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The Adventist Review and Herald

HOLY BIBLE IS THE FIELD

"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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BATTLE CREEK, MICH., NOVEMBER 7, 1893.

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COMFORT IN AFFLICTION.

BY ELDER L. D. SANTER.

(Rockford, Ill.)

"Lo, I am with you alway." Matt. 28:20.

There's a promise whose gladness will ever
Cheer my heart in its hours of pain;
That those who love Jesus, will never
Seek his presence and blessing in vain.

When the flames of affliction are highest,
And the soul is encompassed with fear,
It is then that the Saviour is nighest,
And angels of comfort draw near.

I would be not on earth a repiner;
For the future is sacred to joy;
And Christ is his people's refiner
While the fire shall consume the alloy.

I'd be dumb, while the furnace heat quivers;
Resigned to the ways of his will,
And patient though earthly hope shivers;
I would in the fierce fires be still.

I am but as clay in his fingers
To fashion me as he desires;
As silver, but while the dross lingers,
I ask not release from the fires.

The joy of his presence delights me,
Though earthly hopes fade and are dim;
And the peace in my bosom requites me
For all I have suffered for him.

And now in my heart I can never
Doubt his love, his affection again;
He abides with me now and forever,
A recompense sweet for all pain.

And the knowledge of his soon appearing
A joy to my spirit has given,
Even now is the glad moment nearing
When I shall go with him to heaven.

Our Contributors.

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

"COME YE YOURSELVES APART, . . . AND REST AWHILE."

BY MRS. E. G. WHITE.

THE disciples were members of the family of Jesus, and he arranged that they should accompany him as he traveled on foot through the length and breadth of Palestine. They partook with him of the simple food provided for their physical sustenance, and shared with him in the hardships, toils, and emergencies that overtook them. Jesus sent his disciples forth by two and two into all the towns and villages that he himself

purposed to visit. He imparted to them the power to work miracles, in order that the people might have evidence that they were not pretenders, but teachers of divine truth, sustained by divine authority. While he did not accompany them in these missionary tours, he visited other cities, and engaged in the same toilsome, personal labor, practiced the same rigid self-denial, and was their example in all things. He made it manifest that "the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Jesus did not impose burdens upon his followers which he did not himself bear. He asked, "For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? But I am among you as he that serveth."

Let us be careful to follow his example, and feel that we are responsible for the performance of the same duties which we lay upon others to perform. Let us not enjoin upon others that which we will not do ourselves. Jesus rebuked the scribes and Pharisees because they bound upon their brethren burdens which were grievous to be borne, which they themselves would not touch with one of their fingers. In our day there are those who, while urging and exhorting their brethren to greater efforts, fail to set them an example in zeal and effort for the cause of God. Those who urge upon others the performance of duties, must themselves be the first to engage in the good work, or their instruction will lose its force. The world's Redeemer did thus, and we are to follow in his footsteps.

The disciples gathered around Jesus after their first missionary tour, and told him all things which they had done. They related their experience with frankness and simplicity, telling him of both their successes and their failures. The Master listened with tender sympathy to their earnest recital of their difficulties and triumphs, and approved or encouraged as the experience demanded. They came and told Jesus all that they had done. How much stronger and happier would we be if we came to Jesus, confiding in him, and telling him all our joys and sorrows, our trials, our failures and successes. We should daily come to him, saying, "Examine me, O Lord, and prove me; try my reins and my heart. For thy loving-kindness is before mine eyes: and I have walked in thy truth." We shall receive the answer, "I will instruct thee and teach thee in the way that thou shalt go. I will guide thee with mine eye." Our experience will be expressed by the words of the psalmist, when he says, "Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance."

When the disciples related all their experience to Jesus, he understood their need. Their labor had greatly elated and encouraged them, but it had also worn upon them. Many were coming and going in the place where they were, and there was not leisure so much as to eat. He saw that they had made mistakes in their manner of work, and he desired to counsel and instruct them, and he said unto them, "Come ye yourselves apart into a desert place, and rest awhile." A desert place did not mean a waste and solitary wilderness, but a place of retirement

and quiet, pleasant to the eyes and invigorating to the body. They sought such a place near a favorite resort on the sea of Galilee. To the north and west were the lofty mounts of Lebanon and Hermon, and to the south was the lake. Near this resort was one of the most frequented fords of the Jordan on the road from Damascus to Jerusalem. The truths he there preached to the people were heard by many who carried the precious messages to far distant regions. Here he sought for an opportunity to impart to his disciples instruction as to how they should conduct themselves in meeting different classes of society. They did not always appreciate these lessons at the time when they were spoken, but after his resurrection, when the Holy Spirit brought all things to their remembrance, they understood the importance of his teaching.

It was essential that Jesus should instruct them; for they were to go forth to preach the gospel to all the nations. In their first missionary tour they had worked diligently and manifested intense earnestness, preaching the kingdom of God, and healing the diseases of the people. They now needed a period of rest and reflection. The Christian life is not made up of unceasing activity, or of continual meditation. Christians must work earnestly for the salvation of the lost, and they must also take time for contemplation, for prayer, and the study of the word of God. It will not do to be always under the strain of the work and excitement, for in this way personal piety is neglected, and the powers of mind and body are injured. We are to be "not slothful in business; fervent in spirit; serving the Lord." But the oil of grace must be in our vessels with our lamps. If we wait upon God for his heavenly grace, we shall manifest his power in good works.

Jesus knew that his disciples after their busy labors would derive great benefit by engaging in private communion with him and with their brethren. He knew that a season of rest and recreation, apart from the multitude and the scene of their labors, would invigorate them, and he sought to withdraw them from the busy cities to a quiet resort where they might have a season of precious fellowship with him and with each other. Would that all missionaries and workers in the various branches of the cause of God would bear in mind that though Jesus could work miracles, though he had empowered his disciples to work miracles, he commanded that his worn followers should go apart into the country for rest. Self-denial is required of the disciples of Christ, and self-sacrifices must be made; but care must also be exercised lest through human infirmity and feebleness the work of God be marred. The Lord knoweth our frame, he remembereth that we are but dust. Our God is ever merciful, full of compassion, and reasonable in all his requirements. He does not require that we shall pursue a course of action that will result in the loss of our health or the enfeeblement of our powers of mind. He would not have us work under a pressure and strain until exhaustion follows, and prostration of the nerves. The Lord has given us reason, and he expects that we shall exercise reason, and act in harmony with the laws of life implanted within

us, obeying them that we may have a well-balanced organization. Day follows day, and each day brings its responsibilities and duties, but the work of to-morrow must not be crowded into to-day. The workers in the cause of God should feel how sacred is its character, and they should prepare themselves for to-morrow's work by a judicious employment of their powers to-day.

The disciples of Jesus needed to be educated as to how they should labor, and how they should rest. To-day there is need that God's chosen workmen should listen to the command of Christ to go apart and rest awhile. Many valuable lives have been sacrificed, that need not have been through ignorance of this command. Many might be with us to-day to help forward the work both at home and in foreign lands, had they but realized that they were required but to work reasonably and take required rest, in order that they should not wear out by continual labor. These workers saw that the field was large, and the work was great, and they were wedded heart and soul to the cause, and felt that they must press on at whatever cost. When nature put in her protest, they paid no heed, doing double the work that they should have done, and God gave them rest in the grave until the last trump sounds, and calls the righteous forth to glorious immortality. But what a loss have the living workers sustained! We cannot afford to have this experience repeated; for a to-morrow is coming that will call for every laborer who can work judiciously. Though the harvest is great, and the laborers are few, nothing is gained by sacrificing health and life.

There are always persons who spare themselves, and who come far short of bearing their share of responsibility. They can talk of great and crushing burdens, but they know not what it is to bear them. Their work yields but meager results, and it is evident that it is not this class who are addressed when Jesus says, "Come ye yourselves apart into a desert place, and rest awhile." There are many feeble, worn workmen who feel deeply distressed when they see how much there is to be done, and how little they can do. How they long for physical strength to accomplish more; but it is to this class that Jesus says, "Come ye yourselves apart into a desert place, and rest awhile."

(To be continued.)

THE MIND OF MAN.

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

MAN's ability to think and to reason was given to him in creation just as truly as life was given to him by the inspiration of the Almighty. The psalmist wrote that God planted the ear in man for hearing; therefore God himself can hear. The Creator formed the eye in man that there might be sight; it is therefore argued that he who made the organ of sight must himself be able to see. "He that teacheth man knowledge, shall not he know?" Ps. 94: 9, 10.

It is argued that hearing was a gift to man from the Creator, that seeing is also a gift, and that the Giver could not have given to man these senses if he had not possessed them. Now we know that man did not acquire these senses, but that they are direct gifts, bestowed in creation. The same reasoning is made regarding the mind of man that is made with reference to his ears and eyes. Another sacred writer says, "The inspiration of the Almighty giveth them understanding." Job 32: 8. It is God that teaches man to know more than the beasts of the earth, and makes him wiser than the fowls of heaven. Job 35: 11.

The Lord has proposed that man should be morally accountable—he must recognize the moral relation of things; therefore the Lord teaches him out of his law. Ps. 94: 12. A

mind to comprehend and regard moral obligation was never given to beasts, to birds, or to fishes, and for this reason we do not expect these creatures to regard moral law. But brutish men are many, who do not recognize the hand and the presence of God in nature. They are like the undevout and worshipless beasts of the field which feed upon the green pastures without ever thinking of the Hand that gave them life.

In the psalm for the Sabbath day (Psalm 92) we find the following: "Thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands. O Lord, how great are thy works! and thy thoughts are very deep. A brutish man knoweth not; neither doth a fool understand this." The beasts and the birds were never known to meditate upon the works of God's hands; therefore they keep no Sabbath-day in commemoration of these works. The brutish man and the fool are here said to be like them. They have not been taught of God out of his law. It was Satan's first work in preparing to rule this world, to destroy the mind that God had placed in man.

By getting access to man's mind he ruined it as far as he could. This was done that it would be useless in the comprehension of things moral and divine. With reference to this, the apostle says, "As they did not like to retain God in their knowledge, God gave them over to a reprobate mind [“a mind void of judgment,” margin].” Rom. 1: 28. Again he exhorts: "Walk not as other Gentiles walk, in the vanity [uselessness] of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts." Eph. 4: 17, 18.

This perverted mind is enmity against God. It is utterly impossible for it to be subject to the law of God. It cannot love the law, neither can it know God's law. It is misery; it is sin; it is death. This mind of evil stands in the way of all that is good, being an enemy to all righteousness. It is earthly, sensual, devilish. Therefore, before man can obey God and appreciate his love and his works, this mind must be taken away, and the mind of the Lord restored. The exhortation is, "Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12: 2. The new man, the apostle says, is renewed in knowledge after the image of the Creator. Col. 3: 10.

Were it not for the restoration of this mind, the Lord could not teach man in righteousness. "Judgment shall return unto righteousness: and all the upright in heart shall follow it." Ps. 94: 15. When judgment is united with righteousness, there is manifested the wisdom that comes from above, which is "pure, peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." James 3: 17.

This wisdom was ordained before the world was, to be man's glory. Paul had learned it, and was teaching it in his work. He said it was the wisdom of Christ; that none of the princes of this world knew it; that the natural man could not receive it; and that it could only be given through the Spirit of God. When received, it gives access to the deep things of God. It compares spiritual things with spiritual things, because it gives a capacity of mind that is capable of weighing the truths of the Spirit. When these truths are really known by man, he cannot help delighting in them. Satan knows that those who have understanding hearts will love the ways of the Lord; and so his effort is to keep the mind darkened. He greatly fears to have Bible truth taught to the people; therefore he makes every effort possible to prevent it. There is no doubt but that a large majority of the excuses which are offered by the people for not attending meetings where the truths of God are

taught, are simply suggested by the adversary of their souls. Satan makes them think that they will endanger their health or embarrass themselves financially if they attend the meetings; therefore they do not go.

Many are kept in the darkness of error through fear of being ostracized by those whose favor they covet. Satan has taught the darkened mind in many persons to love things which look to those who have wisdom to be as puerile as the toys of childhood. Many millions of people who have arrived at adult years have never permitted their minds to mature. They refuse to put away childish things. They are mental dwarfs and helpless creatures; and are only a burden on the world of mankind who have larger hearts and nobler purposes. O that all would open their mind to the wisdom of God, and permit the Spirit of God to bring in the divine illumination.

TO THE WORK.

BY JOEL C. ROGERS.
(Chicago, Ill.)

To every soul who has received the love of the truth, "the work" is synonymous with gathering others into the fold of Christ. There are men and women everywhere who are longing for the truth and the love of it. In their souls is a hungering and thirsting which nothing else can satisfy, because the truth is Jesus, and only he can fill the hungry heart. One needs to work but a little while for the salvation of others to realize the precious experience of feeding such hearts with the bread of heaven.

To-day there are systems of error, "false doctrines," which contain such a subtle mingling of truth as may deceive those who are waiting for the truth of Jesus. These doctrines appear so attractive that they are almost sure to mislead the undisciplined heart. Their promoters are, no doubt, deceived also; and for that very reason they work with all the untiring zeal of the great deceiver. Now if these souls who are hungering for the truth have no opportunity to receive it, then they will accept what seems to them most like truth, which is the worst of errors.

While writing, I am on the assembly grounds of a religious convention. It consists of about 500 people, plainly attired, who are apparently earnest, sincere Christians. But to the heart who knows Jesus and the love of his truth, it is evident that their experience is not of that depth which the truth gives. These people are working with more energy than many of us, to present their Bible theories to the world. What a power they might be in gathering sheaves for the soon-coming harvest, had they received the love of the truth! 2 Thess. 2: 10. And why have they not received it?—We have not given it to them. "Freely ye have received, freely give." Matt. 10: 7, 8.

The work is presenting Christ to every living man and woman. This is *our* work, and we do it by *thinking* Christ, *talking* Christ, *living* Christ. And this is preaching the truth.

Brethren, to the work! Precious souls are receiving errors which may lead many of them to destruction, because we are neglecting our God-given work. Mark 13: 34. Have you not read from the Testimonies that the work which we fail to do now under favorable conditions, must be done under much more adverse circumstances? No doubt many who are now being converted to false doctrines will have to be reconverted to the truth, if that may be possible. We ought to seek them out to give them the truth in its purity first.

Then to the work, brethren, in every way that we know how. If we know not how, let us ask the Lord, and believe his promise for once; then go to work in all the many ways which he will suggest to his believing children.

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We must rescue these perishing souls, or their blood will be upon our garments. All hands to the work; for the fields "are white already to harvest."

HAVE PATIENCE.

BY E. J. JOHNSON.
(Hart's Road, Fla.)

We cannot understand all things,
But we can still believe,
Nor with our doubts and questionings
The Holy Spirit grieve.

Have patience; yet a little while
The clouds will disappear,
And in the light of Jesus' smile
All will be bright and clear.

The paths so full of thorns that wound
Our weary, bleeding feet,
Where neither pleasant sights nor sounds
To-day our senses greet,

Are known and ordered by a Love
Beyond our finite ken,
That sends no trial but to prove
The erring sons of men;

To wean from earth, the soul refine
From dross, from sin set free,
That in His likeness we may shine
Through all eternity.

IMMORTALITY NOT A BIRTHRIGHT, BUT A GIFT FROM GOD.

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

(Continued.)

SHOWERS of rain distill upon the earth. The waters are gathered into brooks and rivers, and poured into the sea. They are borne back again in the form of vapor to the clouds, and are again returned to the earth in showers of rain. Age after age this is continued, and the gleaner after evidence for a future being, thinks that he discovers in this endless circuit of the waters, proof for his favorite dogma. As the waters descend to the earth, run into the sea, and return again to the clouds continually, says he, so the soul of man shall move on in its orbit forever and ever. But why the partiality for this figure? Why not take any one of a thousand others that might be produced? The top which the boy whips on the kitchen floor, would answer the same purpose, would it not? Who has not watched it while it spins so rapidly that it seems not to move at all? If circular motion is all that is required to prove the endless life of the soul, why not employ the illustration of the top in question? Do you suggest that observation has proved that the top must inevitably begin to wobble sooner or later, and at last stop altogether? Then what we require in order to demonstrate the endless existence of the soul, is a motion that will never cease, is it not? Are you quite sure that you have such a motion in the circuit of the waters from the sea to the clouds and back? Have you proof that this movement has continued through the eternities of the past? Can you demonstrate that it will go on during the eternities of the future? Here is a word that was dropped 1800 years ago by a fisherman of Galilee, which is worthy of being considered in this connection:—

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10.

If the time here predicted should ever come, when the elements shall melt with fervent heat, the disintegration and disappearance of water would be the necessary result, would it not? Without water we would have neither sea nor rain nor clouds. As a consequence, the procession of water to and from the clouds would terminate forever, and the eternity of the simi-

tude under consideration would be disproved. With its disproof, a favorite argument for the immortality of the soul would go by the board. The prophecy of Peter, inspiration aside, is destined to be fulfilled. Scientists do not hesitate to predict the very catastrophe which Peter foretold, as something inevitable in the future.

Another favorite analogy which is often cited as proof that the soul will survive the grave, is the annual recurrence of spring. The blasts of winter bring death to leaf and flower. The warm breath of the spring revives the dormant energies of the vegetable world, and once more the green grass springs up, and the flowers bloom. In this revival of nature, the ardent advocate of the deathless character of the spirit of man, finds a similitude which he thinks favors his conception of a hereafter. With a poetic fancy equal to the task, he sees the resurrection of the dead typified satisfactorily at the return of each vernal equinox. But pause a moment. When we have to do with dead men, we have something more on our hands than a mere case of suspended animation. Dead men we bury out of our sight because we know that loathsome decomposition is the next phase which they will take on. So far as external evidence is concerned, there is nothing which survives the death of the body. Men may go into a trance and be resuscitated; but dead men are never brought to life. To prove that it is possible to restore them again, it is required that an illustration should be brought from nature that will fully meet the requirements of the case. Will the one in question do this?—Far from it. It fails *toto celo*, or by the whole heaven. Produce a single instance in which a really dead tree, or vegetable, or flower was ever wooed back to life by the sunshine and the showers of spring, and you have made out your case. This never has been and never will be done, and therefore the illustration of the spring falls infinitely short of proving that men actually dead, will ever live again.

One more example, and our task will be finished. It seems almost incredible, but nevertheless it is true, that even the slimy and loathsome reptile which lazily crawls out of the old scarfskin which he has worn for a year, and dons a new one, is laid under contribution to this immortal-soul doctrine. Perhaps it puzzles your brain to see just how this can be done, so we will let Mr. W. R. Alger tell us in what manner these men force the innocent snake to foreshadow the future of his greatest enemy, man: "Seeing the snake cast his old slough, and glide forth renewed, they conceive: so in death man but sheds his fleshly exuviae, while the spirit emerges, regenerate." There are some things too ridiculously absurd for discussion. Among them is this similitude of the snake. A cause which is driven to such desperation that its friends are compelled to resort to an argument so flimsy as the one based upon the annual shedding of the skin by a snake, as in the case in hand, is in fact deadlier than the old skin which the serpent sloughs off, and needs only to be buried.

(To be continued.)

SUBJECT ONE TO ANOTHER.

BY T. E. BOWEN.
(Newburgh, W. Va.)

ONE of the hardest things for human nature seems to be to submit, yield, and become subject ("under authority."—Webster). In nearly every lesson in the school of Christ, we are presented with this beautiful principle of submission. First we are taught to "submit yourselves therefore to God," and then be ye "subject one to another," "kindly affectioned . . . with brotherly love;" and next, "in honor preferring one another." Here, about the last spark of self expires. All

who have had any experience in Christ's service, know that at every one of these steps self struggles for the mastery. Whatever may be our varied experiences, ample opportunity is afforded to test us on *true* submission of heart. Around the fireside, in business affairs, and especially in our church relations, are these opportunities multiplied to show ourselves either to be kindly affectioned one to another with brotherly love, or the opposite.

The constant tendency is to become independent. To shield us from this, the Lord has graciously banded us together in church fellowship. Doubtless we shall never fully fathom the wonderful wisdom and love of God in thus making every one of us in some sense depend one upon another. Like the body, each individual part is joined closely to another. Neither is it at all probable that we shall ever know in this life just *how* much we owe our brethren for the part they have been used by the Lord to act in the accomplishment of our salvation. It certainly is a fact that we all owe our first knowledge of salvation to some faithful soul who had previously experienced the life-giving power of the gospel. Those of us who are younger in the truth owe a debt of gratitude to the faithful pioneers of this last gospel message, that we shall never be likely to overestimate. Peter exhorts us: "Likewise, ye younger, submit yourselves unto the elder." How thankful we should feel that there are fathers and mothers yet left in Israel, whose hearts are as true as steel to this work we love, and that they are able to offer timely words of caution and advice. Have we not great reason to love them dearly, esteeming them "very highly in love for their work's sake"?

Then the Lord gives a word of caution to these elderly pilgrims, which he spoke concerning his beloved youthful servant Timothy: "Let no man despise thy youth." If the young set a good example to the believers "in word, in conversation, in charity, in spirit, in faith, in purity," then they can claim a share in the love and true respect of the church, which none should despise.

If any err and need correction, what then? Why, the Lord says, Submit and be subject. "Yea," he continues, "all of you be subject one to another, and be clothed with humility." If this instruction were fully obeyed, little chance would be found for church trials. All subject to *all*, and the whole subject to Christ, who is subject to the Father of us all. What a blessed government! This certainly must be something as heaven above is ruled.

With this love, this subjection, this tender regard one for another, suppose one stumbles and perhaps falls, or gets off the track a little, what then? O, there will be plenty of spiritual ones to restore such a one in the "spirit of meekness." Then, even at this last and critical extremity, nothing but a "spirit of meekness" coupled with love and kindness can restore the erring one. Right here, too, the Lord, seeing another great danger,—the tendency of the human heart to fold its hands complacently with the secret thoughts, if they never find an expression, "Well, I should think he would know better than that;" "I am sure, if I had been in his place, I never would have done that foolish thing,"—adds this caution even to the spiritual one doing this noble work of rescuing, "Considering thyself, lest thou also be tempted." How much chance is there left for glorying?

How dependent we all are on the Lord and on one another! Shall we not be glad this is so? Shall we not rejoice that the precious band of Christ's glorious love is long enough to encircle us all? And can we not praise him that this mighty encircling cord keeps binding us together as the more subtle and wily temptations press in upon us near the end?

It is a plain and simple rule that the Lord has given us, whereby we may *know* at all times and in

all places whether we belong to the royal family or not; and yet it is found in the plain truth of whether we *love* one another or not. This we can usually determine and *know*. The Lord says: "We *know* that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." Then it is not absolutely necessary that we get down to real hatred, to *abide in death* and be classed as murderers?—No, simply *not* loving the church answers Satan's purpose equally as well. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. . . . My little children, let us not love [pretend to love] in word, neither in tongue; but in deed and in truth. And hereby we *know* that we are of the truth, and shall *assure* ["persuade," margin] our hearts before him." John 3: 14-19.

THE TWO OPPOSITES.

BY J. F. CROCKETT.
(Shelbyville, Tenn.)

OF all the mysteries in the life of mortal man, of all mistakes ever made in any great undertaking by intelligent beings, one that is made by many who start for the celestial city, seems to be the most unnatural. How is this?

Satan well knows that if they start on the straight road, and keep the eye of faith fixed steadily upon Him who looks down from heaven ready to bestow all needed help on the weary pilgrims, they are sure to reach the city in safety. What, then, does Satan do? He first makes the traveler think he must walk backward, or at least watch all he leaves behind, and especially Satan himself, lest he should fail to escape from him, and fall under his power. Satan knows well that thus the weary pilgrim can easily be turned out of the straight and narrow way, and not even know that he had wandered astray, till it is too late to return. Thus, when the Spirit of the Lord arouses one to a sense of his sinfulness, and he is about to flee from the wrath to come, something suggests to him, "Now, if you are going to try to get away from Satan, you must keep your eye on him, or he will trip you up." The poor pilgrim is led to think that is a warning from a good source, and forgetting the words of Scripture which say, "Look unto me" (Isa. 45: 22), he turns his eye upon Satan, to watch him, and lets his thoughts dwell upon his sins, and keeps looking at them long after they are confessed and forgiven; and thus the eye of faith is turned from Jesus.

Jesus has gone before. Satan and our past sins are behind. We cannot have our eyes directed both ways at once. If we look to the Saviour, and then bring our sins forward and keep holding them up there, do they not thus come in between us and Jesus? What, then, shall we do?—Let us confess and forsake them; turn them over to Jesus, who bought them. Gal. 1: 4. And when we thus give them up to our Saviour, he will cast them all behind *his* back. Isa. 38: 17. Now everything behind us is changed, excepting Satan himself. Jesus has bought our sins; we gave them to him; he suffered the penalty due to us for them. They are now no longer ours, but his, and he has put them all away, behind *his* back.

O the love of Jesus! When we could not get away from our sins, he took them away from us. Why now keep looking back? Right about, fellow-soldiers! Face toward the Saviour, and march on. Let us no longer walk backward. But, "looking unto Jesus the author and finisher of our faith" (Heb. 12: 1, 2), let us press toward the mark. Why do we keep looking back for our sins? Has not Jesus bought them? Gal. 1: 4. If we take them back from him, we cannot make them any smaller or any less in number.

Why have we been so long like ancient Israel?

"For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. Rom. 10: 3. Why not at once accept the righteousness of Christ? But some one may ask, "How can I accept the righteousness of Christ?" When we let Jesus come into our heart to live, rule, and reign there, we then have his righteousness; for we then have, by faith, Christ in all his fulness, which is "all the fulness of God." Eph. 3: 17, 19.

Having Christ, conquers Satan; for Christ overcame for us. As we meditate upon the pure, holy, and self-sacrificing life and character of Jesus, we become more like him, and grow up into his image. But if we indulge in impure thoughts and evil speaking about others, trying to justify ourselves at the expense of others' reputation, we will, by thus feeding our souls upon Satan's food, become more like him; and then the holy Spirit will soon be grieved away. We are daily becoming either more like Jesus or more like Satan.

Upon what food are we feeding our souls? Is it "the sincere milk of the word" (1 Peter 2: 2), "the bread of life"? John 6: 35, 48. Or do we, like Satan, feed our souls with impure thoughts, and thus grow more like him? It is easy to determine; for "out of the abundance of the heart the mouth speaketh." Matt. 12: 34. Where do our thoughts dwell? What is our constant, daily conversation about? Do we indulge in gossip, backbiting, tattling, etc.? This is the kind of food that Satan has for souls that dine at his table. Let each one ask himself, "Am I feeding daily upon the word of life, being filled with Jesus and his Spirit, partaking of food at his table, and growing more like him? or am I partaking of 'the table of devils'?"

We will soon be fully-developed Christians even "unto the measure of the stature of the fulness of Christ" (Eph. 4: 13), or fully-developed—what? But I refrain from saying. Which character are you developing? Solemn thought! There is no neutral ground. We are each developing one character or the other. Suppose our cases were called up to-day, how would we stand?

But some may ask, "Men and brethren, What shall we do?" Acts 2: 37. The answer is in the next verse, "Repent." "But," says one, "I am sorry for my sins, and I am trying to get rid of them, and even when I am watching for fear I shall do something wrong, just then, somehow, I do it." Ah! yes. That is just where the mistake is. You are looking the wrong way—walking backward. Turn around; look the other way. Keep your eye in the direction you are traveling. Look at the objects you want to approach.

Do you want to overcome sin? Then look in the opposite direction from sin, and you will see "THE LORD OUR RIGHTEOUSNESS." Jer. 23: 6. And as we travel on, with our eye fixed upon him, we draw nearer to the object we wish to reach.

Do you want to overcome evil thoughts? Then keep the mind filled with good thoughts. Think of something useful, pure, and lovely. Meditate upon God's goodness, wisdom, and love, as manifested in his works of creation and providence, and his wonderful plan of redemption. Here is abundance of food for thought. This is the Bible plan. (See Phil. 4: 8.) When evil thoughts arise, we cannot say to our mind, "Stop thinking," but by God's grace, through faith, we can turn the current of our thoughts into a different channel. How can we do this? By being true to Bible principle, which is the same whether applied to others or to ourselves. Paul thus briefly expresses it: "Overcome evil with good." Rom. 12: 21. Jesus taught it in reference to our conduct toward others. Matt. 5: 44-48. This principle holds good at all times. So if the thoughts are habitually

dwelling upon that which is good and pure, the evil thoughts cannot rule the mind.

Do we want to overcome pride and selfishness? Then let us look again in the opposite direction. There we will see Him who, "though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8: 9); and who "made himself of no reputation." Phil. 2: 7. And as we meditate upon his humble birth and life, his patience, meekness, long-suffering, and forbearance, his self-sacrificing labor of love, his perfect submission to his Father's will, and his complete devotion to the work he had come to do, we draw nearer to him, till we become imbued with his Spirit. Then pride and selfishness vanish from sight. Then, as we draw still nearer to our Saviour, accepting by faith his promises, and receiving more of his Spirit, we are made "partakers of the divine nature." 2 Peter 1: 4. Then, having "Christ in you, the hope of glory" (Col. 1: 27), and "ye in Christ Jesus," he "is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1: 30. Why, then, be discouraged? There is no occasion for discouragement. We are now near our journey's end.

"But," asks one, "why do so many doubts arise?" Why? The traveler who keeps his eye fixed upon what he is trying to leave, is walking backward. No wonder he so often doubts whether he is in the straight and narrow way. When the eye of faith is looking straight forward, and we come to two roads that at first are seemingly almost parallel, by fixing the eye steadily upon Jesus to see which way *he* would travel, we can surely see the safe way. At first the other road may seem to have some present advantages, and only a little doubt is seen hanging over the way. There is no need of being mistaken even here. Take the road that has no doubt about it. That doubt may have been placed there as a warning signal. Danger is ahead. Unless this warning is heeded, a dart may suddenly strike the soul, or the enemy may throw the blindness of unbelief over the eyes, or a mist of worldly cares may, like a dense fog, rise up and envelop the one who has started on the doubtful road, shut out from "the true light," until he wanders clear out of the way, and is hastening in the opposite direction. (See Rom. 14: 23, last clause.)

Why were the life and history of Jesus written four times in immediate succession, in the four Gospels, if not that by repeatedly reading and studying his life, we might make it our own, and that, being made "partakers of Christ" (Heb. 3: 14) and "of the divine nature" (2 Peter 1: 4), we may have Christ in us, the hope of glory? Then we will not want to look back, nor to travel where there are any doubts; but will, with our Saviour, endure the cross, despise the shame (Heb. 12: 2), and by his grace press forward to the end.

Glory be to the name of Christ for the blessed hope. Soon we will meet him who has done so much for us. And then, "The Lord thy God . . . will joy over thee with singing." Zeph. 3: 17. To him be all the praise.

—There is a mention made of a dwarf in Egypt that was "so small that no one could see it." There are some men of so little account that the Almighty scarcely knows them. They are so small that you would have to run a fine tooth comb through society to find them. They are so small that on the judgment-day all the sands of a wasted life will have to be sifted over to find them.—*Rev. W. O. Scott.*

—If we devote our day to God, when the night comes, we will not be without him.

—The Christian is the only man who is made richer when the bank breaks.

The Home.

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

"DAY DAWN."

BY JESSIE HOCKER.
(College Place, Wash.)

DAY dawn! O happy season so benign
When all God's purposes seem doubly plain;
When, for each quest a reason we assign,
And find a balm to comfort every pain.
The dreamy call and twitter of each bird,
The dewy freshness of the flowers and trees,
Bring back some sound which we in childhood
heard,—
Æolian heart-strings moved by every breeze.
O holy time! for now it is God sends
His low-toned messengers to whisper, "Peace."
And there, within the hush, the spirit blends
With his, and bids all strife and discord cease.
O boundless Love, come in my heart to-day,
And make me know how potent is thy power.
Come in, Lord Jesus, with unbounded sway.
What earthly gift is like thy blessed dower!
But sounds of wakening life now fill the air,
And past the holy season of the dawn.
Without the door stands sharpened-visaged Care;
The sacred quiet of the time is gone.
But O, I thank thee, Lord, that it is so;
For care is but the ballast that will hold
Our lives in equipoise; astray they go
Without it, into regions dark and cold.

THOUGHTS ON THE LIFE OF JOB.

"LAUGH, and the world laughs with you;
Weep, and you weep alone."

Thus truthfully sings a modern poet, and never has this truth been more fully shown than in the life of the ancient, patient servant of God, Job.

He is first presented before us as a man of wealth and great influence, surrounded by numerous friends, brothers, sisters, and children; and withal he was living a life of exemplary piety, so that God could say there was none like him in the earth, a "perfect and upright" man. Surely nothing more could be needed to make his lot a happy one.

But Job had his cares, and not the least was about his children. He did not think because they had reached manhood and womanhood, and had come to years of responsibility, that therefore his work for them was finished. No; he still had a tender, conscientious care over them, and we find him often making sacrifices and praying for them; and we have reason to believe that God heard his prayers in their behalf. Let us who are parents make a note of this for our encouragement never to weary in praying for our children, although many times it may seem almost useless.

The scene changes; and from the height of prosperity and happiness we see Job suddenly thrown down to the very depths of poverty and misery. The Sabæans, the Chaldeans, and the terrible lightning stroke stripped him of all his wealth, and then the dread cyclone deprived him at once of all his children. But this accumulated affliction did not shake his integrity or trust in God, or wring from him one murmuring word; but, lying prostrate on the ground, we hear him exclaim from the depths of an aching heart, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Was not the great and loving heart of our Father touched by this manifestation of submission and faith? and would he not hesitate long before subjecting his faithful servant to any further test? God knew that many in after time would say just what Satan did, "All that a man hath will he give for his life." So, to convince them that his grace was sufficient to enable men to endure bodily suffering as well as other troubles, he allowed the hand of affliction to be laid upon Job.

Then was Job's misery complete. We next see him seated in the ashes, a sign of humility, a most loathsome spectacle, suffering acute distress; and we would naturally expect to hear words of complaint; but instead, one of the first recorded sentences is, "What? shall we receive good at the hand of God, and shall we not receive evil?"

At this time we expect to be told that his brothers and sisters and acquaintances, who had long shared his friendship and his hospitality, gathered around him with words and deeds of comfort and sympathy; but we look in vain for any such record. Job himself says, "My brethren have dealt deceitfully" with me. Only three among them all—and these lived at a distance—came to mourn with and seek to comfort him; and they made such poor work of it that Job called them "miserable comforters," and said they were "physicians of no value," and that it would be their wisdom to hold their peace.

No doubt they were doing all they knew how, for his misery was so greatly beyond anything their imaginations had pictured that they were struck dumb at the first; and when they regained their speech, they thought they were saying wise and good things, and that Job ought to feel grateful to them instead of responding to them in that rough way. The sequel shows that their words were not such as God could approve; for he tells them so, and that they must make sacrifices and have Job pray for them before he could take them into favor again. They proved their sincerity by obeying; and Job, although suffering physical pain, prayed for them, and God heard the prayer of his afflicted one, and accepted them once more. Was this all?—No. Job's captivity was turned right there and then; and instead of going down into the grave, he rose up a well man to resume the duties of life.

Do we not many times have similar experiences? We are in trouble, the clouds hang heavy over us, the pathway before us is dark, and we feel forsaken by all; but we cast our eyes around us, and see some fellow-traveler in need of help or pity, and we forget our own sorrows in trying to relieve his. It may be only a prayer, a letter of condolence; whatever it may be, however small the gift, if given from a willing heart and unselfish motives, God sees and accepts it; and not only this, but we are blessed; the sun shines out, our pathway brightens, our troubles have diminished, and we go on our way happy in the smiles of God. There is no panacea for trouble equal to that of trying to lighten some other person's burden. Job found it so, for when he prayed for his friends, his own captivity was turned, and he began at once to mount again the heights of prosperity.

Now we see his summer friends, who fled when the cold winds of adversity blew upon him, coming back to sun themselves in the smiles of his good fortune. Then all his brothers and all his sisters and all his acquaintances came flocking in, and ate dinner with him, and told him how sorry they had felt for him all the time. No doubt each one had some plausible excuse for his conduct, and to prove his sincerity each one gave Job a piece of money and an ear-ring of gold; so true it is that to him that hath shall be given. How much better a word, a look of sympathy, a tender grasp of the hand when our hearts are bursting with grief, than all the gifts and loud words of love after the storm has passed, and we have gathered strength to stand alone. Let us learn to weep with those who weep, and cultivate the grace of Christ-like sympathy.

J. E. GREEN.

—If we would have powerful minds, we must think; if we would have faithful hearts, we must love; if we would have strong muscles, we must labor; and these attributes include all that is of much value in this life.

The Mission Field.

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

FRANCE.

DURING the past year, the work in this field has received more attention than any other portion of the French field in our Conference. Besides visiting the churches and groups, brother Comte has held a series of meetings in southwestern France, which resulted in the conversion of some to the faith, and the organization of a new church.

Brother Tièche has been engaged in the health work, both among our people and others. A portion of the time he was assisted by brother Paul Roth. This kind of work has thus far proved effectual. A series of tent meetings was held at Mus, southern France, in the early part of summer, and a second series is now in progress at Codogno, a village of 700, half an hour's walk from Mus. The attendance runs from twenty-five to sixty.

This series of meetings will be closed with a general meeting, Oct. 17-22. To the present, the meetings have been conducted by brother Comte, Tièche, and Mme. Comte; brother Erzenberger is now here, and will assist at the tent to the close. On the way, he visited the church at Branges, and some friends at Thiers, where a new interest is springing up. Some have already begun to keep the Sabbath. This seems to be a promising field for labor, which we shall occupy at the first opportunity.

On the way to the general meeting, the writer visited the friends at Besançon, Lyons, and Valence. Besançon is near the Swiss frontier, and is to Swiss rogues what Canada was to the United States. It has a population of 26,000, is strongly fortified, and has a garrison of 6000. Principally through reading our French journal, *Les Signes des Temps*, four here keep the Sabbath. Two having moved here from Switzerland, make a group of six.

Three of these attended our Swiss camp-meeting, and were greatly encouraged by the instruction given. I was especially glad to see with what interest the light received is being carried out. Since learning from brother Haskell's Bible lessons that man's original and natural diet is vegetarian, they have discontinued the use of meat, wine, etc. This is a great step in this country, where people think they cannot live without meat once, twice, or three times a day.

The same family has also had a very encouraging experience in taking the Lord at his word. Mal. 3:10. Many in these countries assent to the truth, but do not obey because they cannot find employment and keep the Sabbath. But the difficulty is, they want to walk by sight instead of faith; they want to see the way open before obeying, and usually they never see the way open. The family above mentioned is a good illustration of what the Lord will do for us when we trust him.

In this family the mother and son keep the Sabbath. He is a watchmaker, and had always worked in the factory, where he could not keep the Sabbath; therefore, on receiving the light, he left the factory, in order to obey, and began work on his own account, as regulator, the part of watchmaking which he had learned.

We receive tithes from him quite often,—60, 120, 160, and even 200 francs at a time. On asking him how it was possible to send so much tithe, he replied that this was the result of acting on the Lord's invitation in Mal. 3:10. While the masses are suffering for want of work, he has so much work that, as he expressed it, he hardly knows which way to turn his head. Some days he earns as much as fifty francs, ten times the usual wages. He received the first prize of 100 francs, from the observatory, as

having made the best record of the year. Like many others, he might have remained in the factory on ordinary wages to the present day, mourning that it was impossible to keep the Sabbath and find work.

I am sure that because of our unbelief we are losing rich blessings and precious experiences that the Lord is longing to give. For this reason many who might be rejoicing in the advancing light, are languishing in darkness and disobedience. O, that we might soon believe, that the Lord may open the windows of heaven, and give us abundance in the latter rain!

As my report is already long, I will here close, and after the general meeting, will speak of other places visited. H. P. HOLSER.

Nimes, Oct. 13.

DIVISION OF TERRITORY AND WORK IN MELBOURNE, AND WHAT GROWS OUT OF IT.

DURING the summer (which, by the way, was during your winter) we organized for work. There were two societies at North Fitzroy, the suburb where our printing-house is located, and these societies were made up of the youth in one and the children in another. At Prahran we made similar organizations. We divided a certain portion of territory among our members, and began house-to-house visiting. Two of our members visit the Prahran market, and two have visited the Melbourne market, and we shall be ready soon to supply other workers for these wide fields for work. Six have visited the hospitals, carrying sweet bouquets of flowers to give to the sick, and with them the *Messengers*, with their message from God as well. Others have taken part in visiting from house to house. The people are cordial in their reception of the paper, and especially after they have read it and become acquainted with the workers. Some ask questions that call for the distribution of tracts or pamphlets treating on that which interests them. One man in the market was much impressed with the idea that heaven was a real place, and that the New Jerusalem would be as actual and tangible as London or Melbourne, and this opened the way to lend him the "Saints' Inheritance." Incidents of this kind could be multiplied.

Our children also find a way to work in visiting houses, and become really enthusiastic when they are cheered by success. We have but a small society at Prahran, only numbering eleven children, yet our report for last week's work shows that thirty-five *Messengers* were distributed, two missionary letters written, and several essays presented on the rich young man who came to Jesus. In them they showed how much Jesus cares for the poor, as he told the rich young man to sell what he had, and bestow it on the needy.

During the summer we have conducted our meetings in a different way than we have formerly, and have found them more interesting and enjoyable. In both children's and young people's meetings, we have had a chairman who presided, but various members of the society conducted the programs. One has written an essay on one subject, another given a lecture, another read a poem, another a story to illustrate, another provided us with appropriate music to impress the lesson; and with these items, fresh, short, and live, with our reports, with enthusiasm for the work, with love for God and for those for whom Christ died, we have thoroughly enjoyed ourselves; and instead of losing interest, have gained it, and instead of losing members, have gained them. Our children's society added four new members last week, and because of the opening of the Bible school, our Australian Bible school society will be largely increased. Already those who have come to attend the school have caught the spirit of the work, and next week a large territory will be open for these new workers.

There is yet one field which I have forgotten to mention, and that is the Chinese mission. In Melbourne there are many Chinese, and for the past ten years there has been a mission school established in little Burke street. This street is famously bad, on account of the gambling hells and other dreadful places that are there located. The mission is in the very center of the Chinese quarters, and thus situated to catch the Chinese. Mr. Moy Ling, a Chinese minister of the Wesleyan church, is at the head of this mission, and is a thoroughly devoted missionary, having the interests of his Chinese brethren at heart. The mission is open six nights in the week, and the Chinese gather on week nights to learn how to read, write, and cipher. At these meetings they sing a Moody and Sankey hymn in Chinese, have a prayer in English and Chinese, hear a portion of God's word, and then put in an hour under the supervision of a European teacher in studying our language. Some of our young people have been engaged in this work also. Mr. Moy Ling has visited our church, given us a talk on Chinese child-life, and expressed himself without any suggestions from us, as convinced that we were keeping the Bible Sabbath. There seems to be a good opening for the truth to go to the Chinese through this agent here, and we feel in heartiest sympathy with Mr. Moy Ling's work, and disposed to help him to the extent of our powers. Some of us will continue the mission work. Mr. Moy Ling has promised to visit our Bible school, and give our missionary society a talk on the Chinese work, and that no doubt will greatly increase our interest in China, and in our brethren, the Chinese.

There is everything to encourage us in the work. Meetings are to begin in the town hall in Prahran, June 21, and this hall is situated in the very midst of the territory we are working, so we hope for good audiences and much fruit. We have several very interesting Bible readings now on hand, conducted by members of our society, and we see no reason for not believing that many workers will go with the word of life into the homes of the people this winter.

The work at the markets will carry the *Messenger* to a wide field,—to the homes of farmers who live miles from Melbourne and its suburbs,—and may God grant that sad and dreary lives may thereby be brightened.

Coming in contact with the people, we find them distressed by the false doctrines of eternal torment, predestination, and kindred things. These so obscure the light of the glory (character) of God in the face of Jesus Christ, that they cry in despair and agony, "Where is a Saviour?" There is something wonderfully pathetic in the people's feverish pursuit after pleasure. Poor souls, seeking and not satisfied, they plunge from one folly into another, and come from their vain revelings, to weep in despair, "It's all ashes." Let us not despise the pleasure-seeker. Who knows by how sad a heart he is urged into scenes of folly in the vain hope of relief?

"O for hearts to love, as did the Master,
Those who sadly fail in life!
O for loving hands that work the faster,
The fiercer grows the strife!"

Pray for the work in Australia! Pray for the young people here, that they may so connect with God and his work that they will become all that it is in his mighty power to make them. O that all our youth would lay aside all that is frivolous, ignoble, and trifling, and say to Jesus, "Take me as I am."

Helpless I am, and full of guilt,
But yet for me thy blood was spilt;
And thou canst make me what thou wilt,
And take me as I am.

"If thou hast work for me to do,
Inspire my will, my heart renew;
And work both in and by me too,
And take me as I am."

O that we every one may become Christ's light bearer, cheering the lonely ones, healing the broken in heart, preaching good tidings to the poor and the meek, and the opening of the prison to those that are bound! O that we may all yield ourselves to God, that he may conform us to the image of his dear Son! Then shall we see,—

"There are lonely hearts to cherish,
While the days are going by;
There are weary souls who perish,
While the days are going by;
If a smile we can renew,
As our journey we pursue,—
O, the good we all may do,
While the days are going by!"

And we shall be "as a watered garden, and as a spring of waters, whose waters fail not;" for, "he that watereth, shall himself be watered."
FANNIE BOLTON.

Special Mention.

A GENUINE EXPERIENCE.

THE following we clip from the experience of one who has recently been converted to the Lord, and commenced the observance of the seventh-day as the Sabbath. It shows how, just as soon as we yield our wills and promise to obey the Lord, peace and deliverance come to the soul:—

"Finally, one evening as I was sitting with Bible in hand, my heart lifted to God as never before for help, I was directed to Isa. 58:13, 14:—

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will make thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

"With lightning rapidity came the thought: Do you believe God? If you do, act accordingly. I bowed my head, and said: 'O, Jesus, I yield. Church or no church, influence or no influence, darkness or light, sorrow or joy, I will obey to the best of my ability, and trust thee to take care of the rest.' Immediately such a peace filled my heart as I had never known before. I was resting, simply resting, in Jesus' tender love, and basking in the smiles of my heavenly Father. But this was only a foretaste of what was to follow. When the next Sabbath came, I took my Bible, and went to my room, and what a day I spent there with Jesus and my Bible. It was the first Sabbath I had ever known, the happiest day of my life, but many happier ones have followed. Since that there has been a radical change in my experience. I have been walking in almost constant communion with my Saviour. Every day in the week has been greatly blessed, but a special blessing always comes with the dawning of the Sabbath. The Bible is read with a new light, and Jesus reveals himself to me through his word as never before. God required me to take one step in the dark, one step by faith, and then the blessing came. I found it to be all light where I had anticipated nothing but darkness. I thought the day would be a burden, as I should be deprived of all church privileges; but instead I found it a delight. And while I enjoy church privileges intensely, yet truthfulness compels me to say that the happiest hours of my life have been spent in my room, alone with Jesus and my books. Yes, it seems to me that in the eternal ages to come, should all other memories be forgotten, the memory of earth's Sabbaths will then be fresh and green, because they were made so glorious by the presence of Jesus."

THE NATURE OF OUR TIMES.

If a Seventh-day Adventist had written the following, it would be scouted as the diseased imagination of a pessimist, an alarmist. But it is from a minister of the United Presbyterian Church, and so cannot be set down to the account of the Adventists. It shows that the eyes of others as well as our own are open to the startling features of the days in which we live. We quote from the *Christian Nation* of Sept. 6:—

"I have no hope for the outward church, and no hope for the great mass of mankind until society is first purged by judgment. Evil rules on every hand. Murder walks abroad through all the land. Social impurity poisons the whole atmosphere. The saloon grows more insolent and vile. While men are crying out 'peace and safety,' society grows more and more restless. Labor flees from the reach of the masses, and men increase in restlessness and sink into crime. Political wisdom is almost wholly absent from our civil officers. Financial ruin stares us in the face. The direct waste of wealth by tobacco and the

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saloon is \$140,000,000 every month, yet our President in his message makes no mention of the awful fact. Every seven days we send 2000 men, body and soul, into hopeless perdition, but the church raises no hand to stay the slaughter. Heathenism in the lodge grows and fattens, and smilingly damns our modern Christianity through the members of our own churches. Yesterday I saw a United Presbyterian flaunting the 'square and compass,' and the 'three links.' The old parties grow rottener each day. The Populists smell rank to heaven. The Prohibition Party fights the saloon and St. John, and invites all theimps of hell into its ranks through the lodge. It is a question with me whether I shall ever vote again. . . . I look for no genuine help from man. Legislation will not remove the hard times. It will not exterminate the saloon. A few States may be captured from the liquor power, and then blood will begin to flow in earnest. Rome will take advantage of the struggle to seize the reins of power, and anarchy and socialism will raise the red flag, and then look out !"

SABBATH OBSERVANCE CONSIDERED BY THE PRESBYTERIANS IN MINNEAPOLIS, MINN.

THIS question came before the Presbyterian Synod in Minneapolis, Oct. 15, in the report of their standing committee. Six resolutions were adopted, all of them relating to the question of Sabbath (Sunday) observance. The first commended the loyalty of the Christian people, as displayed during the controversy over the question of Sunday-closing of the gates of the World's Fair. Just in what particular manner this loyalty was displayed is hard to be discovered by the looker-on, unless it was in the wild display of egotism and manifestation of the spirit of papal assumption.

The third resolution condemned, as not permissible with the idea of Sabbath observance, the use of railway trains. This provoked some discussion, as some thought the use of street-cars a necessity, while others condemned the use of railway trains on Sunday, as unnecessary under all circumstances.

The fifth resolution recommended the appointment of a Sabbath-observance committee in every presbytery; and the sixth urged that pastors and teachers should forward the great work of Sabbath observance by precept and example. To this last, taken as it reads, the Sabbath, and not the Sunday, we could respond a hearty, Amen. Precept and example will go much further in any work of reform than all the civil law that ever entered the brain of the most ardent national reformer.

This meeting also shows that the Sabbath question is to the front, and every movement will result in bringing the truth before every honest soul. And may the day hasten on.

H. F. PHELPS.

THAT "STARTLING EXPRESSION" OF MR. MOODY.

A SHORT time since, the New York Independent wrote to quite a number of the leading men of the nation for their opinion on the question, "Is the world growing better?" Responses were received, and in its issue of Oct. 5, ten of these replies were printed, among the authors being D. L. Moody, Edward Everett Hale, T. L. Cuyler, Neal Dow, the Rev. A. D. Mayo, and others. Some gave their answers briefly, others quite at length. Nearly all take the optimistic view of the situation, and base their opinion on a comparison of the present with the past. Few brought forth any scripture to prove their assertions; and the one who quoted the most, principally from the 24th chapter of Matthew, explained that the darkening of the sun, the falling of the stars, etc., were in the past; and to the scripture, "Verily I say unto you, This generation shall not pass, till all these things be fulfilled," the author says:—

"Ah, we are glad to see that all those terrible calamities which were the result of the excessive wickedness of that period were to end with that generation, just as we rejoice that there will be no more flood over the whole earth."

Other quite remarkable statements are made, but of them all, Mr. Moody seemed to be the only one who touched the key-note, when he said:—

"The facts which every one who is not blinded by prejudice must see about him on every hand, as well as the teaching of Scripture, clearly indicate that 'in the last days perilous times shall come.' There is every indication that the present dispensation will end in a great smash-up; but I believe that out of that smash-up the most glorious age of the world's history will come. So I look into the future, not with despair but with unbounded delight."

There was something in this simple statement that waked the editor up; and while all the other learned (?) dissertations of the symposium failed to elicit any comment, the last part of the above from Mr. Moody forms the basis of about a column editorial, which starts out as follows: "There is one somewhat startling expression in Mr. Moody's contribution to our symposium this week." Then the editor quotes the above, and continues:—

"He [Mr. Moody] expects a speedy smash-up, and after that smash-up a new heaven and a new earth in which Jesus Christ shall reign over a regenerate world. Such a speedy return of Christ the early disciples expected. They were mistaken. Perhaps Mr. Moody is mistaken. Prophesying is risky business unless you know more than the early disciples, and they knew no more than did Christ, who said he did not know when the hour should be."

There are some quite as "startling" statements in the editor's comment as is the expression of Mr. Moody, and they do not need to be pointed out to the readers of the REVIEW in order to beseen. Where was there ever a more complete fulfillment of the words of the apostle Peter, when he said:—

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

Mr. Moody is right. There is to be a "speedy smash-up," and out of it the apostle says, "We . . . look for new heavens and a new earth, wherein dwelleth righteousness." And it is a blessed thought that we are not engaged in any "risky business," when, in the light of the prophetic word, we boldly declare that that day is "near, even at the door." And no wonder that the child of God looks forward to that time with "unbounded delight;" for "unto them that look for him shall he appear the second time without sin unto salvation."

W. E. CORNELL.

WILL THE POPE LEAVE ROME?

THERE has been no clearer indication of the imminence of war in Europe than the statement telegraphed from Rome to the London Chronicle, that arrangements are making for the investment of the papal funds outside of Italy, and for the transfer of the Vatican treasures to a place of safety. The pope and his advisers have opportunities of learning the exact truth regarding the condition of the Italian finances, and the alleged conviction of King Humbert's government that in war alone is there a possible escape from bankruptcy and from exposures of official corruption, which would wreck the dynasty in public esteem.

It seems evident that the pope and the college of cardinals, as custodians of funds belonging to the whole Catholic Church, would scarcely be justified in leaving them invested in Italian national bonds, the accruing interest upon which has been provided for only by advances from Berlin bankers. All the more expedient will it appear to place the papal funds in less precarious securities, if there is ground for the telegraphed assertion that Signor Giolitti's exposition of the Italian financial situation has so shocked German capitalists that no further assistance from them can be hoped for. But the same spirit of prudence which would dictate the re-investment in Paris, London, or New York of the moneys standing in the name of the pope or of the propaganda, would also enjoin the timely removal of the priceless artistic treasures collected in the Vatican to some place of deposit beyond the reach of an anti-papal demonstration like that for which a pretext was furnished by the visit of the French pilgrims. The head of the Catholic Church is not likely to forget that it was the army of a professedly Catholic sovereign which sacked Rome and inflicted far more grievous damage on its monuments than they had suffered from the Goths. At the same time Leo XIII. must know well that he has less reason to expect sympathy and protection from the soldiers of Humbert I., than had his predecessor to trust the levies of the emperor Charles V. It is, indeed, believed by those who have closely studied his character, that the present pope has in him the stuff of which martyrs are made, and that he would cheerfully confront the risk of imprisonment or even death. All the more is it the duty of his advisers and attendants to

shield the person of the venerable pontiff from insult and outrage.

By Catholics throughout the world it will be recognized as undeniable that, if the Vatican has ceased to be a fit place of deposit for its art treasures, it can be no longer a safe place of sojourn for the pope. It may also be argued that only by the withdrawal of Leo XIII. from Rome at a time when King Humbert's government would not venture to forbid it, could the holding of the next conclave outside of Italy be assured. Italian newspapers, which are believed to express official intentions, declare that, should the pope's death take place in the midst of a European war, King Humbert's ministers would compel the conclave to be held in Italy by the simple process of prohibiting the Italian cardinals, who constitute a majority, from leaving the peninsula. But if Leo XIII. should decide to seek a place of refuge in some foreign country before the outbreak of war, most of the Italian cardinals would accompany him, and the Italian government would lose all power of controlling the next conclave.

There are signs that Catholics all over the world are at last awakening to a fact to which they have long been strangely blind,—the fact, namely, that the fate of the Vatican, and perhaps that of the pope himself, is bound up with the issue of the conflict in which the three central powers will be pitted against France and Russia.—N. Y. Sun.

IS HE COMING?

[THE following stirring words concerning the doctrine of the second coming of Christ as near at hand, we find in the Episcopal Recorder of Sept. 28, 1893. We are glad to see such truths uttered in such a quarter, as they will have effect on many hearts outside of distinctively Adventist lines.—ED.]

"We raise this note of warning to arouse you to the all-important fact that, according to the best Bible teachers, a great event is about to take place. Yes, his coming is thrilling the hearts of many of God's true children as never before. There has been more excitement, but never such a deep, settled, active, growing, working, loving faith of soon seeing their coming Lord, and being made like him.

"Men of great learning, men of marked piety, men from all denominations whom God is wonderfully using, agree in proclaiming the grand truth of their soon-coming King. Now what does it mean to you? You may never have heard much truth on this line. It may never be mentioned in the church where you attend; for many teachers to-day put it off so far that it virtually has no meaning for this generation. But you have the privilege of studying the word for yourself, and it would be wisdom not to be in ignorance concerning this great question. If you are living holy, pure, godly lives, his coming will not alarm you; but if you are living a little careless, and believe in the plays and foolish pleasures of the church, and speak lightly about his coming, yes, and sometimes ridicule it, to you it will strike a terror of soul; but it is coming, no matter what you believe about it. The people in the time of the flood would not believe Noah's preaching. No doubt they ridiculed the old man in every possible way. I can in my imagination see the ark covered over with comic pictures, epithets, slurs, coarse jokes; yes, it was a target for foul-mouthed, scoffing unbelievers; but when they stood in the water up to their necks, and saw the ark floating on the billows that were swallowing them up, their faith was wonderfully changed, but it was too late. O that awful word, Too late! But it reads, "As it was in the days of Noah, so shall it be also in the days of the Son of man." Yes, they will be just as careless, just as scoffing, and if you are inclined that way, remember that you are fulfilling the Scriptures. And if they were destroyed for their sins and not believing Noah's preaching, what must be the awful calamities, the fearful judgments, the blackness of darkness, that will overtake you? O! the sad, overwhelming thought as it bursts upon you in all its glaring, fearful, crushing meaning, that you have insulted God by ridiculing or being indifferent to his most precious and most often-repeated promises of his return. As you lay this aside, examine yourself by the word, and see if you are ready to meet your coming Lord, or if terror will seize upon you? "And they that were ready went in with him to the marriage: and the door was shut." Matt. 25:10. Will it shut you in or out, is the all-important question that you should settle at once."

The Review and Herald.

BATTLE CREEK, MICH., NOVEMBER 7, 1893.

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THE WORKS OF FAITH.

A Study of the Book of Hebrews

CHAPTER 11, verse 1: "Now faith is the substance of things hoped for, the evidence of things not seen."

We now enter upon Paul's sublime homily on the subject of faith. He begins with a definition. The word "substance," means really "subsistence or substructure;" that which furnishes a foundation upon which something else is built. The "things hoped for," are redemption and all its blessings. These God has promised, and we believe his word. The things are yet unseen, but knowing that he who has promised can never fail, there is wrought in our hearts a conviction and assurance concerning the unseen things which amounts to a *demonstration*, and this is the force of the word "evidence." Faith is the *substructure* and *demonstration* of our hope, and begets within us such an assurance that it governs our lives as much as if our eyes already looked upon, and our feet trod, the golden streets of that city which is to come, which hath foundations, whose builder and maker is God.

Verse 2: "For by it the elders obtained a good report."

By having this faith, and acting according to it, these elders (by which we are to understand the ancient worthies from the very beginning) obtained a good report. This word is in the passive voice, and would read literally, "Were borne witness to;" the word being used in a good sense, implying that evidence is given to the uprightness and integrity of one's character. The Revised Version reads, "Had witness borne to them." The witness was borne of God to them; they acted out their faith, and God approved of their course.

Verse 3: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

The worlds were made by the word of God. "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. For he spake, and it was done; he commanded, and it stood fast." Ps. 33: 6, 9. And by faith we understand this. The Bible gives the only consistent account of the origin of things; and we receive it on the authority of the word of God. Thus faith looks in both directions, to the past as well as to the future. And the worlds, the material universe, were made out of matter not before in existence. The doctrine of the eternity of matter is the baldest infidelity. God brought it into existence from nothing. In no other way can the latter part of the verse be understood.

Verse 4: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh."

The record in Genesis shows what the offerings of these two brothers were. Cain brought of the fruit of the ground, but Abel the firstlings of his flock. Abel offered blood; and without the shedding of blood, there is no remission. So only through blood could there be a confession of guilt, an acknowledgment of the desert of sin, and a manifestation of faith in the Redeemer to come. Abel by his offering expressed all this. Cain's offering may have been as abundant and more expensive, but it lacked this element of faith. Therefore Abel's offering was "more excellent," or acceptable, to God; and God bore testimony to it, by which we may understand that "fire flashed from heaven and consumed his sacrifice."—"Patriarchs and Prophets," p. 71. Because no such response was given to Cain, he became envious and angry and slew his brother. These offerings of Abel, which sprung from his faith, were counted to him for righteousness; for John testifies: "Not as Cain, who was of that wicked one, and slew his brother.

And wherefore slew he him? Because his own works were evil, and his brother's righteous." 1 John 3: 12. And by it, by his faith thus manifested, he though dead yet speaks, testifying that faith is that which alone is acceptable to God. The blood of Abel's offering typified the blood of Christ; and sinners under the new covenant can plead that blood which speaketh better things than that of Abel. It may seem a little strange that the record of the ancient worthies begins with Abel, passing by our first parents, Adam and Eve; for they doubtless offered true sacrifices in faith, which were acceptable to God as well as Abel's. But the reason may be that the record was to begin with the time when irreligion and apostasy began to be manifested, as it was in the case of Cain. And Abel's course shines out in living contrast with Cain's wickedness, as has been the case with the righteous as compared with sinners ever since.

Verse 5: "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. 6. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

The biography of Enoch as given in Genesis is very brief. It is summed up in these few words: "And Enoch walked with God: and he was not; for God took him." Paul explains what is meant by the words, "God took him:" he translated him, which means, put him in another place; namely, took him to heaven. While he lived, God bore witness to Enoch that his course was well pleasing to him. The future was revealed to him in prophetic vision as we learn from Jude 14. And this instruction given to Enoch must have embraced the work of Christ and the whole plan of redemption, for he testified concerning the coming of Christ to execute judgment upon the wicked, which of course implies redemption for the righteous. The testimony that God bore to Abel's faith was to send down fire and consume his sacrifice. The testimony he gave to Enoch was to take him alive to heaven. But one cannot please God without believing in God. The first thing to be exercised, therefore, is what is called the "faith of credence." One believes that God exists; that consequently he is the ruler to whom we owe obedience; and it follows that he must have penalties for disobedience and rewards for well-doing. The person is conscious of having failed to obey God's law; but having the revelation of Christ as the Saviour of men, he accepts him with a faith which appropriates his merits to his own case, called "appropriating faith," and which brings him into the right relation to God again, as a pardoned sinner. And thus the whole ground is covered. But the faith of credence will do no one any good unless it leads him to "seek diligently" the good offered to him in the Lord, and to appropriate it to himself by faith in Christ.

Verse 7: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."

God warned Noah of the coming of the flood. Nothing was seen as yet. It all rested on the bare word of God. But that was enough for Noah. He believed God, and that led him to prepare an ark for the saving of his house. It was thus by moving out and acting upon the word of God, that he condemned the world, and became heir of the righteousness which is by faith. Had he not thus moved out, and shown his faith by his actions, his faith, as James puts it, would have been a dead faith, and resulted in no good to him whatever.

Verse 8: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. 9. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: 10. For he looked for a city which hath foundations, whose builder and maker is God."

As it was in the case of Noah, so with Abraham; the simple command of God was sufficient to cause him to act at once. He did not know whither he was going, and he did not stop to inquire, and have all particulars and preliminaries settled, before he started. God said, "Go!" and that was enough. He understood that the land of Canaan where he sojourned was the land of promise; but

he acquired no inheritance therein, except a burial place. He well understood also that his posterity were to inherit that land after they had been brought out of the house of bondage where they were to be afflicted four hundred years. Gen. 15: 1-21. And he understood, too, that the land, although included in the promise, was not the ultimate inheritance which they were to possess; for he "looked for a city" made not by man, but by the Lord himself. The whole scheme of redemption must therefore have been clearly revealed to him, and he must have known that only by a resurrection from the dead, could he ever come into possession of what was promised. It is therefore futile to claim, as some do, that the Old Testament contains no promise of a future life and immortality.

Verse 11: "Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. 12. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable."

God had promised to Abraham a seed; and though he suffered his faith to be tried by allowing the time to pass along, till, in the ordinary course of nature, such an event would be impossible, yet God had not forgotten his promise, and had not proved unfaithful in the accomplishment of it. The plan Sara devised to help the Lord out in his dilemma, by having Abraham take Hagar, and become the father of a posterity in that way, did not satisfy the conditions, and did not satisfy the Lord. Abraham was to have a son by his own legitimate wife. This was God's plan; and when they came to believe it, and leave it with him to bring it about in his own way, it was all in due time accomplished; and Isaac was born, the child of a miracle. Thus Isaac became the type of the spiritual seed, which, through Christ, whose birth was still more of a miracle, become the children of Abraham, and heirs according to the promise, (Gal. 3: 29) by the miracle of the new birth.

Verse 13: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. 14. For they that say such things, declare plainly that they seek a country. 15. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. 16. But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

"These all," including a multitude of the descendants of Isaac, died without receiving the promises. It does not say that they died and received the promises, as would have been the case if the doctrine were true that men enter upon their reward at death. The last verse of this chapter, on the contrary, tells us that they without us will not be made perfect; that is, none of the righteous, with a few specified exceptions, enter into their reward before the others; but all together enter into glory at the same time, at the second coming of Christ. These ancient worthies saw the promises afar off. Their faith made them realities to them, and so they lived as having no abiding-place on this earth. The most of them dwelt in the possession of Canaan; still they confessed themselves to be only pilgrims and strangers here, and thus declared that they were looking to a better, even a heavenly country, as the true rest promised to God's people. They could have gone back, had they so desired, to Mesopotamia or to Egypt; so can any one now, who has started for the heavenly Canaan, go back to the world, if he so chooses. But respecting those who continue faithful, God is not ashamed to be called their God; for he hath prepared for them a city, and will give them a reward worthy of such a God.

Verse 17: "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, 18. Of whom it was said, That in Isaac shall thy seed be called: 19. Accounting that God was able to raise him up even from the dead; from whence also he received him in a figure."

The lack of Abraham's faith, in the matter of Hagar and Ishmael, made it necessary that he should be further tested on that point. He was therefore brought to the test of giving up in death his only son, on whom their sweetest hopes had been so satisfactorily stayed for many years. Abraham was now still farther advanced in age, and it would be therefore more improbable than ever, from a human standpoint, that the promise

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should ever be fulfilled, and his own true seed should become as the stars of heaven for multitude. But this time the patriarch faltered not. (See Rom. 4: 19, 20.) He went so far, as the language of Paul plainly implies, as to reason that if Isaac should be put to death, God was able even to raise him up from the dead to fulfil his promise. And so strong was his faith in this direction, that he is said to have received him from thence in a figure. He was ready now to go right forward, doing just what God said, and leaving him to carry out in his own time and in his own way, his declared purposes. And when his faith was thus tested, and he by his obedience had made it perfect, showing that he was now trusting wholly in God, "it was imputed unto him for righteousness." James 2: 22, 23.

IN THE QUESTION CHAIR.

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

344.—FORBIDDEN AND PERMITTED.

I do not understand Deut. 14: 8, as compared with 1 Tim. 4: 3-5. Please explain the same. MRS. J. H.

Ans.—Deut. 14: 8 was spoken to the Jews. It was a part of the Mosaic system. The distinction between clean and unclean meats followed, in general, the law of hygiene, those kinds being pronounced unclean which were especially unhealthful; but it contained some features not based on this law, as in the scripture under notice. If a man touched the dead carcass of a swine, he was counted unclean; but it would not particularly endanger his health to touch it. So that law was not wholly governed by the question of the healthfulness or unhealthfulness of the objects in question. But that system was done away at the introduction of the Christian dispensation. There is now no distinction based merely on the Jewish law of clean and unclean meats. But there is a distinction still existing. It is now, however, based wholly on the law of hygiene. Whatever is healthful may be used; and whatever is not so, is to be scrupulously avoided. When Paul says to Timothy that "every creature of God is good, and nothing to be refused," he certainly cannot be understood to recommend the eating of snakes or poisons, or using tobacco or whisky. He simply refers to distinctions which had formerly prevailed, and leaves us free to choose, without reference to that, such things as will be for our good, knowing that one would naturally avoid that which is repulsive, and ought to be conscientious enough to shun that which is injurious.

345.—AARON'S ROD AND THE MANNA.

In the REVIEW of Oct. 10, p. 636, at the foot of the first column, it is stated that the pot of manna and Aaron's rod that budded were placed in the ark of the Lord; and Ex. 16: 33, 34 and Num. 17: 10 are cited in proof of it. But does it not appear from Num. 17: 4 and Ex. 36: 6 that the rod was placed where it budded, and that the same language is used in regard to the altar of incense that was used about the pot of manna? These articles were placed outside or by the ark of the testimony, the object being that they might be seen.

J. E. R.

Ans.—The language referred to in the REVIEW, was used on the authority of Paul, who, in Heb. 9: 4, positively states that the pot of manna and Aaron's rod were in the ark, the same as the tables of the covenant. Our correspondent makes no effort to show that Paul's language means other than what it expresses. The language of Num. 17: 4 is not exactly parallel to that of verse 10. The first says, "Lay them up in the tabernacle, before the testimony." The other simply says, "Before the testimony." Ex. 30: 6, which speaks of the altar of incense, is altogether different. It says, "Thou shalt put it before the vail, that is by the ark of the testimony," etc. There is nothing in these texts to forbid the idea that in the time of Moses, of which Paul speaks, the ark did contain the pot of manna and Aaron's rod. And the statement of 1 Kings 8: 9 confirms this idea. That states that when the ark was brought into the temple built by Solomon, there was nothing in the ark but the two tables of stone. Why make a special mention of this fact, if the ark had never contained anything else but the two tables of stone? The very language implies that the ark had at

some time contained something else, but that a change had been made, and that it was worthy of notice that it then contained nothing but the two tables. In the article in the REVIEW of Oct. 10, reference was made to "Early Writings," p. 26. In a view of the sanctuary in heaven, we there read this concerning the ark: "In the ark was the golden pot of manna, Aaron's rod that budded, and the tables of stone, which folded together like a book." To those who have confidence in the statements of "Early Writings," this will explain what disposition had been made of the pot of manna and Aaron's rod, and why they were not in the ark when it was finally placed in the temple of Solomon.

DEATH OF ELDER ALBERT STONE.

PRIVATE letters from Vermont have conveyed to us the sad intelligence of the death of Elder Albert Stone, with the request that we give it such notice as we think proper. As brother Stone was at the time of his death the oldest Seventh-day Adventist minister, and as he had had a long experience in this work, beginning with the proclamation of the first message, we have thought it proper to pay a brief tribute of respect to his memory in the editorial columns of the REVIEW.

Albert Stone was born in Berkshire, Vt., in 1803, and died at the home of his son, Albert Stone, at Berlin, Vt., Sept. 15, 1893, aged 90 years and 6 months. His first wife and the mother of his children was Lurena Pond, also of Berkshire. This union lasted forty-four years, when it was broken by the death of his wife. He was the father of twelve children, only four of whom now survive. One of his children was the lamented Professor C. W. Stone, whose promising life in connection with the Battle Creek College and in the work of the Lord generally, was cut short by his death in a railroad disaster at Carlyon, N. Y., July 27, 1883. Subsequently to the death of his wife, Elder Stone married again. This wife survived him but six days. Notice of her death will be found among the obituaries in this paper.

Elder Stone was converted at the age of twelve years, and at the age of nineteen he began to preach for the Baptists, by whom he was afterward ordained. He continued with them for about twenty years, having charge at different times of churches in Richford, Berkshire, Waterville, Morristown, and Johnson. While at the latter place, between the years 1835 and 1840, William Miller came there, and delivered a course of lectures on the coming of the Lord. William Miller's labors were soon followed up by the labors of J. V. Himes, Josiah Litch, J. H. Shipman, Columbus Green, Ezra Butler (father of Elder G. I. Butler), and many others. Elder Stone received the light with all gladness, and proclaimed it wherever he went. He was one of the first to receive and proclaim the cry, "Babylon is fallen; come out of her, my people." The experience which he received at that time was to him a perennial fountain which never ceased to flow; and often in his private conversation and in his discourses he would refer to that time when the power of God was so strongly manifested. With his brethren he passed through the terrible disappointment of 1844, but clung to his experience until about ten years later, when the light upon the sanctuary, the third angel's message, and the commandments of God, revealed to his mind the cause of the Lord's delay, and opened before him the work of the Lord that was yet to be done. Since that time, until age impaired his physical and mental faculties, he labored as a minister in the Vermont Conference of Seventh-day Adventists, where he was always held in high estimation. His love for the truth was unwavering to the last. During his last illness he suffered much pain, but was cheerful and uncomplaining.

Our personal recollections of brother Stone are of the most pleasant character. He and the writer's father were warm, personal friends, both having come into the Advent faith, and then again into the third angel's message at about the same time, one from the Methodist the other from the Baptist ministry, and he was often at our house. We used to remark that when Elder Stone visited our church, he always had some portion of truth that

was just adapted to our wants. This shows him to have been a faithful servant, giving meat in due season. As a preacher he was sound in Bible exegesis, and earnest in exhortation. He was not a rapid speaker, but he did not present to his hearers raw and poorly prepared spiritual food, and one could always afford to wait until he spoke. As a contributor to the REVIEW his articles were to the point, showing deep thought; and it is believed by the editor of the REVIEW that no article which he wrote for the paper was ever rejected. He was a minister among us when ministers were few, and he lived to see the cause of truth which he loved, increase in influence and power, until from a feeble beginning, it entered upon its last triumphant phase, which precedes the coming of Christ and the final deliverance of the saints.

Thus another of the old standard-bearers of the truth has fallen in death. But he fell in bright hope of the resurrection, and the words of faith, encouragement, and hope with which he has cheered, comforted, and sustained the people of God in the past, will still live and bear fruit until he, with all the faithful, receives the crown of life at the coming of the Master, for whom he looked and waited so long. His funeral services were conducted by the Rev. J. E. Wright (Unitarian), and he was conveyed to Berkshire and placed beside his companion, to rest until the trump of God shall wake the dead; and in anticipation of that day we may say,—

"Servant of God, well done,
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

M. E. K.

THE MEDICAL MISSIONARY JOURNAL AND CAUSE.

ALL true Seventh-day Adventists will most cordially rejoice at every new movement which promises to be a special aid to the work of preparing a people for Christ's coming. And such most emphatically and without doubt is the medical missionary work, now so promisingly inaugurated. Many helping auxiliaries have been connected with the progress of this cause from time to time, since the message began to be proclaimed. God has undoubtedly moved upon his servants to devise and introduce them at each stage of the work. The holding of tent and camp-meetings, the giving of lecture courses, the establishment of houses of publication, sanitariums, and educational institutions, the printing of periodicals, tracts, and books, the development of our tract societies and subscription-book enterprises, are all familiar illustrations. And how much these have added to the efficiency of the work! They have come at just that stage when each seemed to be demanded by the exigencies of the cause. They seemed an absolute necessity.

Believing we have now reached a point in the advancement of the message where the gospel of the kingdom is to go indeed with power to every nation under heaven, to do a short, sharp, extensive work, the demand is now for the very best and most effective agencies to reach the great masses of humanity in heathen and midnight darkness. And what is there in all the agencies God has thus far sanctioned that promises more and better results than the sending forth of large numbers of devoted men and women, with souls filled with the love of the truth, and their minds filled with a knowledge of its principles, and with a practical acquaintance with medical skill and the diseases of the human system, to benefit and relieve physical suffering, while seeking to save precious souls for Christ? Nothing will disarm prejudice and open the ears of the people like such ministrations. And nothing will gain a foothold among the nations which know not God like this. It seems to the writer a grand and glorious scheme. It will surely prove a great success. Our people need to know all about this important matter. They should know what has been done and is now being done as well as what ought to be done.

The Medical Missionary now being published at Battle Creek, Mich., is a most interesting journal. It is filled with matter that will touch the hearts of our people, and moisten their eyes and cause

many to long to go out into the great harvest-field and do good. It costs but little. Thousands of our people ought to read it, ponder it, and bestir themselves to act a part in this work, either by sustaining it with their means, or going forth after proper preparation to act a part in the work. Many are depriving themselves of a great blessing by not procuring this youthful journal, now well started in its mission of doing good. The writer has greatly enjoyed reading it, and can cordially recommend it to all our people.

G. I. B.

NOTES BY THE WAY.

We arrived in London from Hamburg, Sept. 5, and remained till the 22d. This was longer than was planned for, but circumstances did not favor our leaving sooner, and we found all this time necessary for the work we had on hand before sailing for Africa.

During this time we made a brief visit in Bath, stopping with the church there, Sabbath, Sept. 9. Here we met brother J. S. Washburn and family, who have been located at this place since coming to England. The Lord has greatly blessed the work here during the time of their stay. The number of believers at present is more than eighty, with an excellent interest. We also met brother and sister Keslake, who have been in England but a short time, and three Bible workers. At the present time there are six workers here, but some of them will probably soon go to other places to labor.

Since my last visit, two years ago, the work has made rapid progress in England; and the outlook for the future was never so encouraging as at the present time. During my stay in London, I was much impressed with the importance of the place from its relation to a very large part of the world. It is destined to become a very important center in our work in the near future. The facilities for publishing on a large scale, with comparatively small capital, are probably better here than in any other place. There can also be found here facilities for printing in all the leading languages of the world. This will be found to be of much importance to us in the progress of the work. So far we have only made a small beginning in comparison with what we must do in the way of getting our publications into other languages, and from no place have we such advantages of shipping to all parts of the world as from London. All these are important considerations, and go to make this the most important center outside of the United States.

These things being so, this must necessarily become a center for the education of workers. More facilities and opportunities for valuable information in the study of missionary work will be found here, than in any other place. Our work demands a well-equipped Bible mission school in London, and this should be arranged for in the very near future.

At the last General Conference \$40,000 were voted for buildings in London, that would furnish room for a chapel and school, and also a home for students and workers. All will readily see that this is but a very small sum for so extensive a work. It will make a beginning, and will meet the needs just now, but will need to be increased in the future, as the work enlarges.

While in London, we spent some time with brother D. A. Robinson in looking for a location for such buildings as we contemplate putting up. Several sites were considered, and the one thought most desirable was offered to us on very reasonable terms. This ground we have now secured, and the work of building ought to commence at once. The location, while not on a main thoroughfare, is still in a very desirable place, and well adapted to such work as we have in mind. The grounds are ample for all that we may wish to build in one place. And here we would state that while the General Conference voted the amount referred to, it has not as yet been raised. While we cannot go ahead without money, it does not seem to us that so important a work should be delayed because of a lack of funds.

The work in London is also in need of a larger reinforcement of laborers. The help of brother L. A. Smith in the editorial work on the *Present Truth*, and of brother Simkin in the manufacturing department, are very much appreciated. But the editorial department needs still more help. We were sorry to leave Dr. Waggoner ill on account of

overwork. We have presented this matter to the Foreign Mission Board, and they will do what they can to supply the needed help. [Since this article was written, the Foreign Mission Board have decided to release brother W. A. Spicer, who has served efficiently for three years as foreign mission secretary, in order that he may go to the help of the work in London.—Ed.]

The *Present Truth* is receiving much favor since it has become a weekly. But this doubles the work, and calls for more help. The importance of the work of this paper can only be measured by the importance of the field for which it is intended.

On leaving London, we took the opportunity to go by rail to Southampton, and met our steamer at that place the following day. This gave us the opportunity of a brief visit with the church at this place. Brother D. A. Robinson was with us. We had a meeting Friday evening and also Sabbath forenoon. It was a pleasure to meet the little church, and form a personal acquaintance with the brethren and sisters. Here, too, the outside interest is good, and they need larger quarters for their meetings. It is the intention to locate some workers here in the near future, to follow up the interest and extend the work. In the afternoon of Sept. 23, we went on board the steamer "Norham Castle" of the Castle line, bound for South Africa. This is our first experience in sailing with any of this company's ships. We are to have for companions on our voyage brother and sister W. F. Williams from Pennsylvania, and brother A. H. Mason of Battle Creek, Mich.

The Castle line of steamers sails from London, calling the following day at Southampton. This gives passengers via this line the advantage of embarking at London, if they desire to do so. Those who prefer to get on board at Southampton can do so at no additional expense, as the company furnishes such with free tickets on the railway from London.

We are well pleased with the "Norham Castle" and all the arrangements. The accommodations for second-class passengers are much better than any I have seen before, although I have been on a number of ships. The table service is excellent, and the stewards are very kind and obliging. I can cheerfully recommend this line to all who may have occasion to take a voyage to South Africa.

We shall mail this at Madeira, where we expect to call on the 27th, the only port at which this ship will call before reaching Cape Town, Oct. 12, from which place we expect to send our next report.

O. A. O.

A TRUTHFUL STATEMENT.

DURING the debate in the House of Representatives, Oct. 11, upon the proposed extension of the time for the Chinese to register, who wish to stay in this country, the question of the right of churches as churches, or as "the church" to petition Congress, was sharply attacked by Mr. Geary. We clip the following from the *Detroit Tribune*:—

"He [Mr. Geary] spoke of the resolutions adopted by different religious bodies, all, strange to say, in the same phraseology demanding the immediate repeal of the Geary law. What right, he asked, had any church to ask Congress to do anything? He had supposed that the line between Church and State was sharply drawn in this country. He did not deny the sacred right of petition, but churchmen must petition as individuals, and not invoke the influence of the Church. [Applause.]"

This statement of Mr. Geary is good, sound, American doctrine; and it seems that it evoked some applause. We fear that the applause was begotten more of the antipathy felt by certain members against the Chinese than for the absolute truthfulness of his statement. We so conclude because when the same principle was brought before Congress and before congressional committees, when the Sunday-closing question was before that body, there was a manifest disposition to ignore it; and the church-members, not as citizens, but as the church, were allowed, with but a feeble protest from members of Congress, to bring their influence upon that body, even with the threat of a political boycott if it did not yield to her wishes.

We do not wish to be understood as sanctioning the Geary law. We express no opinion as to the merits or faults of that act of Congress. We simply wish to emphasize the truthfulness of the statement we have quoted. If churches of one denomination, or of all, or nearly all denominations, can go before Congress, and by the force of their petitions, influence, and threats, bring about special and churchly legislation and enforce it, that very moment the Church takes the reins of government into her hands, and the constitutional guarantee of separation of the Church from the State becomes nothing but a faded memory of the heroic past. Are the churches of the United States prepared to take upon themselves such a tremendous responsibility?

M. E. K.

Progress of the Cause.

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

WHO WILL IT BE?

BY MRS. M. M. STOWELL.

(Battle Creek, Mich.)

SOMEBODY is going to wait

Till mercy's hour is o'er.

Somebody will hear the words, "Too late,"

From the Master who stands at the door.

Somebody will see the city bright,

Adorned as a fairy bride,

Will see his friends within the gates,

While he must stand outside.

When the gates are closed, will you or I,

Dear friend, be found outside?

Somebody will weep and mourn

When he hears the Master say,

"Depart from me, I know you not,

You have bartered your life away."

Somebody will vainly call

For rocks and mountains high

To fall and hide them from the gaze

Of the all-seeing eye

Of Him that sitteth upon the throne.

Will it be you or I?

How sad that some will choose

The fleeting joys of earth,

While they persistently refuse

All those of solid worth.

The harvest time is passing by,

And when its hours have flown,

Our doom will be forever sealed.

We shall reap just what we've sown.

O, who of us will hear the words

From Jesus' lips, "Well done"?

VERMONT.

WESTON AND WINDHAM.—I held the quarterly meeting with the Weston church, Oct. 14. The ordinances were celebrated, one was baptized, and one received into the church by vote. The brother who had formerly served them as elder having moved away several years ago, it was thought best by them that Elder Kimball act officially the part of local elder for them until such time as other arrangements could be made.

I have been holding meetings in Windham since Oct. 8, except the 13th and 14th days of October, when we were at Weston. Before I came here, a Sabbath-school of eleven members had been recently organized. The larger part of those composing the school had but lately commenced to keep the Sabbath. Since our meetings began, five adults have decided to obey, and ten have been added to the Sabbath-school. Three were baptized Sabbath, Oct. 21.

To-day, Oct. 24, a suitable room for meetings and Sabbath-school is being fitted up for that purpose. We expect to remain over two Sabbaths yet.

WM. COVERT.

NEBRASKA.

RED CLOUD AND HASTINGS.—Sabbath and Sunday, Oct. 21 and 22, I was with the church at Red Cloud. A tent meeting has been held here during the summer, and a few have decided to obey the truth. We found all of good courage in the Lord, and the cause making some advancement. Although our meetings were held in a private house, a goodly number were present who appeared to be interested in the truth, and willing to listen. I wish I could have had more time with this people.

On Sunday two followed their Lord in baptism, and united with the church. Others, we trust, will soon follow. About thirty dollars were raised for the work in Nebraska, some subscriptions taken for the *Review*, *Sentinel*, and "National Religious Library," and about four dollars' worth of books sold. The Lord blessed in these meetings, and the company seemed much encouraged. A house of worship is much needed at this point, and we trust that one may be built ere long.

Monday, Oct. 23, I went to Hastings. Brother James Skinner is holding Bible Readings here and some are accepting the truth. Here, too, a central place of worship is much needed, and will be secured if possible. It is thought that thirty-five or forty might be gathered here for Sabbath-school each Sabbath if such a place were prepared. May the Lord prosper the work here. Many calls are coming in from different parts of the field, and God's opening providence is going before us. May we trust him and go forward.

W. B. WHITE.

SHREV. G. W. F. burgh, F began to commen was mar ing. Pe stirred t fought a more bri the trut we belie the peop and bui praise h Oct. 2

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OHIO.

SHREVE.—One year ago last February, brother G. W. Peabody and wife came here from Pittsburgh, Pa., and through their efforts two families began to obey the truth. We pitched a tent, and commenced meetings here Sept. 1. God's power was manifested right at the beginning of the meeting. People exclaimed, "God is with you!" This stirred the wrath of the dragon, and two ministers fought against the truth, which only made it shine more bright and clear. Ten persons began to obey the truth, and four were baptized. Several others we believe will yet obey, and take their stand with the people of God. May God bless this dear people, and build them up by his mighty power. We praise him for what he has done at this place.

Oct. 24.

J. S. ILES,
W. WOODFORD.

FINDLAY.—Thinking some would like to hear how the work is progressing at this place, I would say, Praise the Lord, it is onward! And there are those who will listen to the truth.

Last spring, after the ministers left, I began to hold Bible readings at the hall, and also evenings, at the homes of the people. The interest was such at the hall that by request, I began speaking on the prophecies every Sunday evening. I have now passed through Daniel, and partly through Revelation. The interest is increasing. One gentleman in his seventy-first year, whose daughter is a member of the church here, and who had sent him some reading-matter, came out here and attended a few meetings, and returned home a Sabbath-keeper, rejoicing in the truth. Quite a number of others are convinced, and we are looking for them to obey. O I praise the Lord that he can use me as a humble instrument in his hands to lead some into the light of this precious truth. Surely the time has come when every one who names the name of Christ should be in the work of enlightening those around him.

The church here has been greatly strengthened, and there are interested ones all over the city. I beg the prayers of God's people for the cause in Findlay, and also for myself, that I may prove faithful.

Oct. 22.

WM. L. BRISBIN.

CALIFORNIA.

SANTA PAULA.—Since the first of August, a 16 x 26 ft. tent has been standing in Santa Paula. On account of prejudice and indifference, the attendance has been small and irregular. But through the blessing of the Lord, the seed that has been sown by preaching and reading-matter, is bearing fruit to the glory of God.

Several honest souls taking their stand for the truth, aroused the spirit of the dragon. Violence was rumored, but it finally resulted in a union meeting of the Baptists, Methodists, and Presbyterians, at which the people were addressed by Professor Alex. Johnston of the Church of the Disciples. He spoke two evenings. According to his verbal portrayal of our people and work, he must be sincere in his belief that at least the ninth commandment is abolished.

He was reviewed at the tent, but on account of its size and the cold evenings, the attendance was not large. One thousand copies of a synopsis of the reply were distributed among the people. As the abusive talk of the Professor was not noticed in the tent or in the published matter, many friends have been made to the cause, and the interest to know the truth is now better than at any time since the work began here.

We have regular Sabbath meetings, with an attendance of twenty, and hope soon to effect an organization.

J. G. SMITH,
H. T. RAWSON.

MONTANA.

HELENA, VIRGINIA CITY, LIVINGSTON, AND BUTTE.—After our tent meeting closed at Helena, I went with a team to Virginia City, in company with our State agent, brother E. P. Boggs. Although the brethren at that place had not been visited by a minister for almost two years, almost all were of good courage. I found one family deeply interested in the truth as the result of missionary work done by one of the brethren. Returning to Helena a church of thirteen members was organized. Several others are keeping the Sabbath, who, we hope, will soon unite. Still others are interested, and as Elder Stone will remain there during the winter to follow up the interest, we hope to see a goodly number added to the church at Helena during the winter. At Livingston I could do but little aside from visiting. The membership of this church being very much scattered, I held a few meetings in

different places, some living thirty miles from town. I came to Butte to-day, and will begin a series of meetings here as soon as the necessary arrangements can be made for a hall. Elder Martin reports a good interest at Miles City, with eleven or twelve keeping the Sabbath as the result of his efforts at that place.

Our canvassers have just been delivering their books, and report an excellent delivery. The times being so very hard, the only way to explain why they have had such good success delivering, is that God has most signally blessed them in their work. We have great reason to praise the Lord for his blessing upon his own work in Montana.

J. W. WATT.

WASHINGTON.

TEANAWAY.—June 11, in company with brother J. H. Oliver, I came to Easton, in Kittitas Valley, from College Place, Wash. We held meetings for a short time at this point, and three went forward in baptism. From there we went to Ellensburg and pitched our tent. Here we were joined by brother W. A. Kinney. On account of the severe wind we could not hold meetings in the tent, and the effort was prolonged by the Christian denomination offering us the use of their church building. At the close of these meetings we did Bible work from house to house. A few promised to obey.

Brother Oliver now returning to College Place, we pitched our tent in Roslyn, a mining town thirty-five miles north of Ellensburg. A good interest was manifested here. Brother F. W. Heddleson was sent from LaGrande, Oregon, to assist us. We then continued the meetings about three weeks longer. At their close several promised to lead different lives. Brother Heddleson and I then went to Easton and held meetings among the brethren there until the quarterly meeting, which was held at Swank Prairie. There was a general attendance from the surrounding points, and at its close fourteen more were baptized and added to the church.

At this point I was taken sick, and brother Heddleson returned to Easton and held a few meetings, where three others desired to go forward in baptism. He then opened meetings at Canon, a small station near this point, where an unusual interest is thus far manifest. Brother Kinney and I went to Easton and administered the ordinances, and returned this morning to aid in the work at Canon. We feel to rejoice in the Lord, and although we have met some opposition, we feel that the truth is powerful, and we rejoice in it.

Oct. 23.

S. H. KIME,
W. A. KINNEY,
F. W. HEDDLESON.

MICHIGAN STATE INSTITUTE.

THIS excellent meeting is now in the past, but we expect that many of its results are yet to appear. It was held for ten days in the east vestry of the Tabernacle, in Battle Creek, commencing the morning of Oct. 18, and closing the evening of Oct. 29. There were three sessions in the forenoon of each day, as follows: From 8:30 to 9:30 was devoted either to prayer, social meeting, or direct practical instruction from brother Evans, president of the Conference, or some other person. From 9:30 to 10:30 a lesson from brother A. T. Jones was given. Then there was a fifteen minutes' intermission, followed by another lesson from brother Jones, continuing until noon. These forenoon lessons were upon the important themes of righteousness by faith, our present situation in the third angel's message, and the health reform and its relation to the message.

The afternoon sessions, from 2:30 to 5, with a fifteen minutes' intermission, were devoted to the consideration of the following subjects: Home religion; Sabbath-school work; superintendents, secretaries, teachers; home learning of the lessons; church organization and church relations; medical missionary and benevolent work; church elders and deacons; church clerks and treasurers; distribution of literature; how to canvass for our periodicals; social meetings, and how to make them interesting; church discipline; foreign missionary work, etc. In the consideration of these topics it was so arranged that each member of the institute had some part to act. Four persons were selected to give ten-minute talks on a subject, and then opportunity was given for questions. The exception to this program was that Dr. Kellogg occupied one afternoon on the medical missionary and benevolent work, brother Spicer gave an hour's talk on foreign missions, and the writer occupied two hours, on different afternoons, on the topic of home religion. As these laborers were going forth to hold church institutes, and wished to instruct our people how to prosper and work for others, these counsels were of great value to us all.

In the evening of each day, brother Jones gave a lesson on the mind of Christ, in the auditorium of the Tabernacle to the class, which was joined by the 340 Bible school and Sanitarium students. These lessons were intensely interesting, and were feasted upon by all who heard them; not merely as an intellectual repast, but because we had clearer views of the infinite love of God in dealing with his creatures than we ever had before.

It was often expressed by the Michigan laborers, as we neared the close of this institute, that they never enjoyed so precious a season together before. Such peace and joy in the words of the Lord came in as gave assurance to all that God would go with them as they should go forth seeking to encourage the church to "arise and shine" in the various communities where they reside. May the Lord abundantly bless the workers as they are now scattering to the various parts of the State to communicate courage and instruction to the waiting flock.

J. N. LOUGHBOROUGH.

THE WORK IN THE STATE OF NEW YORK.

THE work in the State of New York has prospered during the past season. Five tents were run in the State. A fair degree of success attended them, and quite a number of precious souls are rejoicing in the truth, as the results of the efforts put forth. At one place enough have embraced the truth to organize a church, if all remain faithful.

Four camp-meetings have been held which were the best ever held in the State. It seemed each time one closed that it was the best of all. At these meetings several embraced the truth, and it was preached to hundreds that would not have heard it this season, and possibly never, had the meetings not been held. Something like \$150 worth of books were sold to those, for the most part, not of our faith. At these meetings sixty were baptized.

During the season three churches have been organized, with a membership of sixty. Three meeting-houses have been erected, one of which has been fully finished, and the other two are being completed. The one that has been completed, 26 x 40 ft., is at Ellicottsville, in Cattaraugus Co. It is by far the best house of worship owned by our people in the State. It is truly an ornament to the village. There are five meeting-houses in the village besides ours, two of which are practically new, but it is conceded by many that ours is the nicest of them all. It is built in such a neat, tasty manner that it is a beauty. It cost \$1600. The brethren and sisters have donated well, but the most of the money by which it was erected was given by sister J. C. McKay. She gave the beautiful corner lot on which it stands, and besides this, she has donated fully \$1000 to complete the house. It now stands free of debt. Brother Wm. Arnold, who has in all probability sold more books than any other canvasser among us, gave quite a liberal donation toward the house. He is the only son of sister McKay. He and his mother are much pleased that the truth is represented by so nice a meeting-house in their native home town. The house is entered from a corner belfry, or tower. A nice bell swings in the tower. The house is ceiled with Georgia pine. The walls between the wainscot and ceiling are milk white. The windows, which are ten in number, are heavy sash and center lights bordered with stained glass. The pulpit is mottled oak, and the whole house is carpeted. It is seated with good chairs, and the whole presents such an appearance that all who see it admire it, and the citizens of the town are so highly pleased that some of them have donated toward its erection of their own accord.

The house was dedicated on first-day, Oct. 22. The dedicatory sermon was preached by the writer, Elder Ball and brethren Holmes and H. L. Bristol aiding in the services. The house was so full that extra seats were placed in the aisles, and the edge of the rostrum was filled. Some stood up in the hall and in the aisles where chairs could not be placed. Immediately after the sermon, the congregation repaired to the stream that flows a short distance from the house, and three persons were immersed by Elder Ball. In the afternoon, at the close of the discourse, nine united with the church.

Since the dedication, I have been holding meetings evenings. The attendance is not large, but those who come are interested; and as we see the people coming and listening with such marked attention, who would not have heard, had not the house been built, we are not slow to discover the fact that the house has not been erected too soon.

We need such houses all over this great State, with its millions of inhabitants. We need them in our cities. Take Buffalo for instance; it has nearly as many inhabitants as the entire State of Vermont. Rochester has more people than the State of Nevada, by two to one. New York and Brooklyn

have more inhabitants than many of our western States that have hundreds of Sabbath-keepers and many meeting-houses. We are thankful that they have them, but is it not time that we had them in the larger cities of our own wealthy eastern States? We fully believe that the time for this has come.

The work in the entire State seems to be coming up, and some good souls are embracing the truth, not only through our efforts as ministers, but through the efforts of our faithful canvassers. Some \$23,000 worth of books were sold in the State in the year ending June 1, and since that time, we have sold many more dollars' worth than we did last year in the same time. Some are now selling books in our canvassers' ranks, who one year ago did not know that such a people existed. As we see these things coming to pass, we cannot but praise the Lord and take courage, knowing that the Lord's words are proving true that were given in testimony years ago, that before the end, the message of the third angel would return to the East in power. The time is here, and we should now work as never before. S. H. LANE.

THE CAMP-MEETING AT DELTA, COLO.

THE camp-meeting for the western part of Colorado began the evening of Sept. 26, and closed the morning of Oct. 3, thus commencing one day earlier, and lasting one day longer than advertised. It was evident from the start that our people had come expecting the rich blessing of God. The preaching was by Elders Pegg and Palmer, and was mostly of a practical nature. Calls were frequently made for those who desired to enter the service of God to arise, and many responded with deep feeling. Some who had given up the truth were present, and again took their stand with us. Ten were baptized by the writer.

One marked feature of this camp meeting was that all but one person remained to the close. Many present had embraced the truth by reading, and had never heard the living minister. At the closing meeting the ordinances were celebrated, many taking part for the first time. A social meeting was held, when I think every one present took part.

Thus closed the first camp-meeting held on the western slope of Colorado; and it was voted to hold another on this side of the range next year. There was such an interest among the citizens of Delta that the tent was moved to the center of the city, and Elder Pegg is having a good interest there. GEO. O. STATES.

ATLANTIC CONFERENCE PROCEEDINGS.

THE fourth annual meeting of the Atlantic Conference of Seventh-day Adventists was held in connection with the camp-meeting, and was preceded by a canvassers' institute near Newark, Del., beginning Aug. 17 and ending Aug. 27. There was a large number of brethren in attendance from the Pennsylvania Conference. Thirty-three persons were baptized. The General Conference was represented by Elder I. D. Van Horn. Professor G. W. Caviness was present in the interest of educational matters. The International Religious Liberty Association was represented by Elders Allen Moon and W. A. Colcord. These brethren, with local workers, labored by word and counsel to make the meeting prove profitable.

FIRST MEETING, AUG. 18, AT 10 A. M.—Prayer by Elder Franke. Sixty-three delegates reported. The visiting brethren were invited by vote to take part in the business of the meetings. Two churches, Winchester and Millington, having been organized since the last annual meeting, it was determined by vote to receive them into the Conference, the church at Winchester taking the name of Ford's Store. The Conference being duly organized, the reports of the secretary and treasurer were called for. The secretary's report submitted the following statistics:—

No. of church organizations,	13
" members,	671
" ministers,	4
" licentiates,	5
" Bible workers,	3
" meeting-houses,	5
" tents in the field,	3

The financial standing of the society for eleven months ending July 31, 1893, was \$9,803.09, with cash on hand amounting to \$1,117.63.

These reports were received and accepted. The Chair was authorized upon motion to appoint the usual committees. The following committees were announced: On Nominations, C. R. Davis, T. A. Kilgore, Jay W. Rambo; on Resolutions, J. O. Corliss, C. P. Bollman, E. E. Franke; on Credentials and Licenses, I. D. Van Horn, W. H. Wild, J. F. Jones; on Auditing, Reuben Wright, H. W.

Herrell, G. A. King, R. M. Rosin, J. E. Layton, J. W. Munck; Auditor, W. V. Sample. Adjourned to call of Chair.

SECOND MEETING, AUG. 21, AT 9:30 A. M.—Elder Robinson in a few remarks called attention to the blessing of God attending the year's work. Nine resolutions were presented, covering the following points: Thanks to God for his mercies; indorsing the *Union Record*; the raising of a tent fund; recommending the holding of church institutes; advising a thorough understanding of the subject of religious liberty; upon the circulation of our literature in Maryland; on the encouragement of young men and women to enter the work of the Lord; agreeing to raise our portion of the money for South Lancaster Academy and also the General Conference fund; indorsing the action of the church at Washington, D. C., in purchasing a house of worship.

The resolutions were received, and after some discussion were adopted.

Adjourned to call of Chair.

THIRD MEETING, AUG. 22, AT 9:30 A. M.—Pursuant to the call of the president, the Conference assembled. The Committee on Nominations submitted their report, recommending the following names: For President, H. E. Robinson; for Secretary, S. B. Horton; for Treasurer, T. A. Kilgore; Conference Committee, H. E. Robinson, R. D. Hot- tel, C. P. Bollman, Dr. C. R. Davis, John F. Jones. These were duly elected.

Adjourned to call of Chair.

The closing meeting was held Aug. 27, at 9:30 A. M. The Committee on Credentials and Licenses reported as follows: For Credentials, H. E. Robinson, S. J. Hersum, J. O. Corliss, R. D. Hot- tel, E. E. Franke; for Ministerial Licenses, S. B. Horton, C. P. Bollman, E. E. Pennington, A. J. Howard, J. H. Neall, W. E. White; for Missionary Licenses, Miss L. M. Slocum, Mrs. M. C. Robinson, Mrs. M. A. Neale, John F. Jones, P. L. Hoen, R. G. Patterson. Upon motion, the unanimous feeling of the Conference was expressed that Elder H. E. Robinson be urged to abstain from active labor for a short time for recuperation. Elder Robinson acknowledged his appreciation of the interest felt for him.

Adjourned *sine die*. H. E. ROBINSON, Pres.
S. B. HORTON, Sec.

MICHIGAN TRACT AND MISSIONARY SOCIETY PROCEEDINGS.

THE twenty-second annual session of this society was held in connection with the Lansing camp-meeting, Sept. 19 to Oct. 1.

FIRST MEETING, SEPT. 21, AT 4 P. M.—Prayer was offered by Elder J. Fargo. The secretary being absent, Elder J. W. Covert was elected secretary *pro tem*.

On motion, the president was authorized to appoint the usual committees, and they were named as follows: On Nominations, E. H. Root, H. S. Lay, and H. C. Basney; on Resolutions, S. M. Butler, D. E. Wellman, and J. S. Hall.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 24, AT 10 A. M.—The reading of the minutes of the last annual session was waived by vote of the society. An encouraging report was read from sister Klaiber of Toronto, Ont., who has been acting as secretary in the Ontario field since last November. At the present time there is but one church in the province. This church is located at Albana, and has a membership of twenty-six. They have a church missionary society and a flourishing Sabbath-school. The tithe received from the scattered Sabbath-keepers from December to July 31 is \$257.51. As a result of mission work done in Toronto, six have accepted the Sabbath truth. Many of the canvassers have done excellent work the past season, and some have begun to keep the Sabbath, as a result of their labor.

The treasurer's report was read as follows:—

Cash on hand, Sept. 20, 1892,	\$ 3,208 76
Received during the year,	37,014 59
Total,	\$40,223 35
Cash delivered for year ending	
Sept. 1, 1893,	\$28,915 45
Cash on hand, Sept. 1, 1893,	11,307 90
Total,	\$40,223 35
Present worth, Sept. 1, 1893,	\$8,473 50
" " " 1, 1892,	6,229 33
Net Gain,	\$2,244 17

Adjourned to call of Chair.

THIRD MEETING, SEPT. 26, AT 9 A. M.—The Committee on Resolutions offered the following:—

Whereas, The times demand earnest and energetic action on the part of all our people; therefore,—

1. Resolved, That we pledge ourselves faithfully to carry out whatever plans may be laid by our executive officers for the advancement of the work.

Whereas, The plan of holding institutes with the churches has proved eminently successful; therefore,—

2. Resolved, That the plan be continued.

Whereas, The librarian has a very important work to do, and needs to be a person of good standing; therefore,—

3. Resolved, That we request our churches to take greater pains in securing the best person in the church for this office, and one in whose judgment the whole church has confidence.

Whereas, The plan of circulating literature in envelopes has proved an excellent means of getting the truth before the people; therefore,—

4. Resolved, That we urge our people to adopt this plan of labor, and recommend that provision be made, in our institutes, for thorough instruction in this line of work.

These resolutions were considered, and adopted by unanimous vote.

Adjourned to call of Chair.

FOURTH MEETING, OCT. 1, AT 9 A. M.—Committee on Nominations reported as follows: for President, Elder I. H. Evans; Vice-President, D. E. Wellman; Secretary and Treasurer, J. S. Hall. The committee recommended that the appointment of State agents be referred to the Conference Committee, and also that Section 1 of Article IV. of the Constitution be so amended as to abolish the office of district director. The last recommendation brought out quite a lively discussion, but the report was adopted by unanimous vote.

Report of labor for the year was then read as follows:—

No. of members,	5,048
" reports returned,	2,104
" letters written,	3,340
" " received,	1,146
" Bible readings held,	4,251
" subscriptions to periodicals,	1,907
" periodicals distributed,	74,179
" pp. of tracts "	961,868

On motion, the society adjourned *sine die*.

J. S. HALL, Sec.

I. H. EVANS, Pres.

THE LORD BLESSES A FAITHFUL SERVANT.

[THE following is the statement which brother J. F. Bahler, now of this city, makes concerning his remarkable experience:—]

Thirty-three years ago, when eight years of age, I worked at the confectionery business in Milwaukee, Wis. It was there I contracted a very severe cold, which settled in my eyes, and inflammation followed to such an extent that I could not open them. At the end of two months they had swollen beyond the natural size, a white film covered them and prevented sight; they were operated upon several times, but without avail. I then went to an institution for the education of the blind, located at Janesville, Wis. One year after my first affliction, my left eye became so sore and inflamed that I called for the physician in charge, Dr. Paine, who, upon examination, said, "You will never see again," and advised me to have it taken out. I answered, "Anything in the world in preference to suffering as I have during the past year." So he proceeded to remove the eyeball. He first applied cotton which had been saturated with ether for the purpose of killing the pain. Then he lanced the eyeball, and removed the substance with a spoon-shaped instrument, leaving only the flat stump of the optic nerve, in which there was no light nor sight—no eye.

One year later my right eye suffered so much that I had it removed in the same way by Dr. Rider, in Rochester, N. Y. These stumps remained in this condition about thirty years, about ten years of which time I had artificial eyes, afterward wearing dark glasses.

April 10, 1892, while sitting in our room in the hotel at Selma, Cal., where we were attending camp-meeting, sight sprang into the right optic nerve. We occupied two adjoining rooms with a door between. Brother Frank Thorp, my wife, daughter, and myself were talking on the subject of healing in answer to prayer, when suddenly the light of the lamp made such an impression upon my right optic nerve as to cause me to exclaim, "What is that?" It was the lamp, sixteen feet away. It was in the adjoining room, and the door between the rooms had been opened.

For some months previous, I had been exercised in reference to the possibility of having my eyes restored by divine power,—for I knew there was no other source of help,—when one night I awoke, and realized that an influence was at work upon my eyes. It was as if delicate fingers were pulling at the stubs of the optic nerves. Subsequently, at seasons of special manifestations of the presence of the Spirit of God, I have felt an influence, like a soft camel's-hair brush being drawn

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across the stubs. As my faith increased, new eyeballs have been gradually growing and sight increasing. I can now see sufficiently to distinguish light from darkness, some colors, and the movements of persons. I can see men walking as trees—they appear tall like trees. My sight is best at twilight. Within the past two weeks the left eye has filled out nearly to the size of the right. The new eyeballs are now about half the natural size, and I have reason to believe and hope that my sight will be fully restored.

Lately an oculist examined and investigated my eyes two successive days, and finally reluctantly admitted that in all history no case had been recorded of a man ever seeing after the eyeballs had been taken out. It must be our conclusion, therefore, that a notable miracle has been done entirely without the aid of human agency. To God be all the praise! J. F. BAHLER.

We, the undersigned, having known J. F. Bahler many years, have been witnesses to the fact of his having been deprived of eyeballs and sight, and we have always understood that the eyeballs were removed by physicians, as stated above. He had artificial eyes for a number of years. Now new eyes are growing in the sockets occupied by his natural eyes over thirty years ago. They are now about half the natural size, and he can see, as he has stated.

M. E. CORNELL,
MRS. ANGIE CORNELL,
MRS. HATTIE HERNES.

My wife and I first knew brother Bahler in Rochester, N. Y., about twenty-seven years ago, seeing him almost every week for a number of years. Since 1874 long intervals of various lengths have elapsed between times of our seeing him. We can testify that brother Bahler's statements are correct.

C. A. OSGOOD.

I MET brother Bahler in California the winter of 1887. Had the pleasure of meeting him from day to day for a month at that time. He wore colored glasses, and was led by his wife or some friend. I met him next in Walla Walla, Wash., the summer of 1890. Had long talks with him on Bible subjects. He said he expected to see the Lord come in the clouds of heaven in a few years, if he lived a faithful life. I asked him how he had lost his eyesight. He told me the doctors had removed his eyeballs with a spoon-like instrument. I looked into the empty sockets, and the red membrane that lies back of the eyeballs was visible, but no eyeballs were in his head. Others were present at the same time, and he gave us a Bible reading.

I learned that he had attended the institute for the blind, at Janesville, Wis., near where I had lived nearly all my life, and I enjoyed talking with him. Then, he was such a good Bible student that the readings he gave were very instructive.

I. R. BLIVEN.

I HAVE been acquainted with brother Bahler between five and six years. In 1887 I was associated with him daily for two or three months in San Jose, Cal., and certify that the above statements in regard to his eyes are true.

P. P. CAREY.

HAVING this day seen and conversed with the above-mentioned J. F. Bahler, I wish to state that nothing short of an entire new creation has taken place in the formation of new eyeballs possessing sight.

In the early spring of 1891, while connected with the Los Angeles, Cal., Bible school, brother Bahler and family spent several weeks with us, during which time his blindness was often a subject of conversation; and being interested in the study of medicine, I paid special attention to the condition of the stumps, which was all that was left in the sockets, from which the entire ball of each eye had been removed. He stated at that time that it was his belief, if he remained faithful to the end, that during the special outpouring of the latter rain, his eyes would be restored, citing John 9:3, and this we see literally being fulfilled as stated above.

OTHO C. GODSMARK.

I HAVE been intimately acquainted with J. F. Bahler since the spring of 1877. For years I have known him as a totally blind man, with no appearance of anything like an eyeball in either eye. Only a sunken socket, lined with a fleshy, lifeless substance which made it impossible to permit light to enter those darkened chambers, was at all visible. He has always seemed to be very patiently resigned to the great loss he had sustained in being deprived of his sight. He now believes the Lord is giving him back his eyes. Yesterday, as I looked upon and scanned those growing eyeballs,

with thin, white, life-like appearance, and the pupils outlined in proper position, I was more than surprised, and could not but praise the Lord, and rejoice with the man in the work being wrought in his behalf.

R. M. KILGORE.

GOOD WORDS FOR THE "REVIEW."

A BROTHER who is the principal of a public school in Colorado writes us as follows:—

"I regard the REVIEW as one of the most important factors in the work of the third angel's message. Every issue speaks volumes. Although my time is well occupied, I always find time to give it a thorough reading. I have not words to express my appreciation of its intrinsic merit. I am always more anxious to welcome it than to receive a letter from my dearest friends. I never expect to be without it. Dear old paper, you have cheered more than one lonely Sabbath-keeper, and may God's Spirit always accompany you wherever you go."

A sister in Pennsylvania lately wrote a letter to this Office, from which we extract the following words:—

"I must let you know that I think the REVIEW is getting better every week. How I love the paper! It is the voice of my Lord talking new and wonderful things every week. Precious paper! I wait anxiously for its weekly appearance."

A report just received from a minister in California, closes with the following words, "The REVIEW AND HERALD is a most welcome weekly visitor."

An intelligent Scotchman in Virginia obtained a copy of the REVIEW from a lady in Kansas. He immediately wrote to us, saying that his impressions received from the paper were that we were "sound in the faith." He has since subscribed for the paper.

A lady, a stranger to our people, while waiting at a station in Kansas, took a REVIEW from the reading rack, and was so impressed and pleased with the paper that she wrote us then and there, bidding us God-speed.

The following letter, full of the joy and love of a new-found truth, was written by a lady in Iowa:—

"Through the columns of this much-loved paper I wish to express my sincere thanks to the kind friend whose heart was moved by the heavenly Father to send me a periodical of such great worth. Through reading it, I have gained great light on the blessed Scriptures, and as it was too good to keep, I have loaned and sent it to others less favored. I feel moved to return thanks to my Father for so many, many mercies to me and mine in the past. O! I have had such rich proof that he answers prayer when we ask believing. Praise his holy name!"

Another letter, from one of our oldest subscribers and contributors testifies as follows:—

"It [the REVIEW] is our regular weekly pastor, and each week it is more interesting than the week before. Many of the articles I wish, if I can, to keep for reference; I am especially interested in the articles on Hebrews."

Thus we are encouraged, and would encourage others to continue to scatter the seeds of truth. While some may not appreciate, others receive the word, and the fruit will certainly be seen, even though it may be "after many days."

PATRIOTIC ORDERS VS. THE SPECIAL WORK OF GOD FOR THIS TIME.

At any time in the history of the work of God on earth in the salvation of souls, to which we may look, we shall find that work to have been definitely outlined, and separate from the work of men. And this work has been done by His church. There has been no union. The two will not mix any more than oil and water.

I have had fears, as our people are brought in contact with the various patriotic organizations who claim to be working for the preservation of our free institutions, that some of them may be misled. There can be no danger if they will study closely and become intelligent in regard to the principles of religious liberty. In so doing, every error can be detected.

Evidently, brethren, their work is not our work. Their methods are not our methods. And just as surely as we connect with them, we shall soon run against something where we must either compromise our principles, or place ourselves in an unfavorable light before them. I cannot but see that in taking the first step, we are paving the way for repentance, or for gradual yielding of the principles of truth, till light will become darkness, and the gold become as mere dross; till darkness itself will appear as light, and the basest of dross will appear like the true coin.

Among the various patriotic organizations with which we are acquainted, there is not one but presents some principles which we cannot indorse, or adopts methods in their work that are not in harmony with the special work of God for this time.

One thing as to methods it will be sufficient to notice. Every one of them is pledged to the sup-

port of their declared principles, even to the bearing of arms.

In regard to the American Protective Association, perhaps the most popular at this time, the *Pioneer Press* of Sept. 20 has an article headed, "Ballots or Bullets," which claims to be an interview with the State organizer. From this we quote the following:—

"I tell you if we cannot Protestantize the army and navy, we have plenty of men ready to bear the musket against the papal foe, and our members are sworn to be loyal until death." "And the charm of the order seems to be the fact that it means fight."

This proves that they would "Protestantize the army and navy" if they could. Judging from the movements of so-called Protestants in their clamors for religious legislation, to "protestantize" the army and navy, would only be in name and not in principle. But more than all this, Seventh-day Adventists cannot take the sword. It is against their principles to bear arms.

The national Constitution says, "No religious test shall ever be required as a qualification to any office or public trust under the United States." These do make religion a test for office, in that the candidate swears that he will not vote or lend support to any Roman Catholic seeking national, municipal, or State office, and promises to bear arms should occasion arise against their avowed enemies—Roman Catholics. Thus they propose revolution by the ballot if possible, and by force of arms if necessary; for the same paper says further:—

"This is the grand reaction; a revolution, if you will, and if properly guided and controlled, it means the annihilation of the dominance of the old parties in 1896, and a new political heavens and earth."

It is also clear from this that they are working for political power. Another patriotic order says: "We constitute a brotherhood whose bond of union is justice, truth, and righteousness." Of course this sounds well; but "all thy commandments are righteousness." And as Christ is our righteousness, it is evident they do not comprehend the principles of righteousness.

And still another order that declares, "We guarantee to every man the liberty of worshipping God according to the dictates of his own conscience," and affirm their "devotion to the public school system," saying: "We believe that the Bible should be read in our public schools, not to teach sectarianism, but to inculcate its teachings. It is the recognized standard of all moral and civil law. We therefore believe that our children should be educated in its teachings, but that no dogma or creed should be taught at the same time." Evidently "our children should be educated in its teachings;" but this duty rests with the family and the church. It does not belong to our public schools. More than this, the Bible is not the "standard of civil law." All of which proves that these orders do not comprehend the true situation. Let them do their work. But our work is not their work. Our work and principles must be carried to them, and to every kindred, tongue, and people. Then let us keep to our work.

H. F. PHELPS.

Special Notices.

NOTICE TO MICHIGAN!

No preventing Providence, we will hold a ten days' institute with the following churches in Michigan: Holland, Nov. 9-19; Blenden, Nov. 23 to Dec. 3; Allendale, Dec. 7-17; Wright, Dec. 21-31.

We hope that all the brethren and sisters will arrange their temporal affairs so as to be in attendance during these ten days, as we have important matters to set before them. The Lord is giving us great light on the way in which we can all do much to advance his truth. Come, brethren, and we will do you good.

J. F. BALLENGER,
C. N. SANDERS.

MINNESOTA, NOTICE!

BROTHER C. N. WOODWARD, who has long and faithfully served the cause in our State as secretary of the tract society and treasurer of the Conference, has accepted an invitation to connect with the work of the REVIEW AND HERALD Pub. Co., and will close his labor in this Conference, Nov. 15. Brother H. B. Losy will take his place as secretary of the tract society, and brother A. G. Adams as treasurer of the Conference. All money, except tithes, sent to the Minnesota Tract Society, [The money should be payable to Minnesota Conference, and addressed to A. G. Adams. The address of both is Minneapolis, Minn. Librarians and church members please note this change.]

N. W. ALLAN, Secy.

AN APPEAL FROM OKLAHOMA

For men and women who have a mind to work. We need six consecrated men to take charge of newly organized churches. We need some librarians, and shall soon need directors. Are there not men in our large churches in the States, who have long been established in the truth, and who are scarcely doing anything in the cause they love, and yet are capable of acting in the capacity of local elders? We want humble men filled with the "fulness of God." We invite some such ones to come to Oklahoma. We need two elders in the Oklahoma City church. If any should decide to come, and wish to get a small home either in the city or near by, I am prepared to give them some information that will help them. I trust that the dear Lord will move upon the hearts of the proper ones to "come over and help us."

Oklahoma City, Okla. Ter.

R. H. BROCK.

INSTITUTES IN ILLINOIS.

The State institute for the instruction of laborers in the State of Illinois will be held in Springfield, from the evening of Nov. 16 to the evening of Nov. 22. It is expected that all our ministers, whether ordained or licentiates, will attend this institute. We hope also to see the church officers and Sabbath-school and tract officers of all of the companies in that section of the State with us. Let all who design to be present write at once to A. W. Rothwell, 125 W. Monroe St., Springfield, so that the church can make arrangements for entertainment.

This State institute is to be followed by five church institutes, which we appoint as follows:—

West Salem,	Nov.	23-29
Kankakee,	"	30 to Dec. 6
Rockford,	Dec.	7-13
Aledo,	"	14-20
Ottawa,	"	21-27

At the church institutes we hope to see all the officers of the surrounding companies, and as many of the brethren and sisters as can attend. We hope for a good attendance at these important gatherings, and expect much of the blessing of the Lord.

J. N. LOUGHBOROUGH, Pres. Ill. Conf.

CLOTHING FOR CHICAGO MEDICAL MISSION.

I DESIRE to thank the many friends who are responding to my appeal for clothing to be used in connection with the Chicago Medical Mission, and to ask that hereafter packages containing clothing shall be addressed to me at Battle Creek, Mich., instead of being sent direct to Chicago. The reason for this is that experience has shown that it is often necessary to bestow considerable labor upon clothing sent, to prepare it for use, and this can be more conveniently done at Battle Creek than at Chicago, where our space is limited in extent and our workers in number.

The work of the mission is daily growing in interest, and as the cold season advances, the needs of the suffering thousands are becoming more numerous and urgent. We have calls for clothing from different parts of the country, as our agents are constantly finding needy cases which could be made comfortable with clothing which well-to-do persons have cast off as unsuitable for their personal use. Several calls have been received from cities in the South, where summer clothing can be used.

The freight should always be prepaid; on this account it is better for those who are sending clothing to unite with several other friends in making up a large box or barrel, as a package weighing 100 pounds can be sent as cheaply as a smaller package.

In behalf of the Medical Missionary Board,
J. H. KELLOGG M. D., Pres.

NOTICE TO PENNSYLVANIA.

DEAR BRETHREN AND SISTERS OF THE PENNSYLVANIA CONFERENCE: We know by the fulfillment of the word of God and the Testimonies also that we are in the perilous times, spoken of in 2 Tim. 3:1 and Luke 21:26, when men's hearts are failing them for fear, and for looking after those things which are coming on the earth. We believe also that we are now living in the time when we should heed the injunction given in Zeph. 2:3: "Seek ye the Lord, all ye meek of the earth; . . . seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger."

Therefore, brethren, in view of these things, we have appointed local institutes in different parts of our State during the coming winter, where our brethren may assemble together to seek the Lord and study his word, that we may all be better prepared for his work and to stand in the trying times before us.

Our appointments made thus far are as follows, sub-

ject to change, if in the providence of God it is thought best.

Newelton, in Roaring Branch church,	Nov.	15-29
Shingle House,	Dec.	5-19
Conneautville,	Jan.	2-15
Allentown,	"	2-15
Pittsburgh,	"	19 to Feb. 4
Philadelphia,	"	19 " 4

Elders I. D. Van Horn and E. J. Hibbard, and others will be expected to attend our first meetings, as instructors, and good help will be in attendance at all of our meetings.

Brethren and sisters, let nothing hinder you from attending these meetings; come prepared to stay all through, and receive the blessing the Lord has in store for you.

I. N. WILLIAMS, Pres. Pa. Conf. Com.

The Sabbath-School.

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

LESSONS ON THE FIRST EPISTLE OF JOHN.

Lesson 7.—Love for One Another. 1 John 3:16-24.
(Sabbath, Nov. 18.)

1. How is the love of God shown?
2. How far ought the spirit of self-sacrifice to be carried?
3. What gives evidence of a lack of this love?
4. To what kind of love are the believers expected?
5. What will be known as a consequence?
6. When the heart condemns, can it be expected that God will commend?
7. What follows when the heart does not condemn?
8. Then how much is received?
9. For what reason?
10. What is his commandment?
11. What union is predicted of commandment keepers?
12. How may we know that he abideth in us?

NOTES.

1. VERSES 16-18.—The Revised Version renders the first clause of verse 16 thus: "Hereby know we love, because," etc. The cross of Calvary is the grandest display of love which the universe has ever seen. John 3:16. "Jesus died because God loved the world. The channel had to be made whereby the love of God should be recognized by man, and flow into the sinner's heart in perfect harmony with truth and justice." "The resources of infinite love have been exhausted in devising and executing the plan of redemption for man." It is love which draws man to God (Jer. 31:3), and leads him to repentance. Rom. 2:4. "The Lord has no reserve power with which to influence men. He can give no greater manifestation of his love than that which he has given." "O, what a God have we! What a benefactor! What claims has he upon our love! Having collected all the riches of the universe and laid open all the resources of infinite power, he gave all the heavenly treasure into the hands of Christ, and said: 'All these are for man. Use them to convince him that there is no love greater than mine in earth or heaven. His greatest happiness consists in loving me, and giving his heart to me, who hath loved him with an infinite love.'" "He who has shared in the grace of Christ is thereby placed under obligation to others (Rom. 1:14), and this grace is more sacred to him than life." Acts 20:24. "The plan of salvation was laid by a sacrifice, a gift" (2 Cor. 8:9), and the same spirit should characterize all Christians (Matt. 10:8) as was shown by the Macedonians. 2 Cor. 8:3-5. "Thus while our gifts cannot recommend us to God, or earn his favor, they are an evidence that we have received the grace of Christ. They are a test of the sincerity of our profession of love." "He tests the love of his professed followers by committing to their tender mercies the afflicted and bereaved ones, the poor and the orphan." Deeds should accompany words, in order to make them effective. James 2:15, 16.

2. Verses 19-24.—A clear conscience is a good thing (2 Cor. 1:12), but God is the final judge (Rom. 2:16), and the life record determines the result. Rev. 20:12. "Believers, as such, ask only what is in accordance with God's will; or if they ask what God wills not, they bow their will to God's will, and so God grants them either their request or something better than it."—Fausset.

God can bestow special blessings only upon those who will use them to his glory, which is always for their good. Deut. 6:24. The obedience of faith is evidence of such a purpose. As Christ pleased not himself (Rom. 15:3) but the Father (John 8:29), so we are to do; but this is not natural to man (Rom. 8:8), and is accomplished only through faith. Heb. 11:6. Belief in Christ insures salvation (Acts 16:31), and is the work of God. John 6:29. Love to man is the

outgrowth of this experience. Christ dwells in genuine Christians (2 Cor. 13:5), as in Paul (Gal. 2:20), and works in us through his power (Phil. 2:13) to obedience. Rom. 5:19.

GATHERED THOUGHTS ON THE FIRST EPISTLE OF JOHN.

CHAPTER III.—CONCLUDED.

In the death of our Lord for his brethren, the believer can realize the infinite love of God, which redeems him from the power of sin and guilt, and imparts to him love and strength from God. By partaking of these, he feels on his part that his whole life belongs to Christ, and that he must, like Christ, willingly give his life as a sacrifice for the brethren. But this willingness to give our lives for the brethren is also shown by every deed that really costs us something,—acts of conciliation, patience, meekness, gentleness, self-denial, and renunciation. Thus at all times, in the spirit of love, not to love our life "unto the death" (compare Rev. 12:11); but to yield self willingly in that way is by far the more difficult, and hence much the higher attainment, than just once to give one's life altogether into death, for the kingdom of Christ and the brethren. (Compare Eph. 4:32; Matt. 6:14; John 15:12, 13; Gal. 6:2.)

Although the "brethren" and "friends" are in the first place fellow-believers, nevertheless he that risks his life for the heathen who still live in unbelief and sin,—be it in so-called Christian or in pagan lands,—in order to lead them to Christ, obeys the command of the Saviour fully.

VERSES 17, 18.—To have eternal life, and to have the love of God in the heart, are essentially the same. Both are to be possessed only in and through Christ, but not apart from him. When it says, we should not love in word or tongue, it means not merely in word or tongue, but also in deed. To support the indolent and lazy is neither mercy nor love; but to help the really needy is well pleasing to God. The poor and helpless of the church, the afflicted, and widows and orphans, ordinarily compose this class; but those who are able to work, yet do not, are not to be sustained in their idleness in any way.

VERSES 19, 20.—The test of a genuine Christian experience is that we love "in deed and in truth." But if our heart condemn us whenever we sit in judgment on our words and actions, we have the consolation that God knows all the circumstances, and is ready and anxious to help us. He can help even the weakest believer—and these words were written exclusively for believers—to come into a condition where his heart will not condemn him any longer, where he has perfect confidence toward God. We must come to God, whenever our conscience condemns us, and humbly ask him to show us, in mercy, what he has against us, praying that he may make it clear and definite to us, in order that we will know what to do for our salvation. We must be ready to hear even the very sharpest reproof meekly, and to put away, at once and forever, what God disapproves of, promising him to trust the words of his grace, even though it be contrary to feeling or past experience. Such pleas we may confidently expect God will answer; but if some evil in us is laid bare, in reply, it must be quickly, utterly, and forever laid aside; and forgiveness, cleansing, and preservation through Christ must be sought and accepted in faith. Should God, however, not answer definitely, neither through his word and Spirit nor by the voice of the brethren, it behooves us, notwithstanding, to maintain a childlike confidence in him, and believe that he has heard our pleas, but that he has just now no definite reproof that he wishes to give; yet not as though he saw no defects in us, but rather because he sees that the best time to make it known to us so that we will be sure to overcome it, is not quite here. On the other hand, the more definite and thorough our repentance; the more completely we surrender our works of self-righteousness; the deeper is our renunciation and abhorrence of sin to the very minutest line of rectitude; the greater our devotion to the service of Christ; the more unshaken abides our confidence in Jesus as our mighty Saviour and sure guide,—the more joy we find in addressing God and men.

VERSES 21-23.—The reason given here, why God hears our prayers, is, that we walk in his commandments, doing whatever is pleasing to him. And all his requirements are summed up in the one word "love." This love and its attendant grace,—to do all that God requires of us, eagerly and gladly,—we cannot attain without Christ; hence the necessity of also believing on the name of the Son of God, Jesus Christ. Taken from a purely legal standpoint, it would be the height of presumption for us to say that God takes pleasure in our being and doing what is acceptable before him. But if we view our case as utterly dependent on Christ, who leads his weak children according to their strength, not demanding what goes either beyond their strength or their comprehension, then one can understand how Jesus can have pleasure in either the believer who thus faithfully follows him, or in his work; just as a loving and wise mother finds real pleasure in the work of her daughter, at whose side she herself stands to train her. Whoever, on the other hand, understands John as saying what he does from a purely legal standpoint; i. e., that he proceeds against the sinner with the sword of justice, regardless of mercy, misunderstands him utterly. John 6:28, 29 very plainly shows that the primary and sole requisite to our salvation consists in believing on, and giving ourselves wholly to, Christ, the Son of God. Whatever good works we may do after that are only the natural results of this, and are performed in the strength and by the grace of Christ, and not by our own strength; so that they are merely fruit of the seed of life, and belong wholly to Christ just as much as this seed of life itself. But all works performed in our own strength, or purely according to law, without being prompted by love, can only be counted as so many dead works.

VERSES 24.—After thus showing that the foundation of our hope and fellowship with God is faith and love, the chapter concludes with the solemn truth that, having faith and love, we must exercise them in keeping the commandments and ordinances of God; for thus only can we abide in Christ and have Christ abiding in us; and we know this by the very indwelling of his Holy Spirit, who keeps us in the faith and the love of Christ.

AUGUST KUNZ,

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News of the Week.

FOR WEEK ENDING NOV. 4, 1893.

DOMESTIC.

—President Cleveland has appointed Nov. 30 as Thanksgiving day.

—The World's Fair closed Oct. 30. Owing to the death of Mayor Harrison there were no closing ceremonies in connection with the close of the World's Fair.

—The total paid attendance at the World's Fair from first to last was 21,477,212. It is expected that another million visitors will enter the grounds before the buildings are removed.

—There were 146,821 paid admissions to the World's Fair, Sunday, Oct. 29. This was the last Sunday of the Fair. There was no music, and the flags were all at half-mast in sorrow for the death of the mayor.

—Nov. 2 the House of Representatives, by a vote of 193 to 94 concurred in the senate amendment. The President promptly signed the bill, and the repeal of the purchasing clause of the Sherman bill is now assured.

—The murderer of Mayor Harrison of Chicago proves to be a miserable crank of the Guiteau stripe. It is, however, believed that he knows enough to be responsible for his foul crime. He was a mail-carrier for the Chicago *Inter Ocean*.

—An electric car full of passengers ran into an open draw into the Willamette River at Portland, Oregon, Nov. 1. The loss of life is variously estimated at from 10 to 25 persons. The carelessness of the motor man was the cause.

—The Voorhees bill, which provides for the unconditional repeal of the purchasing clause of the Sherman bill, was put upon its passage Oct. 30, and was carried by a vote of 43 to 32. The President received a better support from the Republican senators than he did from the Democrats.

—The arrest of a drunken Italian in Boston, Mass., Oct. 27, provoked a small riot. An infuriated crowd of Italians rushed upon the officer and tried to liberate the prisoner. Weapons of all sorts were freely used. Police to the number of fifty were soon upon the spot, the mob was clubbed into subjection, and the arrested Italian and some others were locked up. Thirty-five men were injured seriously.

—Mr. Weadock, representative in Congress from Michigan, introduced a memorial from parties in his State, praying that the House investigate the circumstances attending the election of the member from the eighth Michigan district. The memorial complained that he was elected by a secret organization called "The American Protective Association," who are sworn to prevent people of a certain religion from exercising their political rights. This made quite an excitement in the House.

—The grand jury of Roanoke, Va., summoned to investigate the riot and negro lynching of Sept. 20 and 21 last week, made a report commending the action of the mayor in trying to uphold the laws, but questioning the advisability of the city officials' order to the militia to withdraw after the crowd had been dispersed, and censuring the police and city officials for ordering the negro Thomas Smith to be removed from jail, and after removal for not taking him to a place of safety. Nineteen indictments were found.

FOREIGN.

—Sir John Abbot, ex-premier of Canada, died at Montreal, Oct. 30.

—Emperor William has issued strict orders against gambling in the German army.

—The emperor of Austria has accepted the resignation of Count Taaffe and his cabinet.

—The surrender of Metz to Germany was celebrated by a grand banquet at Berlin, Oct. 27.

—The Norwegians are strongly protesting against the disposition of Sweden to join the Triple Alliance in case of war.

—A ship at Santander, Spain, loaded with dynamite, took fire Nov. 4, and a terrible explosion followed. It is supposed that 100 persons were killed.

—There were eighty-four new cases of cholera and thirty-three deaths in St. Petersburg between Oct. 20 and 23. Over 500 deaths are reported from different parts of Russia since Oct. 8.

—Another battle was fought near Melilla, Morocco, between the Spanish troops and the Moors, Oct. 28. The Spaniards assaulted the Moors, and attempted to drive them from their position. About 2000 Spaniards were engaged against 11,000 Moors. The Spanish troops were driven back to the cover of their fort and ships with a loss of seventy killed, including their com-

mander, General Margallo, who was shot through the heart while leading the assault. Intense excitement prevails at Madrid and orders have been issued for three regiments of cavalry and four battalions of infantry to embark at once for Melilla.

—Italy is finding her financial condition too weak to sustain her army at its present size, and proposes to reduce it. This is strenuously opposed by the emperor of Germany, who fears to weaken the Triple Alliance.

—The Russian fleet has left Toulon. French enthusiasm maintained itself to the last. It is said that the Russian admiral received 19,000 letters while in France, 10,000 of which were from ladies, asking for an audience, his autograph, or a lock of his hair.

—The British forces have won a decisive victory over the Matabele. The natives fought bravely, but the superior discipline and arms of the British gave them an easy victory. The Matabele are in full retreat, and the British have taken the important town of Buluwayo.

RELIGIOUS.

—The proposed Protestant daily paper in Paris has been established. It is named *Le Signal*.

—Methodism has a weak footing in Scotland, but a new Methodist church for mission work was recently inaugurated in Glasgow.

—Interesting exercises connected with the semi-centennial of Methodism in Ware, Mass., were begun in the Methodist church on Sunday, Oct. 22, and continued through the week.

—The annual convention of Christians at Work in the United States and Canada will be held under the auspices of the International Christian Workers' Association this year in Atlanta, Ga., for seven days, Nov. 9-15.

—The Baptists of England will add 100 to their army of missionaries now at work among the heathen. This is made possible by the \$600,000 fund gathered during the centennial year. A deputation of leading men is now visiting the Baptist churches of England to sound a call through them for the men and women for missionaries.

BUSINESS NOTICES.

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

A FARM of 160 acres for sale or exchange. A fine stock, fruit, and grain farm located in Lincoln county, Okla. Ter., three miles from county-seat. Sixty-seven acres under cultivation. Plenty of wood and water. Will exchange for Battle Creek residence property. For terms, address H. G. Buxton, Sanitarium, Battle Creek, Mich.

FOR SALE.—A good house of seven rooms, four nice lots, good well, a choice location convenient to Union College, College View, Nebr. Address N. W. Allee, Box 989, Minneapolis, Minn.

FOR SALE.—Ten-room house in good condition. Block and a half from the Sanitarium; lot 5x12 rods, with trees and shrubs. Inquire of M. G. Beach, 9 Upton Block, Battle Creek, Mich.

PAPERS WANTED.

COPIES of the REVIEW, *Signs*, and *Sentinel* thankfully received by E. M. Watts, 13 Indiana Ave., Spokane, Wash.

CLEAN copies of all our periodicals for missionary use, well wrapped and post-paid. Address Grace Barler, Delaw Ave., Delaware, Ohio.

I WOULD be glad to receive many more papers and tracts to use in missionary work. Send post-paid. Address Amanda M. Young, Aberdeen, S. Dak.

WE can use clean copies of *Youth's Instructor*, *Signs*, *Good Health*, and *Little Friend*, in the hospital and in the city. Send post-paid to Arthur Herr, 45 Forest Ave., Ann Arbor, Mich.

CLEAN papers of recent dates for use in missionary work at the capital, will be appreciated very much. Send by mail pre-paid, to Mrs. M. A. Neale, 428 Sixth St., N. E. Washington, D. C.

CLEAN copies of the *Instructor* and *Little Friend* could be used to advantage in the missionary work among the youth of this and other cities of South Carolina, also health leaflets and journals. Send post-paid to Mrs. E. W. Webster, Box 171, Spartanburg, S. C.

DISCONTINUE PAPERS.

MRS. T. GRIFFIN, of Dayton, Ohio, has all the papers she needs at present.

L. M. CROWTHER, of Hill City, S. Dak., has all the papers he can use for the present except the *Little Friend*.

I HAVE all the papers I can use for some time. Many thanks, J. L. Wagoner, Fairmount, Nebr.

Obituary Notices.

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

DANEY.—Died near Saguache, Colo., Sept. 15, 1893, Mrs. Minnie Daney, of neuralgia of the heart, after an illness of a few hours, aged 84 years and 21 days. She leaves a husband and nine children to mourn their loss.

MRS. HIRAM WHITE.

STONE.—Died at Berlin, Vt., Sept. 21, 1893, Mrs. Stone, widow of Elder Albert Stone, aged 88 years, 9 months, and 6 days. She was a faithful Christian, and was a great comfort to brother Stone during his declining years. She survived her husband but six days. She was taken to Elmore, Vt., and buried by the side of her first husband, Harry Olmsted. Discourse by the Rev. J. Willis.

M. E. K.

MC CUAIG.—Fell asleep "in the blessed hope" at the home of her parents in Reynolds, Ind., Sept. 27, 1893, Anna, beloved wife of W. C. McCuaig. She has been a patient sufferer from lung troubles for the past two years. She was a valued member of the Idaville Seventh-day Adventist church, and believed firmly in the soon coming of the Lord. She is blessed with rest from her labors. Appropriate services touching the resurrection were conducted by Rev. George Knox, at the Monticello Methodist Episcopal church. Her remains were interred in the Monticello cemetery, Sept. 28.

W. C. MC CUAIG.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Sept. 24, 1893.

EAST.		1 Day Express.	*N. Shore Limited.	*N. Y. Express.	†Mail.	*All'ntic Express.	*N. Falls & Buffalo Special.	*Night Express.
STATIONS.								
Chicago	am 9.00	am 11.30	pm 3.10	am 7.05	pm 9.10	pm 4.00	pm 10.00	
Michigan City	11.00	1.18	4.56	9.10	11.15	5.55	11.50	
Niles	pm 12.25	2.03	5.58	10.35	am 12.30	7.00	am 1.10	
Kalamazoo	2.40	3.18	7.08	pm 12.35	1.58	8.22	2.42	
Battle Creek	2.40	4.00	7.38	1.20	2.45	9.00	3.22	
Jackson	4.30	5.08	8.52	3.10	4.25	10.18	4.45	
Ann Arbor	5.30	6.08	9.45	4.27	5.33	11.12	6.01	
Detroit	6.45	7.15	10.45	6.00	6.50	am 12.10	7.15	
Buffalo		am 2.05	am 6.25		pm 2.45	8.30	pm 5.00	
Rochester		4.45	8.55		5.50	9.25	6.25	
Syracuse		6.45	pm 12.15		8.30	4.10	10.20	
New York		pm 2.40	8.50		am 6.30	10.30	am 7.00	
Boston		4.45	11.45		10.50	am 6.15	10.50	
WEST.								
STATIONS.								
Boston	am 8.30	pm 2.00	am 4.20		pm 7.15	am 5.00		
New York	10.30	4.30	6.00		9.15	9.10		
Syracuse	pm 7.30	11.35	am 2.10		am 7.20	pm 4.20		
Rochester	9.35	am 1.21	4.15		9.55	6.25		
Buffalo	10.45	2.20	5.20		pm 11.50	7.50		
Detroit	am 7.15	8.45	pm 1.00	pm 7.35	9.00	am 3.50	am 8.15	
Ann Arbor	8.19	9.45	1.55	8.50	10.20	6.00	9.25	
Jackson	9.30	10.48	2.55	10.13	11.45	5.45	11.40	
Battle Creek	10.45	15.00	4.00	11.55	am 1.12	7.00	pm 1.20	
Kalamazoo	11.20	pm 12.38	4.35	am 1.00	1.53	7.45	2.08	
Niles	pm 1.10	1.48	6.00	3.20	3.52	8.58	5.00	
Michigan City	2.18	2.45	7.05	4.40	5.22	10.00	6.25	
Chicago	4.10	4.30	9.00	7.05	7.15	11.45	7.35	

*Daily. †Daily except Sunday.
New York and Chicago limited trains go east at 10.25 p. m., and west at 6.17 a. m. daily, and require special tickets and Wagner palace car tickets.
Accommodation train goes east at 7.50 a. m. except Sunday, west at 9.00 p. m.
Trains on Battle Creek Division depart at 7.55 a. m. and 4.35 p. m., and arrive at 12.40 p. m. and 6.45 p. m. daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.
GEO. J. SADLER, Ticket Agent, Battle Creek.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect June 5, 1893.

GOING EAST. Read Down.					STATIONS.	GOING WEST. Read up.						
10 Mail Ex.	4 L't'd Ex.	6 Att. Ex.	8 Frie Lim.	2 R'd Ex.		1 Day Ex.	9 P'le Ex.	7 Erie L't'd Ex.	21 M. & B. Ex.	11 Mail Ex.	3 R'd L't'd Ex.	5 Nig't Ex.
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8.40	8.00	8.15	11.25	1.30	D. Valparaiso.	4.50	7.32	9.30	8.30	7.00	9.00	7.25
11.10	5.00	10.30	1.20	1.35		2.45	6.30	7.35	6.25	4.30	6.35	5.10
12.45	6.45	12.00	2.35	3.15	S. South Bend.	1.20	4.00	6.20	5.00	2.50	5.10	3.35
1.20	6.58	12.45	3.07	4.05	S. Cassopolis.	12.40	3.18	5.45	4.23	2.05	4.37	2.44
2.21	7.10	1.33	4.57	5.10	S. Schoolcraft.	a m				1.19		1.53
2.38	7.40	1.48		5.10	S. Vicksburg.	11.53	2.20			8.28	1.08	8.52
3.40	8.20	2.40	4.30	6.40	Battle Creek	11.10	1.35	4.25	2.45	12.25	3.20	1.00
4.34	9.01	3.25	5.11	7.31	S. Charlotte.	10.22	12.46	3.34	2.01	11.15	2.27	12.05
5.10	9.30	4.00	5.40	8.10	S. Lansing.	10.02	12.15	3.07	1.35	10.40	2.00	11.30
6.50	10.20	5.03	6.35	9.30	S. Durand.	9.05	11.20	2.22	12.44	9.35	1.15	10.30
7.30	10.47	5.40	7.05	10.05	S. Flint.	8.35	10.47	1.55	12.15	8.35	12.45	9.35
8.15	11.20	6.15	7.55	10.48	S. Lapeer.	8.02	10.07	1.27	11.45	7.49	12.17	8.51
8.42	am	6.35	8.10	11.03	S. Imlay City.					7.28		8.24
9.50	12.30	7.30	8.40	12.05	Pt. Huron Tan	6.50	8.46	12.25	10.30	6.25	11.10	7.20
			p m			a m	p m	p m	p m	a m	a m	p m
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p m	a m	p m		8.10	Toronto...							
	8.30	7.40			Montreal...							
	7.50	7.00		7.00	Boston...							
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	a m	p m	a m	p m								
	7.25	4.13	8.00	7.30	Niagra Falls							
	a m	p m		p m								
	8.30	5.35	4.15	9.00	Buffalo							
	a m	p m		p m								
	9.40	7.52	4.52	10.10	New York...							
	a m	p m		p m								
	7.00	10.00	9.25	12.00	Boston							

Trains No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 21 run daily; Nos. 10, 11, 23 daily except Sunday.
All meals will be served on through trains in Chicago and Grand Trunk dining cars.
Battle Creek Passenger leaves Pt. Huron Tan. at 7:20 p. m., arrives at Battle Creek 9:25 p. m.
Valparaiso Accommodation daily except Sunday.
Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m.
*Stop only on signal.
A. R. MCINTYRE, Asst. Supt., Battle Creek.
A. S. PARKER, Pass. Agent, Battle Creek.

The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 7, 1893.

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

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Elder G. T. Wilson writes us from Napier, New Zealand, Oct. 4, 1893: "We are of good courage in the work, and find much to do. We can see that the times in which we are living are freighted with solemn importance to us all, and that the coming King is at the door. May God grant us each grace to meet him fully prepared, is my prayer."

We are glad to note that the *Union Signal*, organ of the Woman's Christian Temperance Union, condemns the course of the local W. C. T. U. in their assault on girls at Stromsburg, Nebr., as noted in our last issue. The *Signal* says: "Such an underhanded, dastardly attack as this is reported to be, is entirely foreign to the policy and principles of our Union, and one to be denounced by Christian workers everywhere."

The anxiety with which the National Reformers regard the encroachments of the Catholic Church in the United States is almost amusing; because the National Reformers are working on precisely the same lines, for the same end, as the Catholics, and have even sought their aid to carry out their cherished hopes. To be suspicious of one's friends is a bad sign. They ought to be on better terms with their allies, or dissolve the alliance.

Since the murder of Mayor Harrison, of Chicago, there has been an epidemic all over the country of cranky murderers, who have sometimes succeeded in killing their victims. Thus one diabolical deed published throughout the country becomes a seed of evil, bringing forth a harvest of crime. That there are so many persons who only need such a stimulus to lead them to perpetrate acts of violence, is a sad commentary upon the condition of the country. As it was said of the days of Noah, so we can say now that the earth is "filled with violence."

We have the sad announcement to make, that Elder M. E. Cornell died suddenly at his home in this city, Thursday, Nov. 2, from internal hemorrhage. The funeral was held in the Tabernacle, in the afternoon of Nov. 4, there being some 2000 people in attendance. His companion, who has been suffering since last spring with partial paraly-

sis, will have the sympathy of the brethren and sisters in this additional affliction. More particulars hereafter. In this paper the reader will also notice the tribute to the memory of Elder Albert Stone, of Vermont. Thus the pioneers and long-time laborers in the work are passing away.

No doubt it seems very nice for National Reformers to say that they are working for the establishment of a Christian government, but the Catholic Church is working for the same purpose, and she has never made more outrageous statements of what she will do when she gets the control of affairs than the National Reformers have made; and we give our National Reform friends fair warning that when a Christian government is established here, Rome and not Reformed Presbyterianism nor Protestantism, will be the church that this Christian government will recognize.

The editor of the Richmond (Kansas) *Reporter*, of Sept. 21, after stating that invoking the civil law to carry out the wishes of the Church, thus destroying the rights of conscience, would be setting up a union of Church and State, hits the nail on the head with the following question: "The commandment says: 'Remember the Sabbath day to keep it holy,' and we would like to have some one tell us how civil power will go about it to fathom men's consciences. The divine Master says: 'If any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world.' John 12: 47."

A writer in the *Episcopal Recorder*, giving the reason that made the Reformed Episcopal Church a necessity, makes the following interesting statement: "The work of the Reformers of the preceding period was weakened and changed by the introduction of doctrines and practices based on the traditions of the Church of Rome. It was a patchwork of evangelical truth and papal error." Very true; and among the papal errors that before, and at this time were brought into the church, is the observance of Sunday in the place of the Sabbath of the Lord. Why not give up all papal errors, and be done with them? For our part we have no use for the papal Sunday "patch."

In the great World's Fair, which has now drawn to its close, we have perhaps as signal an instance of prayers unanswered as the world has ever afforded. Because the gates were opened on Sunday, Sunday zealots have prayed that it might be scattered by cyclones, burned by lightnings, or sunk by earthquakes. But it has suffered no sweeping calamity, and has proved a great success financially and in every other respect. And now what have these calamity prognosticators to do?—Simply to nurse their chagrin as best they may. But it would be well for them to learn that their feelings have been prompted by bigotry of spirit and ignorance of the teachings of the word of God.

A very singular revelation concerning the political situation in Europe comes to light this week. Italy, to keep up the tremendous outlay necessary to sustain her position as a member of the Triple Alliance, found it necessary to negotiate a loan, simply to pay the interest due on her vast indebtedness. European capitalists are ready to furnish money when there is good security; but this they declined to take. Germany, as an interested member of the Alliance, then manifested an active concern in the matter, and an attempt was made to put the loan on the German market. But the German capitalists also declined to take it, till induced to accept it under pressure from the government. Thus Italy is tided over her difficulty, not on ordinary business principles, but by the friendship of a neighboring power. The prospect seems now to be that Germany must assume the financial obligations of her Italian ally, or Italy, by a revolutionary financial reform, must disarm, and take herself out of the European arena.

Rev. Thomas Hoyt, D.D., as quoted in the *Christian Statesman* of Nov. 4, said: "The Constitution of the United States, in its want of religious acknowledgments, is unlike the constitutions of the thirteen original States and of most of the present States of the American Union. At the time of its formation it was the only fundamental instrument which was destitute of such acknowledgments. Although a few of the States have followed its example, it remains to this day strangely unlike the great majority of American constitutions."

The reverend gentleman is looking at this question from the wrong standpoint,—trying to make the greater to correspond with the less. If the State constitutions are out of harmony with the United States Constitution, we should say of them that they remain "strangely unlike" the great Constitution with which all lesser State constitutions should be in harmony. The fact is, the constitutions of the thirteen original States were not American constitutions at all. They were English,—natural descendants of the Church-and-State policy of England. The United States Constitution is decidedly American, and the State constitutions are un-American as far as they are not in harmony with it.

THE MIRROR ARTICLES.

WHEN the articles on the Sabbath question began to appear in the *Catholic Mirror*, we designed to copy them into the REVIEW when completed, but learning that they were to go through the *Sentinel*, we thought that our people generally would get them in that way, and there would be no necessity for their appearing in the REVIEW. But as we find that there is still a call for them in the REVIEW, we will begin the publication of them next week. Extra copies of these numbers will be printed sufficient to supply all demand.

READING FOR GERMANS.

WE would inform the readers of the REVIEW that our German Paper, *Christlicher Hausfreund*, will, in its issues of Nov. 1 and 15, and Dec. 1 and 15, contain one of each of the following-named important articles: The Hour of Watching, by Elder A. T. Jones, and one of the articles from the *Catholic Mirror* which declares the Seventh-day Adventists to be the only consistent Protestants. Already we have received a large number of orders for extra copies for each of these four papers; but much more should and undoubtedly will be done in this direction, and many of our English-speaking brethren will certainly hail with joy the opportunity thus offered, to place these papers before the Germans in their vicinity. Orders should be sent at once, so that they may reach the Office before our next issue goes to press. The price of these twenty-four-page papers has been fixed at \$3 per hundred; that is, for this amount twenty-five copies of each of the four numbers will be sent. Smaller or larger quantities in proportion. Brethren, let us use all opportunities to do good and redeem the time.

THEO. VALENTINER.

ROME'S CHALLENGE: WHY DO PROTESTANTS KEEP SUNDAY?

THE above is the title of No. 15 of the *Religious Liberty Library*. It is the *Catholic Mirror* articles which have been appearing in the *Sentinel* of late, together with some comments and notes by Elder A. T. Jones. We have already received a great many queries from our people in regard to this matter, asking if it would not be published in tract form so that it could have an extensive circulation. We believe this is one of the most important numbers of the *Religious Liberty Library* that we have yet published, and trust it will be sent out broadcast into all parts of the world. This publication is quite as applicable to countries of the Old World as to the New. The first edition of the same is now in press, and orders can be promptly filled at once.

Let the brethren and sisters in their several neighborhoods do all they can to circulate it, and send it out by mail to their friends as well. It certainly should be an eye-opener to every true Protestant who is still keeping Sunday.

It is a twenty-three-page tract, and the price is 4 cents. Address all of your orders either to your State tract society secretary, or the REVIEW AND HERALD Pub. Co., Battle Creek, Mich., or any of its branch offices, or to the Pacific Press Pub. Co., Oakland, Cal., or any of its branch offices. Generally speaking, it is better for you to order of your State tract society than to send to the REVIEW AND HERALD.

A. O. TAIT.