

The Adventist Review and Herald

HOLY BIBLE IS THE FIELD IS THE WORLD

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

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THE SPIRIT OF CHRIST.

BY ELIZA H. MORTON.
(North Deering, Me.)

THAT which has sweetest fragrance
Cannot be hidden quite;
A spring, though in a desert,
Will burst upon the sight;

And so the love of Jesus
Cannot be kept within;
It leads the heart to pity
All souls oppressed with sin.

And self and selfish interests
Are put beneath the feet,
For Christ and his dear message
Are O, so wondrous sweet.

And thus the soul drinks deeper
At the eternal well;
And spirit, tongue, and actions
Of faith and glory tell.

O Spirit of our Saviour,
Work thou within we pray;
Each heart may know its mission,
Each soul rejoice to-day.

Our Contributors.

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

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

BY MRS. E. G. WHITE.

(Concluded.)

THOSE who hold responsible positions in the work have many burdens to bear, and are in danger of becoming crushed under them. The Lord does not mean to press weights on any one to crush out his life, and forever stop his bearing any burdens. Our loving heavenly Father says to every one of his workers, "Cast thy burden upon the Lord, and he shall sustain thee." Again comes the injunction, "Casting all your care upon him; for he careth for you." The Lord estimates every weight before he allows it to rest upon the heart of those who are laborers together with him. Jesus has borne sorrows and burdens, and he knows just what they are. He has his eye upon every laborer. The Lord "telleth the number of the stars," and yet "he healeth the broken in heart, and bindeth up their wounds." The Lord invites you to roll your burden on him; for he carries you on his heart.

Then have real, practical faith in Jesus, and believe he will carry every load, great or small. You must take the anxieties to Jesus, and believe he takes them, and bears them for you. I know that at this time the true laborers for God have many things pressing upon them; but take them to Jesus, and lay them trustingly upon the Redeemer.

Jesus will not consent to bear our burdens unless we trust him. He says, "Come unto me, all ye weary and heavy laden; give me your load, trust me. You cannot renew a right spirit in man. You cannot give man a new heart. I, your Redeemer, will use you as my instrument. Will you trust me to do the work which it is not possible for the human agent to do?" Worry is blind, and cannot discern the future. But Jesus sees the end from the beginning, and he has prepared the way to bring relief. "So much to do!" Yes; but who is the chief worker?—Jesus Christ your Lord. He offers to lighten the loads we carry by putting himself under the loads. Abiding in Christ, and Christ abiding in us, we can do all things through him who strengthens us.

Don't worry. Men in responsible positions should not be kept up through unseasonable hours in committee meetings. They need rest for the brain, and will break down unless they have rest. Reforms will have to be brought round in the holding of committee meetings, that those who are actors in these meetings may have clear, sharp thoughts, and thus expedite the business.

Committee meetings as they are run by our people through the hours when men should rest the weary brain, are destructive to the mental, physical, and moral powers. Then have it understood that those who come to the committee meetings come with the thought that they are to meet with God, who has given them their work; that it is a sin to waste moments in unimportant conversation; for they are doing the Lord's business, and must do the work in the most business-like, perfect way. Let all understand that there is to be no trifling. Every one should come to these meetings in a consecrated, devotional frame of mind, because important matters are to be considered in relation to the cause of God. This work is to be done after his own order, and if men have been elected to the grave responsibility of having a voice, and exerting an influence in the accomplishment of this great work, let their actions in every particular show that they recognize their responsibility and accountability to understand the will of the Lord as far as it is possible. If a person comes to these meetings with a careless, irreverent manner, let him be reminded that he is in the presence of a witness by whom all actions are weighed. Let none come to these meetings with a hard, cold, critical, loveless spirit; for they may do great harm.

I have been shown that these committee meetings are not always pleasing to God. A spirit is brought into the meetings by some which savors more of the spirit of the prince of darkness than of the spirit of the Prince of life and light. They have had a presence with them to keep them on the wrong side. O what a record has passed into the books of heaven of some of the counsel and committee meetings! How Satan

has exulted! Servants of God have been in attendance. They needed rest of mind, they needed sleep; "for so he giveth his beloved sleep;" but the unfeeling, hard manner of some on the committee who were destitute of the love and Spirit of Christ, has distressed and burdened the burden-bearers until they have been nearly crushed to death. They have wept and prayed, and carried a load of anxiety. I have been shown of the Lord that he does not require his workmen to sacrifice in this line. Life is too precious in his sight to be imperiled in this way. Leave the load on the Lord, and wait. We must work as reasonable beings. Our bodies have been purchased by the infinite price of the Son of God. He says, "Know ye not that . . . ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

Thank God with soul and voice; and say, "I thank God that I am alive; I thank God for my reason; I thank God for physical strength that I may speak and act under his supervision. I will not overtax my God-given powers. I will not feel that I can do the work which the Lord God of heaven alone is able to accomplish, and will do if I do not get in the way, and consider myself able to do the grand work which God alone can do. I should exhaust all my stock of reserve force, break down my mental and physical powers, and be useless if I thought I could do it all."

Things will go wrong because of unconsecrated workers. You may shed tears over the result of this; but don't worry. The blessed Master has all his work from end to end under his masterly supervision. All he asks is that the workers shall come to him for their orders, and obey his directions. Everything,—our churches, our missions, our Sabbath-schools, our institutions,—is carried upon his divine heart. Why worry? The intense longing to see the church a living and shining light as God designs it shall be, must be tempered with entire trust in God; for "without me," says Christ, "ye can do nothing." "Follow me," says Jesus. He must lead the way; we must follow. Christ dwelling in the soul will prompt to proper action. Empty, weak, worthless, as we feel ourselves to be, the Holy Spirit of God is working through the human instrumentality for the saving of many souls. Hearts that were stored with pollution have become vessels unto honor, habitations for God. "Not unto us, but unto thy name be all the glory." We are nothingness of ourselves; but the Lord God is everything; he is all and in all.

It is not the power that emanates from men that makes the work successful, it is the power of the heavenly intelligences working with the human agent that brings the work to perfection. A Paul may plant, and an Apollos may water, but it is God that giveth the increase. Man cannot do God's part of the work. As a human agent he may co-operate with the divine intelligences, and in simplicity and meekness do his best, realizing that God is the great Master Workman. Although the workmen may be buried, the work will not cease, but it will go on to completion.

When Jesus said the harvest was great, and

the laborers were few, he did not urge upon his disciples the necessity of ceaseless toil, but said, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." He tells his disciples that their strength has been severely tried, that they will be unfitted for future labor unless they rest awhile. In this the Master would teach his workers a lesson, and shall they not heed his words? With an eye single to the glory of God, in the name of Jesus, economize your powers, that after being refreshed with rest, you may do more and better work. Would that every child of God might be impressed with the necessity of being temperate in his eating, dressing, and working, that he may do the best work for the cause of God. When the laborer has been under a pressure of work and care, and is overworked in mind and body, he should turn aside and rest awhile, not for selfish gratification, but that he may be better prepared for future duties. We have a vigilant foe, who is ever upon our track, to take advantage of every weakness that he may make his temptations effective for evil. When the mind is overstrained and the body enfeebled, he can take advantage, and press the soul with his fiercest temptations that he may cause the downfall of the child of God. Let the laborer for God carefully husband his strength, and when wearied with toil that must come upon him, let him turn aside and rest and commune with Jesus.

A SURE VICTORY.

BY ELDER J. P. HENDERSON.
(Hedrick, Iowa.)

GREAT as may appear the opposition to the advancement of truth, the work must ultimately be a success; hence the laborers have no reason to be discouraged. God himself is a majority, and cannot be other than a friend to those laboring in his cause. Greater are our allies and infinitely more powerful, than all our enemies. Jesus is our leader, and he never lost a battle. He has long since conquered the enemy of souls, and all that remains to be done is to follow up the victory.

As the Romans once said that "nothing could be feared under the auspices of Caesar," so the Christian is assured of victory, under the leadership of Jesus, who never lost a battle. The Holy Spirit is at our disposal, that great potency that so filled the hearts of the apostles as to make them instrumental in performing great miracles, causing the evil spirits to flee by a simple word. Victory is not gained "by might, nor by power, but by my Spirit, saith the Lord of hosts." Zech. 4:6. And as long as that Spirit may be obtained by the asking (Luke 11:13), the Christian has at his disposal the most powerful weapon of warfare.

Again: angels are commissioned by Heaven as our guardian spirits. They are encamped round about them that fear God, to deliver them. And with such an army of celestial beings as surrounded Elisha (2 Kings 6:17), there can be no such thing as defeat or failure.

The prayers of the church attend the messengers of God. The brethren and sisters are numerous whose hearts are burdened for the success of the work; and the mighty Conqueror, whose cars are ever open unto their cry, cannot turn away from answering their petitions.

Above all this, the mighty weapons of defense are at our service. We can put on the "whole armor of God," so that the "fiery darts of the wicked" will not pierce even our vesture (Christ's robe of righteousness), and we shall be abundantly able to withstand "the wiles of the Devil." "Having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, . . . and the sword of the Spirit, which is the

word of God,"—this is such a barricade of defense as no device of the enemy can ever equal. Eph. 6:11-17.

To make all these effectual, however, we are exhorted to be "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." Our leader not only furnishes weapons of defense, but lends the power to use them. The work of the Christian is watchfulness and prayer. Therefore, under Prince Immanuel, there is no room to be despondent, neither afraid; but we may "wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." Ps. 27:14.

IMMORTALITY NOT A BIRTHRIGHT, BUT A GIFT FROM GOD.

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

(Continued.)

Thus, so far as the writer can recall them, he has considered one by one the natural similitudes usually employed to prove the life hereafter. From the first to the last, they have been shown to be utterly empty of force. The case of the transmutation of the caterpillar into a butterfly, instead of suggesting immortality, proved to be a most striking emblem of the evanescence of the life of all creatures. The rising and setting of the planets was found to have no significance in this debate, since their disappearance and reappearance was attributable, not to any dimming and returning of their own glory, but rather to the changed standpoint of the beholder. The falling of rain to the earth, and its return in the form of vapor to the clouds, proved nothing here or there; for the reason that it is a temporary arrangement which sooner or later will come to an end. The revival of nature under the genial influence of a spring sun, has no argumentative value in the discussion of a future life, inasmuch as it furnishes not a single instance in which a thing once dead is brought to life again. As to the fortunate or unfortunate serpent that was supposed to shed his skin in the interest of the immortality of the soul, it was seen that his snakeship would better be dropped out of the controversy, in order to preserve the credit of the men who had been betrayed into the presentation of an illustration too foolish for candid consideration.

Reader, are you disappointed in the result? You need not be. You might with as much propriety expect to find gushing springs and full-banked brooks in the great desert of Sahara as to look for analogies for a deathless spirit in a world where everything dies and remains dead. The analogies are all on the other side of the question. Without a single exception, they favor the idea that man, naturally speaking, goes into the grave, never to reappear. This is so, because as all admit, if man has an entity separate from the body, and which can live independently of that body, he is the only creature in this world of which that is true. From the philosophical standpoint, the resurrection of a dead body is an absurdity. The ancient Athenians laughed Paul to scorn when he taught it on Mars' Hill, and the Christian of to-day accepts the doctrine upon faith, admitting that it is inexplicable. Let the reader be reminded at this point that it is not the design of the author of this article to prove that there is no future life. He believes the reverse of that. What he wishes to demonstrate here and now, is that such a life is to be realized, not through a principle of inherent immortality which belongs to all men as a birthright, but through the exercise of divine power in man's behalf. That doctrine he derives from Revelation, not from nature. The great Teacher of Galilee outlined this doctrine in the following words:—

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

Paul echoes the same opinion in these words:—

"And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts 24:15.

A resurrection which covers all who are in their graves, covers the whole human race. Every descendant of Adam therefore will, according to the Scriptures, be restored to life ultimately by the power of the Lord Jesus Christ. It will be observed, however, that according to the words quoted from John 5:28, 29, the resurrected ones will be divided into two classes; *i. e.*, those who are resurrected to life, and those who are resurrected to damnation. Other Scriptures will decide what the ultimate fate of these two classes will be. In speaking of the wicked, Malachi says:—

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4:1-3.

According to this scripture the incorrigibly wicked are reserved to the burning day of God for punishment when they are destined to be burned up root and branch, and become ashes under the feet of the saints. That the event here brought to view is located after the resurrection is proved by two considerations: First, because the dead are not judged until after that event takes place; and second, because the bodies of all are to be burned in the same day or period. The utter destruction of the wicked is symbolized in the passage quoted, by the comparison of the stubble which burned up root and branch. The expression "root and branch," covers all that there is of a plant. When, therefore, a plant is destroyed root and branch, there is nothing left of it. The final fulfillment of the prophecy of Malachi is described by the Revelator, as follows:—

"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Rev. 20:7-9.

So much for the destiny of the wicked. A few words will suffice to present the Scriptural idea of the future of the righteous. In Matt. 25:46 the Saviour, in speaking of the righteous, says of them that they shall go into life eternal. In Luke 20:35, 36, he mentions the same class in these words:—

"But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."

The resurrection to which the Saviour alludes in the foregoing passage is the first resurrection, or the resurrection of the righteous, which is to take place at his advent. 1 Thess. 4:16, 17. One thousand years later, the second resurrection, or the resurrection of the wicked, will take place. Rev. 20:4-6. Those who come up in the latter resurrection are the same as the class mentioned in John 5:28, 29, who come forth to damnation, and who, according to Mal. 4:1, are to be burned up root and branch. The reader will note the exceeding richness of the promises found in Luke 20:35, 36. That text teaches that the righteous, or those who are to have a part in the first resurrection, will never die any more, and will be equal in power, wisdom, and glory to the angels of God. In their experience, therefore, will be fulfilled the promise of Rom. 2:6, 7 inasmuch as to them will be given glory, honor, and immortality.

(To be continued.)

COMPLETENESS.

BY JESSIE HOCKER ROGERS.
(*Sanitarium, Battle Creek.*)

SEASONS there are whose awful weight of woe
Seem crushing from our lives all light and bloom,
When through the way all shadow-cast we go,
And vainly grope for light amid the gloom;
Not one bright gleam lights up the path we tread;
No omen of the coming day appears;
When, flashing o'er our sight, the day dawn red
Transforms into a rainbow all our tears.

God never sends one single test amiss,
And there is purpose in each thrill of pain;
Each quickening joy that we have known in this
Strange maze of life, will come to us again;
And thus assorted, blended, made complete,
Each ill rejected, and each joy retained,
And all life's harmony accorded sweet
To heavenly music, will those courts be gained.

What think you is the object of our stay,
And what the purpose of the life on earth?
Since here at best life is one transient day,
Pray what can be its value or its worth?
Be this truth known: A purpose far above
All human reach would long to mold our lives
Like unto his own character of love,
And patiently with erring souls he strives.

O Love divine, forgiveness we would plead
For oft-times wandering from thy loving care;
Causing again thy wounded side to bleed,
Cause thee again that awful cross to bear.
Praise through all ages, love that knows no bound,
Will insufficient be to bless thy name;
And heaven's vast courts will evermore resound
With all the wondrous glory of thy fame.

FAITH, LOVE, AND WORKS.

BY ELDER G. B. STARR.
(*Melbourne, Australia.*)

"REMEMBERING without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father." 1 Thess. 1: 3.

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2: 11-14.

The ultimate design of the gospel is, through faith and love, to produce good works in the life of every one who accepts it. Good works are thus the gospel's objective point.

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2: 10.

Good works are produced solely by the power of God; they are as distinctively the result of the power of the gospel as evil works are the production of the flesh; and so good works might be said to be the measure of one's faith and love, and the evidence of his relation to Christ. But men have been turning this just about, and endeavoring by their own power to produce good works, with a view of commending themselves to God, thus making works instead of fruits the ground of their acceptance. When they fail to reach the standard, as all do, they become disheartened, and believe themselves to be rejected of God. And so they are; for it is written, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." God cannot accept men upon their own work, for man's work always falls short of the standard. God cannot call a work good that is not good, without witnessing to a falsehood. His testimony is that "there is none that doeth good, no, not one. For all have sinned, and come short of the glory of God." Rom. 3: 12, 23. And this testimony is true; for God is true. The inability of man in himself, ever to produce good works, is also plainly stated in the Scriptures. "Who can bring a clean thing out of an unclean? not one." Job 14: 4. This statement is not intended to rob man of the hope of ever seeing good works appear in his life; but most thoroughly to discourage him in entertaining the false hope of producing good works by means and through

powers which are wholly inadequate. The declaration of man's inability to do good, is designed to lead him to renounce self-dependence, and drive him to the gospel, the very power and means ordained of God to produce good works. Man is thus led to renounce his own works, to open his heart and mind, and to give his entire being to the operation of the Spirit and power of the gospel, to let God produce in him and through him what he could not produce of himself. "For it is God which worketh in you both to will and to do of his good pleasure."

But how is it man cannot do good though he try ever so hard?—For the simple reason that *man must be made good before he can do good.*

"Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt, for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh."

The word of God witnesseth to men that the thoughts of their hearts are evil, and evil continually. All the evil that men do, proceeds from the natural heart.

"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man."

And while the heart is still evil, man can by no resolution or exertion of his own produce a good thing. The Lord inquires, "Can the Ethiopian change his skin, or the leopard his spots?" And he adds, "Then may ye also do good, that are accustomed to do evil." Jer. 13: 23. Sin is a disease; the trouble lies deep in the heart. A remedy must therefore be found that will reach the heart and change its condition, before any change can appear in the life; "for out of it are the issues of life." Prov. 4: 28.

The blessed gospel provides just this remedy. All who accept of it must purify "their hearts by faith." Acts 15: 9. "For with the heart man believeth unto righteousness." Rom. 10: 10. This righteousness, the righteousness of God which is "by faith of Jesus Christ," and which is upon all and in all them that believe, is an active principle, and fills the believer with "the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." Phil. 1: 11. The righteousness required by the law is fulfilled only by love; for love is the fulfilling of the law. Love out of a pure heart is the end (object) of the commandment,—love to God and man; love that flows out in loving acts of worship and praise toward God; in kindly deeds, in unselfish plans and work for others' happiness, in visiting the sick, the fatherless, and the widow. In other words, to keep the law of God is to live over the life of Christ.

"But in thy life the law appears,
Drawn out in living characters."

Such a life must and will glorify God; for it manifests to the world the power of the gospel to produce righteousness through, and in spite of, the weakness of the flesh.

Many are earnestly seeking for just this power; and if they see its fruits in the lives of those who profess the gospel, they will be led to embrace it for themselves. Nothing in the world so restrains the gospel from reaching many a longing soul as the unrighteous lives of those who profess it. So God justly says his wrath "is revealed from heaven against all ungodliness and unrighteousness of men, who hold down [restrain] the truth in unrighteousness." Rom. 1: 18, Revised Version. Righteous lives and actions commend the gospel, and those who witness its effects in others are led to have confidence in its power. Hope is thus raised in their hearts, and they begin to believe that if it has power to produce righteousness in one as weak as themselves, it has the power to produce it in them also.

It is also a great comfort to the soul that realizes his own weakness to know that it does not depend on any power of man to produce the

fruits of righteousness; that, in fact, the power of the gospel is made perfect in man's weakness, and is most clearly exhibited where there is the least apparent strength of man.

"And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." 2 Cor. 12: 9, 10.

All may thus take Christ and understand that by faith they may lay hold of infinite power. "Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me." Isa. 27: 5.

A man is justified, accounted righteous, in the sight of God, solely because of his faith. For it is written, "Abraham believed God, and it was counted unto him for righteousness."

"Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offenses and was raised again for our justification."

The righteousness of Christ was counted to Abraham as though it had been his own righteousness.

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5: 20, 21.

God justifies the ungodly (Rom. 4: 5) while they are still ungodly; for they have no power in themselves to become godly, and they would always remain ungodly did he not impute righteousness to them. But it is when they by faith accept Christ as their Saviour from sin, that righteousness is imputed to them. Then God counts them as righteous as though they had wrought the righteousness themselves. Righteousness is bestowed as a gift. It is declared, spoken, to every soul that believes. And when God says, "Let there be righteousness in and upon any man," then righteousness exists in and upon him, as when he said, "Let there be light: and there was light." "He spake, and it was."

The same God who commanded the light to shine out of darkness, and by the same power, "hath shined in our hearts." The light is then really there; the righteousness is really and truly in and upon us. He who can read the thoughts of the heart, knows just when every soul believes the gospel; and just then he fulfils his word to him, and pronounces him righteous. Thus before God a man is justified when he believes, and solely upon his belief. But in the sight of man a believer is justified solely by his works. The apostle James says, "Show me thy faith without thy works, and I will show thee my faith by my works." No man can show his faith to another except by works; for no man can read the thoughts of another. A man may say he has faith, but we do not know that he has because he says so. But if righteousness, the fruit of faith, is manifest in his works, we are at once convinced of his faith, and of its value. So Jesus said, "Ye shall know them by their fruits," not by their faith. Isaiah calls Christians, "Trees of righteousness. The planting of the Lord, that he might be glorified." Isa. 6: 3. But how can God be glorified in a tree of righteousness except in its bearing the fruits of righteousness? for every tree is known by its own fruit; and, "Herein is my Father glorified, that ye bear much fruit."

When God declares a believer to be righteous, it devolves upon God himself—we say it reverently—to prove to the world that the declaration is true, by producing in the life of the believer the fruits of righteousness; and it is the believer's part to let him do this, to trust him to do it, to believe that he will do it, and to give himself fully to him, that he may do it. It is as impossible for a man to prove by acts of his own that he is righteous, as it was for him at the first to make himself righteous. He has be-

gun in the Spirit; he must now walk in the Spirit. The power of God alone could put him into the way, and it alone can keep him in the way by working righteousness through him. "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." 2 Cor. 4:7. The only limit of this power in us is the measure of our faith. Paul prays that our eyes may be opened to see "what is the exceeding greatness of his power, to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead." Eph. 1:19. And again we are said to be "strengthened with all might, according to his glorious power, unto all patience, and long-suffering with joyfulness." Col. 1:11. Notice that the measure is not our weakness, but God's "glorious power." Christ says, "All things are possible to him that believeth." Mark 9:23. Thus we see that the power of God alone makes a man good, keeps him good, and works through him that which is good.

When Jesus took human nature upon himself, and dwelt in the flesh, he seemed to take delight in saying, "The Son can do nothing of himself." "The Father that dwelleth in me, he doeth the works." John 5:19; 14:10. Shall we then hesitate to say, "I can of my own self do nothing, and only by Christ's dwelling in me can I do any good thing"? He doeth the works,—all the works, every good work in all his universe; for there is none that doeth good save one; that is God. And this good he works out through every loyal angel, and every man who by faith opens his heart to God's working. "For it is God which worketh in you both to will and to do of his good pleasure;" and his good pleasure is good, and only good. God is love, and his goodness is planning large and generous blessings for the whole family in heaven and in earth. These blessings he is seeking to impart even to sinners. He desires willing hearts and minds surrendered to him, through whom he can fulfil all the good pleasure of his goodness and the work of faith with power.

Mighty incentives to become laborers together with God are held out to us in his word. Talents are to be increased tenfold by use. In this present time rewards of a hundredfold are promised, and in the world to come life everlasting; and the joy of bringing others inestimable blessings is not to end with this life; it will be the joy of the redeemed throughout all eternity.

In working through us, God uses all our faculties of heart, and mind, and body. All our faculties are brought into fullest action. The will, the affections, the memory, the ability to learn,—all the physical powers, being set free from the bondage and the service of sin, have now become the servants of righteousness; and God, who gave the faculties, has the power and the desire to increase them. In order that we may co-operate with him in the development of our powers, God puts into every believer's heart large desires for improvement in every possible direction; but if we do fully submit ourselves to God as workers together with him, we shall be continually attaining to greater usefulness; and more and more our lives will glorify God and bless our fellow-men.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen." Heb. 13:20, 21.

WHO IS MY NEIGHBOR? OUR DUTY TO HIM.

BY MRS. J. B. BUCK.
(Kokomo, Ind.)

It would be absurd to ask the question that was once asked by a certain lawyer on one occasion; for Jesus plainly answered him by relating

the parable of the good Samaritan. And what he told the lawyer—"Go, and do thou likewise"—we are to apply to ourselves. If our love for Christ and his people is increasing, will we not see the wants of the needy, and feel their suffering and sorrows? Do God's people realize that in neglecting the suffering, they are neglecting Christ? That by relieving their wants, as far as possible, they are ministering to him?

In "Testimony" Vol. II., p. 24, the author says:—

"To become a toiler, to continue patiently in well-doing which calls for self-denying labor, is a glorious work, which Heaven smiles upon."

We can all—both old and young—participate in this work. Do we not see sickness and suffering on every hand, simply because people are ignorant in regard to the proper mode of living? Can we who have the third angel's message sit idly by, and see them transgressing the laws of health and reaping the result? Why not reach out a helping hand, and teach them the principles of right living that will make them better physically, temporally, and spiritually?

But some may say, "I don't know these principles myself, so I cannot teach them." Then you are not included in the number that can say, "We have the third angel's message;" for none have it in all its fulness who do not know and practice these principles that God in his mercy has given us direct from his throne of grace and love. I quote a few extracts from pp. 8, 9, and 10, of "Christian Temperance and Bible Hygiene."—

"A continual transgression of nature's laws is a continual transgression of the law of God." "Therefore he has permitted the light of health reform to shine upon us, that we may realize the sinfulness of breaking the laws which he has established in our very being." "The health reform is one branch of the great work which is to fit a people for the coming of the Lord. It is as closely connected with the third angel's message as the hand is with the body." "And it is in love and pity to the race that he causes the light to shine upon health reform." "All intelligent beings can understand it if they will. None others are responsible. To make natural law plain, and to urge obedience to it, is a work that accompanies the third angel's message. Ignorance is no excuse now for the transgression of law. The light shines clearly, and none need be ignorant; for the great God himself is man's instructor. All are bound by the most sacred obligations to heed the sound philosophy and genuine experience which God is now giving them in reference to health reform. He designs that the subject shall be agitated, and the public mind deeply stirred to investigate it."

From the above we learn that there is no excuse for our ignorance. So let us be learners in the school of Christ. Was not Christ's work while on earth to heal the sick and afflicted?—Yes; he came that we might have life, and that we might have it now. He came to heal us from sin and all its results. Shall not we, his representatives, carry this work on as he designed? Some excuse themselves from doing this kind of work because they have been deceived, and have bestowed their charity upon those who were unworthy. Was our Saviour's help only for the best people that lived on the earth?—No, indeed; his mission was to seek and save that which was lost. Suppose you should misplace some of your benevolence, or if you are not even thanked by everybody you assist in this life, this need not discourage you. Jesus was appreciated but by very few. And if only one soul is brought into the kingdom through your influence and life of self-denial, will not this more than repay you for all you shall lose or may have lost upon those who are not worthy? Certainly you shall then rejoice that you had the blessed privilege of being a neighbor to the needy and a co-worker with Jesus Christ. Then you shall hear his loving voice saying:—

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Notice how closely he relates himself to his suffering disciples. He makes their case his own. He identifies himself as being in person the very sufferer, so all we do for them is doing for him. In this way we have him for our neighbor. How glorious to neighbor with Christ!

If you would like to know the special work now before us, read Isaiah 58. All our praying and abstinence from food in our fasting occasions, will avail us nothing unless we take hold of this work. If you engage in this work of love and mercy, will it be too hard for you? Will your families have to be neglected in order to do this?—No. God gives us such a precious promise in the 8th verse: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily." He is faithful to do all he has promised, if we only believe. Why, he says he will renew our physical strength. And does the promise end here?—O no! he says, "Thy righteousness shall go before thee; the glory of the Lord shall be thy rearward." Nor does he stop here: "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. . . . Then shall thy light rise in obscurity, and thy darkness be as the noonday."

Thus we see the message that is going to the world to "rise and shine" comes home to us with double force and emphasis.

WHO CHANGED THE SABBATH?

BY THE LATE ELDER M. E. CORNELL.
(Battle Creek, Mich.)

DID Christ change the Sabbath?—He never made such a claim. The Scriptures do not give the least hint of such a claim being put forth by prophet or apostle. On the contrary, Christ recognized and kept the Sabbath. But the papacy, the antichrist, does set forth the claim that the church (Catholic) made the change. It was this power that had the inward wickedness to "think to change times and laws." Dan. 7:25. The very thought of such a thing was blasphemy. "Speaking great things and blasphemies," was characteristic of that power. (See Rev. 13:5, 6.)

But this claim is false. The pope had neither the authority nor the power to change the least of the ordinances of God. The Sabbath was based upon eternal facts and reasons. It is as immutable and unchangeable as the throne of the Creator. If, then, we admit their claim, we admit a falsehood. If we believe it, we believe a lie.

But what change was effected in reference to the Sabbath?—O, the people were changed. They accepted the substitute of the pagan Sunday in the place of the Sabbath! The people were changed by false teachings, and by religious legislation and persecution. The papacy might desire to change the Sabbath; he might "think himself able" to change it; he could make the nations believe he had changed it by divine right; and yet all the while, the Sabbath remains as unchangeable as its divine Author and the work which it so fitly commemorates.

The people fell away from the worship of the true God, and substituted idolatry. The whole world might worship false gods, changing their custom and worship, but the true God was not changed. His voice is still heard: "I am the Lord, I change not."

We submit, therefore, that the question, "Who changed the Sabbath?" is not admissible; for the Sabbath never was changed. But if we ask, "Who changed the customs of the people, turning them away from the true Sabbath?" we can give an intelligent answer, according to the truth and the facts in the case.

—No one ever blames a good apple for having come from a twisted tree.

The Mission Field.

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

FRANCE.

AFTER my visit at Besançon, I went to Lyons, the second city of France in population. It is situated in the southeastern portion of the republic, at the confluence of the Rhone and the Soâne, and is the center of the silk industry.

For some time, a Bible worker, aided most of the time by a colporter, has been engaged in this city. Up to the present time, they have been able to sell only tracts and papers; with these, they have once canvassed the place, and are now going over it a second time. Last year I held meetings here a week, which were attended by a dozen persons, half of whom kept the Sabbath.

This year the meetings were better attended by a more substantial class. Brother Hirschy, the Bible worker, has labored faithfully, and is getting hold of a class that will lead to greater permanency in our work here. Several new converts have begun to walk in the light. One of them is a German lady, formerly from Basle, who had quite a remarkable experience in a movement among the laity, which began about 1865.

This movement began with a man by the name of Michael Bruder, who, being healed by prayer from a hopeless condition of disease, devoted the remainder of his life to teaching the word, and laboring for others. Many were healed by prayer under his labors, so that he was sent for by the sick far and near. As a result of his work, several hundred were converted, and held meetings in private houses. By studying the Bible, they were led into the same line of truths which we hold. They believed that the second advent was near,—so near that they would not buy many clothes in advance. They practiced simplicity of dress, rejected tobacco, wine, beer, and all alcoholic drinks, ate no meat, etc. Later, some of the younger began to keep the Sabbath, but were discouraged by the older ones.

This is but another illustration of how the Lord impressed hearts in different places with the same truths, to prepare them for his coming. We are constantly learning of new cases; and it is quite probable that there are many others of whom we have not learned. Thus the work of the message may be much nearer completion than we are aware of. Our only safety is in being constantly in a state of readiness.

The work in Lyons has now reached the point where a course of public lectures should be held; but halls are very high, and it is difficult to rent for a time less than three years. Still we believe that we shall find some means of making a public effort here ere long.

As in other places, the Sunday spirit is in the air at Lyons. Among the 20,000 Protestants in the city, there are some twenty pastors and evangelists. Every Saturday evening they hold prayer-meetings, to pray for the better observance of the coming Sunday.

From Lyons, a ride of five and one-half hours in the steamer down the Rhone, brought me to Valence, the place to which the French banished the pope in 1798. The town is now quite old and lifeless. We have a company here of four sisters who are of courage in the Lord; but they find little interest for the truth among their neighbors.

From Valence I passed down the Rhone to Avignon, the pope's residence from 1305 to 1377. The strong wall about the city is still well preserved, and the large, dismal-looking papal palace is now used as military barracks. A short distance below Avignon, the train left the Rhone for Nîmes, half an hour's run westward. Here, olive-trees, fig-trees, and vineyards are abundant. The country about the mouth of the Rhone and this portion of the Mediterranean, is a rolling plain, quite rocky and arid.

Nîmes has our largest church in France, and

is the center of our work in the south. During the several days that I remained here holding meetings, I was glad to observe that there has been spiritual advancement since last year. The greatest lack in France has been that our people did not have the spirit of the message; but they are advancing in the right direction.

While we were holding a meeting Sunday afternoon, there was a bull-fight near by, in the old Roman arena. It is hardly necessary to add that the bull-fight had the larger crowd. While here and there one seeks the truth, the great masses hold forth the last-day sign, "Lovers of pleasures more than lovers of God."

From Nîmes, I went to Codognan, a village near by, where our general meeting had been appointed. I will close these notes, and give a report of the general meeting in my next.

H. P. HOLSER.

BRAZIL: WHO WILL GO?

HERE is a country nearly as large as the United States, the census of 1888 showing, however, only 14,000,000 population. There are about one million ex-slaves and the same number of Indians. At a low estimate, eighty per cent of the entire population cannot read or write. Taken as a whole, it is a mountainous, undulating country, covered with dense vegetation, small trees, etc., and would require considerable work to subdue it to a fit state for cultivation. There are some notable exceptions to this rule, as in Rio Grande do Sul, where there is some tillable soil in one part, and an elevated plateau in another; but it is entirely unlike the Argentine Republic, which is a farming and grazing country.

Coffee and banana raising seems to be the principal industry in the outlying country districts. Portuguese is the prevailing language, although there is a sprinkling of English, French, and Spanish in all the large cities. One of the best of these is Sao Paulo (80,000 population), which is now being worked with good success for the English and German editions of the "Great Controversy." Here is where the Presbyterians have had educational interests established for twenty-three years; some of their first graduates are now occupying positions of prominence all over Brazil. They have two schools, one for boys and the other for girls. Two hundred or more applicants were turned away last year for lack of room to accommodate them. For the native work, a comfortable church is provided, with a printing-press and type-setting room at the back, for issuing tracts, pamphlets, books, etc., in the language. The Methodist Church (South) is also in the field, with a small chapel and a weekly evangelical paper, published in the Portuguese.

One hundred and twenty miles to the north by rail, brings one to Santa Barbara, the American colony, composed of people from some of our Southern States, who were dissatisfied with the change of affairs, and left North America just after the close of the war. They have a town of their own, and by a recent count (excluding those married to Brazilians), there were 800 persons of pure American extraction. They have been petitioning for a school, and the Presbyterians have looked over the ground, but nothing has been done as yet. As there are 150 or more children of the right age, it would be an excellent opportunity to start a small school among them, and enlarge our work, or extend it to other localities, as time and circumstances would seem to indicate.

There are many reasons why Brazil should be occupied at once. Within two or three years, yellow fever has extended over the mountains to some of the interior towns, while before it was confined mostly to the sea-port places. Other diseases have been manifestly worse within the same length of time, and the "prince of the power of the air" is evidently working to destroy

mankind as never before. Now, if ever, is the "accepted time." Delay only increases the difficulties, and makes the work harder when it is taken up. Our little Argentine company will have their hands full, as soon as the Spanish publications are out. Truly everything is ready, as reciprocal trade relations with the United States make it possible to enter books direct from that country, free of duty, which is a great advantage in our favor. The Germans are here in thousands, having good, flourishing colonies at Rio Grande do Sul, one of the southern States. They constitute the best opening for beginning our work in Brazil, as we have the books and papers already in their language. There are a few scattered Sabbath-keepers among them, and it only needs the requisite time and labor expended upon them to bring out a noble company to keep "the commandments of God and the faith of Jesus." They are more religious, and love their Bible better than any other European nation that comes here. What is needed is a good company of German workers, speaking English if possible, or *vice versa*, and then when the Portuguese is mastered, they have at least three languages at their command.

If this article meets the eye of some young man who feels a burden for this field, it is hoped he will walk out upon the General Conference Resolution 41, p. 437, of the *Bulletin*. The English people think nothing of coming to all these foreign countries, with their families, and living years, and oftentimes a lifetime, merely for the temporal advantages, superior climate, etc. Ought not our people, with the most pressing message the world has ever known, be willing to do as much, and follow the noble example of the apostles? Luke 5:11. If the Lord has blessed the brethren and sisters of North America recently in a wonderful manner, are they not willing indeed to "arise," and let the glorious beams of the bright Sun of Righteousness "shine" through them, unto the darkest corners of the earth? Remember, friends, when things do not go smoothly, and your liberties are endangered in the home fields, that the large cities of South America invite you to come and dwell with them, more for their good than for the temporary refuge it may afford you. Matt. 10:23. And do not get the impression that you are sacrificing much either, except perhaps church privileges and associations, as we have railroads, electric lights, and most modern improvements. As one writer truly remarked, the latest Parisian fashions are received sooner at Buenos Ayres, than at New York.

While they eagerly grasp the perishing things of this world, let us send to them in good measure the saving truths for this time, and then, brethren, many voices in this darkened country will yet join with yours in praises of "Him who hath called us out of darkness into his marvelous light."

C. A. NOWLEN.

Sao Paulo, Brazil.

WATCH THE REPORTS OF PROGRESS.

BETWEEN this time and the week of prayer, there will be some matter of special interest in this department. Various workers in foreign fields will speak of the progress and needs of their work, and as these reports are read, let every one bear in mind that the annual contribution for foreign missions will be made Dec. 31. Those who have during the year read this page from week to week, know that in a special manner the Lord has blessed the foreign work. No previous year has witnessed such growth in nearly every field, and a wider range of territory has been covered than ever before. As the workers in foreign fields have been faithful in reporting to us, let us remember at this time that the Lord demands of us special faithfulness in giving our means to send the loud cry into countries where there are so many people and so few workers.

The interest in this Mission Field page must be increased if the reader will read it with a map before him, and bear in mind not merely the facts reported, but their significance as well. By keeping thus closely in touch with the progress of the message through the world, we cannot fail to see that the Lord has stretched his hand again the second time to gather the remnant of his people out of all nations. The light is breaking forth in the darkness all over the world, and it is one of the most interesting things to the believer to see the hand of the Lord moving forward the lines of our work week by week, and in fact day by day. "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."

The very success of the work which has been begun, lays upon us a heavier responsibility to do still more. When the disciples cast their net into the sea at the word of Christ, and it was filled with fishes, they had to call to their partners for help. So now at the word of Christ the work is being extended into new fields, and the workers are grappling with larger areas of population, and they appeal to us as partners in their work for the help which the blessing of the Lord makes it possible for us to give. W. A. SPICER.

Special Mention.

THE CHRISTIAN SABBATH.

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

Our attention has been called to the above subject in the past week by the receipt of a brochure of twenty-one pages; published by the International Religious Liberty Association, entitled, "Appeal and Remonstrance," embodying resolutions adopted by the General Conference of the Seventh-day Adventists, Feb. 24, 1893. The resolutions criticize and censure, with much acerbity, the action of the United States Congress and of the Supreme Court, for invading the rights of the people by closing the World's Fair on Sunday.

The Adventists are the only body of Christians, with the Bible as their teacher, who can find no warrant in its pages for the change of day from the seventh to the first. Hence, their appellation, "Seventh-day Adventists." Their cardinal principle consists in setting apart Saturday for the exclusive worship of God, in conformity with the positive command of God himself, repeatedly reiterated in the sacred books of the Old and New Testaments, literally obeyed by the children of Israel for thousands of years to this day, and indorsed by the teaching and practice of the Son of God while on earth.

Per contra, the Protestants of the world, the Adventists excepted, with the *same* Bible as their cherished and sole infallible teacher, by their practice since their appearance in the sixteenth century, with the time-honored practice of the Jewish people before their eyes, have rejected the day named for his worship by God, and assumed in apparent contradiction of his command, a day for his worship never once referred to for that purpose in the pages of the sacred volume.

What Protestant pulpit does not ring almost every Sunday with loud and impassioned invectives against Sabbath violation? Who can forget the fanatical clamor of the Protestant ministers throughout the length and breadth of the land, against opening the gates of the World's Fair on Sunday? The thousands of petitions, signed by millions, to save the Lord's day from desecration? Surely, such general and widespread excitement and noisy remonstrance could not have existed without the strongest grounds for such animated protests.

And when quarters were assigned at the World's Fair to the various sects of Protestantism for the exhibition of articles, who can forget the emphatic expression of virtuous and conscientious indignation exhibited by our Presbyterian brethren, as

soon as they learned of the decision of the Supreme Court not to interfere in the Sunday opening? The newspapers informed us that they flatly refused to utilize the space accorded them, or open their boxes, demanding the right to withdraw the articles, in rigid adherence to their principles, and thus decline all contact with the sacrilegious and Sabbath-breaking Exhibition.

Doubtless our Calvinistic brethren deserved and shared the sympathy of all the other sects, who, however, lost the opportunity of posing as martyrs in vindication of the Sabbath observance.

They thus became "a spectacle to the world, to angels and men," although their Protestant brethren who failed to share the monopoly were uncharitably and enviously disposed to attribute their steadfast adherence to religious principle, to pharisaical pride and dogged obstinacy.

Our purpose in throwing off this article, is to shed such light on this all-important question (for were the Sabbath question to be removed from the Protestant pulpit, the sects would feel lost, and the preachers be deprived of their "Cheshire cheese") that our readers may be able to comprehend the question in *all its bearings*, and thus reach a clear conviction.

The Christian world is, morally speaking, united on the question and practice of worshiping God on *the first day* of the week.

The Israelites, scattered all over the earth, keep *the last day* of the week sacred to the worship of the Deity. In this particular the Seventh-day Adventists (a sect of Christians numerically few) have also selected the same day.

The Israelites and Adventists both appeal to the Bible for the divine command, persistently obliging the strict observance of Saturday.

The Israelite respects the authority of the Old Testament only, but the Adventist, who is a Christian, accepts the New Testament on the same grounds as the Old; viz., an inspired record also. He finds that the Bible, his teacher, is consistent in both parts; that the Redeemer, during his mortal life, never kept any other day than Saturday. The Gospels plainly evince to him this fact; while in the pages of the Acts of the Apostles, the epistles, and the Apocalypse, not the vestige of an act canceling the Saturday arrangement, can be found.

The Adventists, therefore, in common with the Israelites, derive their belief from the Old Testament, which position is confirmed by the New Testament, indorsing fully by the life and practice of the Redeemer and his apostles the teaching of the sacred word for nearly a century of the Christian era.

Numerically considered, the Seventh-day Adventists form an insignificant portion of the Protestant population of the earth; but as the question is not one of numbers, but of truth, fact, and right, a strict sense of justice forbids the condemnation of this little sect without a calm and unbiased investigation; this is none of our funeral.

The Protestant world has been, from its infancy in the sixteenth century, in thorough accord with the Catholic Church, in keeping "holy" not Saturday, but Sunday. The discussion of the grounds that led to this unanimity of sentiment and practice for over 300 years, must help toward placing Protestantism on a solid basis in this particular, should the arguments in favor of its position overcome those furnished by the Israelites and Adventists, the Bible, the sole recognized teacher of both litigants, being the umpire and witness. If, however, on the other hand, the latter furnishes arguments incontrovertible by the great mass of Protestants, both classes of litigants appealing to their common teacher, the Bible, the great body of Protestants, so far from clamoring, as they do with vigorous pertinacity for the strict keeping of Sunday, have no other resource left than the admission that they have been teaching and practicing *what is Scripturally false for over three centuries*, by adopting the teaching and practice of what they have always pretended to believe an apostate church, contrary to every warrant and teaching of sacred Scripture. To add to the intensity of this Scriptural and unpardonable blunder, it involves one of the most positive and emphatic commands of God to his servant, man: "Remember the Sabbath day to keep it holy."

No Protestant living to-day has ever yet obeyed that command, preferring to follow the apostate church referred to than his teacher, the Bible, which, from Genesis to Revelation, *teaches no other doctrine*, should the Israelites and Seventh-day Adventists be correct. Both sides appeal to the Bible as their "infallible" teacher. Let the Bible decide whether Saturday or Sunday be the day enjoined by God. One of the two bodies must be wrong, and whereas a false position on this all-important question involves terrible penalties, threatened by God himself, against the transgressor of this "perpetual covenant," we shall enter on the discussion of the merits of the arguments wielded by both sides. Neither is the discussion of this paramount subject above the capacity of ordinary minds, nor does it involve extraordinary study.

It resolves itself into a few plain questions, easy of solution:—

1. Which day of the week does the Bible enjoin to be kept holy?
2. Has the New Testament modified by precept or practice the original command?
3. Have Protestants, since the sixteenth century, obeyed the command of God by keeping "holy" the day enjoined by their infallible guide and teacher, the Bible? and if not, why not?

To the above three questions we pledge ourselves to furnish as many intelligent answers, which cannot fail to vindicate the truth and uphold the deformity of error.

Second Article.

"But faith, fanatic faith, once wedded fast,
To some dear falsehood, hugs it to the last."
—Moore.

Conformably to our promise in our last issue, we proceed to unmask one of the most flagrant errors and most unpardonable inconsistencies of the Biblical rule of faith. Lest, however, we be misunderstood, we deem it necessary to premise that Protestantism recognizes no rule of faith, no teacher save the "infallible Bible." As the Catholic yields his judgment in spiritual matters implicitly, and with unreserved confidence, to the voice of his church, so, too, the Protestant recognizes *no teacher but the Bible*. All his spirituality is derived from its teachings. It is to him the voice of God addressing him through his sole inspired teacher. It embodies his religion, his faith, and his practice.

The language of Chillingworth: "The Bible, the whole Bible, and nothing but the Bible, is the religion of Protestants," is only one form of the same idea multifariously convertible into other forms, such as "The Book of God," "The Charter of Our Salvation," "The Oracle of Our Christian Faith," "God's Text-book to the Race of Mankind," etc., etc. It is, then, an incontrovertible fact that the *Bible alone* is the teacher of Protestant Christianity. Assuming this fact, we will now proceed to discuss the merits of the question involved in our last issue. Recognizing what is undeniable, the fact of a direct contradiction between the teaching and practice of Protestant Christianity—the Seventh-day Adventists excepted—on the one hand, and that of the Jewish people on the other, both observing different days of the week for the worship of God, we will proceed to take the testimony of the only available witness in the premises; viz., the testimony of the teacher common to both claimants, the Bible.

The first expression with which we come in contact in the sacred word, is found in Gen. 2:2: "And on the seventh day he [God] rested from all his work which he had made." The next reference to this matter is to be found in Exodus 20, where God commanded the seventh day to be kept, *because* he had himself rested from the work of creation on that day, and the sacred text informs us that *for that reason* he desired it kept, in the following words: "Wherefore, the Lord blessed the seventh day and sanctified it." Again, we read in chapter 31:15: "Six days you shall do work; in the seventh day is the Sabbath, the rest holy to the Lord." Sixteenth verse: "It is an everlasting covenant," "and a perpetual sign," "for in six days the Lord made heaven and earth, and in the seventh he ceased from work."

In the Old Testament reference is made 126

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times to the Sabbath; and all these texts conspire harmoniously in voicing the will of God commanding the seventh day to be kept, because God himself *first kept it*, making it obligatory on all as "*a perpetual covenant*." Nor can we imagine any one foolhardy enough to question the identity of Saturday with the Sabbath, or seventh day, seeing that the people of Israel have been keeping Saturday from the giving of the law, A. M. 2514, to A. D. 1893, a period of 3383 years. With the example of the Israelites before our eyes to-day, there is no historical fact better established than that referred to; viz., that the chosen people of God, the guardians of the Old Testament, the living representatives of the only divine religion hitherto, had, for a period of 1490 years anterior to Christianity, preserved by weekly practice the living tradition of the correct interpretation of the special day of the week, Saturday, to be kept "holy to the Lord," which tradition they have extended by their practice to an additional period of 1893 years more, thus covering the full extent of the Christian dispensation. We deem it necessary to be perfectly clear on this point for reasons that will appear more fully hereafter. The Bible—the Old Testament—confirmed by the living tradition of a weekly practice for 3383 years by the chosen people of God, teaches, then, with absolute certainty, that God had himself named the day to be "kept holy to him"—that the day was Saturday, and that any violation of that command was punishable with death. "Keep you my Sabbath, for it is holy unto you; he that shall profane it shall be put to death; he that shall do any work in it, his soul shall perish in the midst of his people." Ex. 31:14.

It is impossible to realize a more severe penalty than that so solemnly uttered by God himself in the above text, on all who violate a command referred to no less than 126 times in the old law. The ten commandments of the Old Testament are formally impressed on the memory of the child of the Biblical Christian as soon as possible; but there is not one of the ten made more emphatically familiar, both in Sunday-school and pulpit, than that of keeping "holy" the Sabbath day.

Having secured with absolute certainty the will of God as regards the day to be kept holy, from his sacred word, *because* he rested on that day, which day is confirmed to us by the practice of his chosen people for thousands of years, we are naturally induced to inquire *when and where* God changed the day for his worship; for it is patent to the world that a change of day has taken place; and inasmuch as no indication of such change can be found within the pages of the Old Testament, nor in the practice of the Jewish people, who continue for nearly nineteen centuries of Christianity obeying the written command, we must look to the exponent of the Christian dispensation; viz., the New Testament, for the command of God canceling the old Sabbath, Saturday.

We now approach a period covering little short of nineteen centuries, and proceed to investigate whether the supplemental divine teacher—the New Testament—contains a decree canceling the mandate of the old law, and, at the same time, substituting a day for the divinely-instituted Sabbath of the old law; viz., Saturday; for, inasmuch as Saturday was the day kept, and ordered to be kept by God, *divine authority alone*, under the form of a canceling decree, could abolish the Saturday covenant, and another divine mandate, appointing by name another day to be kept "holy" other than Saturday, is equally necessary to satisfy the conscience of the Christian believer. The Bible being the only teacher recognized by the Biblical Christian, the Old Testament failing to point out a change of day, and yet another day than Saturday being kept "holy" by the Biblical world, it is surely incumbent on the reformed Christian to point out in the pages of the New Testament the new divine decrees repealing that of Saturday and substituting that of Sunday, kept by Biblicals since the dawn of the Reformation.

Examining the New Testament from cover to cover, critically, we find the Sabbath referred to sixty-one times. We find, too, that the Saviour invariably selected the Sabbath (Saturday) to teach in the synagogues and work miracles. The

four Gospels refer to the Sabbath (Saturday) fifty-one times.

In one instance, the Redeemer refers to himself as "the Lord of the Sabbath," as mentioned by Matthew and Luke; but during the whole record of his life, while invariably keeping and utilizing the day (Saturday), *he never once hinted at a desire to change it*. His apostles and personal friends afford to us a striking instance of their scrupulous observance of it *after his death*; and while his body was yet in the tomb, Luke 23:56 informs us: "And they returned and prepared spices and ointments, and rested on the Sabbath-day according to the commandment." "But on the first day of the week, very early in the morning [Easter Sunday], bringing the spices they had prepared." The "spices" and "ointments" had been prepared Good Friday evening, because "the Sabbath drew near." Verse 54. This action on the part of the personal friends of the Saviour, proves beyond contradiction that, *after his death*, they kept "holy" the Saturday, and regarded the Sunday as any other day of the week. Can anything, therefore, be more conclusive than that the apostles and the holy women never knew any Sabbath but Saturday, up to the day of Christ's death?

We now approach the investigation of this interesting question for the next thirty years, as narrated by the evangelist St. Luke, in his Acts of the Apostles. Surely some vestige of the canceling act can be discovered in the practice of the apostles during that protracted period.

But alas! We are once more doomed to disappointment. *Nine times* do we find the Sabbath referred to in the "Acts," but it is the *Saturday*, the old Sabbath. Should our readers desire the proof, we refer them to chapter and verse in each instance. Acts 13:14; again, same chapter, verse 27; again, verse 42; again, verse 44. Once more, chapter 15:31; again, chapter 17:2; again, chapter 18:4. "And he [Paul] reasoned in the synagogue *every Sabbath*, and persuaded the Jews and the Greeks." *Thus the Sabbath (Saturday) from Genesis to Revelation!!!* Thus it is impossible to find in the New Testament the slightest interference by the Saviour or his apostles, with the original Sabbath; but, on the contrary, an entire acquiescence in the original arrangement; nay, a *plenary indorsement* by him, while living, and an unvaried, active participation in the keeping of that day and no other by the apostles for thirty years after his death, as the Acts of the Apostles have abundantly testified to us.

Hence, the conclusion is inevitable; viz., that, of those who follow the Bible as their guide, the Israelites and Seventh-day Adventists have the exclusive weight of evidence on their side, while the Biblical Protestant has not a word in self-defense for his substitution of Sunday for Saturday. More anon.

(Concluded next week.)

WAR OR NOT?

IMPERIAL intervisiting, naval welcomes to foreign war fleets, rumors about national loans, and discussion about new weapons for combat among human beings, would seem to indicate that the mission of peace societies is not accomplished. It has been reported that Italy sorely feels the burden of her financial needs, even while Germany and Austria hint that she should increase her army and navy. The rumor goes on to say that Italy is ready to declare a preference for the uncertainty and horrors of war to the national unrest under immense public burdens, to think about which continued peace affords popular time and inclination. The people in that land are ignorant and suspicious. In time of cholera they reject the services and precautions of sanitation, because they imagine that the doctors aim to lessen the population for economic reasons. They suspect that they may be hurried into war through the same motive. Meantime King Humbert is in pressing want of money, while Russia is also in trouble with her finances. The French are going into hysterical joy over the visit of the Russian fleet to Toulon, as an indication that warlike backing will not be lacking should France get into trouble with Germany, Austria, and Italy. European armies are at their

peace maximum, and are so organized that their footing for war can be reached as by magic should the tocsin sound. The least of European incidents is instantly seized upon as "significant," and all signs point to a state of general nervous tension, which of itself indicates a dangerous condition. Nations as well as men take fire easily in an atmosphere charged with electrical doubt and suspicion. England is not an unconcerned spectator. Russia almost openly declares her intention to share East Indian Territory in the near future, and at this moment doubtless has her agents at work to foment native revolt against Britain. None but an optimist can contemplate this armed peace with satisfaction. It is possible that the immense danger tends to hold some tendencies in check, but the very magnitude of the war-readiness will presently induce burdened peoples to wonder why such expense should long continue if the struggle does not begin before long.

We have been educated to imagine that no European outbreak is likely to embroil the United States. Such complications might have come at one time, had the scampish pretender, the last Bonapartist imitator, made a success of his attempt to seat Maximilian on a throne in Mexico. In one South American harbor, at this moment, the Brazilian navy is in revolt against the loyal government army. The former has bombarded the city, and lives and property of foreigners have been endangered. Presently the commanders of foreign war ships in port agreed upon a protest against and practically ended the bombardment. In this incident it was claimed that since the geography concerned is American, the protests should have come from the United States and the representatives of South American authorities, to the exclusion of European powers. Even upon such an apparently slight point may hinge a controversy or turn a war that may stain a century with blood. Brazil subjects herself to this outside dictation through her unhappy internal dissensions.

It is not impossible that our already too corrupt political partisanship may some day renew the violence which once did actually result in civil war. That awful cyclone of death and destruction seemed to burst upon the republic as if in a single day. Party questions are always significant in view of their possible outcome. No one should appear to be an alarmist. He who named possible civil war thirty-five years ago was deemed a nervous prophet of evil. Few now anticipate another armed contest in this land, but certain dangers are scarcely less thinkable. Foreign complications are not impossible. Therefore it behooves every citizen to inform himself as to public issues, and be prepared to speak, act, and vote intelligently. Our franchise is more vital than our gold and silver mines. He who neglects all public issues and treats his ballot with indifference, does not deserve to be a citizen. It is a disgrace to a family when books and papers are absent from the fireside, and children are allowed to grow up ignorant like cattle in the stall. Orators still grow eloquent concerning the readiness with which the nation flew to arms and put down the rebellion. A similar test applied at the present time might not have the same facile outcome. The influx of foreign peoples has modified our conditions most vitally. Dire public danger is not confined alone to Europe.—*Northwestern Christian Advocate*.

FALCONS AS MESSENGERS.

THE experiments of Colonel Smollon, of the Russian army, with falcons as carriers of dispatches, have proved successful, and the Russian army, hereafter, will employ them in preference to the ordinary "homing" birds. The Colonel has found that the falcon can carry 1640 grams without diminishing its rate of speed, which is considerably greater than that of the pigeon. The falcons, he says, are less likely to fall prey to other birds, as they are better fighters than the pigeons. It is on record, according to the officer, that a falcon once flew from the Canary Islands to the estates of the Duke of Larma, in Spain. It seems highly probable that the falcon will become the servant of other European armies.—*New York Tribune*.

The Review and Herald.

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SUSTAINING FAITH.

A Study of the Book of Hebrews.

CHAPTER 11, verse 20: "By faith Isaac blessed Jacob and Esau concerning things to come."

It will be noticed that the blessing pertained to both of them. This shows that the expression in Rom. 9:13, "Jacob have I loved, but Esau have I hated," is not to be taken in the ordinary sense of the term "hate," as now used. It is there employed in a comparative sense, and means "to love less;" just as Christ tells us to "hate" father and mother and brothers and sisters, etc., which simply means to love them less than we love God. Both Jacob and Esau were to be blessed, but one was to have a greater blessing than the other. Both were loved, but one was loved more than the other. Jacob, though the younger, is mentioned first, because God, as he had a perfect right to do, foreseeing the characteristics of the two boys, had thus ordained that the elder should serve the younger. Gen. 25:23.

Verse 21: "By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshiped, leaning upon the top of his staff."

The adoption of the two sons of Joseph, Ephraim and Manasseh, by Jacob, as his own children, and so as two of the twelve tribes, together with the blessings he pronounced upon them, was by the prophetic gift, and this he exercised by faith. His staff was a support to him in his age and feebleness, or an ensign of his office as patriarch or chief of the family, and, leaning upon the top of that staff, he worshiped; but he did not worship the top of his staff, or an image carved thereon, as papists teach, and as the Douay Bible wrongly reads.

Verse 22: "By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones."

Notwithstanding the eminence to which Joseph attained in Egypt, and all the prosperity and power which he there enjoyed, he did not consider that his home, but believed God, that he would bring his people up from thence into the land of promise; and he took an oath of his brethren that when God should thus visit them, they would carry up his bones to be buried there.

Verse 23: "By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment."

The faith in this case was exercised by the parents of Moses, and this record shows that their action was prompted, not merely by affection for their child, for it was an act of faith. They believed that God had some purpose of good concerning them, which could be subserved, not by killing all the male children, as the tyrant of Egypt commanded, but by keeping them alive, contrary to his direction. The midwives feared God (Ex. 1:17-21), which shows that the people had a knowledge of God. And this fact throws light on a passage which opponents of the truth often try to use in behalf of their errors, and against the Sabbath. Thus it is said that God came down upon Sinai and "made known" to the people his holy Sabbath. Neh. 9:13, 14. "This," says the opponent to the Sabbath, "proves that the people did not know anything about the Sabbath before that time; that it was here first brought to their knowledge." But the Lord, by the prophet Ezekiel, says that he made *himself* known to them in the land of Egypt (Ezek. 20:5), which the objector, on his own ground, would be obliged to interpret that the people had known nothing of God before that time, but had then received their first knowledge of him. But the passage before us asserts that they did both know and fear him, and therefore the "making known," as applied both to himself and to his Sabbath in Egypt and at Sinai, was only a special

revelation concerning himself and the Sabbath peculiar to that time.

Verse 24: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; 25; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; 26; Esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward."

The personal faith of Moses here comes into view. From childhood he had been brought up at the court of Pharaoh, and was understood to be the son of Pharaoh's daughter. He was instructed in all the wisdom of the Egyptians, then the most enlightened and cultivated nation on the earth. The prospect before him was the accession to the throne of Egypt at no distant day, that people then being at the head of the nations of the earth in influence and power. From a worldly point of view, no higher pinnacle of renown and riches, power and pleasure (those prizes which so dazzle most men's eyes), had ever been within the attainment of any man on earth before, or has been since, or ever can be in the future, than was set before Moses. But in his childhood he had been under the training of his godly mother, and here we see the influence of such training when faithfully carried out. Moses had been taught to have faith in the future of his people, though then in slavery, and he chose to cast in his lot with them, refusing to be called the son of Pharaoh's daughter, though that position which he might have taken had so many seeming advantages and privileges. The secret of his course was his discerning eye of faith, which saw in the future the great recompense of reward. He had evidently been instructed in the redemption and kingdom of Christ. And the present tribulation, through which we are to enter into that kingdom (Acts 14:22), and the reproaches of Christ, which are preliminary to a reign with him (2 Tim. 2:12), were more precious, and far more to be desired, in his eyes, than all the riches, honor, or pleasures of sin, which the world could bestow.

Verse 27: "By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible."

Moses knew the strength of the kingdom of Egypt; for he had been at the head of its military forces. He was mighty in words and deeds. Acts 7:22. And it was no small act of faith for him to attempt to lead out from under the dominion of that powerful kingdom, a vast multitude of people, who had had no experience but abject servitude under the lash of the taskmaster. But he understood that One mightier than he was the true leader in the movement, and he kept his eye of faith on that leader, the Lord Jesus Christ, and endured as seeing him who was thus with them though invisible.

Verse 28: "Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them."

God had instructed Moses in regard to the supreme judgment to come upon the Egyptians; namely, the slaying of their first-born; but he told him that the destroying angel would pass by every house, on the lintel and two door-posts of which the blood of the paschal lamb should be sprinkled. Moses and the people believed this, and kept the passover, and sprinkled the blood, and thus were saved, as the destroying angel "passed over" every house which bore the red token of protection.

Verse 29: "By faith they passed through the Red Sea as by dry land: which the Egyptians assaying to do were drowned."

Here we have an example of the two courses of action, walking by faith and by sight. Israel moved on by faith into the sea, which opened before them as they advanced, to make a path for their feet; but the Egyptians, seeing a way already opened, did not understand why they could not pass over by the same path; but the sea went back on them, and they were destroyed. They walked by sight, while Israel walked by faith.

Verse 30: "By faith the walls of Jericho fell down, after they were compassed about seven days."

The massive walls of that city were thrown down by the mighty arms of unseen angels, but it was the faith of the people which gave them this connection with divine power. God had told them through Joshua that the walls of the city should fall down, and every man should go straight up

before him to take the city. They believed the word, and manifested their faith by compassing the place as they had been directed.

Verse 31: "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace."

Read "Rahab, the innkeeper," instead of "Rahab, the harlot." All the evidence goes to show that she was not such a character as would now be indicated by the use of this latter word, but was simply the keeper of an inn, or house of public entertainment. It was customary for respectable and honorable women to follow that occupation among the ancient Egyptians, Greeks, and Hebrews. "The Samaritan Chronicle," p. 44, translated from the Arabic by Crane, in giving an account of the spies, says: "They were sought after to be destroyed, and they begged the protection of a woman who was called Rahab, the innkeeper." On this is a note as follows: "The word translated here, 'innkeeper,' is the same word employed by the Targumist in Josh. 2:1 to describe Rahab. Josephus speaks of her only as keeping an inn, and the Jewish commentators (Kimchi, Jarchi) adopt this view. According to Matt. 1:4 she subsequently married Salmon, a prince of Judah, and thus became the ancestress of David." Page 155.

The spies whom Joshua sent out must have been among the most trusted and God-fearing men of the whole camp of Israel. They entered upon a hazardous undertaking, at the risk of their lives; and it is not at all probable, therefore, that they would have gone to a house of ill fame, where they could only expect God's curse instead of his blessing. Again, persons in a house of public entertainment were considered the guests of the host or hostess, and it was then, as it is even to the present day, among Asiatics, that the person of a friend or guest is considered sacred, and may not be molested on any trifling ground. This is why the king of Jericho appealed to Rahab for the men. Had they been simply in a house of ill repute, the king could have sent officers to seize them without any reference to her. And finally, it is not at all probable that Salmon, a noble of Judah, would have married a woman of such a character. Let us, then, clear her reputation in this respect of the imputations which have been cast upon it.

What Paul had reference to as having been secured by her faith, was the preservation of herself and her kindred when Jericho was destroyed; and this she did secure, because she believed that God was with the Hebrew people, and that their enemies were to be destroyed before them. The Bible enters into no defense of the method she took to preserve the spies.

Verse 32: "And what shall I more say? for the time would fail me to tell of Gideon and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets: 33: Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, 34, Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

These are all characters with whom the readers of the Bible are familiar, and their history and deeds of heroism are more or less fully recorded in the Old Testament.

Verse 35: "Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: 36: And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: 37: They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; 38: Of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth."

In verse 35 there will be noticed a sudden transition from remarkable deliverances to cruel sufferings. This shows us that there is a "faith of endurance" as well as a faith of deliverance. That faith which enables a man to endure trials and hold fast even under the keenest torture and prolonged agony, is equally as precious and acceptable to God as that faith which oftentimes secures deliverance to us from these trials. It is no sign that we have not faith, if we are called to suffer. God is then seeking to develop in us the faith of endurance. The reader will readily call to mind eminent servants of God who have suffered all that the apostle here mentions. Tradition has it that the prophet Isaiah was one who was sawn asunder.

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Verse 39: "And these all, having obtained a good report through faith, received not the promise: 40: God having provided some better thing for us, that they without us should not be made perfect."

All these received the approbation of God by their faithfulness, and are now waiting for the fulfillment of the promise, when the work is finished, and the latest believers are made perfect, and all together enter into immortality, at the coming of the Lord.

ROMISH PRETENSIONS. 10

THE leading part which the Catholic Church was permitted to act in connection with the Congress of Religions and the religious services at the opening of the World's Fair, has already begun to bear its legitimate fruit. The Catholic Church is very much inflated over her display there and the impression she made upon those who were present. With that bold assumption for which she has been famous for centuries, she is now through her emissaries putting forth the extravagant claim that the Catholic religion is the religion of the United States. In proof of this we quote from the *Catholic Mirror* of Oct. 28, where the interview of Cardinal Gibbons and a newspaper reporter is thus described:—

"Now," said the Cardinal, "if we look at the humble beginning of the church in this country, and what she has passed through, and all the difficulties she has surmounted,—the missionaries working single-handed; the struggles against the obstacles of nature; the hostility, first of the Indians and afterward of the unreasoning enemies to Catholicity,—if we consider all this, and how she has grown from so simple a beginning to be what she is at present,—ten millions of Catholics to-day where formerly there were so few,—what may we not count upon, under the providence of God, in the future? With our superior organization and the kinder view that is taken of us as we become better known, and prejudice is dispelled, I think we have reason to entertain the brightest hopes."

"My hopes are also based on the fact that Americans are an order-loving, law-abiding people, eager to assimilate any element that contributes to the stability and perpetuity of civil virtues; and, on close study, the American people cannot fail to see that the Catholic Church, which upholds authority and law, apart from her divine mission, is the most conservative factor in sustaining and maintaining our political institutions."

"His Eminence was asked if the Catholic Congress and the Parliament of Religions would not have a good effect in leading to a better knowledge of the Catholic Church."

"Undoubtedly," he said. "The Parliament of Religions was a convocation of the greatest importance, the degree of which was probably not realized by some."

"Was it not significant that Your Eminence should have been invited to lead the opening prayer and make the closing address?"

"There can be no other view. Here were assembled representatives of all the religions and most of the leading sects in the world. I, as the representative of the Catholic Church, was invited to make the opening invocation. Not only was this a high compliment, but it was a circumstance of the deepest significance, since it was a virtual acknowledgment that the Catholic Church is the rightful and supreme exponent and teacher of Christian truth. And I may say that when I led the prayer, I followed the Catholic form, and stipulated that I should do so in advance. I could not have done otherwise, because there was a principle involved." The Cardinal spoke these words with great earnestness."

We see by the above, that the Roman Church, through her representative cardinal in the United States, and in the columns of the leading Catholic paper in our land, is now putting forth the same assumptions which have been the curse of the powers of Europe and South America. The government horse, saddled and bridled, stands waiting for the best-riding church to mount; and the Catholic Church evidently feels that if she is not yet in the saddle in this country, she at least has her foot in the stirrup, and a strong hold of the reins. All she needs now is time and a little help, when she will demonstrate her ability to perform the same feat in this country that she has so successfully accomplished so many times in Europe, and which is so graphically described by the Revelator in the following words:—

"So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornications: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Rev. 17: 3-5.

Yes, all she lacks is a little help to take this position; and the politicians in their anxiety for votes, the National Reform Association in its greed for power, and the Protestant churches generally in their desire to sustain religion by law, stand

ready, although unwittingly, to render her the little service in this direction that she needs.

Rome has also secured, as an agency to help her in this direction, a large portion of the press of the country. She has made a specialty of training men to be reporters and editors. There is scarcely a great newspaper in the country but has a Catholic, probably a Jesuit, on its editorial staff. They watch the matter that goes into the paper with argus eyes. Everything that in any way reflects against the Catholic Church, they carefully eliminate from the paper. Whatever glorifies her, and lifts her up before the world, they admit. Thus public opinion is being formed, and the minds of the people prepared, so that without any sudden and violent transition, Rome may assume and take the position of the church of the United States.

As an illustration of the way the American press is now sounding the praise and acknowledging the pretensions of Rome, we give the following, clipped from an editorial in the *Philadelphia Ledger* of Oct. 20:—

"Cardinal Gibbons's jubilee, celebrating the twenty-fifth anniversary of his elevation to the episcopate, attracts public attention as an event memorable in the annals of the Catholic Church, and also because the Cardinal has won the respect and friendship of men of all religions by his liberality and pronounced Americanism. He is conspicuous as a good Catholic; he is no less conspicuous as a good American. With such a man at the head of the church in this country, setting an example of religious devotion, combined with patriotism, moderation, and manliness, there is assurance that good relations will be maintained between Church and State, to the advantage of both. That the church in this country is a great institution, may be inferred from some of the figures given in the recent census, the returns showing that the Catholics of the United States have 10,221 churches, valued at \$118,321,000, and 6,250,000 communicants, excluding children, the church claiming a membership of over 10,000,000."

Notice how artfully it is assumed in this article that Catholicism is the religion of the United States, and that the relations between the Church and State here mean the relations between the State and the Catholic Church. Such an article in a country like ours is a direct insult to every man who holds to the historic policy of entire separation of the Church—any and every church—from the State. Every Protestant especially will resent such language. These statements, although apparently thrown out in a careless manner, are made for a definite purpose; they are sent out as feelers to try the pulse of American public opinion, to see if the proper time has arrived to make still greater assumptions of exclusive rights of the Catholic Church in the United States.

No doubt this is why we frequently hear the rumor, said to start from Paris or Rome, that the pope is about to establish a legate at the capital of the United States. The effect of the rumor is carefully watched, and when it is seen that the American people will not tolerate such a proceeding, the story is officially denied by some high dignitary of the Catholic Church. By and by, when this rumor, so often repeated, awakens no protest worth the name from the American press and people, and when a man with no American backbone fills the presidential chair, then we may hear that the pope has sent a representative to the United States government, and neither the dignitaries of the Catholic Church nor the government will deny the report, because it will be true! If any one then expresses surprise at what has taken place, it will be replied that such a step had been mentioned many times, and that no particular objection had been raised against it! Then we may find that the shackles forged upon the Tiber have been snapped upon the wrists of American liberty, and she will be compelled to follow in chains the onward progress of Rome's triumphant chariots, behind which so many nations in the past have been obliged to walk in sullen captivity!

Shall we see a calamity so great as this coming, and not sound a note of alarm? Many see these things coming, and they are greatly alarmed, but they advocate methods in opposition thereto contrary to the principles of the gospel, and they entirely fail to point out the way of escape. The only remedy is the work foretold in the message of Rev. 14: 9-12. This remedy is not a national remedy; it can only be received by individuals for their own soul's salvation. In the providence of God the Seventh-day Adventists have arisen in fulfillment of this prophecy, to give the right mes-

sage at the right time. In its double character, as a warning against the "beast" and "his image," and as a faithful witness of the way of escape from the evils against which it raises its notes of warning, it is now being heard throughout the length and breadth of the land. Its warning is, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." And its remedy is brought to view in the following words of the same message: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

M. E. K.

WEEK OF PRAYER. 11

THE week of prayer the present year has been appointed for Dec. 23-31. Every year these seasons become of greater interest to our people. This year has been an eventful one. We have had many confirmations of our position, evidences which show most conclusively that we are living on the very verge of the eternal world; and many times we have had reason to repeat the expression that "new life is being diffused, and is springing up from beneath, and taking fast hold of all Satan's agencies preparatory to the last great conflict and struggle." The events that have occurred, the movements that are taking place, the general attitude of the whole situation, fully show that such is the case. It has been to the world a year of trouble and perplexity. Uncertainty seems to attend all things. From the standpoint of the truth of God and the last warning message, we have many things to encourage us. The Lord's blessing has been in our general meetings; beginning with the General Conference and the Bible institute held in connection with it, his Spirit was manifested in a large measure. The blessing of the Lord has also attended our camp-meetings and other general meetings in a larger measure than at any time heretofore. The people came to these meetings expecting that God would meet with them, and that they would receive more of his blessing than on previous occasions; in this they were not disappointed. We have also had occasion to note and experience the change that is coming over the people of our own country. The clamor for religious legislation and the holding up of the Sunday institution has been more vehement and determined than ever before, and we have seen the government yielding, point by point, the principles that have heretofore been regarded as inviolable. Persecution of those who observe God's holy Sabbath is becoming more general. All these things have their certain meaning, and indicate to us most plainly where we stand in the history of the world.

While the powers of darkness are becoming more and more enraged and aggressive against the work of the Lord, the way is opening in the most marvelous manner to spread the light of truth in every part of the world. Never was there a time when the way was so fully opened as it now is, to carry the truth to every nation and people on the earth. The calls for help are coming in with greater urgency than ever before, and wherever we put forth efforts, they are blessed far beyond our highest expectations. We notice with interest the way that the work is opening up in Europe. Sabbath-keepers are springing up in remote places here and there who have learned of the truth through the reading of our publications, and also in many instances where they have not even seen these, but their minds have been drawn out to reading the Scriptures; and by the convicting power of the Spirit of God, they have begun to observe the Sabbath, and then in some accidental way, have become acquainted with the fact that there is such people as the Seventh-day Adventists. This is not found in Europe alone, but in Asia and Africa and in the islands of the sea as well. And while it is true, as we have stated, that new life and power are taking hold of all Satan's agencies, it is also a fact that "a new light and power and life are descending from on high, taking possession of God's people, who are not dead, as many now are, in trespasses and sins." Truly we are standing upon the very threshold of great and solemn events,

and the time is fully come that light and glory from the Lord will flood the earth as the waters cover the channels of the great deep.

It is a matter of much interest to note the way that this is expressed in the 60th chapter of Isaiah, referring to the very time that darkness shall cover the earth and gross darkness the people. "The Lord shall arise upon thee [his people], and his glory shall be seen upon thee." The time is now when Zion should put on her strength and Jerusalem her beautiful garments of salvation. Even from the people who we thought, but a short time in the past, would hardly be accessible by the truth, many now come forth and show their appreciation even more than those who seemed to be more favored.

The reports that have come in from our missionary ship in its work among the islands of the Pacific are truly interesting. We have been glad for what the Lord has done for Pitcairn, and we rejoice greatly in the success that brother Read and his fellow-laborers are having at Tahiti. Now we learn that there are other islands deeply stirred by the message, and studying the truth so that, as some have expressed it, it seemed to them the whole island would turn to seek the Lord and keep his Sabbath; and in this way the work is continually progressing. From the darkness of Africa, we receive the most urgent calls for help, and before many days we hope to have workers in that important field; but instead of a few isolated workers here and there, there ought to be hundreds that would scatter all over the world, bringing the light of truth to those that are in darkness. In "Steps to Christ," p. 92, this expression occurs: "If the followers of Christ were awake to duty, there would be thousands where there is one today, proclaiming the gospel in heathen lands. And all who could not personally engage in the work would yet sustain it with their means, their sympathy, and their prayers." This is certainly no hap-hazard language, but it expresses a truth and describes a situation that should now exist, and may the Lord help that we may appreciate it in its fulness.

Under such circumstances as these, we are coming up to the week of prayer this year, and it seems to me that we will enter upon it with a sense of God's nearness and of his willingness to bless, and a sense of our responsibility such as we have never had before. I will also quote another extract from a special Testimony, which speaks of God's willingness to give his holy Spirit to his people, even at this time:—

"Just prior to his leaving his disciples for the heavenly courts, Jesus encouraged them with the promise of the Holy Spirit. This promise belongs as much to us as it did to them; and yet how rarely it is presented before the people, and its reception spoken of in the church. In consequence of this silence upon this most important theme, what promise do we know less about by its practical fulfillment than this rich promise of the gift of the Holy Spirit, whereby efficiency is to be given to all our spiritual labor?"

"The promise of the Holy Spirit is casually brought into our discourses, is incidentally touched upon, and that is all. Prophecies have been dwelt upon, doctrines have been expounded; but that which is essential to the church in order that they may grow in spiritual strength and efficiency, in order that the preaching may carry conviction with it, and souls be converted to God, has been largely left out of ministerial effort. This subject has been set aside, as if some time in the future would be given to its consideration. Other blessings and privileges have been presented before the people until a desire has been awakened in the church for the attainment of the blessing promised of God; but the impression concerning the Holy Spirit has been that this gift is not for the church now, but that at some time in the future it would be necessary for the church to receive it. This promised blessing, if claimed by faith, would bring all other blessings in its train, and it is to be given liberally to the people of God. Through the cunning devices of the enemy, the minds of God's people seem to be incapable of comprehending and appropriating the promises of God. They seem to think that only the scantiest showers of grace are to fall upon the thirsty soul.

"The people of God have accustomed themselves to think that they must rely upon their own efforts, that little help is to be received from heaven; and the result is that they have little light to communicate to other souls who are dying in error and darkness. The church has long been contented with little of the blessing of God; they have not felt the need of reaching up to the exalted privileges purchased for them at infinite cost. Their spiritual strength has been feeble, their experience of a dwarfed and crippled character, and they are disqualified for the work the Lord would have them to do. They are not able to present the great and glorious truths of God's holy word that would convict and convert souls through the agency of the Holy Spirit. The power of God awaits their demand and reception. A harvest of joy will be reaped by those who sow the holy seeds of truth. 'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.'"

This is what God would have his people experience at this very time; and what can hinder us from realizing all that God would have us, if we but seek him with all the heart? "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain." Zech. 10: 1. Thus is our privilege set forth.

As we have already stated, the field is open, and workers are demanded everywhere, and souls in darkness are pleading for light; but it will take men, and it will take money to carry the message to all parts of the world. We may plead our inability, we may plead hard times, we may say that our work at home demands all the laborers we have and many more. We can find any number of what we think are good reasons for not doing more than we are doing; but, brethren and sisters, is there not power with God? are there not resources at his command? can he not do whatever seemeth good unto him? and if the time is come for this work to be done, can it not and will it not be done? Every one of you will certainly answer, Yes, to these queries; but you say, "We do not see the way open." Very true; but if God says, "Go forward," then there is nothing to do but to go forward.

The Red Sea did not open before the children of Israel until they moved right up to it. There was no necessity that it should open sooner than that. The walls of Jericho did not fall until they shouted, but just as soon as they shouted, the walls were leveled to the ground; and so you see it in every experience of God's people in the past. But I am fully aware that we are not prepared for this work until we be endued with power from on high. It is the blessing of God that we must have. It is his Spirit that must rest upon us, and when we come into possession of the power of God, we shall be able to accomplish what we have not done heretofore and cannot do at the present time until we be "endued with power from on high." The language in Acts 1: 8, is very significant: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

It is the Holy Ghost that we need; for when that is poured out, we shall have power to accomplish just the work that God would have done. Then ye shall be witnesses, not only in Jerusalem and Judea and Samaria (not only in your own city and your own community and the neighboring communities), but to the uttermost part of the earth. This indicates a work more large and extensive than most of us have appreciated as yet; and the time has now come that this must be done; and when the time does come for a certain work to be done, and for certain prophecies to be fulfilled, they will be fulfilled. Jesus said to the Jews anciently, "If these should hold their peace, the stones would immediately cry out;" and if we were to prove ourselves unfaithful and recreant to duty, God would call other agencies into use to accomplish that which he has determined before the coming of the great day of the Lord. It seems to me that every one must realize that now is the time to seek God as never before.

It is a very common practice during the week of the holidays to engage in feasting and frivolity, and spend a large amount of money in selfish gratification and in unnecessary presents. But it seems to me that no believer in the truth of God for this time can have the least inclination for any such indulgence in such a time as this; we cannot afford to spend one cent in any selfish gratification. On the other hand, we would better humble ourselves, confessing our sins, repenting of our backslidings, and seek God with all the heart for the outpouring of his Spirit upon ourselves and upon his people, and the promise is certain, that if we seek him, we shall find him. "Ye shall seek me, and find me, when ye shall search for me with all your heart." When we experience this consecration to God, the world will lose the attraction that it has had for us, its pleasures will appear foolishness, and its joy nothing but vanity; for we shall have got hold of a power that is from on high, of the peace that God gives, and of the joy with which the Lord will fill the soul; and the nearer we come to the Lord, the

truer our sense of his holy character; and the more we experience of the heavenly purity in our own hearts, the more sinful and undesirable will the world appear to us. But O, how the soul will be drawn out for the lost and perishing that might be saved.

Then we shall see the value of the sacrifice that God has made for a lost world. Then we shall appreciate the price that he has paid to redeem precious souls. Then the missionary spirit will enter into our hearts to a degree that it never has before. Then we will also have the same experience as in the time following the outpouring of the Holy Spirit on the early church. Men will sell their possessions, and bring their liberal contributions to help forward the work of God. There will be no lack of means in the treasury to meet all the needs of the work to carry the message to every part of the world.

It may appear to us that because of the hard times we are now passing through, we are excused with contributing comparatively little or nothing to the work of the Lord. I hope that this thought will not enter the heart for a moment. Is the cause of God less needy? are souls in less danger of being lost? is the coming of the Lord further away? and is the impending destruction turning away from us? It is just the opposite to all this; for never were these things so close upon us as they are just now, and if we refrain from acting faithfully and promptly at this time, we may soon find that we will be excused from the work; for the Lord will call other agencies into use that will accomplish the work.

The Lord himself says, "It is not by might, nor by power, but by my Spirit," and probably there never was a time in our experience when we felt more that we were situated as the children of Israel were, as described in the prophecies of Haggai and Zechariah. They could not feel that it was consistent for them to rise and build the house of God when they were in such distress and poverty; when they even did not have necessary food and clothing; and when, as we learn from Nehemiah, even their children were sold to obtain money for the king's tribute. For that reason, and under those circumstances, they said, "It is not time to build the Lord's house." But there came no relief as long as they continued to act and feel in that way. It was only when their faith was encouraged to go to the mountain to bring timbers and actually go to work to build the house of the Lord, that the blessing came. Then we read, "From this day will I bless you."

We hope, brethren and sisters, that you will carefully and thoughtfully consider these matters, and as you are nearing the week that has been set apart for prayer and seeking God, prepare your hearts so to enter upon it that it may be a week in your experience such as you have never had before. Make up your minds to contribute more liberally to the cause of the Lord at this time than you have ever done before. What if we should deprive ourselves of some conveniences, even of many things, that we do not really need for which we spend money, that we might have wherewith to contribute to the work of the Lord? Would there not be a blessing in this? and would not we reap a joy, a peace of heart, that would many times make up for any privation that we might suffer? Instead of entering in any degree into feasting like the world, let us open the heart, and have Jesus come in and sup with us and we with him. This is the feast which the Lord has prepared, and which he would enjoy with us and we with him. We say, Think of these things, and seek the Lord day by day. Do not wait till the week of prayer actually arrives, but begin at once to draw nigh to God and seek his blessing; and by so doing, the power of the Lord will rest upon you in a measure far above your expectations. Let the church no longer be contented with little of the blessing of God. Let us feel our need, and reach out to attain to our exalted privilege, purchased for us at infinite cost. The power of God is now waiting our demand and reception, and a harvest of joy it will bring to our souls, such as we have never had before. May God grant that this may be the experience of every one individually.

O. A. O.

Bro

"He that shall doubt with him."

HA

"O Lord thy praise."

Two Aug. Sea g really that the s follow this i grege On of th neigh such left t Th of ne ings, liter man ity o our

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.

HAVE YOU NOT A WORD FOR JESUS?

"O LORD, open thou my lips; and my mouth shall show forth thy praise." Ps. 51: 15.

Have you not a word for Jesus?

Not a word to say for him?

He is listening through the chorus

Of the burning seraphim;

He is listening; does he hear you

Speaking of the things of earth,

Only of its passing pleasure,

Selfish sorrow, empty mirth?

He has spoken words of blessing,

Pardon, peace, and love to you.

Glorious hopes and gracious comfort,

Strong and tender, sweet and true;

Does he hear you telling others

Something of his love untold,

Overflowing of thanksgiving

For his mercies manifold?

Have you not a word for Jesus?

Will the world his praise proclaim?

Who shall speak if ye be silent,

Ye who know and love his name?

You whom he has called and chosen

His own witnesses to be?

Will you tell your gracious Master,

Lord, we cannot speak for thee?

Cannot! though he suffered for you?

Died because he loved you so?

Cannot! though he has forgiven,

Making scarlet white as snow?

Cannot! though his grace abounding

Is your freely promised aid?

Cannot! though he stands beside you?

Though he says, Be not afraid?

Have you not a word for Jesus?

Some perchance while ye are dumb,

Wait and weary for your message,

Hoping you will bid them come;

Never telling hidden sorrows,

Lingering just outside the door,

Longing for your hand to lead them

Into rest forevermore.

Yours may be the joy and honor

His now wandering ones to bring,

Jewels for the coronation

Of your coming Lord and King.

Will you cast away the gladness

Thus your Master's joy to share,

All because a word for Jesus

Seems too much for you to dare?

Yes; we have a word for Jesus!

We will bravely speak for thee;

And thy bold and faithful soldiers,

Saviour, we would henceforth be;

In thy name set up our banners,

While thine own shall wave above,

With thy crimson name of mercy,

And thy golden name of love.

Help us lovingly to labor,

Looking for thy present smile,

Looking for thy promised blessing

Through the brightening "little while;"

Words for thee in weakness spoken,

Thou wilt here accept and own,

And confess them in thy glory,

When we see thee on thy throne.

—Anon.

LETTER FROM TAHITI.

Two months before the "Pitcairn" landed us, Aug. 25, 1892, here in this little world of the South Sea galaxy, there were only two or three who had really taken their stand for the truth of God. At that time brother Deane was made an outcast for the sake of the name of the Lord, and with him followed about a score of devoted men and women; this nucleus has grown till now his Sabbath congregation numbers from sixty to eighty.

On the second arrival of the vessel on April 9, of this year, the interest in Raiatea, one of the neighboring islands of this group, developed to such an extent that Elder B. J. Cady and wife were left to take care of the growing work there.

The growth of interest brought with it a growth of need for a house of worship, a school and buildings, and a small printing outfit to produce our literature, such as tracts, school-books, etc., demanded by the interest of the people. The liberality of our home brethren has aided us in procuring our house of worship; and to our great joy the

last mail vessel brought us another token of their love and generosity in the much-needed outfit for printing, which arrived just at the critical moment; for a pamphlet misrepresenting us has begun to be circulated, and had we not a press of our own promptly to publish the truth, many would be deceived. The gratitude of all our native brethren as well as my own for all these bounties, proves the soundness of the doctrine which directs us to consider one another, to provoke to love and good works, and so much the more as we see the day approaching. It surely helps all to draw near with a true heart in full assurance of faith.

Brother E. C. Chapman and wife, who were left with us to assist in the work, are proving a great help in our publishing and school work. As he is a practical printer, and thoroughly capable of running our Tahitian press, it gives me more of an opportunity to attend to the translating work besides my other duties.

There is a good prospect that our work will soon spread to other islands of these groups, which will also mean an increased need of workers to be stationed among the various clusters of islands.

We are expecting to dedicate our house of worship about the beginning of the year, at which time we shall have a baptismal service, and organize a church of native brethren. We ask the interest and prayers of all our brethren that this solemn step may be preceded by earnest heart-searching, and accompanied with the special blessing of the Lord.

A. J. READ.

Papeete, Tahiti, Oct. 6.

QUEBEC.

SOUTH STUKELY.—I met with this church Sabbath and first day, Nov. 28 and 29. A number of the brethren and sisters from South Bolton were present, and the outside attendance was quite good. The Lord helped in speaking his word, and we trust a good impression was made. Many who did not speak in the meeting arose, expressing a desire to have a home in the kingdom of God.

J. B. GOODRICH.

ONTARIO.

ALBUNA.—We celebrated the ordinances Oct. 21, and we can truly say the Lord was present in the services. Our meetings are growing in interest and power. The members realize that the coming of our Lord is near, and they are asking for the latter rain. There is quite an interest in the Sabbath-school. We hold children's meetings, and the people are anxious for the salvation of the children, and we have had some fruit for our labor in that direction. We have added six new members during the quarter, and there are two others waiting for baptism. The enemy is aroused, and some of his agents are trying to hinder the good work, but He that is for us is more than all that can be against us, and they can do nothing against the truth but for the truth. We are expecting great things to be done here by the help of the Lord. Some of the ministers and leaders in the churches are bitter against the truth, but we will go forward in the strength of the Lord and in the power of his might, for the truth will prevail. Brethren, pray for us.

G. WATSON.

WISCONSIN.

AMONG THE CHURCHES.—Oct. 7 and 8 I was with the Star church. Five were baptized, and united with the church. I then went to Valley, and held meetings three weeks, for which the brethren there were very thankful. Much good could be done at this place by a Bible worker. I expect to be with Elders Shreve and Johnson at Star, Nov. 10-13, and then I go to Haney, Crawford Co., to hold a protracted meeting.

R. J. WHITE.

MINNESOTA.

I HAVE been thinking that a condensed report of the work in Minnesota might be of interest to the readers of the REVIEW. Brother Allee reports the good work of providing for some afflicted ones, and asks, "Will it not be a pleasure to aid sister churches in caring for these needy persons?" and then refers the reader to Isa. 58: 7 and Eph. 5: 30.

In regard to the recommendation passed at our last Conference, that \$1000 be raised at once, and \$10,000 be raised or provided for during the next six months, he writes: "Notwithstanding the stringency of commercial matters, we have been able to pay for the tents bought, and \$1500 on obligations. God has blessed the tent work the past season, and a goodly number are rejoicing in the truth as a result of the efforts of the summer."

Brother Winchel writes from Duluth: Our missionary meetings are growing in interest every week.

He reports a man and his wife, lately from the old country, who have decided to obey God, through the effort of a canvasser. One sister who has been doing what she could, scattering tracts and holding Bible readings, now has the satisfaction of knowing that one of her readers is keeping all of God's commandments. Another sister began scattering tracts on the envelope plan, but soon met with questions from two ladies. This led to more earnest study herself and the holding of Bible readings, and now both these ladies are rejoicing in the truth.

The writer has attended the Wadena and Owatonna camp-meetings, where he labored in the interests of the religious liberty work. Elder Kauble at Wadena and Elder Moon at Owatonna labored in the interests of the same work.

H. F. PHELPS.

KANSAS.

LIBERAL.—Believing some would be interested to hear from this part of the field, we take the liberty to report the work here. Two months ago I decided to do what I could to bring the truth before my neighbors and those I was acquainted with in business relations. I began by holding meetings every night for nearly three weeks; and since that time have spoken twice each week. I am glad to report that the interest and success has been far more than I could expect. At this writing about twenty, all heads of families, are deeply interested, several of whom are now keeping the Sabbath. Being personally acquainted with the community I think these are as intelligent and good people as we have. I feel that if no mistakes are made, a good start is begun in this new field. I am located in southwestern Kansas, within three miles of "No Man's Land." Liberal is the terminus of the railroad. We have been able to send reading-matter into Texas and New Mexico, and could do missionary work in Colorado. There is a territory centering at this point, where but little is known of the truth, only as it has been heard in other fields. I trust that our coming here will be seen to be providential. I now feel to do all I can. I am surely not entering into other's labors, and should God see fit to bless my efforts, no doubt some one will accept the truth and carry forward what I begin. Personally I enjoy much of the blessing of God, and where some things have not been clear as before reported, it seems to me the truth was never so precious, and the gift God has placed in the church never seemed so important to me as it does now. I conclude that when things are not clear to my mind, time is too precious to wait to see where God's providence leads; but rather to learn at once what God's prophet says about it, and act accordingly. God has given us a channel of light in such cases, and while experience is a slow teacher, I have learned to take a shorter method. This is what I always thought I would do, but when the test came, I failed. The Lord is good and long-suffering to me.

Oct. 31.

G. G. RUPERT.

PENNSYLVANIA.

WAYNESBURGH, GREEN Co.—We closed our meetings here in our tent Oct. 22, after preaching 121 times. I held fifty Bible readings in private families. The book sales amounted to \$62 and donations to \$14. Sold and gave away upward of 70,000 pages of tracts, and 150 periodicals. I baptized three at Washington, who joined the church there. It is difficult to tell at present the results of our labors here. There were over thirty keeping the Sabbath at one time, and there was not a Sabbath-keeper here when I came. Some came and heard the truth, then went away to tell the glad story to friends and loved ones at home. And some have called for us to come to their communities to preach the message.

This was a new field; no canvassers had been there before us. Much prejudice was awakened against us at the outset, but we preached Christ and him crucified, the cross of Christ, the power of God to them that believe.

When these principles were drawn out and simplified, the ministers did not know how to meet them, so they told their members to stay away; that if they went to the tent, they would be expelled from the church. All this worked in favor of the truth; they could "do nothing against the truth, but for the truth." There was one thing in our favor; the people had great reverence for the Bible, and they said they would take that above everything else. But they did not know how to study the Bible. It has become a new book to them. It requires time and patience to teach them, but they are very eager to learn. A Sabbath-school was organized with about forty members. This presents a new era among them. Brother Baierle joined me Oct. 19. He will no doubt spend

the winter with them. We hired a hall up to April, 1894, for \$25, and have it well seated. The people are more friendly toward us. My health has improved all summer. I have done all the preaching till brother Baierle came. Added work, added strength. Praise the Lord! As I said, Let me die in the harness, if I must die before the Lord comes; but I hope to see him when he comes.

Oct. 24.

J. G. SAUNDERS.

MONTANA.

BILLINGS AND NILES CITY.—After our camp-meeting, which was held in Livingston in June, we felt an eager desire to get to the front again; the next day found us on our way to Billings, a town on the N. P. Ry., of about 2000 inhabitants. We were joined in a few days by brother Neils Rasmussen, who came to assist with the tent.

Our attendance was small, and although we had bills printed from time to time, taking them from house to house, and trying by personal effort to get the people out, our attendance continued light to the close of the meetings. Although our attendance was unsatisfactory, the blessing of God was with us, and hearts were made tender by his presence. Five precious souls were baptized in the Yellowstone River, and at the end of five weeks we were enabled to organize a Sabbath-school with seven adult members.

We took the tent down Aug. 14, and Aug. 18 began meeting at Niles City, about 150 miles farther east. This town has about the same number of inhabitants as Billings. We began meetings here with a good attendance, the interest increasing with each meeting.

At the end of four weeks twelve adults had taken their stand for the Sabbath of the Lord, and the outside interest was still good. The weather was now so cold we were obliged to find a house in order to continue our meetings. The Baptists have a good church building, which is only occupied one Sunday in the month; the trustees gave us the use of the church for the winter at a reasonable rent. We have organized a Bible study for three evenings in the week; this, with our Sabbath services and preaching Sunday evening, forms the program for the present.

Until lately we have had very little opposition from the ministry except the customary warning to keep away from the tent. Last Sunday night the Methodist minister announced preaching on the Sabbath question. We dismissed our meeting, and all went to hear him.

He began by saying he would not preach on the question, but would talk a few minutes, then leave the matter, promising the congregation that neither from the desk nor at their homes would he mention the matter again, as it was a subject of minor importance. He said the reason he spoke of it at all was that some of his Methodist brethren had received the idea that they must keep the old Jewish Sabbath, or they could not be saved. He then undertook to show that the feast of tabernacles, the feast of the passover, etc., were all sabbath days, and that the Sabbath of the fourth commandment was of the same nature as those sabbath days.

He acknowledged the fact that the Catholic Church changed the day, and said that although he did not approve of many things the Catholic Church had done, we could not throw away all that it had done, for if we did, what would we have left? As my mind ran over the origin of Sunday, sprinkling for baptism, the natural immortality of the soul, etc., I mentally wondered what the Methodist Church would have left if deprived of what the Church of Rome has furnished them. The Sabbath-keepers here were strengthened in their determination to keep the commandments, and as for myself I felt that I could sound the strain one note higher, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

We have organized a Sabbath-school of twenty-five members, for which we desire to praise the Lord. We are still seeking for a closer relationship to God, and ask the prayers of God's people that the work may not bear our imperfect mold, but that it may be stamped with the image of him who has called us from darkness into the marvelous light and liberty of the gospel.

Oct. 30.

C. N. MARTIN.

MISSIONARY WORK IN NEWFOUNDLAND.

At our last General Conference steps were taken to begin our work on this island at once. Accordingly L. T. Ayres and the writer were chosen to

commence the circulation of our literature here. A description of the island will be found in No. 40 of the REVIEW. In this article I wish to notice it as a missionary field.

To me the true Seventh-day Adventist canvasser is a pioneer missionary. Every call he makes, every house he visits, and every canvass he gives, will be prompted by a true missionary spirit. To the careless he will gently speak words of warning; to the discouraged and sorrowful he will speak words of cheer and hope; and to the sick and suffering he will speak words of faith and courage. Everything he does, and every word he speaks, even his very countenance, will prove that his soul is filled with the love of Jesus, and that he has the interest of the people in view and not his own. Such a one will not be looked upon as an ordinary canvasser. May God help us all to reach that standard.

Newfoundland is a field greatly in need of missionary work. There are three kinds of people here; the wealthy, well-educated business man; the comfortable, energetic middle-class, with a fair education; and the poor, uneducated laborer, who cannot read or write. In our work we meet all classes. The first two classes named we can supply with our books, but what can we do for those who cannot read? They are even more hungry for truth than the others, and will listen to us with tears in their eyes, and when we have finished our canvass will say, "O, if I only could read."

It makes me feel like dedicating my life to reading and teaching the truth to this hungry people. Most of them live in little, low, disease-breeding hovels, and many of them do not have a chair to offer you. The house being occupied by fowls, sheep, goats, and pigs, reminds one as much of a pig-pen as anything else, while the children as well as the older ones are a mass of rags and filth. Indeed no more can be expected of them, for this is the way they have been brought up. Even the middle-class closely follow their example in many respects. Sickness and suffering is on every hand, and there are seemingly but few "mothers in Israel." This people have many redeeming qualities; many of the most earnest, devoted Christians here are among them. They love sacred things and the house of God. Their prayers are earnest and touching. Their very look seems to appeal for help. I have left many a home with tears in my eyes as their appeal that I would "please come again" resounded in my ears.

I have realized my richest blessings while seated by the bedside of the sick, reading "Steps to Christ," "Patriarchs and Prophets," or the Bible. O, where is the missionary who will dedicate at least a part of his life to this work? God has moved on our hearts to dedicate ourselves to this work, and we are trying to do all we can. But the magnitude of the work overwhelms us. Here are 200,000 people to warn. Half of this number is scattered around 3000 miles of coast, and has regular outside communication only twice a month. They depend wholly upon their boats to travel from place to place, but we have no boats. We have gladly sacrificed our all to come, and are praying and trusting that the Lord will help us to earn, or in some way supply us with a way to reach the people on these and the Labrador coasts. Truly this is a promising field, and as it was in the days of old, most devoted followers of Christ will be gathered from these humble fishermen. Pray for us and the work in this island.

E. O. PARKER.

St. John's, Nov. 1.

COME OVER AND HELP US.

For some time I have been thinking of the good our brethren who are congregated in large companies might do, if they would, in the spirit of the Master, move out into the open fields that are so earnestly calling for help, and there, while laboring to support their families, live the truths of the message, in a judicious way bringing the truth to the notice of the people. I believe this is God's Spirit calling. Shall we not see many moving into the openings the Lord has provided?

The foreign fields are sending forth the Macedonian cry, and I do think many should respond. But there may be many that could not, for various reasons, move to foreign lands. To such we would say, There are openings everywhere in our own land. There are vast territories yet unentered that are promising fields. Who will carry the truth to these places? As I read the article "Go" in the REVIEW of Oct. 31, my mind was impressed to extend a cordial invitation to come to old Virginia. Here, in my judgment, is a most excellent field, and a vast territory where the people know but little of the third angel's message. Then, again, it is a healthful country, and a family here can be cheaply supported. We greatly need families to come and settle, and be a kind of stay

to the work. The message is new to many, and they need more care than in our northern and western States, as influences against the truth are quite strong.

With a population of 1,655,980 (1,020,122 white, 635,858 colored), with a Seventh-day Adventist church membership of 165, and a few Sabbath-keepers not members of the church, Virginia earnestly and loudly calls for help. Who will come and settle within her borders, with a burning desire to bear burdens and extend a knowledge of the truth of the last message?

Earnest calls for help are coming in from all parts, and with a knowledge that the work is soon to close, how can we say, You must wait? We believe our field presents as many natural advantages as are found elsewhere, but would not ask those to come who are not willing to sacrifice much, if need be, for the advancement of the cause and the salvation of souls. Earnest work is to be done, and we want families, that, by careful living, will form a nucleus around which others can be gathered. "Go ye into all the world," and, "Arise, shine," are the commands to God's people to-day. I should be pleased to correspond with any who anticipate moving to other fields, and will cheerfully give any information at my command.

If times brighten a little, I think Virginia will be a good field for canvassing. We would be glad to welcome good, earnest, faithful laborers in this capacity. I hope the Lord will put it into the hearts of many to respond to this call, and to "come over and help us."

G. B. TRAPP.

Box 221, Winchester, Va.

Special Notices.

DISTRICT CONFERENCE FOR DIST NO. 4.

In a meeting of the General Conference Committee last spring, it was recommended that a District Conference be held in each of the General Conference districts during the fall and winter. It was recommended that the delegates to this Conference be as follows: The Conference Committees; the presidents and secretaries of the tract societies and Sabbath-school associations; and the State agent of each Conference.

At the Nebraska camp-meeting at Seward a counsel meeting of the representatives from the Conferences in the district was held, and it was decided to hold this Conference for Dist. No. 4, Dec. 12-18. Since that time the church at Mt. Pleasant, Iowa, has invited the Conference to be held at that place. They have kindly offered to entertain the delegates free of charge.

While this is not a central point in the district geographically, it is easy of access, as it is on the Burlington route, which has good connections with all important roads.

This will be an instructive meeting. Instruction will be given on the points of our faith, health and temperance, methods of work, the relations that the different organizations should sustain to each other, and other important subjects.

More will be said about this meeting later, but we hope all the Conferences will so arrange that their delegations may be full, and have as many more laborers present as they think best to recommend.

J. H. DURLAND, Dist. Supt.

CORPORATION MEETING.

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

Dated Nov. 3, 1893.

LYCURGUS MC COY,

JOHN H. KELLOGG,

ARCHIBALD R. HENRY.

INSTITUTES FOR OHIO.

INSTITUTES have been appointed for Ohio at the following places and times:—

Corsica, Nov. 16-22; Wheelersburgh, Nov. 23-29; Bloomington, Nov. 30 to Dec. 6; Yellow Springs, Dec. 7-13. Conducted by Geo. A. Irwin and H. M. Mitchell.

Walnut Grove, Nov. 16-22; Liberty Center, Nov. 23-29; Hamler, Nov. 30 to Dec. 6; Dunkirk, Dec. 7-13. Conducted by E. J. Van Horn and J. S. Iles.

Clyde, Nov. 16-22; La Grange, Nov. 23-29; Greensburgh, Nov. 30 to Dec. 6; Olivet, Dec. 7-13. Conducted by D. E. Lindsey and H. H. Burkholder.

Members of churches and also isolated members nearest these places should make it a point to be present, as plans will be discussed for the work of the members this winter, in addition to the study of the message, and our position in, and relation to, it at this time. Do not

miss this the message to attend much of vineyard.

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Lesson 8

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Bible Readings.

"Search the Scriptures."—John 5: 39.

SANCTUARY.

1. WHAT did the angel say to Daniel? Dan. 8:14.
2. Where was God's sanctuary in the old dispensation? Ps. 102:19.
3. Where is it in this dispensation? Heb. 8:1, 2.
4. What did God tell Moses to do? Ex. 25:8.
5. How did Moses know how to make it? Ex. 25:8, 9, 40; Heb. 8:5; 9:23.
6. Give a description of the sanctuary that Moses made? Heb. 9:1-5; Ex. 26:33.
7. Are there two places in the heavenly sanctuary? Heb. 9:24. Then if the *places* made with hands are the *figures* of the heavenly, there must be two places there.
8. How many under priests assisted in the earthly sanctuary? 1 Chron. 24:4, 5.
9. Is this order recognized in the heavenly sanctuary? Rev. 4:4, 5. In Smith's Bible Dictionary the term "priest" is thus defined: "The English word is derived from the Greek presbyter signifying an elder."
10. Were these elders recognized as priests? Rev. 5:8-10.
11. Were there seven golden candlesticks in the earthly sanctuary? Heb. 9:2; Ex. 25:37.
12. What else did Moses make? and where did he place it? Ex. 30:1; 40:26, 27.
13. Do we find the same in the heavenly sanctuary? Rev. 4:5; 8:3; 9:13.
14. Moses made an ark also; where did he place it? Ex. 25:10, 11; 17:18-20; 26:33, 34.
15. What was the ark called, and why? Ex. 26:33; 25:16, 21.
16. Is the ark of which this was a pattern in heaven? Rev. 15:5; 11:19.
17. Is the same language used in speaking of the ark in both sanctuaries? (Compare Rev. 15:5 with Num. 9:15.)
18. What did God want Moses to build a sanctuary for? Ex. 25:8.
19. In the earthly sanctuary where did God dwell by the symbol of his presence? Ex. 25:22.
20. Where is God's throne in heaven? Ps. 99:1. Christ is set down on the right hand of the throne of the majesty in the heavens, and is a minister, or priest, of the sanctuary in heaven. Heb. 8:1-4. Then the throne of God is in the sanctuary in heaven, and John was looking into the heavenly sanctuary when he saw the seven lamps of fire, the altar of incense, and the ark of the testimony.
21. What was the testimony that Moses put into the ark? Ex. 31:18; Deut. 10:3-5.
22. Did God have a law before the tables of the law were given to Moses? Gen. 26:5; Ex. 13:9; 16:4; 18:16.
23. How long after the manna was given in Ex. 16:4, before the law was spoken from Sinai? Ex. 12:2, 3, 9, 10; 16:1; 19:1, 15, 16; 15:24-26. One month and two days before the law was formally proclaimed from Sinai, the manna was given to prove them if they would walk in God's law. Now that we have found that God had a law before he spoke it from Sinai, we must conclude that the law given to Moses on tables of stone was only a copy, or pattern, of the law of God in heaven. As the ark in the earthly sanctuary was called the ark of the testimony because it contained the copy of God's law given to Moses, so the ark in the heavenly sanctuary is called the ark of the testimony, because it contains the law of God.
24. In the earthly sanctuary, did the priests minister in both apartments? Heb. 9:6, 7.
25. What was the daily sacrifice in the first apartment? Ex. 29:38, 39, 42.
26. What was the manner of transferring the sin from the sinner to the sanctuary, and securing his forgiveness? Lev. 4:27-30; 4:14-18; 5:5-9; 10:16-18.
27. What were the services in the second apartment? Lev. 16:29, 30, 33.
28. What was the manner of removing the sin from the earthly sanctuary? Lev. 16:5-22. The service of the priest in the earthly sanctuary represented the service in the heavenly. Heb. 8:4, 5; 7:21-27.
29. Both the earthly and the heavenly sanctuary are cleansed with blood. Heb. 9:22-24, 12.
30. We are told that the sins of God's people will be blotted out. Isa. 43:25.
31. When will this be done? Acts 3:19-21. The time of the restitution of all things is when Christ

miss this opportunity to become better acquainted with the message and its demands upon us now. Lay plans to attend these institutes, and there with others enjoy much of God's blessing that will fit us for work in his vineyard. GEO. A. IRWIN.

NOTICE TO MAINE.

The Maine Tract Society has been removed from Hartland to the Repository at North Deering. Please send all orders and communications pertaining to the work to the Maine Tract Society, North Deering, Me. Money orders should be made out on the Deering post-office, as North Deering is not a money-order office. J. E. JAYNE.

The Sabbath-School.

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

LESSONS ON THE FIRST EPISTLE OF JOHN

Lesson 8.—Test of False Teachers. 1 John 4: 1-6.

(Sabbath, Nov. 25.)

1. Is every spirit to be believed?
2. What point should be settled by investigation?
3. For what reason?
4. How can the Spirit of God be known?
5. What spirit is not of God?
6. What is such a spirit?
7. What prediction had been made concerning it?
8. Had the prediction been fulfilled?
9. Who had "overcome them"?
10. What had enabled them to do this?
11. Of what are "they"?
12. Of what do they speak?
13. What heareth them?
14. Of what are "we"?
15. Who heareth "us"?
16. Who "heareth not us"?
17. What is determined by this means?

NOTE.

"The connection of the visible with the invisible world, the ministration of angels of God, and the agency of evil spirits, are plainly revealed in the Scriptures, and inseparably interwoven with human history." "Evil spirits, in the beginning created sinless, were equal in nature, power, and glory with the holy beings that are now God's messengers. But, fallen through sin, they are leagued together for the dishonor of God and the destruction of men." These evil spirits work "in the children of disobedience" (Eph. 2:2), who yield themselves as servants (Rom. 6:16), in marvelous ways (Matt. 24:24), and more and more as time advances (2 Tim. 3:13), until fire is brought down from heaven (Rev. 13:13), and "as the crowning act in the great drama of deception, Satan himself will personate Christ." "The people of God are directed to the Scriptures as the safeguard against the influence of false teachers and the delusive power of spirits of darkness." Isa. 8:20. "Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true that it will be impossible to distinguish between them except by the Holy Scriptures." Error is not to be countenanced, although preached by an angel (Gal. 1:8); neither, because we despise the messenger (Mark 6:3), are we to reject truth. John 10:37, 38. The incarnation is the "secret of piety" (1 Tim. 3:16, Young's translation), the fellowship of which is to be made known to all (Eph. 3:9), and that as a personal experience. Col. 1:27. Christ was born of the Spirit (Luke 1:35), and dwelt in the flesh (John 1:14), and so he must dwell in our flesh (Eph. 3:17), living in us (Gal. 2:20), to give us victory (2 Cor. 2:14) in the conflict with unseen powers. Eph. 6:12. Any one who presents any other hope of salvation is a deceiver and an antichrist. 2 John 7. "Jesus fought all our battles during his life upon earth" (John 16:33), and "we each have a battle to fight with a fallen foe." "The hand of the Infinite is stretched over the battlements of heaven to grasp your hand in its embrace. The mighty Helper is nigh to help the most erring, the most sinful and despairing." God and the world, the followers of Christ and the servants of Satan, "the Spirit of truth and the spirit of error," are in marked contrast. All are found in one of two classes (Matt. 12:30), and the same person cannot be found in both. Matt. 6:24.

GATHERED THOUGHTS ON FIRST JOHN.

CHAPTER IV. VERSES 1-6.

AFTER setting forth the office of the Holy Spirit, as the one who leads souls to Christ, and dwells, as testifying witness of the dead and risen Saviour, in the heart of every true believer, John now warns against false spirits and dangerous spiritual tendencies in the world, which must be shunned. "Spirit" and "spirits" here signify not only individuals and their

views, but include also the trend of man-made doctrines and the effects of their influence. John calls attention to the fact that these spiritual doctrines and influences are not in harmony with those emanating from the Holy Spirit of God and of Christ. The distinguishing mark of the genuine is the relation sustained to Christ, and more particularly his incarnation and his work of redemption. (Compare 2 John 5:7; 2 Peter 2:1.) According to this standard, and not by any natural gift of theirs,—not by their wisdom, eloquence, successes, fervor in prayer or other devotional exercises, nor by the signs and wonders they may do,—must they be judged.

VERSES 2, 3.—The confession here mentioned is to set forth that we are the children of God, living in Christ by the grace and Spirit of God, and by no means by any mere assent to this or that doctrine, or formula, without a living faith and abiding trust in Christ. For such a merely outward adherence to the letter might easily be practiced along with a disinclination for true Christianity, hatred against the brethren, hypocritical selfishness, unbelief, and a false, fanatical spirit. John says in substance: Whoever believes from the heart, and confesses from his experience, that Jesus, the Word incarnate and the promised Messiah, has, by his death and resurrection, redeemed him, and is now the very life of his soul, he has the Holy Spirit. (Compare 1 Cor. 12:3; 2:1-5.)

Not to confess Christ (verse 3) means, not to confess that he, as the Only Begotten of the Father, came into the flesh; in other words, not to manifest by word and action that Christ is our only salvation, life, peace, and joy. Such a Christianity, which denies in walk and conversation that by the death of Christ the world is crucified to us, and that through his resurrection only comes righteousness, life, and sanctification to us, John denominates antichristian—"enemies of the cross of Christ." Phil. 3:17-21. He says, further, that the elements of this antichristian spirit were already in the world at that time. The spirit of antichrist, then, is a false Christianity, which, while contrary to the true Christ and the Spirit of Christ, nevertheless retains the form or semblance of Christ-likeness. In the pagan world horrible wickedness and ungodliness prevail, but yet no antichristian spirit; for this all-confessing spirit of antichrist can arise and manifest itself only where Christ has been and is named and known.

VERSE 4.—True believers have already overcome the spirit of the world and the carnal disposition of these false teachers or antichrists, and do conquer the same continually; for Christ and the Spirit of Christ have long ago conquered and expelled the spirit of the world, which latter does not want to know anything about the correct doctrine of sin, and redemption through the death and resurrection of Christ. (Compare 1 John 5:19 with Col. 1:11.)

Let no one deceive himself by saying, "I believe everything that is in the Bible, and all that it says of Christ," unless he fully believes all its assurances of pardon, victory, life, preservation from evil, purification from sin, to be for him, and that Christ is made to him "wisdom, and righteousness, and sanctification, and redemption," and this notwithstanding all his natural corruption and the powers of the world and the Devil.

VERSE 5.—"World" is here again, as shown under chapter 2:15-17, the domain of Satan, where avarice, selfishness, the appetites, lusts, and passions of men, and haughty self-willedness rule. This present world does not want to hear anything about hereditary sin, or that the entrance into the kingdom of God requires a dying with Christ, our Saviour, a being dead to self.

These false teachers were very probably pantheists, who represented God as a spiritual essence dissolved in, and bound up with, the world, so that they did not recognize a holy God and Father, a personal being, supreme over and above all worlds, a God who is absolute love, purity, and holiness. And for that reason they did not demand of worldlings either to repent, or die to self with Christ on Calvary's cross, but arranged and remodeled the doctrines of the Christian religion according to their own notions and the wisdom of the world. Inexperienced new believers might thus easily be misled, by the ostentations and seemingly profound and grand doctrines of these gnostics, as they gained the greater favor among the unconverted heathen. But John wants them not to wonder at all at this, but to know and expect that this world can be conquered by the precious blood of Christ. (Compare Rev. 12:11; John 15:19; 17:14.)

VERSE 6.—Both himself and his brethren, the true believers in Christ, John knows to be perfectly at one with the truth of God. He is certain that what they believe and teach are the veritable facts and realities of the kingdom of God; but that teachings which assert the contrary as truth, are false; hence John writes so confidently, and in the fullest assurance of victory; just as the Saviour said before Pilate, "Every one that is of the truth heareth my voice." John 18:37. From this we see that the apostle was conscious in himself of teaching and living out the truth of God properly; for that reason his writings as well as those of the other apostles—as far as doctrine and life are concerned—were infallible and life-preserving. True Christians of to-day must have no less assurance, based on the experience of their own hearts, that they possess the redeeming truth in Christ, and that everything which is contrary to this truth cannot come from God. In the face of destructive error and blasphemy it is wicked for any one to say, "Let each one abide by his faith, whatever it be." Such a position is by no means genuine toleration; it is nothing less than denying the truth; for the truth must be all harmonious,—a unity. True tolerance seeks to bring the erring—not indeed by means of material force or inducements—to the right way, by calmly convincing them, out of God's word, neither violating their conscience nor its liberty, erring though they be.

This assurance in regard to the relations we sustain to the person and work of Christ, the kingdom of God, and the way of salvation, can only be obtained from the cardinal and clear truths of the Bible; they also enable us firmly and confidently to point out all opposing views as not from God, but from beneath. But whoever applies this to uncertain non-essentials or mere church regulations, easily creates divisions, and makes havoc among believers; so that he feels he cannot recognize or fellowship as brethren even truly sanctified Christians, who are far more deeply rooted in Christ, and bring far more good fruit than such a one. And in so doing he sets himself up as a judge of the brethren and members of the body of Christ, thus bringing himself under condemnation, and jeopardizing his own soul. AUGUST KUNZ.

many, and northern and the truth are (1,020,122) th-day Ad a few Sab- rch, Virginia ho will come a burning knowledge of in from all work is soon ait? We be- tural advan- ould not ask to sacrifice of the cause t work is to y careful liv- h others can world," and, God's people respond with er fields, and at my com- Virginia will ould be glad orers in this it into the call, and to t. B. TRIPP.

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Nov. 23-29; Springs, Dec. M. Mitchell. Center, Nov. unkirk, Dec. J. S. Iles. -29; Greens- 7-13. Con- holder.

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comes the second time to this earth, and restores to his people what was lost through sin: Purity (Col. 1:13, 14); Life (Rom. 8:23; John 5:28, 29); The dominion (Micah 4:8).

News of the Week.

FOR WEEK ENDING NOV. 11, 1893.

DOMESTIC.

—The World's Fair took in \$30,000,000.
 —Gold in paying quantities has been found in Brown county, Ind.
 —The steamer "John Frazier" was burned on Lake Nipissing, Ont., Nov. 8. Fifteen lives were lost.
 —Fifteen hundred Italians have left Pittsburg, Pa., lately for their native land. Many Hungarians are also going. Lack of work is the cause.
 —During the past week elections have been held in thirteen States. In many of these States there have been great Republican gains, New York, Ohio, and Massachusetts going Republican.
 —The *Railroad Gazette* describes nine bad railroad accidents due to the increased traffic, resulting from the World's Fair. The number killed by these accidents was 110, and the number injured 186.
 —A call having been made in the House of Representatives to investigate the history and methods of the American Protective Association, this association proposes an investigation of Jesuitism and its methods in this country.
 —The steamer "Albany" of the western Transit Co., and the steamer "Philadelphia," of the Anchor Line, collided off Point aux Barques, on Lake Huron, Nov. 7. Both ships were sunk. Twenty lives were lost. The ships were valued at \$300,000.
 —A serious railroad accident occurred at Eggleston Station, in the suburbs of Chicago, on the Rock Island tracks, Nov. 8. One train ran into the rear of another. Six persons were killed, and thirty wounded. The deaths and wounds were mostly caused by the scalding steam from the smashed engine. Five more died later.
 —It is now assured that Chicago will have a great permanent museum. Marshall Field has given \$1,000,000 for that purpose, and Geo. M. Pullman \$1,000,000. The World's Fair stock will be transferred to the museum trustees. Valuable donations to the museum are being contributed daily by foreign and American exhibitors at the Fair.
 —The big United States battle ship "Oregon" was successfully launched at San Francisco, Cal., Oct. 26. The "Oregon" is what is technically known as a sea-going coast-line battle ship, and is the most powerful ship in the United States navy. Her dimensions are: Length over all, 348 feet; load water-line, 320 feet; breadth, 69 feet, 3 inches; draught, 24 feet; displacement, 10,298 tons; maximum horse-power, 9,000. She will have a maximum speed of sixteen and two-tenths knots, and will carry a crew of 460 men. Her cost, exclusive of armament, is \$4,000,000. The armament consists of four 13-inch, eight 8-inch, and four 6-inch breech-loading rifles; also a secondary battery of two 16-pounders and six 1-pounder rapid-firing guns, two Gatlings, and also six torpedo tubes. The 13-inch and 8-inch guns are mounted in turrets.

FOREIGN.

—The British Parliament opened Thursday, Nov. 9.
 —President Carnot of France has decided not to become a candidate for re-election.
 —The chief mosque of Damascus has been destroyed by fire. The loss is estimated at £1,000,000.
 —An Electoral Act has been passed by the legislature of New Zealand, giving the franchise to all women over twenty-one years of age.
 —Reports from the African gold coast declare that the king of Ashantee has been stoned to death by insurgents in the streets of Coomassie.
 —The effort being made by Spain to send a large body of troops to Morocco, is proving to be a very serious drain upon her financial resources.
 —A Brazilian transport, loaded with government troops, was run into, and sunk by, one of the ships of the insurgents. It is reported that 1000 soldiers were drowned.
 —The daily paper of Sendai, Japan, in its account of the burning of a very large and famous temple in Tokio, the Hongwangi, stated that all the gods were gotten out and saved.
 —It is believed that Europeans who favor the grandson of Dom Pedro for emperor of Brazil, are backing the rebellion in that country, and are furnishing Admiral Mello with money.

—Nov. 6 Emperor William issued his expected edict against gambling in the army. It forbids all games of hazard, and directs all officers to report and punish severely all transgressors of the order.

—A Russian ukase has been issued ordering the formation of fifteen new reserve brigades, which is equivalent to an immediate increase of the army to a war footing by the addition of 150,000 men.

—A mob of Socialists at Vienna, Nov. 3, attempted to break up a public meeting of the Liberals. After a hard fight the police succeeded in dispersing the mob. Many men were severely cut by the swords of the police.

—A mob of striking laborers on the tramways in Marseilles, France, Nov. 6, overturned cars, and set them on fire. The police failing to preserve order, troops were called out, who dispersed the rioters at the point of the bayonet.

—The steamship "City of Alexandria" was burned at sea twenty-five miles from Havana, Nov. 1. There have been many conflicting reports as to the number of the lost, but the latest advices give the number as thirty-five. The rest reached Havana in safety.

—The war continues in Brazil. Admiral Mello, commanding the insurgent fleet, fearing the arrival of vessels which the Brazilian government has purchased in New York, has recommenced the bombardment of Rio. Our government declines to recognize the insurgents as belligerents on the ground that they have not secured sufficient standing as yet.

—The citizens of Sebastopol have placed wreaths upon the tombs of the French soldiers who fell in the Crimean war. The mayors of St. Petersburg, Moscow, and Sebastopol have telegraphed to Paris addresses expressing their "admiration of the chivalrous bravery" of their former adversaries and the desire for "everlasting friendship with the noble French people."

—The words of friendship lately expressed by the czar to president Carnot, concerning the bonds of friendship between Russia and France, have made a great sensation in Germany, and a very bitter feeling is arising against Russia. There are rumors that Russia is building great barracks on the German and Austrian frontiers, and that she is building new strategic railroads in that direction.

—A most fiendish dynamite outrage is reported from Barcelona, Spain, Nov. 8. During a performance in the Lyceum Theater, two dynamite bombs were thrown from the gallery among the people. One of them exploded, killing twenty-five persons, wounding 100, and nearly wrecking the theater. It is believed to be the work of anarchists in revenge for the death of Pallas, who was executed for attempting to assassinate General Campos. Several arrests have been made.

RELIGIOUS.

—There are 120 Mormon elders in the Southern States.

—A member of the Russian religious reform movement says that the government has not achieved any success in its attempt to crush the revival by persecution.

—Catholic papers are calling for the arrest of members of the American Protective Association on the ground that they are scattering inflammatory documents calculated to disturb the peace of society.

—In connection with the new Primitive Methodist mission on the mainland at Rio del Rey, West Africa, it is intended to employ an agent who is capable of instructing the natives in bricklaying and carpentry.

Appointments.

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

ELDER A. C. BOURDEAU, with some of the brethren from Battle Creek, will meet with the Union City church, Sabbath, Nov. 11, no preventing providence. A general attendance is desired. O. DAVIS.

MEETINGS will be held in Vermont as follows:—

| | | |
|-------------------|------|--------------|
| Bordoville, | Nov. | 16-20 |
| East Richford, | " | 21-26 |
| Troy, | " | 27 to Dec. 3 |
| Brownington, | Dec. | 4-10 |
| Cabot and Calais, | " | 11-18 |

Will the brethren arrange meetings for evenings, Sabbaths, and Sundays? I desire to meet the brethren as far as there is a possibility of so doing.

I. E. KIMBALL.

ADDRESS.

My address until Nov. 21, will be 20 Hellen Ave., Grand Rapids, Mich. After that date until Dec. 2, 2010 E. 23d St., Kansas City, Mo. From Dec. 2 until Dec. 13, Pacific Press, Oakland, Cal. W. M. CROTHERS.

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.]

FOR SALE.—A farm of 250 acres, with 500,000 feet standing timber. Sugar orchard of 700 trees; plenty of fruit; one mile from post-office and school, two miles from creamery. Address F. P. Munn, South Corinth, Vt.

PAPERS WANTED.

CLEAN copies of our various publications, sent post-paid, can be used to advantage by H. G. Noble, Marco, Fla.

MRS. M. L. BROCK is in great need of late copies of the *Review*, *Signs*, *Sentinel*, *Good Health*, and *Instructor*. Address Oklahoma City, Okla. Ter.

MRS. NELLIE M. ROWE, of Torrington, Conn., expresses thanks for papers received, and desires more. Send late copies if possible, and post-paid.

ANY Seventh-day Adventist literature in English will be gladly received and used for missionary purposes, if sent post-paid to my address. C. F. Stiles, Bass Lake, Ind.

READING-MATTER, such as the *Review*, *Signs*, *Sentinel*, and tracts on present truth will be distributed in new fields, if sent clean and post-paid to G. G. Rupert, Liberal, Kans.

CORRECTIONS.

A REPORT in the *Review* of Oct. 24, signed by brethren Washburn and Nicola, was credited to Ohio, when it should have read Iowa.

THE article "Light from the Scriptures," published in *Review* of Oct. 24, was by some mistake credited to the wrong person. It should have been Geo. W. Copley.

AN OLD FRAUD AGAIN.

EDGAR RUSSELL *alias* Edgar Norton *alias* Wood, etc., etc., has appeared in Akron, Ohio, under the name of Wood, with a forged letter from Elder Burkholder.

This man secured tithes unlawfully at Paulsborough, N. J., and then stole a good watch from the lady whose hospitality he was enjoying; visited me at Clyde, Ohio, with a forged letter from brother Mc Lellan of Springfield, Ohio; has tried to victimize brethren at Columbus, Cincinnati, Springfield, Norwalk, etc. He claimed that he was a member of the Clyde church. He is above medium height, a little stooped, and round-shouldered; more muscular than fleshy, with light hair, blue eyes, high forehead, a light mustache, some freckles on his face and hands, and a mouth full of long, slim, discolored teeth.

Beware of him! He is both dishonest and impure. Cut this out, and paste it in your hat for future use.

D. E. LINDSEY.

Obituary Notices.

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

FIFIELD.—Died Oct. 14, 1893, in South Lancaster, Mass., Gerald E., infant son of Elder G. E. and Mary A. Fifield, aged 6 months and 6 days. Surrounded by sympathizing friends, the bereaved family laid away their little one to rest till His return who said, "Of such is the kingdom of heaven." Remarks at the funeral by the writer. G. W. CAVINESS.

HELLGER.—Died at Hartford City, Ind., Sept. 5, 1893, Callie Hellger, aged 43 years, 11 months, and 5 days. She had been a patient sufferer for fifteen years, and in her last hours she often requested her friends to leave her alone that she might pray. She died in the faith of the last warning message, and with a firm hope of meeting her Saviour in peace. Funeral service by the writer. LUZERNE THOMPSON.

POOL.—Died at Asheville, North Carolina, Sept. 16, 1893, sister M. M. Pool, aged thirty-eight years. Her death was sudden and unexpected. She leaves three orphan boys, two of whom we are anxious to get homes for. Their ages are eight and eleven. Sister Pool was anxious that her two boys should get homes among good Sabbath-keepers. The writer spoke words of comfort from Rev. 14:13. D. T. SHIREMAN.

BRACE.—Died at Horicon, Warren Co., N. Y., Frankie M., aged 5 years, 4 months, and 4 days. He fell asleep after calling his father to see a beautiful sight which appeared to him. He bore his sufferings with wonderful patience. The cause was enlargement of the spleen to a great size, and continued for about a year. Weeping may endure for more than a night, but may their joy come back again in the morning of the resurrection. A. P. BUMP.

LUKE.—Died at Ceresco, Mich., Oct. 12, 1893, sister Mary J. Luke, aged 74 years, 1 month, and 28 days. Sister Luke was born in Tompkins county, N. Y. She was converted, and united with the Presbyterian church at the age of sixteen. In 1842 she was married to Peter Luke, and together they shared the joys and sorrows of pioneer life in Michigan. She embraced present truth thirty-six years ago under the labors of Elder J. B. Frisbie, and at the time of her death was a member of the Ceresco church. She was a great sufferer. Yet through all her sufferings she rejoiced in God, and feasted on his word, and died in the triumphs of living faith. She left one son and a daughter to mourn her loss. Remarks by the writer from Ps. 88:10-12. H. D. DAY.

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12, 1893, sister Mary 8 days. Sister Luke e was converted, and e age of sixteen. In together they shared Michigan. She em- under the labors of death was a member offerer. Yet through feasted on his word, She left one son and a the writer from Ps. H. D. DAY.

STRINGER.—Died at Algansee, Mich., May 15, 1893, sister Eva Juliet Stringer, aged 29 years, 5 months, and 12 days. Sister Stringer had been a great sufferer for many years, from an abscess which finally caused her death. She was baptized at the Lansing camp-meeting in 1891, and united with the church at Vassar, Mich., of which church she was a member at the time of her death. Funeral services were conducted by the writer at Vassar. EUGENE LELAND.

CARPENTER.—Died Oct. 18, 1893, in Greenwich, Ohio, of inflammation of the bowels, Riley E. Carpenter, aged 26 years and 3 months. During his sickness he sought and found the Saviour. He was fully resigned to God's will, and met death with the calmness and resignation that exalts the religion of Jesus Christ. He leaves a wife and child to mourn. Not being able to secure the service of a preacher of our faith, the sermon was preached by the Rev. Mr. Menlaugh (Methodist). S. CARPENTER.

BARMORE.—Died of consumption, at East Los Angeles, Cal., Oct. 14, 1893, Sara May Barmore, aged 35 years, 3 months, and 11 days. She was a daughter of Mr. and Mrs. C. P. Harvorth, and a niece of Dr. J. E. Caldwell. She was an earnest Christian, and died rejoicing in the hope of soon hearing the trump of God awaking the sleeping dead, and calling her forth to immortality. A husband and three children are left to mourn the loss of a loving wife and mother. Funeral services by the writer. E. E. ANDROSS.

St. JOHN.—Died in Battle Creek, Mich., Oct. 16, 1893, Mrs. Mary Ann St. John, aged 74 years, 4 months, and 4 days. Sister St. John was born June 12, 1819, in Warren county, Ohio. She was married to James St. John, Nov. 12, 1837, and embraced present truth about 1858. She has been an earnest, faithful, devoted Christian. She leaves an aged husband to mourn, with several children, among whom is Elder H. A. St. John of California. She sleeps in Jesus, blessed sleep! from which she soon will wake. T. M. STEWARD.

SELNER.—Died at his home, in Paragould, Ark., Sept. 12, 1893, R. C. Selner, aged 57 years and 1 month. He leaves an aged companion and six children. He said he was ready to meet his Master. He loved to talk of the Lord and of the Bible. His work on earth is done, and he sleeps in Jesus, to await the coming of the Lord. We are comforted with the blessed thought that the separation is only for a little while. The Lord's will be done. Words of comfort were spoken from Matt. 24: 44 by Rev. G. W. Smith (Methodist). LETTIE SELNER.

BELDEN.—Died at Berlin, Conn., Oct. 19, 1893, Albert Belden, aged 93 years and 3 months. Brother Belden and his family were among the first Seventh-day Adventists in New England. It was at his house that Elder James White wrote the first copy of Present Truth, and it was there that the paper was spread upon the floor while God's blessing was asked to rest upon it and the truth it contained. From that little sheet, written at Rocky Hill, Conn., and from there carried to Middletown to be mailed, grew the REVIEW and HERALD. D. M. HULL.

EVANS.—Died of heart-disease, at Spring Mills, N. Y., Oct. 17, 1893, sister Mary L. Evans, in her fifty-seventh year. She leaves a husband and seven children, most of whom she lived to see rejoicing in the truth. Her Christian life was such that she was highly esteemed by those who knew her, and her death will be a great loss to the family. But the bow of hope circles her resting-place as she sweetly sleeps in Jesus. Soon she will come forth with the victor's song over death and the grave, to immortality. Through her brief sickness she repeatedly recited Psalm 23 and John 14: 1-3, and would unite with the family in singing at family worship. May her husband and each of her dear children be prepared to meet her when Jesus comes. Funeral services by the writer. J. W. RAYMOND.

WRIGHT.—Died in Battle Creek, Mich., July 6, 1893, of chronic rheumatism, Frankie E., daughter of Gardner and Jennie Wright, aged 16 years, 8 months, and 20 days. She began to be afflicted with rheumatic difficulties about eight years ago, and has been an invalid ever since. The last three years of her life were years of great suffering and pain, but she had learned the value of the Christian's hope, and was greatly sustained through the wearisome days and nights by the blessed prospect of a part in that land where there will be no sickness, sorrow, pain, or death. Just before she fell asleep, she gave her little brother a very earnest and touching exhortation concerning the Christian life and the hope of immortality beyond the grave. Her last words were, referring to a lamp burning brightly upon the table, "My hope is as bright as those beams of light." U. S.

EGGLESTON.—Died at Hamilton, Mo., Aug. 27, 1893, Arthur Eggleston, aged twenty-two years. For seven long months he had suffered with that dread disease, consumption. There were times when hope would revive, and we could see no reason why we could not have our dear brother with us again in health. But He who doeth all things well, knew what was best, and we would not murmur. Arthur was a patient, loving, trustful boy, cheerful and hopeful to the last. When asked by mother if he was ready and willing to die, he replied, "Yes; I believe God has forgiven all my sins." Relatives, friends, and neighbors gathered to sympathize and mingle their tears with those who felt so keenly the loss of a dear son and brother. In writing us of his death, mother says: "In quiet rest he is sleeping now, with folded hands and peaceful brow, our precious boy." His sufferings being all over, how sweet it is to know that we can trust him in the hands of a loving Father. Monday, Aug. 28, he was quietly laid to rest by the side of other loved ones, there to await Him who has the key to death and the grave, and with his own sweet voice he will call from those dusty beds, not forms all bent and wearied with disease, but those aglow with health and beauty. We sorrow not as those who have no hope. Services were conducted by Rev. C. F. Spray (Methodist). MRS. R. C. PORTER.

JONES.—Died at Boulder, Colo., Sept. 28, 1893, Dor Theophilus, infant son of Elder Dan. T. and C. E. L. Jones, aged 3 weeks and 2 days. On the morning of Oct. 4, brother and sister Jones left Colorado, and after spending a few weeks at their old home in Missouri, they go to their new field of labor, in Mexico. In sadness they left one of their little ones behind, sleeping "until Jesus comes;" but they were comforted to know that soon the conflict will be over, and the precious promises of Jer. 31: 16, 17 will then be fulfilled. The funeral services were conducted by Joseph Green, elder of the Boulder church. JOHN FULTON.

MIDGLEY.—Died at the home of his parents in Ely township, Emmet county, Mich., Sept. 23, 1893, John W. Midgley, of valvular heart-disease and dropsy. He was born in the county of York, England, May 22, 1869, and was therefore aged 24 years, 4 months, and 1 day. Sometime previous to his death, he yielded his heart to the Lord, and gave evidence of his acceptance with God, dying with a bright hope of a part in the resurrection of the just. Although a great sufferer, especially during the last weeks of his illness, he endured it with patience and Christian fortitude. Oct. 8 a large circle of friends and neighbors gathered to the funeral service. Sermon from the words, "All things work together for good to them that love God." Rom. 8: 28. S. M. BUTLER.

GOODRICH.—Died at Palmyra, Me., Sept. 12, 1893, sister Nellie Goodrich, aged 50 years, 7 months, and 2 days. Sister Goodrich embraced the third angel's message seven years ago, under the labors of Elder A. O. Burrill, and joined the Seventh-day Adventist Church, of which she remained a worthy and faithful member till her death. She bore her long, painful sickness with marvelous Christian fortitude and patience. While passing along through wearisome days and nights of intense suffering, no word of irreconciliation escaped her lips. The widowed mother was most tenderly cared for by her daughter and two sons, who are left in their lonely home, made desolate indeed by the loss of both father and mother. Sermon by the writer, from Ps. 2: 3, 4. A. BARNES.

COLE.—Died at College Place, Wash., Oct. 5, 1893, after a very short illness, brother David M. Cole, aged twenty-nine years. He leaves a wife and one child and a large circle of relatives and friends to mourn their loss. It is a source of regret and sorrow that one so young should be called away from the scenes of life so early; but God knows best. He had just entered school to fit himself for some place of usefulness in the Master's vineyard, when his life was so suddenly cut short; but he fell asleep in full hope of a glorious immortality when the Lifegiver comes. He was taken to his home at St. John's, Oregon, for interment. Funeral services were conducted by the writer, and words of warning and encouragement were spoken from Isa. 38: 1, last clause. T. H. STARBUCK.

STEVENS.—Died at Battle Creek, Mich., Oct. 23, 1893, of typhoid fever, George Frederick Stevens, aged thirty years. Deceased was born in Liverpool, England, and came to this country at the age of eleven years. He gave his heart to the Lord before he was thirteen years of age. He came to Battle Creek in 1888. His attention was soon after called to the subject of the Sabbath, and as he was willing to investigate and open to conviction of duty when presented upon the authority of the Scriptures, he embraced the Sabbath in February, 1889. The world presented no attractions for him. With him conviction of duty decided the course he was to pursue, and his ambition was ever to be doing something for the good of others. He was a man of sharply-defined and sensitive feelings, and very marked experiences. In 1890 he went to England, his native country, spending something like a year there, and returning in November, 1891. After his return, he took the Bible study in the College, continuing it till the close of the school year in June last. But this was but a small part of his mental labor, as he was accustomed to study by himself, pursuing his investigations with the most intense devotion. The one great object before him was to prepare himself to labor efficiently in the cause of the Master; and to this end he bent every energy. During his sickness, he was often blessed in answer to prayer. Brother Stevens desired to recover from his illness, and to have a continuance of life granted him; but it was for the one specific object that he might devote his efforts unselfishly to the work of bringing others to the knowledge of the Saviour. To this end the last two years of his earnest study had been especially directed. He had become very familiar with the Scriptures, and was seemingly well qualified to enter upon the work which was so dear to his heart, and impart to others a knowledge of the truth. But instead of this, in the midst of his years, in the prime of life, right upon the threshold of his field of labor, all his plans were suddenly changed, and he was removed from the active scenes of life, and laid away to rest. But we are not, on this account, to consider that his past life is lost, or that what he has done has been in vain. Discourse by the writer. U. S.

DEAN.—Murdered near Theford, Thomas Co., Nebr., July 30, 1893, our beloved brother and fellow-laborer, W. W. Dean. Brother Dean moved to northwestern Nebraska about six years ago, and took a homestead about fifteen miles from Crawford, on White River. It was while he was living on his claim, that he learned the present truth, through the missionary work of the Trunk Bute church. He embraced the message with his whole heart, and united with the above church, of which he was an earnest member and deacon when he died. He attended our late Crawford camp-meeting, and rendered valuable assistance from the beginning to the close of the meeting. He was an earnest Christian, and left his cheering testimony with us, that he was accepted of God, and had given himself to his work. Although he had been in the canvassing work but a short time, he gave evidence of making a successful worker. He was on his way to attend our workers' meeting at Seward when he was killed. From letters and other evidence, the following facts are gathered: He had gone into camp alone, on the banks of the Middle Loupe, about fifty miles northwest from Broken Bow. After taking a bath and preparing his

supper, a young man,—Elmer Gibson (of whom brother Dean speaks in a letter dated July 30, and afterward found with his other articles),—came along, and brother Dean invited him to eat. After supper, while brother Dean was busy writing the above letters, Gibson shot him through the head. He then hid his body on an island in the river, and took his cart, books, etc., to the sand hills about one and one-half miles away, hid the cart in a hollow, and the books, letters, and clothing in the sand. These were afterward found by the officers of Thomas county. One letter was addressed to his sister at Crawford; the other was not completed, and doubtless he was in the act of writing it when killed. A few of his last words, after speaking of his camping on the bank of the river, are these: "I could not help praising God; for this seems only a step toward the heavenly home, where the tree of life will bear fruit every month. My prayers ascended to God that all my brethren and sisters in the northwest might meet in that home; and now it seems, I am going away to some other part of the world, never to come back. The people up there are dear to me, and I cannot help praying for you." Just then the murderer pulled the trigger, and brother Dean's work was completed. We thank God that he fell with loving thoughts in his heart for God and his people, and he left a few of them on paper for us to read. Though being dead, like Abel, he speaketh. His funeral was held at the meeting place of the Trunk Bute church. Words of instruction and comfort were spoken from the following text, put in a beautiful motto of evergreen, and placed above the pulpit: "Blessed are the dead which die in the Lord." DANIEL NETTLETON.

Traveler's Guide. MICHIGAN CENTRAL "The Niagara Falls Route." Corrected Nov. 7, 1893. EAST. STATIONS. Chicago, Michigan City, Niles, Kalamazoo, Battle Creek, Jackson, Ann Arbor, Detroit, Buffalo, Rochester, Syracuse, New York, Boston. WEST. STATIONS. Boston, New York, Syracuse, Rochester, Buffalo, Detroit, Ann Arbor, Jackson, Battle Creek, Kalamazoo, Niles, Michigan City, Chicago. 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. Road Down. STATIONS. GOING WEST. Road Up. Trains No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 21 run daily; Nos. 10, 11, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars. Battle Creek Passenger leaves Ft. Huron Tun. 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 14, 1893.

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Brother Durland reports that the Bible school now numbers 425.

The judges of the supreme court of California, in 1858, well stated the relation of religion to the law of the land, when they said that "all religions are equally entitled to protection, and all equally unentitled to preference." It could not be better stated.

We are glad to learn that Elder Geo. B. Wheeler is to be located with the church in Boston, Mass., the coming winter. They wish to notify their friends that the time of the Sabbath meeting is changed from 10:30 to 10 A. M. The place is 1371 Washington St.

Read the article from Elder Olsen in the Editorial Columns of this issue, in reference to the coming Week of Prayer. Let all be stirred by his earnest appeal, and prepare for that season, that it may be the most profitable occasion of the kind we have yet enjoyed.

Word received from brother L. R. Conradi, from Hamburg, Germany, contains the gratifying intelligence that the Seventh-day Adventists have been acknowledged by the senate of that city, as a religious denomination. This gives our people a legal standing there, enabling them to hold property. Thus the way is clear to secure and properly hold suitable buildings, etc., for our work in that place.

Sabbath, Nov. 11, was another good day for the church in Battle Creek. Brother W. A. Spicer, who soon leaves us to assist in the work at the *Present Truth* office in London, Eng., spoke in the forenoon from John 3:16, showing how God designs and desires to carry out most glorious purposes in us, if we will only yield ourselves to him, and be plastic in his hands, as clay in the hands of the potter. In the afternoon twenty-three persons were baptized by brother Durland, in the Tabernacle. Of these eighteen were students, and two were teachers, from the College. About 2000 people were present on the occasion.

Every day adds to the evidence that intemperance and the rum traffic, taken as a whole, is one of the most stupendous curses of our time, and that prohibition is one of the most effectual checks that can be used against it. It is strange that any

one should either honestly doubt, or perversely question, these facts. Yet there are those who stoutly deny that prohibition prohibits, or does any good. To the attention of all such we commend another great fact brought out by recent statistics, and that is that in every State where prohibition is not in force, crime is increasing in a more rapid ratio than the population, but in those States where prohibition is maintained, the reverse is the case.

Under the heading, "The Christian Sabbath," in the Special Mention Department, this week, we commence the publication of the late articles from the *Catholic Mirror*, the organ of Cardinal Gibbons, of Baltimore, Md., of which mention has been made a number of times in the REVIEW. All the quotations of Scripture are of course from the Douay (Catholic) Bible; and some statements (as will more fully appear in the latter parts of the article) are made from the papal standpoint, which of course we could not indorse. But as far as the Sunday question is concerned, it ought to open the eyes of all Protestants, and will open, we doubt not, many of them, as to the origin of Sunday-keeping in the Christian world.

The papers through all the land have been full of denunciation of the brutal assassination of Mayor Harrison of Chicago, and justly so; but has the reader been able to learn from any of them what religious denomination the murderer belonged to? If he had been by any means identified with some unpopular body (as for instance the Adventists), would not that fact have been trumpeted far and near, to cast odium upon the sect? But why are the papers now so silent upon the point? A fact and an inference will perhaps answer this question. The fact is that he is a Roman Catholic; and the inference is that the Jesuits who muzzle the American press have decided that that information should not be given to the public.

Who can fathom the ways of the modern National Reformer? It is now argued that the opening of the great Exposition on Sunday will work good after all, because the bigots who refused to attend on that ground are growing so mad to think they were knocked out, that they will work harder than ever for the Sunday cause. The *Covenanter* of Ireland says:—

"This Sabbath desecration (at the World's Fair) may be overruled for much good. The sin may appear more odious in consequence of the disappointment and vexation it causes those who are compelled by conscience to stay away. And the disappointment will have a most wholesome effect on those Christians who desire a national Sabbath, and hope to enjoy it securely without National Reform. They are being painfully taught by the Centennial impiety, the impossibility and self-contradiction of their vain hope. Why should any man hope to have national Christian Sabbath-keeping without the national confession of Christ?"

MUST HAVE THE "AMENDMENT."

The following paragraph, which we clip from the *Political Dissenter* of Nov. 1, 1893, shows how the Sunday cause is crippled because the Constitution of the United States does not contain the provisions which National Reformers wish to secure therein by their proposed amendment. They clearly perceive that they have gained no substantial advantage till they get a foothold there. For this they will therefore clamor more loudly than ever. Their convention, now in session in Allegheny, Pa., is especially designed to work for this end. The *Dissenter* well states the case as follows:—

"In 1858 the Sabbath laws were tried in the supreme court of California. The judges held, that since they are a discrimination in favor of Christianity and against all other religions, they are unconstitutional, 'as all religions are equally entitled to protection, and all equally unentitled to preference.' Why were the Christian people of this land compelled to go to Washington, and on their knees beseech their representatives not to break God's law in opening the gates of the World's Fair on Sabbath?—Because God's law is not nominated in the bond of the Constitution. Why was it, that after both Houses of Congress had decreed that the gates should be closed on Sabbath, the Christian people must return to Washington to prevent the enemies of the Sabbath persuading their representatives to reverse this action?—Because the Constitution furnished no guarantee for such legislation. Why was it that Justice Fuller, of the United States Supreme Court, refused the injunction to close the gates on Sabbath, the directors having opened them in defiance of the law of Congress?—Because the Constitution is silent on the moral law. Why was it that when the

directors were willing and anxious to close the gates on Sabbath because they were losing money by opening, Judge Stein granted an injunction against closing them?—Because the Constitution is godless."

JUST AS WE EXPECTED.

We have always maintained that a great portion of those who petitioned for the Sunday closing of the Fair, and who declared that they would not go to the Fair if it was opened, were not honest enough to live out their own preaching and to keep away from the Fair. The confessions of the most ardent Sunday closers corroborate the truthfulness of our position. Some time ago the Rev. J. M. Foster gave forth this dolorous cry:—

"The church-members are rushing to the Fair as fast as the express-trains can carry them." And now it appears, from further confessions, that they were not very particular not to ride on Sunday to get there. Thus the *Christian Statesman* of Nov. 11, describing what took place in an Iowa town, says:—

"On the Sabbath [Sunday] preceding 'Chicago day,' when rates were low and inducements high, a leading deacon of one of the churches, and several members of the church he was appointed to lead aright, took the *Sunday* train for Chicago. Many other Christians of the town started Saturday night and reached Chicago on Sabbath morning. Other Christians of the same town started for home on Saturday night and arrived on Sabbath morning. Among the above offenders against divine and human and humane laws, were four members of an elder's family—all church-members. Of twenty-three members of one church that went to the Fair, eight used Sunday trains, all but one of whom had petitioned against Sunday opening."

And this use of Sunday for traveling to the Fair is in the same article declared to be "representative rather than exceptional."

Another article in the same paper gives the following words from a minister:—

"I do not understand it. Members even of our best families who have always stood conspicuous for strict Sabbath [Sunday] observance, and some among our best workers in church and Sunday-school have started for the Fair on the Sabbath. I don't know what they mean."

We can tell what it means. It means that a conscience manufactured by excitement and packed conventions, and not resting on a solid foundation of Scripture, does not amount to much. Therefore, their course of action is not at all surprising to us. It would seem as though popular preachers would have enough to do to bring their own members up to some decent standard of Sunday-keeping before they clamor for a law to compel non-church men to conform to church regulations which the church-members themselves refuse to observe, and which they do not consider vital trespasses sufficient to warrant church action against them. M. E. K.

ANOTHER BROTHER IN JAIL.

As the readers of the REVIEW are well aware, a number of our brethren in Maryland have been under arrest for quite a little time. As their trials were to come off early in this month, brother A. F. Ballenger, representing our Religious Liberty Association, went down there to look after things. We are just in receipt of the following telegram from him:—

"Two trials; one conviction. Isaac Baker in jail until fine and costs are paid. Fines cannot be worked out. Other cases postponed until Monday. All of good courage."

In view of what we have been expecting as revealed through the prophetic pages, such facts as these should cause us to be of good courage; and we are truly glad that the brethren there are of such good courage in the work, even under these persecutions.

The spirit of persecution is growing in the land, and although there are some who think it nonsense to talk thus, we know from the prophetic pages, that we are just entering upon a time of persecution in which the spirit of religious bigotry and intolerance will run higher than it ever did in the Middle Ages. And as we see these things coming, brethren and sisters, let us be ready for action, and faithful in the Master's work. It is the plan of the Religious Liberty Association to have a tract written directly on this issue in Maryland, and have it ready to circulate by the thousand just as soon as these cases are tried. That was one of the special objects that we had in view in sending brother Ballenger down there, that he might be on the ground and able to write us something that would be just the thing to circulate. There are but few of our brethren in Maryland, so they will not be able to meet this expense, and we appeal to the friends of the cause all through the field, to furnish us with the necessary means to circulate this literature.

Let there be no failure on the part of any to do the work that God would have them in this time.

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