questions, and received answers as follows:—

Mr. McCutchen — "Mr. Latham, you say quite a little crowd gathered in the streets in the vicinity of our church. Was it caused by anything going on in or around the church? or by seeing you, an officer, in officer's clothes coming around and watching about our church, an unaccustomed place for an officer, which will always cause the curious to gather around and watch to see what the officer is after?—which was it that attracted the attention of the people, and caused them to gather in the streets?"

Mr. L. — "I don't know whether my going there was the attraction to them or not."

Mr. McC. — "Well, were any gathered on the streets before you went there? As you walked up, were they there?"

Mr. L. — "I think so."

Mr. McC. — "You think so. Do you know it? Who were they? and where were they gathered?"

Mr. L. — "I don't call to mind now just the particular ones."

Mr. McC. — "You know all those people around there. If any of them were gathered out in the streets at the time you mention, you can surely name some of them."

Mr. L. — "I believe I saw Mr. Lee Parnell and some of his family, and Mr. Melker here."

Mr. McC. — "But were they gathered out in the streets as if attracted by any disturbing noise? Weren't they on their own premises?"

Mr. L. — "I don't know but they were."

Mr. McC. — "Was n't Mr. Parnell in his own house, or rather on his veranda?"

Mr. L. — "Yes."

Thus this witness failed completely to establish the point he had sworn to positively—yielded up

the whole question in fact, and it seems to us, without a doubt, perjured himself.

The city's other three witnesses were, Mr. Taylor, the man who informed on us, and who lives nearly half a mile away; Mr. Melker living near by us; and a Mr. Roark, living in another part of the city. The testimony of each of these was essentially the same as that given above, as to the point of being disturbed. During our questioning of Mr. Melker, brother Keck asked him if the work or conduct complained of was such as would disturb him on any other day of the week than Sunday.

Mr. Melker.—"No."

Brother Keck.—"Then it was not the nature of the work that was the element in the disturbance, but the day on which it was done?"

Mr. M.—"Yes, sir."

Mr. Mc C.—"And why did it disturb you, Mr. Melker?"

Mr. M.—"Because I was always taught to keep that day holy, and never used to seeing people work on it."

Mr. Mc C.—"And you regard Sunday as a sacred day, do you?"

Mr. M.—"Yes, sir."

Mr. Mc C.—"And it is because of that sacredness which attaches to it in your mind that work on that day disturbs you, is it?"

Mr. M.—"Yes."

Mr. Mc C.—"Then is n't it a religious sentiment that is at the bottom of your feelings of disturbance on seeing work done on Sunday?"

Mr. M.—

The following point was brought out in Mr. Roark's testimony.

Mr. Mc C.—"Mr. Roark, you have testified that you were disturbed. How did you come to be disturbed? Did you see or hear any unusually noisy demonstrations?"

Mr. Roark.—"No, sir."

Mr. Mc C.—"How did you know any work was going on at the church, and you living so far away?"

Mr. R.—"I heard of it."

Mr. Mc C.—"And were you disturbed by it?"

Mr. R.—"Yes."

Mr. Mc C.—"Did you see or hear any work going on yourself?"

Mr. R.—"I did after I finally went over there with Mr. Latham. [Mr. Latham probably brought him over that he might see us work, and be a witness against us, for they both came together, and looked in at us through the window.]"

Mr. Mc C.—"But you had heard of it before going over?"

Mr. R.—"Yes."

Mr. Mc C.—"And were disturbed by it as soon as you heard of it?"

Mr. R.—"Yes, sir."

Mr. Mc C.—"Before you ever came within hearing of it?"

Mr. R.—"Yes, in a way."

Mr. Mc C.—"What sort of way?"

Mr. R.—"Well, I was always accustomed to seeing people refrain from work on Sunday; it is our Christian Sabbath, and it was disturbing even to hear of work going on on it," etc., etc.

Mr. Taylor, the informer, and another prosecuting witness, who was "disturbed" (?) also lives nearly half a mile away, only he passed by and heard our work. We had only one witness, and that was Mr. Lee Parnell, mentioned in Mr. Latham's testimony, given above. Of course we did not pretend to try to disprove our having worked. The only point we sought to prove by our witness was that there was no disturbance in what we did. Mr. Parnell's house is by far the closest one to our church,—only fifty feet away,—and he testified pointedly that he was not disturbed, though himself and family are strict members of the church, and Sunday-keepers. And if the nearest neighbor was not disturbed, why should those half a mile away be?

We had no attorney to conduct the trial nor to defend our cases, but went into it in the fear of God, trusting him to give us wisdom and words to use in accordance with his promises. In making our plea, when I explained to the mayor that we kept the seventh day and worked the first day, from conscientious religious convictions, he replied that it "was not a question of conscience, but one of law;" and yet the injured feelings of the complaining witnesses, whose consciences were so tender that they were greatly hurt by the mere knowledge of the fact of work going on half a mile from them, seemed to have great weight with the mayor. Surely there must be a great difference in men, when one is not allowed to have any conscience at all, and another is permitted to enjoy one half a mile long! In examining the witnesses, when I asked one if he did not know of other violations of Sunday, the mayor promptly informed him that he need not answer that. In the plea, I told the court that the ordinance under which they had a charge against us was specific; that we had been guilty of none of the things forbidden by it; that they could not point to the testimony of a single witness that we had used loud, boisterous, insulting, or obscene language; or swore or cursed, fought, or attempted to fight or raise a quarrel, halloed, or anything of the kind; that the only thing he could find against us was working on Sunday, and that he had no ordinance against that; that it was a religious sentiment at the bottom of the whole thing, as shown by the testimony of the witnesses themselves. And yet,

in the face of all these facts, and on such testimony as I have given herein, his honor had the heart, after giving us a very pious lecture, to convict us, and fine us \$50 and costs, or ninety days each on the streets, and probably thought it an exhibition of great zeal for "our holy religion." He is a leading spirit in the Methodist church here.

It is very evident that our cases have not taken the turn the mayor and others of his way of thinking expected. He thought, when he imposed the fine, that it would simply be a question of our putting our hands into our pockets, and pulling it out, and paying it. Thus he would get a snug little sum for the city's coffers (I learn officially that the city is in desperate straits for funds), and a chance to laugh in his sleeve at us, and that that would be the last of our Sunday work; and in addition to all the rest, he would have the honor of putting it down. He had no idea, I am confident, that we would go to jail; and it is giving him quite an unenviable reputation. He is getting sick of the notoriety it is bringing him; and has begun already to make explanations, by a card in an Atlanta paper.

The odium of sending two inoffensive men to jail for their religious convictions, and that, too, in a case over which he had no jurisdiction whatever, and the pretense of convicting us for disorderly conduct are not very enjoyable to him. He finds that his tyranny and injustice to us have only created a good public sentiment in our favor, though of course there are many bitter enemies yet, and that all the people do not sustain him in his position. All these things together are a little more reaction than he was counting on. All the lawyers here think the cases that go up from his court to the Superior Court will undoubtedly be set aside; but I look for those in the county court for Sabbath-breaking to be stubborn ones. There is one thing about it, I think is a good thing, however, unless I fail to understand it, and that is, that neither the accusation they have against us in the court, made out, too, by the prosecuting attorney, nor the section of the statute which they have us charged with violating, mentions Sunday or the first day of the week, but simply says "the Lord's day," which will, I think, give us a splendid chance to make an argument as to which is the Lord's day, and thus preach the Sabbath to the court and people.

The statute relating to Sunday regulation, mentions Sunday in one or two sections above the one relating to our cases; but in that section itself, it is not mentioned by that name, but simply as "the Lord's day." I don't know how this will stand for us, but think it will give a broad opening to present the Sabbath fully. The penalty for Sunday-breaking here is severe—not exceeding \$100 fine or six months' imprisonment, or twelve months in the chain-gang, one or all of them within the discretion of the judge. Our trust is in God, and we go forth in his name, hoping to be prepared for whatever he may have for us.

Nov. 28.

W. A. McCUTCHEN.

WORK IN THE SOUTH SEA ISLANDS.

ON completing our work on the island of Raiatea, the committee of management of the "Pitcairn," decided to visit the Tubal, Cook, and Friendly Isles before going to the Fiji Islands. We accordingly left Raiatea, June 28, and sailed southward for 350 miles to Rurutu, one of the Tubal group, where we landed just at dark, July 5. We remained on the island until the eleventh. Rurutu contains 1050 inhabitants—all natives except four. One of the whites is a trader. The island contains three villages, in which the greater portion of the people reside. Each village contains a large, well-built stone church and a school-house. There is a native teacher in each village who teaches the children to read and write, and the simple rules of arithmetic. They have no book in their language except the Bible and a small hymn-book. The children are taught writing with slate and pencil. There is not at present, nor has there been for several years, any white missionary located on the island, the missionary work being all carried on by native missionaries. There are two of these native missionaries, one of whom is a chief. He was educated for the work by the London Missionary Society in their training-school in Raratonga. The other was educated by the same society at their school in Tahiti.

Rurutu is under the protection of France, but the people govern themselves. The king is a boy fourteen years of age. A regent acts for him, and has the care of him during his minority. The regent and many of the natives are very desirous of having a teacher locate on the island, and requested us to send them a man and his wife to instruct them. The regent called a council of the leading men to discuss the matter, but the only conclusion arrived at was, that at present the finances of the

island would not warrant them in offering much of a salary. The regent said, however, that they desired a good teacher, and would help sustain him. At a village five miles from the king's, the people were very anxious for a teacher, and said they would furnish a good man and his wife with a house to live in, and all the native food required. At this village I was repeatedly requested to remain and teach the young people. The young people themselves joined most earnestly in the plea for me to stay and teach them the Bible. When told that I must go with the ship, they bade me *tapu* (cut myself in two), and send one part with the ship, and let the other part stay and teach them. This was to show how much they desired a teacher.

There was less sickness on this island than on Raiatea. I treated nineteen patients here, however; and had our stay been of sufficient length to enable me to give the after care, I should have performed several surgical operations. I think that the Lord has set before us an open door in Rurutu, and that we should step in and occupy the field. There are three other islands in this group, each of which is said to contain about the same number of native inhabitants as Rurutu, with similar social and religious conditions.

The climate of Rurutu is fine, the water good, and the island healthful. What is needed here is a good man and his wife, not less than thirty, who have seen something of life, who is capable of teaching, preaching, and holding Bible readings, and who is not afraid of hard work. Whoever is sent here should be prepared to be nursing fathers and mothers to the natives. It would be worse than useless to send out those who have no tact and ability to adapt themselves to almost any condition or circumstance. The man should have some knowledge of farming and of the mechanical arts. I have no doubt but that if a suitable person or persons were sent to Rurutu to take up the work of teaching the young and training native teachers, holding conversations and Bible readings with the people,—they all read the Bible in the Tahitian language,—practical fruit would soon be seen. It would be a very easy matter to conduct a boarding-school here, as land to cultivate can be had, and the students could raise their own food, which they do in all the native schools of the London Missionary Society in the South Pacific isles.

We left Raratonga, July 11, and reached Mangia, one of the Cook Islands, July 14. Mangia has no harbor, and we were obliged to jump the reef in a canoe in order to effect a landing. We spent eight hours ashore. Mangia has a native population of 2000, and has three white residents engaged in trade. The religious work at the present is wholly in the hands of native workers, the missionary, Rev. Mr. Harris, having retired from his work after twenty-two years' residence and labor on the island, and his successor having not yet arrived. Mangia is a beautiful island, with a fine stone church building, fine-looking people, and is said to be healthful.

We left Mangia at 5 P. M., Friday, sighted Raratonga next morning, but did not go ashore until Sunday morning, which was reckoned as Monday morning by the natives. The people of Mangia, Raratonga, and all the Cook Isles observe the seventh day of the week as Sabbath, as these isles lie east of the day-line, and they observe Australian time. We were on Raratonga six days, during which time I treated twenty patients, set a broken arm and dislocated shoulder, and opened up a very large abscess on a native's knee.

The Cook Isles contain 7000 people, living on six islands,—all natives except about twenty or thirty. They are under the protection of Great Britain. There is not a physician located on any of these islands. They need one very much. There are many cases that need surgical aid in all these islands. I was repeatedly requested to stay with these people. As I said, they observe the same day of the week as Sabbath as we do. Many of them, perhaps all, keep it as Sabbath in obedience to the fourth commandment. The London Missionary Society have their headquarters for their mission fields here. They have their training-school for native missionaries here. There is at present but one white missionary in all these islands. He, with his wife (also white) and a New Zealand or Australian lady teacher, are conducting the work in Raratonga. Two others, however, are expected soon from England.

A minister who is not a physician cannot accomplish on these islands one half that he could accomplish if he were a physician. The people stand aloof from a minister, whereas their need of a physician brings the doctor into immediate and constant contact with them. To illustrate: The father of the chairman of the Parliament, who is also a district judge, and one of the supreme judges of the Cook Isles, was confined to his bed, and as soon as the judge learned that I was a

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physician the old parent inquired live. It day or t rect, as l a conver ing a Bil lish, and next even he had l previous (I had gi lieve and the scrip native B subject,— with his read from pointed study. pleasure very litt that the going to ready to His Engl himself for the h are the n We left and sail Wednes 9 A. M., i wich, thi This weel Thursd the villag then the lage of A As it wa Alofa, I t time as d teresting mass of f ocean lev it sustai 4500, all white wiv ary and N island; ea house, an stone chu write, the These na island, at their resp visits the Niue neve idols. Th were spir is of a sep war with missionar villages a John Wil he met w immediat ciety ha tive of N converted Samoa a Niue and Christian after he b the island ous hous the nativ listening lation ha There is ary here. we were t of which rotten gl a dozen them for terrible c stay wou through. of the pe here by h ety has c They hav natives in have been fare, and natives fr much hig reached t them: In that the founding the civil

physician, he sent for me to see his father. I found the old man dying of old age, with no apparent disease, and so informed his son. He inquired how long I thought the old man might live. I told him that he probably would live but a day or two, giving my reasons, which proved correct, as he died the next day but one. This led to a conversation on religion, and I spent hours holding a Bible reading with the son, I using the English, and he the native translation. I called the next evening at 5 P. M., and he informed me that he had his friends with him until one o'clock the previous evening, telling them about our people (I had given him a brief statement of what we believe and are doing), and he had read to them all the scriptures I had given him. He now got his native Bible and desired me to go over the same subject,—the second coming of Christ. I complied with his request, and he had one of the natives read from the native Bible the scriptures which I pointed out. We spent seven hours in this Bible study. He was delighted, and expressed great pleasure in studying the subject, of which he knew very little before. As we finished, he said, "I see that the second coming of Christ is near, and I am going to make it the business of my life to get ready to meet him, for he says, 'Be ye ready.'" His English was very broken, but he could make himself understood. Surely the fields are white for the harvest, but where are the reapers? Where are the nursing fathers and mothers?

We left Raratonga at 4 P. M., Friday, July 21, and sailed away for Niue, or Savage Island.

Wednesday, July 26, we crossed the day-line at 9 A. M., in longitude 168° 36' west from Greenwich, this being the meridian of Bering Strait. This week to us had but six days.

Thursday, July 27, we reached Niue, landed at the village of Avetele, and spent a few hours there; then the ship sailed around the point to the village of Alofa, where the white missionary resides. As it was but five miles across to the village of Alofa, I went overland, arriving about the same time as did the ship. Niue is by far the most interesting island we have yet visited. It is one mass of coral rock, standing 200 feet above the ocean level. Although it is nearly destitute of soil, it sustains at the present time a population of 4500, all natives except five white traders, the white wives of two of them, and the white missionary and his wife. There are eleven villages on the island; each of which contains a large stone school-house, and in nine of these villages there is a large stone church. The people are all able to read and write, there being a native teacher in each village. These native teachers are all educated on the island, and they conduct the religious services in their respective villages. The white missionary visits the various villages in turn. The natives of Niue never were cannibal, neither did they worship idols. They were believers in spirits, however, and were spirit and demon worshippers. Each village is of a separate tribe, and they were continually at war with each other prior to the advent of the missionary. Now all is peaceful except that the villages are jealous of each other. I am told that John Williams landed on Niue in 1830, but that he met with such a hostile reception that he left immediately. After the London Missionary Society had established itself in Samoa, a native of Niue, who was then on Samoa, became converted to Christianity, and was educated in Samoa as a native missionary. He returned to Niue and commenced teaching the principles of Christianity to the natives. Eighteen months after he began his work, a white missionary visited the island, and found to his surprise a commodious house erected for church purposes, in which the native preachers held forth the gospel to the listening multitudes. Since then the whole population have nominally turned to God.

There is a very great need for a medical missionary here. I treated fifty-one patients the few days we were there, and performed two operations, one of which was the removal of three enlarged and rotten glands from the axilla, or armpit. At least a dozen other patients begged me to operate on them for the removal of glands which were in a terrible condition; but I had to decline, for our stay would be so short that I could not see them through. I never before saw so large a proportion of the people with diseased glands. I met them here by hundreds. The London Missionary Society has done a noble work in all these islands. They have placed the Bible in the hands of the natives in their own tongue. In God's hands they have been the means of suppressing idolatry, warfare, and cannibalism. They have lifted the natives from the very lowest depths up onto a much higher plane; but they have, apparently, reached the summit of their ability to elevate them. In every place we have yet visited we find that the missionary effort has culminated in the founding of a church organization which holds all the civil power. While the white missionary is

professedly the spiritual father, he is virtually the head of the government. All government officers must be elected or appointed from among the most active church-members, and they lose their office on losing membership in the church. Strict Sunday laws exist wherever the London Missionary Society operates, and in all these islands where they do operate, the violation of law is punished by fine. The principal crimes for which the natives are punished are adultery, theft, and violation of the Sunday law, in the order here given so far as frequency of violation is concerned. Whenever a fine is paid, the offense is condoned, and as far as native society is concerned, the culprit is then in just as good social standing as he would be had no offense been committed.

They have in all these islands connected with each church or village, which is the same, persons appointed whose duty it is to spy outlaw-breakers whether in matters of immorality or in other respects, and report them to the *fakafili*, or judge, and to the missionaries. If convicted, when no other property can be found, the culprit's clothes are taken to pay the fine, and these fines are divided among the *fakafili*, and teachers. On some islands these spies are called "holies."

The result of this system is to cause the people to fear the law instead of fearing God, and as they have but a very dim idea of the object and power of the gospel, they learn to practice deceit so as to avoid detection and punishment. If instead of trying to compel them by fines and punishment to do right, the missionaries would develop the individual conscience to do right because it is right, they would be of far greater benefit to the people of these islands.

I was deeply pained while on Niue to see the spiritual father of that people with a tobacco pipe in his mouth at frequent intervals. One of the traders, a church-member, told me that out of a class of twenty-two natives who are studying for the ministry, nearly all have learned to smoke tobacco habitually, taking their cue from the missionary. One of the white women said that her son excused himself for using tobacco by quoting the example of the missionary. I fear that the efforts of the missionaries have in many instances failed to result in real genuine heart conversions, with a crucifixion of the flesh with the affections and lusts. The question of using tea, coffee, and tobacco, came up at the supper table the first evening I was at the missionary's. I told him we used none of these things. The next day he again introduced the subject of tobacco using. I told him that with us it was a matter of principle, that as missionaries we were to represent Christ, and that our characters, life, and work should be a representation of the character, life, and work of Christ, that I could no sooner think of smoking than I could think of seeing Christ with a pipe or cigar in his mouth. I was very kind in my remarks. After his Sunday-morning sermon, he was smoking, and he said to me, "I suppose you think that I am sinning in doing this." I replied, "That is not the question with me, but I ask if Christ ever regaled himself with a cigar after preaching, say after his sermon on the mount."

There seems to be a failure on the part of the teachers to make the natives comprehend that the object of the gospel is not simply to save the sinner from punishment for sin, but to save him from the power of sin, that it should not reign in his mortal body. The natives in all the isles we have yet visited find it hard to comprehend why they may not freely indulge the natural appetites and propensities; consequently vast numbers of church-members even are guilty of the worst kinds of immorality. All such, when detected, are forbidden to partake of the Lord's Supper (which is administered with arrow-root and cocoanut water on Niue for want of bread and wine) until they pass through a probationary period. If they walk straight a few months, and have paid their fines, they are again permitted to partake of the sacrament. The traders stand in a far better position than the missionaries to judge of the social morals of the natives. Immorality is prevalent on these islands to a great extent with both old and young of both sexes. There are, however, some who, without doubt, are acquainted with the power of the gospel.

One case in particular I will mention. A native apparently about fifty years of age, came to me and inquired concerning our faith. He could talk English somewhat. I talked with him for an hour, dwelling especially on the second coming of Christ. As I pointed out the scriptures, he exclaimed frequently, "You make my heart so happy. You give me so much joy." When I was through, he told me he had four sons; three were away in other isles working for wicked white men. He said his youngest was able to read and write, and could do sums in arithmetic. He wanted him to become a missionary for Jesus. He wanted me to promise to take him to America and educate him for mis-

sionary work. When informed that I could not do this without first arranging with the society, he dropped the matter, but two days later he said he had talked the matter over with his wife, and when we came back, they would expect me to take the boy, for they wanted him to be converted and work for Jesus. The boy was about fourteen, and the father wanted him educated by our society. The father was in the London Missionary Society school at Samoa, eight years, but he wanted his boy to get more of the truth, more of the Bible, and more of God than he got there; and from the way we had talked he thought the boy could get it with us.

Another native made me a present of a fine-looking, bright boy, ten or eleven years old. Of course I could not accept the offer. Both of these were unsolicited and unexpected. I only mention them to show how the people feel. As we were about to leave the isle, one of the most prominent of the natives asked me if we were not going to leave them a missionary, and said they needed one very much and hoped we would soon return and leave them one. Soon after, a second native approached me with the same question, and begged hard that we soon return with a missionary for his village—the one where we first landed. This island is all rock. The trees all grow in the crevices of the coral rock. The natives plant their cocoanut and banana trees in crevices, and their taro in little patches which were made by carrying soil in baskets, having dug the soil out of crevices too narrow to grow a tree. In some places not a particle of soil is to be seen, yet eight or ten feet apart banana trees are growing among the rocks, having been planted in the crevices. The coconuts are opened and the kernel dried into copra. This and the starch made from arrowroot is carried to the traders on the shoulders of the natives, men, women, and children all carrying in Chinese fashion. The traders allow them one and one-half cents a pound for the dry cocoanut, and pay in trade, charging twenty-five cents a yard for our seven-cent calico and for other things in proportion. There are but four trading stations on the island; consequently the produce has to be carried from some villages ten or fifteen miles in the manner above indicated. As a consequence the people are very poor.

Most of the houses are huts of a single room each, without furniture or dishes of any kind. Few of the children have clothing other than the parue; or loin cloth. Yet these people gave in 1892 for local missionary work, for the support of their native teachers \$1,771.50, and for the London Missionary Society \$1,728, making a total of \$3,499.50, while the entire exports of the island were only about \$25,000. A good and faithful minister, who has a sufficient knowledge of medicine and surgery to do ordinary operations, would be a blessing to this people.

We left Niue, Aug. 3, at 10 A. M., and on Sunday morning, Aug. 5, we endeavored to land on Vavao, but head-winds prevented until a pilot came off and informed us that the measles were prevalent on the isle. On receipt of this knowledge the committee decided not to remain in the harbor lest we should be placed in quarantine on our arrival in the Fiji Island group. M. G. KELLOGG.

TENNESSEE RIVER CONFERENCE.

SINCE our late camp-meeting I have held meetings at the following places: Louisville, Ky., where there are about fourteen or more white sisters without a resident male member of their company. Also with the colored church at the same place.

At Rio the church received some new light and courage. At Bowling Green, Ky., and in the country near by, the church has had some accessions as the fruit of the labors of brother H. W. Reed last spring. There is talk of erecting a chapel at this place, which is much needed. At Nashville our church is steadily growing. Several persons of influence have recently come to the light of the truth, and united with the church. From the time of organization in August, 1892, with about thirteen members, it has now reached a membership of about fifty. Several of these are living in the country some distance away. Here also are a few colored Sabbath-keepers who have been guided to the light of truth by brethren Kinney and Lewis; but as yet they have not found a home in church organization.

At Knoxville, Tenn., I find that considerable of the seed which has been recently sown by the earnest laborers, J. E. Caldwell and wife, Grant Adkins and wife, and others, has fallen in good ground. Of the fruit of this seed seventeen souls were taken into the Knoxville church, which we have now partially organized.

Some of these are of a darker hue than others, but all are trusting in the power of the Prince of Peace, who has broken down the middle wall of

partition, and is making of himself one new man, so making peace. From here (D. V.), I go to Morris-town, where brother C. Sturdevant and wife are engaged in Bible work, expecting soon to return and "set in order the things that are wanting" at Knoxville.

Brethren in Battle Creek and other places, there are scores of places here in the South where the people are like sheep without a shepherd. They need a teacher in the sciences and in the religion of Jesus Christ. You, whose lamps are under a bushel, but who love the Saviour and his appearing, I beg of you to come and settle your families in some of these destitute places, or go to some other destitute portion of the earth, and act the part of a faithful under shepherd in teaching these souls the way to the true Shepherd and to his fold.

CHAS. L. BOYD.

Special Notices.

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 MC COY,
JOHN H. KELLOGG,
ARCHIBALD R. HENRY.

MT. VERNON ACADEMY.

THE winter term of the Mt. Vernon Academy will begin Dec. 20. At that time new classes will be formed, and the program for the term arranged.

It has been decided to give one week vacation. The school after the holidays will begin Jan. 1. Students expecting to enter on either of those dates are requested to notify the Academy as soon as possible.

W. T. BLAND, *Principal.*

ATLANTA INSTITUTE.

THE Ministerial Institute for General Conference Dist. No. 2, will begin at Atlanta, Ga., Jan. 4, and continue four weeks, closing Sunday night, Feb. 4, 1894. All the workers in the district are expected to attend. This will be an important occasion, and I hope that it may be, indeed, a "solemn assembly" to every one. Elder A. T. Jones will be with us to lead in the instruction, which we all need so much at such a time as this. I especially invite the church elders, deacons, clerks, treasurers, the Sabbath-school superintendents, and the librarians to come and enjoy this feast with us. Instruction will be given to all engaged in these lines of work. Every one should fully understand the message, and know how to carry it to others. We have only a very short time to work, and not many more opportunities like this will be afforded us. The brethren and sisters throughout the district are also invited.

Excursion rates have been secured, providing an attendance of 100 shall be obtained. Of this we have no doubt, if all will come that we expect. The canvassers will be there two weeks in advance of us, and will remain till the close of the institute. All must be careful, and not forget to purchase *through tickets* at, or as near, the starting point as they can; and do not fail to ask the agent, from whom you buy your ticket, for a certificate showing that you have paid full fare to Atlanta, the place of meeting. Without this certificate we cannot return you at the reduced rate—one cent per mile. If the agent has no blank certificates, then ask him for a written receipt, stating the amount paid for the ticket, and officially stamping the same.

The meetings will be held in their new meeting-house, it being ample to accommodate all who may attend. Board, rooms, and fuel will be furnished at \$2 per week; transfer of baggage, to and from depot, free. Each one must provide his own bedding and lights.

Arriving at Atlanta, go west from the depot one block to Alabama St., take the Grant Park car, stop at Bryan St., and go east nearly two blocks to the Union church.

R. M. KILGORE.

INSTITUTES FOR NEBRASKA.

At a recent meeting of the Nebraska Conference Committee, after looking over the needs of the work, it was decided to hold three Bible institutes in different parts of the State during the early winter. The first will be held at Dunbar, immediately following the District Conference at Mt. Pleasant, Iowa. It will be held during the week of prayer, Dec. 22-31, covering two Sabbaths. There are quite a number of scattered Sabbath-keepers in the vicinity of Dunbar, and I hope to see them all at this meeting, during the week of prayer.

I trust all our brethren and sisters in southeastern Nebraska will regard this as a meeting appointed especially for them, and that they will make a real effort to be present.

The next institute will be held at Grand Island, Jan. 1-7. Grand Island is centrally located for such a meeting, and the church there will esteem it a pleasure to entertain all who come. This meeting is for the brethren in central Nebraska, and should be attended by the brethren and sisters of Aurora, Hastings, Shelton, and North Loup, besides the many scattered ones in that locality.

The third institute will be held at Decatur, Jan. 9-16. It has been some time since a general meeting has been held with this church, and we look for a large gathering of the churches and scattered brethren in northeastern Nebraska. Several invitations were received to hold this meeting with other churches, but after carefully considering the wants of the cause, it was decided that Decatur is the best location for such a meeting at this time. While it is some distance from the railroad, the brethren there will gladly meet all who come by rail. I presume the most who attend this meeting will come with their own conveyance, but some will go on the train, and the brethren at Decatur will meet all who go by rail at Tekamah, Tuesday, Jan. 9. Let all bear this in mind, and be there on that day.

And now, brethren and sisters, shall we make a special effort to attend these Bible institutes? It seems that all should answer, Yes. We are exhorted to forsake not the assembling of ourselves together, and so much the more, as we see the day approaching. These opportunities are fast passing by. How often they pass by unimproved. We let home cares and duties keep us from these gatherings, and thus rob ourselves of the blessings God provides for us in this time of watching. We hope these may be the largest institutes ever held in Nebraska.

The Religious Liberty Association has promised us help for all these meetings, and we hope for some help from our neighboring Conferences. Come, brethren, come up to the feast.

W. B. WHITE.

The Sabbath-School.

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

LESSONS ON THE FIRST EPISTLE OF JOHN.

Lesson 12.—Eternal Life in Christ. 1 John 5:8-15.
(Sabbath, Dec. 23.)

1. How many bear witness?
2. What are they?
3. How are they related to each other?
4. How does the testimony of God compare with that of men?
5. Concerning whom has God borne testimony?
6. Who has this testimony in himself?
7. What does the unbeliever declare God to be?
8. In what way?
9. What is this record or testimony?
10. In whom is this life?
11. Who has life?
12. Who has not life?
13. To whom have these things been written?
14. For what purpose?
15. What confidence do believers have in God?
16. When God hears prayer, then what follows?

NOTES.

1. VERSES 8-10.—Verse 7 of this chapter is omitted from these lessons, as it rests upon insufficient authority, and is not found in the Revised Version. The words "in earth" are also omitted in the Revised Version, thus making the statement of verse 8 general. In ancient times two or three witnesses were required (Deut. 19:15), and this custom is continued by our Saviour's express command (Matt. 18:16), and referred to in other places. 2 Cor. 13:1; Heb. 10:28. The Spirit witnesses to our sonship (Rom. 8:16), as it speaks through the word (Acts 28:25; 2 Peter 1:21), which is represented by the water (Ezek. 36:25; John 15:3; Eph. 5:26), of the efficacy of the blood of Christ. Heb. 9:14. Those bearing witness against Christ cannot agree (Mark 14:55, 56), but there is always harmony in the truth. God cannot lie (Titus 1:2), even when he calls things that be not as though they were (Rom. 4:17), because his word, when spoken, has power to produce the thing or situation mentioned. "In his dealing with sin God could employ only righteousness and truth. Satan could use what God could not—flattery, and deceit." The closing clause of the ninth verse is made clearer by the Revised Version: "For the witness of God is this, that he hath borne witness concerning his Son." God has borne witness concerning his Son by audible voice (Matt. 3:17; 17:5) and by the works wrought through him. John 10:37, 38. It is a seri-

ous thing to charge God with being a liar; but when he states a thing, and we do not believe him, that is what we do, yet he remains the same. 2 Tim. 2:13. Though all men deceive (Rom. 3:4), God does not. Num. 23:19.

2. VERSES 11, 12.—The Lord had given the land to the Israelites (Josh. 1:3) as soon as he had made provision for its conquest by them, but not in their own strength (Ps. 44:3); so all blessings (Eph. 1:3), even eternal life, have been bestowed upon us, and it only remains for us to accept them upon the stated conditions. "Prayer is the key in the hand of faith to unlock heaven's storehouse." "There must be a power working from within, a *new life* from above, before we can be changed from sin to holiness. That power is Christ." "But it is the *life of Jesus Christ* in the soul, it is the active principle of love imparted by the Holy Spirit, that alone will make the soul fruitful unto good works." "Before works we must have eternal life; but when we are born again, and made children of God, by the word of grace, then we perform good works."—*Luther.*

3. VERSES 13-15.—Those who believe "may know" these things (Heb. 11:1), not through faith in a creed, but by receiving Him (John 1:12) who is the life. John 14:6. It is God's will that we should be saved from sin (Gal. 1:4) and be sanctified (1 Thess. 4:3), not that we should perish (Matt. 18:14); and so we know that he hears the requests of his children when they ask for these experiences. So the Christian can wait patiently (Ps. 40:1-3) for the Lord to work in his own way. "But to claim that prayer will always be answered in the very way and for the particular thing that we desire, is presumption." "We should be willing to trust everything to the Hand that was nailed to the cross for us." "The prayer of the sincere heart offered in faith will be heard in heaven. It may not be grammatical, but if the heart is in it, it will ascend to the sanctuary, where Jesus ministers, and he will present it to the Father, with the fragrant incense of his own perfection, without our awkward, stammering word, graceful and perfect through his merit; for his righteousness refines and ennobles it, and makes it acceptable before the Father. The Lord accepts the prayer of the sincere heart, and will answer it out of his abundant fullness."

GATHERED THOUGHTS FROM FIRST JOHN.

CHAPTER 5.—VERSES 6-15.

VERSE 8.—The thought of verse 6 is here repeated. Verse 7 is an interpolation, not found in the most reliable MSS. The word of God (*water of life*), the blood (of Jesus, the crucified and risen Lord), and the Holy Spirit are unitedly active in man's conversion, pardon, regeneration, and sanctification. The Holy Spirit comes only by faith in the word of God and the blood of Christ. The word (the gospel) cannot be experienced as a life-giving power unto forgiveness and cleansing by the blood of Christ, except through the Spirit of Christ in the gospel. The power of the blood on the heart is felt only after accepting the gospel in faith through the Holy Spirit. Hence it is no contradiction when the Scripture says: "The word is truth, the Holy Spirit is truth, and Christ is truth; because these three are in accord concerning the salvation of man."

VERSE 9.—We must accept the testimony of men, else we could not prosper, since it would be impossible without it to maintain law and order, encourage arts or sciences, trades or professions, commerce, individual effort, even love and fidelity could not be maintained; how much more, then, ought God's testimony to be accepted. This testimony from God is the very spirit, water, and blood (see verse 8), as well as the personal witness of God the Father, at Jesus' baptism, the transfiguration, his miracles, in the resurrection, and at the outpouring of the Holy Spirit. The expression "hath testified" denotes not only one single act of testifying, but a continuance of the same.

VERSE 10.—The words "have made him a liar" have the force of "has made and still makes him a liar;" the last three verbal expressions are also perfect, each denoting an action begun in the past, but continued in the present. Unbelief is set down here as the greatest sin.

VERSE 11.—By faith we have eternal life already in this world, inasmuch as we enjoy the promise of the divine life,—the life and powers of the heavenly world, the kingdom of God, the highest good,—in which we possess all else. Thus the believer enjoys, by faith, its possession at this present time already; although its reality lies still beyond mortal ken, this life as yet being "hid with Christ in God." Apart from the Lord we can neither obtain nor keep a new and heavenly nature, as little as a part in eternal life itself.

VERSE 12.—To have "life" is to have the "new birth" from above. (Compare John 3:16, 36.) This regeneration is impossible without Christ, who, as the new Adam, died and rose from the dead, to become a new life in the believer, identical with his own. The mystery of thus being born again, can only be understood through Calvary. Whoever thus accepts the Saviour, laying all former prejudices aside, dies to sin and self, and becomes in Christ Jesus a new creature, and has in the Saviour eternal life—kinship with God. Thus Christ himself being our life, and he being from above, our life is above also.

VERSE 13.—The apostle closes his gospel with the same expression of tender solicitude (John 20:31) with which he begins and ends this epistle (1 John 1:3, 4); thus clearly showing that one might be a believer, and yet be quite uncertain, or lack assurance whether he is in a proper state of grace, or not. Such, however, is evidence of weakness, sickness, or barrenness of soul.

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VERSE 15.— If we have gained a full assurance of Our salva- tion, which John brings to our view so graphically, we have also freedom and strength to be heard, provided we pray in harmony with the law (or will) of God, and according to his divine purposes; yes, we may know that our prayers are already answered, at the time they are uttered. (Compare Ps. 32: 5; Dan. 9: 21; Isa. 65: 24 et al.)

The gifts of grace and of the Spirit are ever at man's disposal. Whenever it is for the best, God will answer our petitions, be they for things temporal or spiritual. Hence the gift of the Holy Spirit, forgiveness of sins, victory over temptation, strength to put away all uncleanness, every necessary illumina- tion of mind and heart, as well as bodily and spiritual food, divine guidance from day to day,— all come from him, all are included in the Lord's prayer, to be asked for and received daily. But if we do not receive any answer as we expected, we may rest assured that God heard, and has answered or will answer, as is for our best, in his own way and at his own time. Prayers for conversion, healing of disease, help in poverty or distress, in persecution or affliction, or in any other earthly ill, are very often not answered at the time, for reasons best known to God; but this should in no wise discourage the true believer from praying on. He must know and ever be assured that God's way is always for the best, even though he may not be able to see or fathom why his prayers were not fulfilled accord- ing to his asking; yes, even though they should seem not to have been answered at all. In any case, our petitions must be according to the word and will of God, prompted by the Holy Spirit, and offered with the proper faith. This requires a being dead to the world and to self— not seeking our own will or honor, but, first of all, the honor of Christ and of God; on the other hand there should be a readiness on our part, to do and to suffer, to the best of our ability, in order to attain what- ever we ask for, thus answering, as far as we can, our own prayers. AUGUST KUNZ.

News of the Week.

FOR WEEK ENDING DEC. 9, 1893.

DOMESTIC.

—Colorado's majority for woman suffrage at the election last month was about 5000.

—The trial of Prendergast for the murder of Mayor Harrison began Dec. 6, before Judge Brentano.

—The Georgia house of representatives, Dec. 5, passed a bill providing for the establishment of a system of State banks.

—There have been twenty-six deaths in England and eighteen in the United States, the past season, resulting from foot-ball.

—General Miles reports that the Cheyenne Indians, occupying a part of the Indian Territory, are suffering greatly for the want of food and clothing.

—A resolution requesting the President to give to the senate all the information he possesses in regard to af- fairs in Hawaii, was passed by that body Dec. 6.

—There is now \$70,000,000 idle money in the New York banks. The bankers offer it at low rates, but business prospects are so uncertain that no one wants to hire money.

—A bill prohibiting prize fighting in South Carolina has passed the General Assembly of that State. The penalty is three years' imprisonment and \$1000 fine for principals and seconds.

—The first regular session of the fifty-third Congress assembled at Washington, Dec. 4. The President sub- mitted his message. The galleries of the House and Senate were thronged by visitors.

—Eight churches on the North Side, Chicago, have opened their basements for homeless people to spend the night. Food will be distributed and strict regula- tions as to order and cleanliness will be enforced.

—According to the report of Secretary Herbert, the United States is now seventh in rank of the naval pow- ers of the world. The secretary urges the immediate construction of one battle-ship and six torpedo boats.

—The relief that has been given to the suffering miners in the States of Wisconsin and Michigan, was given none too soon. Those who have visited these afflicted districts declare that the suffering is much worse than was reported.

—Mr. J. J. Van Alen, of Newport, R. I., has decided not to accept the position of ambassador to Italy. The large amount of adverse newspaper criticism over his appointment is the reason urged by Mr. Van Alen for his refusal to take the office.

—The Michigan Federation of Labor, which has lately held a meeting in this city, in their resolutions deprecated the running of freight trains except live- stock trains, on Sunday. They also passed a resolution favoring the taxation of church property.

—Governor-elect Greenhalghe of Massachusetts has decided that as soon as possible after the assembling of the fifty-third Congress, he will call together a Confer- ence of the Republican governors of New England "to consider the present condition of the country, and deter- mine what steps if any should be taken to conserve and advance the interests of the New England States."

—A telegram received at the War Department in Washington from Brigadier-General Wheaton, com-

manding the military department of Texas, "confirms the belief that the alleged Mexican revolutionary trouble was more visionary than real. General Wheaton says it is quite certain, and is admitted by the Mexican author- ities, that no parties of armed men had crossed to Mexico from the American side."

FOREIGN.

—A new Italian cabinet has been appointed with Giuseppe Zenardella as premier.

—The French chamber of deputies, Dec. 4, by a vote of 257 to 226, rejected a proposition of general amnesty.

—The British ship "Jason" went ashore near Boston, Mass., in the late storm. One sailor was saved out of a crew of twenty-seven.

—The new intrenched camp which the Germans are making at Malmedy, near the Belgian frontier, is to be a point for the concentration of eight army corps.

—It has been stated in the British Parliament that 607 persons were saved from death by the various life- saving stations during the late storms along the coast of Great Britain and Ireland.

—Professor John Tyndall, of England, celebrated as a scientist, and ranking as one of the greatest scientific men of this or any age, died at Haslemere, England, Dec. 4, at the age of seventy-three.

—The new war ship which the Brazilian government fitted out in New York Harbor has had her machinery disabled by an unknown traitor on board, and she is now lying at Bridgetown, Barbados, for repairs.

—The recent annual conscription added 252,592 men to the Russian army. Of this number 70,948 are married. Only one fourth can read or write. The Jewish recruits equal one in sixteen of that population.

RELIGIOUS.

—The sultan of Turkey has lately granted many favors to the Catholic Church in his dominions.

—The Methodists have gathered a congregation of from 500 to 2000 in the Academy of Music in New York City, and a membership of 346.

—Several Catholic churches in Chicago have lately been set afire. The fires were started in the confes- sional. There is considerable excitement over the mat- ter, as it seems to indicate a feeling of hostility toward those churches.

—Rev. J. R. Slattery, who has charge of the Catho- lic mission schools for the colored people of the South, declares that the State ought to look after the morals of its children, and that their schools should be recognized by the State as a part of the school-system of the State, and give them a portion of the public money.

—Mrs. Williams, a religious enthusiast of Portland, Oregon, has just finished a forty days' fast. She has many followers, who are, like her, fasting, and in some cases compelling their families to fast. They call the forty days' fast "going through the wilderness." The authorities have been compelled to interfere in behalf of children who were being starved by deluded parents.

Appointments.

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

THERE will be a ten day's institute held at Hillsdale, Mich., beginning Dec. 20, 1893. A. O. BURRILL, P. M. HOWE.

PROVIDENCE permitting I will meet with the brethren and sisters in Wisconsin for meetings as follows:—

- Victory, Dec. 20-24
Mt. Hope, " 25-28
Hundred Mile Grove, " 29-31
Grand Rapids, Jan. 9-13
Richford, " 16-21

The new meeting-house at Victory will be dedicated Dec. 24. The ordinances of the Lord's house will be celebrated at Grand Rapids and Richford. We want to hold as many meetings at each church as possible. H. R. JOHNSON.

IMPORTANT CHANGE OF ADDRESS.

As finally the property, Grindelberg 15a, at Hamburg has been secured, we would request all our friends to please address all mail and periodicals to Hamburg, Grindelberg 15a, Germany. L. R. CONRADI.

ADDRESS.

The address of H. W. Cottrell is 98 Park St., Lynn, Mass.

TO CORRESPONDENTS OF THE FOREIGN MISSION BOARD.

ALL mail heretofore addressed to W. A. Spicer, as Foreign Mission Secretary, should now be sent to F. M. Wilcox, 267 West Main St., Battle Creek, Mich. All literary matter for the Home Missionary should likewise be sent to the same address. Let all correspondents bear this in mind, and it will save con- fusion and consequent delay.

BUSINESS NOTICES.

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

WANTED.—Property in Baltimore, Md., Washington, D. C., or Richmond, Va., in exchange for good property in this city by one who wants to "move out" for missionary purposes. Address Lloyd J. Caldwell, Battle Creek, Mich.

FOR SALE.—Ten-room house in good condition. Block and a half from the Sanitarium; lot 5 x 12 rods, with trees and shrubs. Inquire of M. G. Beach, 9 Upton Block, Battle Creek, Mich.

DISCONTINUE PAPERS.

MRS. S. M. BENNETT, of Maple Park, Ill., has enough papers for the present.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 7, 1893.

Table with columns for EAST, WEST, STATIONS, Day Express, N. Shore Limited, N. Y. Express, Mail, Ad'ntic Express, Night Express, Pacific Express, and Mail. Lists routes and times for various stations including Chicago, Detroit, Buffalo, and Niagara Falls.

Daily. †Daily except Sunday. New York and Chicago limited trains go east at 10.25 p. m., and west at 6.17 a. m. daily, and require special tickets and Wagner palace car tickets. Accommodation train goes east at 7.51 a. m. except Sunday, west at 9.00 p. m. Trains on Battle Creek Division depart at 7.51 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 Nov. 19, 1893.

Table with columns for GOING EAST, STATIONS, GOING WEST, Day, P'flo, Mail, N'rd, and R'd. Lists routes and times for stations including Chicago, Detroit, Toronto, Montreal, and Buffalo.

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

No. 23, Battle Creek Passenger, leaves Pt. Huron Tun. at 8:49 p. m., ar- rives at Battle Creek 9:35 p. m.

Valparaiso Accommodation daily except Sunday. Way freights leave Nichols eastward 7:16 a. m.; from Battle Creek westward 7:05 a. m.

† Stop only on signal. A. R. MCINTYRE, Ass't. 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., DECEMBER 12, 1893.

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We were happy to learn last week, that the steamer on which brother W. A. Spicer and family took passage for London, had safely reached its destination.

Brother and sister E. B. Gaskill left New York, Dec. 6, for Cape Town, South Africa, to engage in the work in connection with the college there.

We give another insertion this week to the prospectus of the REVIEW for 1894. We trust the brethren will carefully consider the points mentioned and the suggestions there introduced.

One more paper completes the present volume of the REVIEW; and then according to our custom the paper will be omitted one week. This will take us through the holidays. The first paper of the new volume will be dated Jan. 2, 1894.

Many of the articles in this paper are of unusual length; but there is this compensating feature about them, that they are of unusual interest. Let no one be passed by because it looks long. We venture to predict that your interest in it, will make it seem short, when you come to read it. The further report from the trials at Gainesville, Ga., the comments of the Gainesville Eagle on the same, Dr. M. G. Kellogg's report of the work in the South Pacific Islands, the description given in the Mission Field department, the conclusion of sister White's appeal for the Australian field, and the appeal from brother Olsen for other portions of the field,—these and many other articles will afford the reader a rich treat of information, and a most profitable field for thought; and we hope none will miss them.

From all parts of our land come reports of destitution and poverty unexampled in the history of our country. In our large cities, and also in several mining districts, many thousands have to be fed entirely by charity, and this at the beginning of winter. As illustrations of the stringency of the times it is said that a man in Chicago advertised for a man to work for his board without any salary, and he immediately had 300 applications. Another man advertised to give a slice of bread and a cup of coffee to the needy, and 2500 persons responded and partook of his bounty at the first opportunity. It is good to know that the charitable are bestirring themselves to aid the unfortunate. Several churches in Chicago have opened their basements to feed and lodge the needy,—a good work that may be recommended to all churches that can do so. We trust that in this time our churches will look after their own

poor, and as far as possible render to all who are in want the Christian sympathy and assistance which will prove their connection with Him who "came not to be ministered unto, but to minister, and to give his life a ransom for many."

THE WEEK OF PRAYER READINGS.

The Readings for the coming week of prayer have been printed in sufficient quantities to supply all our church elders, Sabbath-school superintendents, and isolated families of Seventh-day Adventists throughout the field, and they have been sent to them as far as addresses have been obtained; also supplies of the Readings have been sent to the depositories of the different State tract societies, where those who have not received them but are entitled to them may be supplied.

SUGGESTIONS ON THE OBSERVANCE OF THE WEEK OF PRAYER.

It is probably not necessary nor advisable that definite instructions as to the manner of observing this season, to be unvaryingly followed in all cases, should be given; it will be better to let the circumstance and the Spirit of God indicate what will be the best under the different cases. We are only desirous that it shall be so observed that each one may obtain from it the utmost good, and thus the blessing of God will come to us as individuals and as a body.

As far as possible, care and labor should be laid aside, and the time be given to devotion. Meetings will be arranged for according to circumstances. But the devotion itself should not be limited nor confined to the meetings. This must be of a personal character. The degree of blessing that each one will experience, will be in proportion to the individual consecration and earnestness which he feels and manifests. Seeking God is an individual matter. Each one must for himself draw nigh to God, searching his own heart, humbling his own soul, confessing his own sins, and by faith claiming the needed blessing for himself. Let each one take time for such personal work, and that with the intensity of Jacob, who said, "I will not let thee go, except thou bless me." If this is done, the victory will be as certain for us as for Jacob of old. The only things that can hinder the blessing in any case are sin and indifference (and indifference is sin); when sin is put away, the Spirit of God will come in.

This should be a season when families together should seek the Lord. The hearts of parents should turn to their children, and the hearts of the children to the parents. The time has come when the judgments of God are in the land. In many families there are unconverted children; and it is possible that the Christian life of the parents has not been what it should be, that while professing the truth of God it has not had the sanctifying effect on the life that it should have had, and this very thing stands in the way of the children's turning to the Lord. The time is near when the unconverted will be out of our reach, then our tears and appeals cannot avail; now is our opportunity to reach unconverted children and friends.

If we seek God individually and in our families, and here obtain the blessing there is for us, then there will be no failure about the blessings that will come to the church; that will be assured.

No one will question our need of God's blessing at this time, and it is our privilege to share in these blessings to a larger degree than ever before. The time of the "latter rain" is here; now we are exhorted to "ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain." Zech. 10:1. We cannot longer afford to be content with little of the blessing of God. He has promised showers, not scanty drops. If we seek God as it is our privilege to do, we shall see of his salvation. Then let every one prepare to make the most of the season before us. Whatever else is done, let every individual make earnest work of seeking God at this time. Then this week will be but the beginning of a work that will close up with the coming of the Lord in glory. O. A. O.

THE "REVIEW" FOR 1894.

At the beginning of another year the REVIEW will enter upon the seventy-first volume of its history. A journal which has so long been in the field, keeping steadily to one purpose, would naturally be considered to have its character quite thoroughly established. It will still be kept in the line of its original purpose; namely, to be an exponent of the sentiments that pertain to the third angel's message, a faithful chronicler of all passing events that affect our work, or throw light on our message, and to reflect the progress of our own work, as it makes its way by sea and land, from nation to nation, the world around. It will still be the aim to keep abreast of the times in the march of improvement, making a journal that will suitably represent our cause, and tend to commend it to the candid consideration of all thoughtful and earnest people. The different departments into which the matter of the paper is classified; namely, The Sermon—Our Contributors—The Home—The Mission Field—Special Mention—Editorial—Youth's Column—Progress of the Cause—Special Notices—The Sabbath-school—News of the Week—Obituary Notices—and Editorial Notes—with Songs and Hymns in their appropriate places, of sterling merit and poetical beauty,—all these cover as wide a range and variety of matter as would perhaps be calculated to interest the general reader. These will be maintained, each filled with the choicest matter of its kind that is obtainable. Some typographical improvements are in contemplation for the next volume, which we are sure will be appreciated by our readers.

And now we wish to speak of one matter wherein a change, we are persuaded, would be for the general advantage of the paper, and that is reports of Conferences and different organizations, wherein are introduced long, tabulated accounts, and extended itemized mention of the different matters introduced. Of course the secretary should have just such a record of the proceedings and the different items, and should have a book especially for that purpose, in which his full record should be kept, without reference to what may appear in the REVIEW or any other paper. Much of such matter is of local interest only; but what appears in the paper should be of general interest, as entertaining to the reader in Maine, Florida, Oregon, and Washington, as in Michigan or Illinois. These reports, therefore, for the purpose of the paper, can be greatly condensed, and thus much space be saved for other matter of more general interest. We speak of this matter here, that those who have such reports to make may bear it in mind in the future. What is wanted is summaries, conclusions, and those features which will interest all, and not merely a local few, personally concerned. We would of course prefer that the writers do their own condensing. But it seems so important to have it done, that the Office has concluded to take it in hand, in case the writers do not. More will be said on this point hereafter.

Having thus briefly outlined some of the purposes and desires of those conducting the paper, we ask all its friends in the broad field, What do you purpose to do for the REVIEW in 1894? Shall the paper have a continuance of the contributions so much prized by its readers? Shall it have numerous reports from all laborers in the field? Shall it have the co-operation of all to extend its circulation till it is placed in the hands of all who should have it? We are happy to say that the REVIEW list has steadily increased during the past year, and we hope that it will continue to do so. The important articles from sister White, and the stirring appeals from brother Olsen, as he surveys the broad field of the message, treats of the progress of the work, and presents the wants of the various branches—these should be sufficient to induce every friend of the cause to work for the REVIEW, till every Sabbath-keeping family has its weekly visits. And before, and during, and following all these efforts, let the earnest prayer which availeth much, ascend to God, that his counsel may guide, his providence sustain, and his blessing attend the paper to make it effectual for good wherever it may go. Stirring times are before us; important crises are to be met. Salvation is near. Let every one stand with the armor on, awake to duty, and ready for every good work.

A letter addressed to E. J. Hawley, Cleveland, Ohio, has been returned to us as unclaimed. Can any one give us his post-office address?