

The Advent HOLY BIBLE **REVIEW** **HERALD** And Sabbath

"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 RESURRECTION

BY ELDER L. D. SANTEE.

(Rockford, Ill.)

"The dead men shall live, together with my dead body shall they live." Isa. 26: 19.

Sweetest of lore ever taught by the sages,
 Comforting mourners and bosoms that ache,
 Is the sure promise God traced in his pages:
 "The grave shall be conquered, the dead shall
 awake;"

And far, far away in the calm and the crimson
 Of morning eternal, their dwelling shall be;
 And there in the fair land of heaven, the rare land
 Of summer supernal, the soul shall be free.

Hope spreads her pinons o'er death's gloomy portal,
 Soon they'll awake to a beautiful morn;
 All of the good we have loved are immortal;
 Out of the sunset the sunrise is born—
 Glorious sunrise that brightens forever,
 'T is but the dawn of a shadowless day,
 When Christ in his glory fulfils the glad story
 That banishes sorrow and sadness away.

Ah! there's a thought that outweighs every sorrow,
 Shedding its balm on the desolate heart,
 That soon in the joy of a glorious morrow
 Friends reunited shall nevermore part;
 And far, far away in the gold and the crimson,
 Hid from our eyes by the curtain of blue,
 Where joy is forever, and sorrow comes never,
 Mansions are waiting for me and for you.

Our Contributors.

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

AN APPEAL FOR THE AUSTRALASIAN FIELD.

BY MRS. E. G. WHITE.

DEAR BRETHREN AND SISTERS IN AMERICA: I have now been in this missionary field nearly ten years. For eleven months of this time, because of sickness, I was unable to labor in public. At times, with much inconvenience and suffering, I spoke in the church at Melbourne; although I could not labor in a public manner during these months of suffering, I was enabled to write 2400 pages of letter paper on themes that were essential to the progress of the work. Christ was precious near to me during the time of my affliction, and the truth was presented to me in clear light, and the promises were viewed by me in their richness and fullness. I felt constrained to write by the Spirit of God even in my affliction and suffering; but I am now rejoiced to say that the Lord has been mercifully working for my restoration, and al-

though not entirely relieved, I am in a much better condition of health, and have been strengthened so that I can stand before the people and bear to them my message, and in this work I have been marvelously sustained.

We have carried a heavy burden for these Australasian fields, and though our allotted time to remain here is almost expired, we see much unfinished work before us. We have sent in our appeals for men and means to carry forward the work in this far-off missionary territory, and we are thankful to our heavenly Father for that which has been done in response. We are glad that brother and sister Wilson have been added to the number of missionary laborers by the General Conference. But we would be more rejoiced if our responsible men would not see so many ways to invest means upon that which is in the range of their immediate vision, and would extend their view, and see the necessity of providing facilities to start the work in new fields. There are many, many important cities that have not been entered; many, many places where the banner of truth has not been unfurled. We still plead for laborers for these colonies. We still plead for financial help to plant the standard of truth in these new fields.

Some of our responsible men seem only to take in the needs of the field on which their vision rests, and addition upon addition is made to well-established institutions, in which a large amount of means has already been invested, and where already a great amount of strength is centered. Yet to these very institutions large donations are appropriated to build them up still further, while other fields, such as this one, where there are no strength and no facilities, are left in their deplorable weakness, devoid of those things necessary to break up the soil for the introduction of the seeds of truth.

Brethren in America, I am praying day and night that the Lord may extend your vision, in order that you may see things that are afar off. How can the Lord Jesus approve of your absorbing so much means in increasing facilities whereby to advance the work in America, while foreign fields are destitute of means whereby to begin the work in parts where no beginning has been made? Knowing as we do, how well equipped are our institutions for publishing, for education, and for treating the sick, and what a firm basis the truth has in that field, we wonder that you should think it proper to expend more means there, when these foreign fields are so lacking in that with which you are so well furnished. Here are places all about us that have never been entered, and cannot be worked unless we shall have houses of worship, even though of the humblest character. We cannot call out the people to hear the truth in tents as in America; for in many places, as in Wellington, New Zealand, the wind would strip them to ribbons. We have not a place in these large cities where we can call out the people to hear the truth of God. We cannot unfurl the banner of truth; for we have no standing place. I am looking to the Lord for light, and I shall make appeals again and again, like the importunate widow, until you shall be compelled to hear, and attend to the call. I address the churches, and

plead with them to do the very work that God would have them. I have been thinking very seriously of going to America in person to make appeals from church to church; for I am deeply moved over the destitute condition of these Australasian fields.

In this country, the denominational ministers tell the most unblushing falsehoods to their congregations in reference to our work and our people. Whatever false report has been started, is circulated by those who oppose the truth, and is repeated from church to church and from community to community. The circulators of these falsehoods take no pains to find out whether or not they are true, for many of those who repeat the reports, though not the framers of them, still love the false reports, and take delight in giving them a wide circulation. They do not, like honest, just men, come to those who are accused, and seek to find out what is the truth concerning what they have heard in regard to their faith; but without inquiry they spread false statements in order to prejudice the people against those who hold the truth. For instance, an effort was made to obtain the use of the hall at a village four miles from Hastings, where some of our workers proposed to present the gospel to the people; but they did not succeed in obtaining the hall, because a school-teacher there opposed the truth, and declared to the people that Seventh-day Adventists did not believe in the divinity of Christ. This man may not have known what our faith is on this point, but he was not left in ignorance. He was informed that there is not a people on earth who hold more firmly to the truth of Christ's pre-existence than do Seventh-day Adventists. But the answer was given that they did not want that the doctrines of Seventh-day Adventists should be promulgated in that community. So the door was closed.

The prejudice that exists in the smaller cities and towns of Australia and New Zealand is very bitter, and we have to put forth the same effort here to overcome prejudice as in America where our people are not known. The message and the messenger are not so well known in these fields as in America, so the prejudice is of longer duration; and until the people who are teaching the commandments of God and the faith of Jesus, are better known by personal acquaintance, these fields will be hard to work. It is difficult to break down these barriers, and obtain an opportunity to introduce the leaven of truth, and proclaim the last message of mercy and warning to the people. As in Christ's day, the ministers will not investigate the Scriptures, and candidly compare the doctrines presented with their Bibles, but rather seize upon some lying report, some scandal from far off or from near at hand, and present a false statement to their congregations as an evidence that they should close their ears to the "strange doctrines" of the Seventh-day Adventists. Through these lying reports, the people whose minds have been stirred up by the truth are quieted down, and as they have not the moral courage to investigate the Scriptures for themselves, or to ferret out the falsehood, they turn from the men who have the message of God. We are obliged to go over the very same ground

in these fields that we had to go over in the beginning of the work in America. The history of the work, as recorded in the Acts of the Apostles, when they journeyed from place to place, and had to meet the opposition of opposers of the truth, is re-enacted in the work of the message for this time.

Prejudice in these fields is so strong that we do not see how the message of truth is to go to the cities and towns in these colonies, unless we shall be furnished with facilities by which we may work. In the history of the first gospel workers, we read that after the day of Pentecost, they set forth in earnest to fulfil the commission given them of Christ, "Go ye into all the world, and preach the gospel to every creature." I was rejoiced to hear of the outpouring of the Spirit of God in Michigan, and especially at Battle Creek. I rejoiced with heart and soul and voice; for I knew that something would be done to stir the souls of those who have had the shining of continual rays of light upon them, and who have not hitherto made a response in proportion to the light they have had. The Holy Spirit works in the heart of its receiver, and makes its possessor an agent for its designs. Those who are imbued with the Holy Spirit become channels of light to the world, and those who have had the Spirit of God will make a decided response to the appeals which the Lord is sending.

I ask my brethren and sisters in America, Are you, under the influence of the Holy Spirit, working the works of God? Are you becoming witnesses as did the early disciples to the power of him who sanctifies you, and enables you to consecrate yourselves to the very work that God would have you do? Have families aroused from their idle inactivity? and have they moved from Battle Creek into surrounding towns and villages to advocate and live out before the people the message of truth? The admonition to each one is, Work "while it is day: the night cometh, when no man can work." Who has opened his ears to the Macedonian cry that is coming from every direction, "Come over and help us"? Who have had their hearts stirred by the need of the people, and have decided to leave country and kindred to come to this far-off field in response to the urgent appeals that have been sent to you? Who have been stirred to give their substance to the cause, to devote their means to the advancement of the present truth in this field?

We have been sent here by the General Conference, and we are here on the ground; but we have not been provided with facilities to do the work, although urgent calls have been made for facilities, and the needs of the field have been repeatedly presented before our brethren. The trouble is that our brethren do not comprehend the appeal that has been made. But something more must be done, they think, to give additional strength to, and to multiply facilities in, America, where there is a great abundance of facilities; while the fields that have no strength, which need money and workers, are left almost entirely in their destitution, and the call for means and men is scarcely heeded. Workers now, and money now, would be of more value than double the financial assistance in two years from this time. I must now make an appeal to the churches. I must call upon you in America to help us at this time. I call upon those whom God has made stewards of his means to send us financial help, and let those who are willing to go out as did Abraham, leaving country and kindred, come as missionaries to this field, not looking to the Conference to pay your expenses, or to support you, but looking to God for grace to diffuse the light he has given you.

Wake up, brethren and sisters, wake up. Sleep no longer. "Why stand ye here all the day, idle?" Jesus calls you, saying, "Go work to-day in my vineyard." Whoever has received the Holy Spirit, will make it manifest; for all

his powers will be employed in the most active service. All who actually receive Christ by faith, work. They feel the burden of souls. God now calls upon every one who has a knowledge of the truth, who is a depository of sacred truth, to arise and impart the light of heaven to others. Those who have been illuminated by the Holy Spirit, will show its office work upon life and character. They will be mediums through which the Holy Spirit will communicate light and knowledge to others. The wonderful truth revealed to us in these last days, is to be revealed to others. "The end of all things is at hand." The Lord has been speaking to you in America, and may the Lord forbid that at the time of great illumination, darkness should come upon you because you fail to walk in the light that has been given. Darkness corresponding to your light will surely come upon you, if you do not now arouse from your slumbers, and shake off your useless musings and selfish indulgences, and trade diligently with your Lord's goods. Move out from your pleasant homes. Develop the talents God has given you, and tell to others what the Holy Spirit has communicated to you. God requires you to work in proportion to the light he has given.

(Concluded next week.)

MY NEIGHBOR AND I.

BY ELDER J. N. LOUGHBOROUGH.
(Chicago, Ill.)

WE read in Leviticus: "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself." Lev. 19:18. In the book of Matthew we have a record of the conversation of our Saviour with the lawyer who inquired for the great commandment in the law. He said to him, The second great commandment in the law is, "Thou shalt love thy neighbor as thyself." He also stated to the lawyer that on these two great commandments—love to God and love to our neighbor—"hang all the law and the prophets." Matt. 22:39. In the word of the Lord to the Galatians, we read: "All the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself." In the book of James we read that to "do well" we must "fulfil [obey, or keep] the royal law, according to the Scripture, Love thy neighbor as thyself."

Some persons inquire, "Do you think the Lord means to say we should love everybody?" Well, did not our Saviour love everybody enough to "give his life a ransom for all?" 1 Tim. 2:6. Are we not told that if any one be in Christ, he should so walk, even as he walked? Has he not given to us an example that we should walk in his steps? He has plainly said to us, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; . . . for if ye love them which love you, what reward have ye? do not even the publicans the same?" Matt. 5:44-46.

There are doubtless some persons still like the lawyer, who, having said to Christ that it was required of man to love his neighbor as himself, "willing to justify" themselves, inquire, "Who is my neighbor?" Our Saviour related to him the case of the man passing down from Jerusalem to Jericho, who fell among thieves that stripped him of his raiment, wounded him, and left him half dead; and after being passed by on the other side, by the priest and Levite, was kindly cared for by the Samaritan. He then asked the lawyer the question (not who was neighbor to the Samaritan? but), "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise." Luke 10:36, 37.

Are not all our fellow-mortals—who, like ourselves, are creatures of God's creation and in need of the comforts of this life, or "aliens from the life of God" for lack of the knowledge of the gospel of Christ—our neighbors? Is it not our Saviour's teaching that we should act the part of the good Samaritan to all such? Are they not included in the "all men," mentioned in the following admonition, "As we have, therefore, opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:10. Men and women in our own land, or in other lands, who are out of Christ, who have not the knowledge of the way of salvation, are, morally, in as bad a plight—under the power of Satan, who is seeking to rob them of eternal life and all the treasures of the world to come—as was the man literally robbed and bruised on his way to Jericho. To some such in our own land we have the opportunity of going in person, and acting the part of the good Samaritan by relieving their temporal necessities, and imparting to them a knowledge of Christ. If we cannot ourselves go to those in distant fields, we have the blessed privilege of using of our substance, that means which God has given us ability or strength to accumulate, in aiding those the Lord has sent, or may send, to carry the light to them.

While we are plainly admonished in the Scriptures to discharge our debts to our fellow-men, the fact is also plainly recognized that there is one debt of continued obligation which must ever rest upon us. This is expressed through the apostle in these words:—

"Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself." Rom. 13:8, 9.

In the former part of this same epistle the apostle has given an illustration of how that debt rested upon him. He says, "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are in Rome also." Chapter 1:14, 15. What occasioned this debt of the apostle?—It was what Christ had done for him. The fact that Christ had forgiven his sins, and made him an heir of God's immortal kingdom, laid upon him an obligation to do all in his power to disseminate a knowledge of that Saviour to others. Is not the same obligation resting upon each one of us? Can we claim that we are loving our neighbors as ourselves, if we are not striving to secure their salvation as well as our own? Is not this what our Lord means when he says to us, "Look not every man on his own things, but every man also on the things of others?" Phil. 2:4. The same thought stands out in this expression of the apostle, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me." Rom. 15:1-3.

It occurs to me that I have now an excellent opportunity, as I am approaching the year's end, the week of prayer, and time of our annual offerings, to examine myself, and see if I love my foreign neighbor as I love myself. What have I done for myself the past year, above supplying the actual necessities of life for myself and those dependent upon me? Am I willing to do as much as that for those in foreign lands? I might say, as some in our land have said who saved up the surplus of their earnings for several weeks, that they might see the wonderful things in the World's Fair, "O, I went to the Fair, and spent my money there for the information I might obtain." Yes, but there is soon to be an exhibit of the saved from all nations in the reti-

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nue of glory with the heavenly hosts; am I willing to expend as much in leading our foreign neighbors to a knowledge of how to be in that grand host? Are all of us willing to put as much in the annual offerings to spread the gospel in the "regions beyond" as we spent to see the Fair? If all our people who attended the Fair do that, it will make quite a sum. Shall we spend dollars on the World's Fair, and simply put dimes in the annual offering, and claim that we love our neighbor as ourselves?

I know of some who seriously questioned their right of spending their money on the Fair, if it was going to decrease their annual offering. Some I know of who have already decided that the annual offering shall far exceed the amount paid out to see the Fair. Others are contemplating spending several fold more for their neighbor's benefit than they spent to please their own eyesight. May the Lord help us all to look at these things as they are! Let us plan that our offering this year shall be larger than last. It is surely time now to be making the reckoning and laying aside the money. The Lord guide in our plans for the offering, and open the way for securing the needful means to push on the work in all parts of the earth. Let us each, in the fear of God, ask ourselves, How stands the case between my neighbor and me?

NEW BIRTH—NO SIN.

BY WM. BRICKEY.

(Kimball, Minn.)

"He cannot sin, because he is born of God." 1 John 3: 9.

This seems to be a very hard verse for some people to understand. They insist that this birth is the resurrection. I thank God that we need not wait till the resurrection to be born of God. Every Bible writer, although moved upon by the Holy Spirit, has his own peculiar style of expression. Peter and John both use the expression "born again," but of all the writers of Scripture, John alone uses the expression "born of God." Fortunately, he uses it so often that we can easily tell his meaning. In John 1: 13 is the first time it is found in the Bible, and any one can see by reading verse 12 that the birth is in the past tense. "Every one that doeth righteousness is born of him." 1 John 2: 29. Who would think of placing this birth at the resurrection? "Every one that loveth is born of God." Chapter 4: 7. Do we not love before the resurrection? The greatest commandments are, love to God and man. "Whosoever believeth that Jesus is the Christ is born of God." Chapter 5: 1.

Has John used this form of expression in all these texts in reference to the present state, and then all at once, without warning or explanation, used it to mean something else? The only thing that would make us think so, is because he says we cannot sin. In chapter 3: 6 he says, "Whosoever abideth in him sinneth not." To abide in him is the same as to have his seed remain in us. I think John means just what Peter does. "Being born again, not of corruptible seed, but of incorruptible, by the word of God." 1 Peter 1: 23. Then this incorruptible seed is the word of God, or the exceeding great and precious promises, by which we are made partakers of the divine nature. 2 Peter 1: 4.

Now do you believe that while we abide in him, and this incorruptible seed, word, or divine nature, remaineth in us, we can sin?—I do not. But it is interesting to inquire where this seed remains. I am persuaded that it might remain in our head and even on our tongue, and we still commit sin. But David said, "Thy word have I hid in my heart, that I might not sin against thee." Ps. 119: 11. This is the same in substance as 1 John 3: 9; but a little different form of expression. Paul gives vent to the same sentiment, using a still different form

of expression: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." "How shall we that are dead to sin, live any longer therein?" Rom. 6: 11. "For he that is dead, is freed from sin." Verse 7. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Verse 22.

Is it not evident that so long as we are dead to sin, we cannot sin? "In this [very thing] the children of God are manifest, and the children of the Devil." 1 John 3: 10. Christ says that no man can serve two masters,— "Ye cannot serve God and mammon." Luke 16: 13.

SPIRITUAL GROWTH.

BY ELIJA H. MORTON.

(North Deering, Me.)

THE bud at length bursts forth in bloom,
The blade a perfect ear;
The lilies grow, but labor not,
With each revolving year.

The plant by sunshine, food, and dew
Puts forth the fragrant flower;
And so should we increase in strength,
In moral growth and power.

And Christ to us is all we need,
He is our dew, our light;
Like rain upon the new-mown grass,
Like rays of sunshine bright;

And as the tiny flower upturns
Its face unto the sun,
So we must seek by faith the beams
Of heaven's eternal One.

And thus we'll live a holy life,
And flourish like the vine;
The power to grow is not our own;
Jesus through us must shine.

IMMORTALITY NOT A BIRTHRIGHT, BUT A GIFT FROM GOD.

BY ELDER W. H. LITTLEJOHN.

(Battle Creek, Mich.)

(Continued.)

REVELATION and reason are from the same source. Prove that a doctrine is unreasonable, and you have proved that it is false. Christianity is from God; and therefore, when correctly understood, its tenets can be made to accord with right reason. With this proposition before us, the reader is invited to walk through, with the writer, the tenets defended in this article, and examine them one by one from the logical standpoint. They will be considered in the order in which they are presented on another page.

1. All men were made mortal in the beginning. It is not necessary to add much to what has already been said on this point. The result proves that in creating Adam and Eve, God brought into being a race who were destined to become sinners. Such a result could not have been veiled from the eyes of Jehovah, as he knows the end from the beginning. To create our first parents immortal, therefore, would have been the height of folly, since in so doing, sin would have secured a permanent place in the universe of God, and all the horrors of endless misery would have become unavoidable.

2. Adam and Eve, had they proved faithful, would have been made immortal, and this earth, in its Edenic condition, would have become their future everlasting home. To such a proposition there can be no reasonable objection. It will be observed that it conditions immortality upon obedience. Obedience presupposes a high state of moral culture, and if God could be glorified by a life of a few hundred years spent in his service, there is no good reason why he might not be glorified throughout eternity by a similar life. As man was created upon this planet, and by the laws of his being adapted to a life here, it is to be pre-

sumed that it was the original design of his Maker to make this his permanent home. To this idea there can be no serious objection, since the earth in its Edenic state must have been everything that could be rationally desired.

3. Adam and Eve, having sinned, were shut away from the tree of life, and died as a consequence. Such is the Scripture record. It is not difficult of belief, since death is a fact which cannot be disputed, and since it is not incredible that the fruit and leaves of the tree of life might have been possessed of some constituent element necessary to the perpetuity indefinitely of physical life.

4. Adam and Eve being mortal, their death was complete, covering both soul and body. Such a proposition is defensible, since, as already demonstrated in this article, the opposite cannot be proved to be true, and since all the analogies of nature confirm the hypothesis that man, like every other created thing, dies as a whole.

5. Adam and Eve once in their graves would have remained there forever had it not been for the atonement of Christ. This conclusion is a necessary consequence of the others previously laid down. If man dies, soul and body, there can be no power in him, when dead, to resume life again.

6. The atonement of Christ secures a resurrection for all men. When we touch the subject of the resurrection, we reach debatable ground. On this ground, however, the theory of this article is equally defensible with that of orthodoxy, since the latter agrees that there will be a resurrection of the dead. It is freely admitted that nature does not teach the resurrection of the body. It is freely admitted also that the argument of agnostics upon this point presents difficulties which are worthy of consideration. The resurrection is a subject of revelation rather than one of logical deduction.

It should be remarked here that it is not always the case that a thing which is incomprehensible is either incredible or false. That the planets should be held in their positions, and made to revolve in space with inconceivable velocity by the principle of gravitation, is inexplicable, but nevertheless it is true. The strongest argument against the resurrection of the body is found in the assumption that all the particles of the original man are to have a place in the spirit body. To this proposition I reply that it is a conclusion unwarranted by the word of God. The Scriptures distinctly teach that the spirit body will differ materially from the present body. Paul, for example, wrote as follows to the Corinthians: "There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another." 1 Cor. 15: 40. Again, to the Philippians: "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3: 21. Once more, in his letter to the Corinthians, he says: "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15: 51-53.

From the foregoing passages it is easily deducible that the spirit body will be very different from the natural body, and will not necessarily include all the particles found in the organization which we now have. How great the difference will be, neither you nor I can tell. No doubt it will be great enough to remove all of the difficulties which arise from the false theory that the Bible teaches that our present bodies and our future bodies are identical in every particular. Be this as it may, we have the most indubitable proof that the body of Christ was raised from the dead, and in that resurrection the assurance that he is

able to fulfil his promise respecting those who are in their graves. "Ye do err, not knowing the Scriptures, nor the power of God" (Matt. 22:29), said Christ to the unbelieving Sadducees. If the resurrection appears to us impossible now, it is simply because our philosophy is not able to take in all the facts of the situation.

7. The object of the resurrection was to secure a second probation for the race. As by the sin of Adam, death entered the world and passed upon all; and as death, naturally speaking, is an eternal sleep, unless some way had been devised to break its thrall, repentance and reformation could not have secured a future life to those who sought for it by well-doing. It is in the highest degree reasonable to suppose that God should yearn for the salvation of his creatures, and, therefore, as this could be achieved only through the resurrection of the dead, such a resurrection becomes a logical necessity.

8. Between death and the resurrection the soul is in an unconscious condition. This is not illogical for the reason that we cannot well understand how it could be otherwise. So far as our observation goes, even admitting that the soul is a distinct entity from the body, it cannot act independently of the latter. You deal a man a heavy blow upon the head, and he ceases to think until he recovers from the effect of that blow. Many times he picks up the thread of his thought right where it was interrupted by the blow in question.* We see about us on every hand proof that while man is in the body, the functions of the soul are in operation; but we have not a scintilla of evidence that the soul is conscious for an instant after the body is dead.

9. That the righteous should be rewarded by unmixed felicity in a world which will never end, accords with our highest conceptions of God. Nothing can be more reasonable than that he should delight in perpetuating the life and multiplying the delights of those who are loyal to his government.

10. That the wicked should be resurrected, punished, and then destroyed, seems to some minds to be of questionable propriety. But let us see if such a disposition of them may not, after all, be the best thing which could be done under the circumstances. As already seen, the Creator made man mortal. This he had a perfect right to do. Indeed, he could not have done anything else consistently. Man, by sinning, forfeited his life, and went into the grave. God devised another plan by which to give the race a second probation. To that plan a resurrection from the dead was necessary, at least so far as the righteous were concerned. Admit, if you please, that the wicked might have been left in their graves to all eternity, the question then arises whether that would have been the best course to pursue. The answer to that question will depend upon the result sought after.

If the object and the purpose of the Deity was to make it as easy as possible for the sinner and as hard as possible for the saint, then the former should have been left in their graves after they had once died. This is so because the transgressor would then have been allowed to persecute the righteous at will, and work all manner of iniquity without restraint. The reverse is true when the resurrection and the judgment are held up before him, and he is told that he will be punished in the lake of fire just according to his deserts. It will be observed that in this way every possible inducement is brought to bear upon him to cause him to live a virtuous life. First he is offered a reward for so doing; and secondly, he is threatened with punishment in case he does not accept the reward, and reform. Could God do anything more than this? Could he do anything less than this, and fully clear his skirts from the

blood of the sinner, and protect his saints? Human governments fall short of the divine clemency inasmuch as they always punish crime, but never reward virtue. Mark the fact again that what we are arguing for, is not unreasonable punishment, such as would be involved in eternal torment, but only such severity as the sins of the offender really deserve. Whether such a punishment would be justifiable, depends upon the nature of man. If it would serve as a restraint upon his evil propensities, then it would be. That such would be the case, the penal statutes of human governments prove. If punishing does not serve to hold bad men in check, then by what authority do governments resort to it? If they are justified in so doing, assuredly God has a right to pursue the same course. It is no objection that the wicked are not punished until after the resurrection. The anticipated punishment is retroactive in its effect, serving to terrify the wrong-doer in this life. Unlike the threat of a human government, it is certain of execution, and therefore most potent in its results.

(To be continued.)

A COUNTERFEIT.

BY ANNA C. KING.

(Sanitarium, Battle Creek.)

EVERY blessing and gift of God to man, Satan has counterfeited. He succeeds in deceiving many into receiving the counterfeit as genuine; and others, who detect the deception, he leads to reject the true coin of Heaven, because they have such disgust for the spurious article which Satan presents. Both classes suit him well. No matter on what pretext men are kept away from God, he is pleased to gain his object by any means.

No person can be found so foolish as to reject a genuine gold or silver coin because there are counterfeits extant, yet many there are who beggar themselves of the blessing of God, not being as wise concerning eternal things as they are in the most common affairs of temporal life. The first and greatest gift to man is the Saviour. Next in importance is that which leads men to the Saviour,—the Holy Spirit,—whose work and operations Satan chiefly seeks to counterfeit; for if men can be deceived and turned aside before they find the Saviour, nothing further is needed on his part, except to keep them deceived; for their destruction is certain, and their ruin complete, without Christ.

But none need err in being led by the Spirit, or be deceived by Satan's attempt to imitate its work; for his bungling is very apparent to any one acquainted with the operations of the Spirit of God, or to those who rely on his word. Where the Spirit itself is rejected, there is no need to counterfeit its work. The first office of the Holy Spirit is to convince of sin; for this convincing must precede repentance, and on the condition of repentance is forgiveness promised. To convince is to "satisfy by evidence," to persuade, to evoke the acknowledgment of that which was before unknown. The natural mind is darkened, and we would not know that we had any sin but for the enlightenment of the Holy Spirit; hence it reveals unknown sins.

When the work has been done thus far, Satan, to prevent if possible the next work of the Spirit, to comfort, now comes along to convict of sin,—mark it, Satan does not *convince* but *convicts*,—and he will present, not only the most recent sin convinced of, but will bring up a most astonishing array of sins committed at sundry times and years in the past; and by keeping them before the eye, the sinner, seeing nothing else, fails to receive the comfort of forgiveness which the Spirit speaks of. So again the enemy has triumphed, hid the love of God, and caused unbelief in his word.

It is well known that Satan brings to mind only the sins that are known and repented of,

while God does not remember such; yet the greatest difference in the operations of the two spirits is not so much in the sin itself as in the manner of presenting it. Satan never fails to convict—to prove guilty—the sinner, by holding up in painted colors sins which cannot be gainsaid or denied; and so he virtually *compels* an acknowledgment of sin against the willing consent of the sinner. Now when God deals with the sinner, how different the course pursued from the one just described! Instead of holding up the sin, he presents his own perfection, and causes his excellent goodness to be seen; and when such a view is obtained, one does not need to be *told* that he is a sinner—he *knows* it, by a persuasion more convincing than words, as he turns from himself with abhorrence, and cries, "Woe is me! for I am undone; because I am a man of unclean lips; . . . for mine eyes have seen the King, the Lord of hosts." Then, instead of the wretchedness which came of Satan's taunt, comes the exquisite blessedness in the voice of God saying, "Thine iniquity is taken away, and thy sin purged."

When the Holy Spirit convinces of sin, it does not tell us we are sinners; but causes us to see it by contrast with the pure and holy One. Satan can make us utterly wretched with hopeless despair by his method of convicting of sin; but we still defiantly contend with him, and grow more wretched as we are beaten at every turn. When God convinces of sin, how different. No strength nor desire remains to contend with him; we behold his purity, we loathe our vileness, and are prostrate before him. But O the blessedness, the joy of the pardon and peace then given.

Since the operations of these spirits are so directly opposite, and the effects so vastly different, let none be deceived by a base counterfeit.

THE ONE THING NEEDFUL.

BY C. H. BLISS.

THAT we are living in an age of social and political corruption, is acknowledged by nearly all reading and thinking people.

Thousands of good people deplore it, and are earnestly at work with voice and pen endeavoring to remedy it. After listening to one of our most prominent temperance workers, and hearing the statement that they had forsaken the old lines of work, and were throwing all their energies in another direction, hoping to accomplish the same results, the following thoughts occurred to me: Why are people so unwilling to work in God's way? Temperance societies have been organized, secret orders and political parties established,—all claiming to be the one thing needful to save society. Still sin and crime increase, and the moral weakness of humanity becomes more and more apparent. Lust and appetite control the masses, and the god selfishness reigns supreme. Even though a party be founded upon some reform measure, it very soon degenerates, and wicked men assume the leadership. The Prohibition party, the People's party, the National Reform party, and all other political parties, claim to have the one thing needful to regenerate and purify the political and social atmosphere of this country. But neither of these parties has power to change the hearts of men. Neither have they power to discern hypocrisy, and thus keep out of office bad men.

All good or evil comes out of the heart. And there is but one thing that can change a corrupt heart, and make it pure and keep it pure; viz., the pure gospel of Jesus Christ. This changes the whole man. It is not a remedy for one evil only, but for all evils. It will embrace in its results every reform that has ever been started. If all were truly converted to God, there would be no need of reform parties. Then is not the religion of Christ *the one thing needful*?

* A laborer in a machine-shop saw that something was out of kilter with a rapidly revolving drum, and was about to say, "Shut down the gate," when the drum burst, a piece of it striking him on the head, and felling him to the floor. For days he was unconscious. The first words that he uttered upon coming to himself were, "Shut down the gate."

The Home.

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

"WHEN I HAVE TIME."

WHEN I have time, so many things I'll do
To make life happier and more fair
For those with lives now crowded down with
care;
I'll help to lift them from their low despair—
When I have time!

When I have time, the friend I love so well
Shall know no more those weary, toiling days;
I'll lead her feet in pleasant paths always,
And cheer her heart with words of sweetest
praise—
When I have time!

When you have time! The friend you hold so
dear
May be beyond the reach of your intent,
May never know that you so kindly meant
To fill her life with joy and sweet content—
When you had time.

Now is the time! Ah, friend, no longer wait
To scatter loving smiles and words of cheer
To those around, whose lives are now so drear:
They may not need you in the coming year;
Now is the time.

—Selected.

NEGLECTED LIGHT ON HOME OPPORTUNITIES.

As a people we have had great light. God in his goodness and compassion has spoken to us from heaven. Every phase of light in this corrupt age, he has painted in clear and truthful word pictures for us. Special individuals and certain churches have been presented in the light that Heaven views them, not that these were the most sinful, but that all might be warned of these sins so hateful in God's sight.

"Testimonies of warning have been repeated. I inquire, Who have heeded them? Who have been zealous in repenting of their sins and idolatry, and have been earnestly pressing toward the mark for the prize of the high calling of God in Christ Jesus? Who have shown the inward work of God, leading to self-denial and humble sacrifice? . . . Whom do we see that God is especially using, working by and through them to elevate the standard, and to bring the church up to it, that they may prove the Lord, and see if he will not pour them out a blessing?"—*Testimonies for the Church*, Vol. II., pp. 483, 484.

Much has been said, and much remains to be said concerning the duties of "home life." What parents are to their children, and children are to their parents in the sacred pavilion of the home, so truly they are to God and the world. We cannot hide from God our soul chambers. He knows with what our souls are filled, and so do we. When we are brought face to face with God's word, either in the Bible or Testimonies, the Spirit is present, and presses home suggestions similar to these: "Are you just right on this point?" "Do you expect to enter heaven with that defect of character?" There remain for us but two ways. One is to yield, and say, "Yes, Lord, it is I." And the sooner we thus witness that God is true, the better. "Be not deceived, God is not mocked." If it is his Spirit that calls your attention to the defect, you cannot jump over it, nor run around it, but you will continually be brought by Jesus to it, until you pass through in his strength. The other way is to stifle conscience, say it is not you, reject the warning, put off the work, and finally make shipwreck of faith.

To neglect warning is identical with rejecting it. Home life has been faithfully presented. The duties of every member of the family are plainly shown. Some precious instruction and light will be found in the selections brought together in the following paragraphs:—

"I therefore so run, not as uncertainly; so fight I, not as one that beateth the air. But I keep under my body, and bring it into subjection." There is work here for every man, woman, and child to do. Satan is constantly seeking to gain control of your bodies and spirits. But Christ has bought you, and you are his property. And now it is for you to work in union with Christ, in union with the holy angels that minister

unto you. It is for you to keep the body under, and bring it into subjection. Unless you do this, you will certainly lose everlasting life and the crown of immortality. And yet some will say, "What business is it to anybody what I eat or what I drink?" I have shown you what relation your course has to others. You have seen that it has much to do with the influence you exert in your families. It has much to do with molding the characters of your children."—*Ib.*, p. 359.

"The reason the youth have so little strength of brain and muscle is because they do so little in the line of useful labor. . . . Children should have occupation for their time. Proper mental labor and physical out-door exercise will not break the constitutions of your boys. Useful labor and an acquaintance with the mysteries of housework will be beneficial to your girls, and some out-door employment is positively necessary to their constitution and health. Children should be taught to labor. Industry is the greatest blessing that men, women, and children can have."—*Testimonies for the Church*, Vol. IV., pp. 96, 97.

"We have in our ranks too many who are restless, talkative, self-commending, and who take the liberty to put themselves forward, having no reverence for age, experience, or office. The church is suffering to-day for help of an opposite character, —modest, quiet, God-fearing men, who will bear disagreeable burdens when laid upon them, not for the name, but to render service to their Master who died for them. Persons of this character do not think it detracts from their dignity to rise up before the ancient, and to treat gray hairs with respect."—*Ib.*, p. 340.

"Children need watchful care and guidance as never before; for Satan is striving to gain control of their minds and hearts, and to drive out the Spirit of God. The fearful state of the youth of this age constitutes one of the strongest signs that we are living in the last days; but the ruin of many may be traced directly to the wrong management of the parents. The spirit of murmuring against reproof has been taking root, and is bearing its fruit of insubordination. While the parents are not pleased with the characters their children are developing, they fail to see the errors that make them what they are."—*Ib.*, p. 199.

God is love, and if angels visit our homes, love must be the ruling element there. This will be seen in the true respect and esteem with which each member of the household regards the others. The husband and father will preserve "that reserve, that dignified, God-like manhood, which is befitting a follower of Christ." The mother will "cherish the precious, priceless gem of modesty. This will guard virtue." The children will copy the examples set, and they in turn will learn to be thoughtful, helpful, and possess "Christian courtesy." A virtuous child is invariably "tender and respectful" to his parents. To help tired parents, becomes the chief joy. "A fulfillment of home duties, filling the position you can occupy to the best advantage, be it ever so simple and humble, is truly elevating. This divine influence is needed."

Notice, this helpful spirit in children is a divine influence. Then let no one discourage it in any child. Let such principles as these rule home life, and instead of its being a hovering place for evil spirits, bright angels that excel in power will linger near and abide. May God help us to realize what it means to live. May he impress us with the importance of making sure work for eternity. Young and old are to be disciplined. May God grant that now our souls shall cry out for holiness of heart, that when the piercing eye of Jesus breaks in upon us, nothing but his likeness shall be seen. Let us remember "what Christ was in his perfect humanity, we must be; for we must form characters for eternity."—*Special Testimony for Ministers*, p. 22. T. E. BOWEN.

SUNSHINE.

A BRIGHT and beautiful day of sunshine, when all nature seems to smile, is one of the good things for which we should be thankful. It fills the earth with gladness. It invigorates and enlivens; for sunshine is nature's panacea for many ills of this life. After a long period of clouds and darkness, a bright day is a welcome visitor. Everything takes on new life, activity, and courage, and seems to extend a hand of welcome to the Father of light. The birds awaken the melody of song, and all that have life are invited to join in the chorus of praise.

Another kind of sunlight comes from a heart full of love, and is outwardly manifested by a cheerful countenance. We should—

"Gather up the sunbeams
Lying all around our path."

and scatter them along in the journey of life.

There are many ways to scatter sunshine. A kind word, a pleasant smile, an obliging act, and by many other manifestations of good-will to our fellow-men, we may let our light shine.

"Cheerfulness throws sunlight on all the paths of life, but peevishness covers with a dark fog even the most distant horizon." The person who is ready to laugh heartily is not always the most cheerful under every circumstance; for such persons are often prompted by selfish enjoyment, but when their cheerfulness is put to the test, it is found to be not the genuine article. The one who is cheerful from principle and calmly trusts an overruling Providence, will be found the same when everything around him looks dark.

We welcome a warm heart and a cheerful face as we do the bright sunshine, and if we have it in our own hearts, we may be a help to others, and it will assist us in all the dark days of trouble that are sure to come. The true light comes from Jesus; for he calls himself the "light of the world." If we are his, we shall be filled with the same light. In him is light, life, and strength, but in the way of evil is darkness, despair, and death. Christ gives blessing and light to all who ask in faith, that they may be able to do good to others. By his creative power he can raise us above the consequences of the first transgression, into his marvelous light.

Seek the true Light, that shineth more and more even unto the perfect day. Follow in the path of wisdom to know the Lord; for all "her ways are ways of pleasantness, and all her paths are peace." A. R. WILCOX.

WHAT SHE DID.

CHRISTIANA DICKSON, the wife of one of the first settlers of Erie county, Pennsylvania, was a small, blue-eyed, low-voiced woman, extremely timid, but she had a horror of drunkenness.

She lived in days when the use of liquor was universal. But when her sons were born, she resolved to put a stop to drinking in her home.

Her husband being absent, her brothers called for the help of the neighbors, according to custom, to put up a barn needed on her farm. They all assembled and went to work, while she prepared a great dinner. After an hour or two some drink was asked for. She refused to provide it.

Her brothers, and at last an elder in the church, came to reason with her; to tell her that she would be accused of meanness.

Without a word the little woman went to the barn, and, baring her head, stepped upon a log and spoke to them:—

"My neighbors," said she, "this is a strange thing. Three of you are my neighbors, three of you are elders in the church—all of you are my friends. I have prepared for you the best dinner in my power. If you refuse to raise the barn without liquor, so be it. But I would rather these timbers should rot where they lie, than to give you any."

The men angrily went home; the little woman returned to the house, and for hours cried as though her heart would break. But the next day every man came back, went heartily to work, enjoyed her good dinner, and said not a word about the drink.

This led to a discontinuance of the use of drink at barn-raising in the county. Her sons grew up strong, vigorous men, and did good work in helping to civilize or Christianize the world; their descendants are all of a high type of intellectual and moral men and women. If she had yielded this little point, they might have become, like many of their neighbors, drunkards.

Our stout-hearted pioneer forefathers redeemed the land, and drove out the beasts and serpents; but there are vices and malignant customs still to be conquered, for which we need women of high souls and gentle spirits like Christiana Dickson.—*Our Dumb Animals*.

The Mission Field.

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

THE GERMAN-RUSSIAN MISSION FIELD.

OUR COUNTRY.

"The field is the world," and not less than one sixth of this, both as to land surface and population, is covered by the German-Russian mission. This mission comprises over two thirds of all Europe, and two fifths of Asia; and if we take the colonies of Russia, Germany, and the Netherlands into consideration, its influence extends to every continent. It stretches like an iron band for 9000 miles, from the Atlantic in the west to the Pacific in the east, and from the North Cape to the very door of sunny India. It has England, Scandinavia, France, Italy, Turkey, Persia, China, Japan, and even the United States as neighbors, and its political influence is felt in dark Africa and far-away Australasia.

As to government, no free republic has yet broken the solid phalanx of iron monarchies, and there is every reason to believe, according to the word of God, that the king of the north will rule until the King of kings establishes his kingdom on the whole earth. As to religion, its boundaries comprise fully one half of nominal Christianity, six sevenths of all the Jews, and quite a number of Mohammedans and pagans. Here the three great divisions of nominal Christendom stand in bold relief: the Protestant in Germany, the Roman Catholic in Austria, and the Greek in Russia; and each of these represents the closest union of State and Church. These powers have spoken in days gone by. Men like Huss, Jerome, and Luther heard their voice, and they are speaking to-day, as living witnesses by thousands can testify, who in some dreary exile or some dark dungeon suffer for having discarded their voice, preferring the eternal word of God to the dictates of men.

As to the Romish beast, it is courting the favors of Catholic Austria, as well as the good-will of Protestant Germany and Greek Russia, and even of the Oriental Balkan states. To all it extends its hand of welcome, and everywhere its influence is on the increase.

As to the mark, the continental Sunday was long in strange contrast to the American and English Sunday-Sabbath; and as far as human foresight, there was little chance for the latter to gain the ascendancy also on the continent. But the vast rent between the two is being more and more filled up by stricter laws, the Puritan Sabbath being taken as the pattern, and religious teachers without distinction are busy daubing the rent with untempered mortar, so that it will soon entirely disappear, and ere long the mark will be just as firmly established and as rigidly enforced in continental Europe as in the great western republic. Sunday will be the great sign all over the world. As the noted court preacher Stöcker declared at the great International Sunday Congress at Stuttgart last year: "If we wish to benefit our people, we must raise up the sign of Sunday; for in this sign we shall gain the victory."

OUR MESSAGE.

Surely the time for the message is here, and it should go with power to every nation, tongue, and people in this vast field. Even during the Dark Ages the light of the Sabbath has dimly shone in this field, and with the dawn of the Reformation it broke forth in different portions of it. Strong hands tried to smother it for centuries, but all in vain. Again it is breaking forth to its final triumph, and as its glorious rays lighten the dense darkness, persons are found in the midst of this darkness, who, enlightened by rays direct from God's own lamp of truth, held on to the Sabbath all alone. I

mention here only an extract from a letter recently received by one of our workers, from an educated Russian lady:—

"You wish to know, dear brother, how I came to observe the Sabbath. This question I can scarcely answer with few words; I must rather give you a short biography of my father. My father was an officer in the Russian army, and belonged at first to the state church, but he studied closely his Bible, and held us strictly to it. Thus he saw the Sabbath, and we had to keep it from early youth. We were not allowed to read the Bible openly, and were conscious from early youth that we would be persecuted on account of our faith later on. At the time of my marriage (with a Finn), my father was moved to a distant fortress as its commander. Passing through Petersburg, he was attacked for his faith, finally taken prisoner, and had to remain in jail for seven months. After that time, the imperial order came in connection with the decision of the synod, that on account of his religious belief he should be banished to a monastery in a northern island. Some of us were also sent to monasteries, and finally even to the Caucasus and Siberia. But myself and husband, as we were young, were not sent to Siberia; but the police kept an ever-watchful eye over us.

"Fifteen years passed, and during this time I heard scarcely anything of my father. Finally my sister, who is now dead, and myself, decided to hunt our father in Siberia. But what did we see? Horrible! The impression of what I there saw and heard had such an effect upon me that ever since my hair has turned gray. But we had to rise above our despair, the thought giving us consolation, that we do not know the ways of God; for it is written that he is wonderful in counsel and excellent in working. Through the intervention of an Englishman, my father was finally transferred to another monastery, but when we found him there, he fared even worse. He had consumed away, seemed very weak, and had only one eye left. I fainted when I saw him. Hearing of the mission of general Paschkoff at Petersburg, I asked his intercession, and my father was finally freed. Five years he occupied himself by publishing a journal entitled, "The Call of All Men to Immortality." The paper reached quite an extensive circulation, until a priest again accused my father, and he, now eighty-two years old, was again sentenced to Siberia. Again general Paschkoff interceded for him, but they would have placed him in an insane asylum, had not death come to his deliverance. Even during his last moments his greatest burden was to impress us with the commandments of Jehovah and the faith of Jesus, and to point us to the glorious appearing of our Lord and Saviour Jesus Christ.

"This is the reason why I observe the seventh day, and my daily prayer has been that the Lord would point out some one to me, who was of like precious faith, and had an ear for the Sabbath. All whom I have known, the Baptists, Stundists, and Molokani, or whatever else their name might be, turned my enemies when they learned that I was observing the Sabbath. But when I read your first lines, they seemed to me an answer to my earnest petitions for years, and I was greatly astonished when I learned that already thousands stood ready to meet their Lord. Of all the brethren in Christ, you are the first who is not only of the same faith, but also of a strange tongue. For this I praise my heavenly Father, and ask him that he may not blot out my name from the book of life, but to strengthen me, to make me worthy to be the daughter of my father, who has suffered thirty long years for the sake of God's holy truth."

No one can read this without seeing how the Lord has been preparing honest souls for the very reception of the message, and without being stirred to the uttermost to carry it to them in spite of all obstacles. We are glad that at the present moment the message is better known among the 1,000,000 of German colonists in Russia, and counts more adherents in comparison, than anywhere else in Europe. There are some 500 there now, and scores have gone to the United States and to Argentine and Brazil carrying the precious seeds with them.

But of late Germany itself is opening up from north to south and from east to west. Already quite a strong church is on the very border in the north, a minister has now gone to the extreme south, where there is every hope of seeing soon a church established. In Berlin there is already a little company. In Hamburg, the commercial center, there is a strong church of some 100 members, and another within five miles of it; and from the eastern border of Germany tidings come that in three different cities there are Sabbath-keepers who wish to unite with us. Of late the truth is also gaining more foothold in Hungaria, and a laborer is now entering that empire for the first time. There are also some in Bohemia. In Rumania we have a German church of some fifty members, and a minister; and lately one of our brethren has entered the state of Bulgaria. The first tract in the Servian language is about to be published. Of late a worker has gone to the Netherlands, several are rejoicing in the truth there already, and prospects there are brighter than ever. Thus a small beginning has been made in every country of this great field.— There are now some twenty-five churches scattered as

light-bearers over the vast territory, over 800 believers, and some eighteen ministers and Bible workers. But though our laborers have increased some, the demands for laborers increase much faster, and every day furnishes new evidences that this field is ripe for the message.

OUR RELATION TO BOTH.

On one hand everything is ripe for the warning to be given in plain, unmistakable terms; on the other hand the field is ripe to receive it; now it remains with us as a people to be faithful stewards with the light, the blessings, the talents, and the means the Lord has intrusted to our hands. A small beginning has been made, a few churches have been established, and a few laborers developed, but what is all this, if we compare it with the forces of our enemies? Surely only a tiny handful among the teeming millions, only a small pebble against the mighty rocks, only to be ground in powder if no higher power intercedes. What are a score of laborers among some 225,000,000 of people? What is a small, semi-monthly journal among its thousand companions, much larger and mostly weekly or daily? What are a few books in one tongue and a few more tracts and pamphlets in a few others in the great flood of literature? And what is \$10,000 for such a field and such demands?—Hardly a drop in a bucket; for it gives us a cent for every 225 inhabitants. The widow's mite was a very small amount, but even that would have to be in this case divided among many so as to give each something. We are just beginning to open the field, to publish, to start our educational work, and just about to enter the long-neglected charity and health work. More workers in all these different tongues must be educated, proper teachers must be provided, and at least twice the means should be expended the coming year, if these fields are opened up in some proportion to their population and their pressing wants. We are amid mighty nations, ironbound difficulties to the right and to the left; some of our brethren are in exile, some in prisons, some suffering from famine, others having no employment; and pestilence is threatening all around us. Strong men are needed, good schools should be provided, and also institutions of charity. We only ask for our share in your prayers, your sympathies, and your gifts, and laborers. We are all children of the same Father, the work here as elsewhere is his work, and souls redeemed here have cost the same price, and are of the same value. We are all citizens of the same country, and soon will have one language, one home, and one King. The Lord's own Spirit is pointing the way, he has gone out before us; let us follow him with willing hearts and hands, and let our faith increase faster than worldly prospects decrease. Let us provide the starving millions with bread of life from liberal hearts, and the Lord will also provide us with our needs here and for all eternity.

L. R. C.

—The issues of the two greatest Bible societies—the British and Foreign and American—up to April 1, 1892 were 183,387,489 copies, and of the other lesser societies, 46,612,511 copies; in all, 230,000,000 copies since the year 1804, the year of the organization of the British and Foreign Bible Society. The total issues of all the Bible societies in the world for the last year amounted to more than seven million copies of Bibles, Testaments, and "portions" or separate book.—*Selected.*

—Always make it a rule to take your troubles to Him who suffered death for the sins of the world, and you will be sure of sympathy.

—There are two things we should greatly beware of: That we may never be ashamed of the gospel, and that we may never be a shame to it.

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Special Mention.

PRESENT CONFLICT.

EUROPE, mother Europe! why do you stand to-day
With bristling steel and iron front in war's accursed
array?
Why roar your thundering forges, but not to shape the
plow?
Must war's infernal horrors hang forever round your
brow?
Where rolls the icy Neva, where flows the classic Rhine,
Where Norway lifts her granite brows, and shakes her
mountain pine,
Where toils the Finnish peasant on Bothnia's rugged
shore,
And where the brave and light-haired Dane pulls man-
fully the oar,
There's a sound of coming conflict, as when November
gales
Burst from the icy mountains where winter trims his
sails,
And sends his fleet forerunners, and bids his trumpets
blow,
Before he hurls his shot of ice and musketry of snow.
The Russian bear is growling on his dreary Tartar plains,
And screams the Austrian eagle from bleak Carpathian
chains,
And France, like couchant tiger, lies ready for the
spring,
With glaring eyes that never leave the German eagle's
wing.
From where the lively Belgian toils ever at his loom,
From where the sturdy Hollander keeps eye on dike and
flume,
From Spain's ancestral castles, from everlasting Rome,
From where the Turk grasps lance and sword to guard
his father's home,
From where the Greeks are stirring, with old ambition's
power,
Where bold Bulgaria trembles at each succeeding hour,
From where the brave Swiss peasant keeps well his
mountain wall,
From our own mother Britain, the bravest of them all—
Comes news of coming conflict and marshaling of men,
As if our mother Europe, mad with maternal pain,
Had in her womb a demon, who, when he shall have
birth,
Will let infernal furies forth upon our hapless earth.
O Thou, before whose presence the trembling nations
stand,
What hidden purpose hast thou, what awful work on
hand?
Must earth's foundation tremble, and hell her furies
bring,
For man's great final trial ere the coming of the King?
—Selected.

RELIGIOUS CONGRESS: FRUITS

THE results of the World's Congress of Religions are beginning to bear their fruits early.

"Will it do any good?" has been asked by not a few with regard to this Religious Parliament. The motive that brought it about was no doubt a charitable one; but due consideration of the consequences was forgotten. The expressed sentiments of a few seem to convey the idea that the greatest good done has been to bring about a universal brotherhood of the heathen and the Christian world. Curiosity then gave way to smiling commendation of all creeds. Home and foreign missionaries could retire for rest, and wait for future developments.

One woman was so in love with Mohammedanism that she expressed herself publicly through the columns of the *Union Signal* as in favor of the Mohammedans establishing missions in the metropolis of Chicago, on account of their pretended temperance principles. Could this infatuated woman gain admittance at the back door of a Mohammedan's largest and best-beloved idol in his native land, she would find the source of all his bliss in a good-sized hamper that, like the cellars of the pope and his vicegerents at Rome, is the hiding-place of the choicest wines and all manner of sinful indulgences. These are the pious heathen and the beast with which our heretofore Christian nation has pledged itself to be forever on intimate terms.

The mistake of the Christian managers is virtually acknowledged in the columns of one of their organs, a paragraph of which reads thus:—

"It is possible that some representatives of Mohammedanism, Hinduism, Confucianism, and specially of Buddhism, may be greatly encouraged by the marked attention shown them here, and go home and report that America is ripe for spiritual

revolutions in favor of some one or other of the non-Christian faiths."

The case is even more serious. Civilized Boston is now the chosen city where the Buddhist will erect his pagoda, well pleased to remain. The followers of Brahmin and Confucius from China are more than this country have been able to manage, but now the whole menagerie of wild beasts has been let loose upon us. L.

"GRAPE SHOT."

THOSE who have skeptical friends should send twenty-five cents to H. L. Hastings, the "Anti-Infidel" publisher, 47 Cornhill St., Boston, Mass., for a copy of his "Grape Shot" leaflets. By handing one of these little tracts to a skeptic, a Christian might be the means of doing a considerable amount of good. They are all ably written, and may justly be termed a condensed library of Christian evidences. The one entitled "Priests and Bakers" is especially valuable, the following being an extract:—

"It is claimed by some that religion is a device of priests, to gull the people and get a living out of them. We might just as well claim that eating bread is a device of bakers, because bakers get their living by making bread; and so might say that bakers have fooled the people into the idea that they like bread, and must have bread,—bread every morning, bread every night,—simply that bakers may make a very good thing out of it. But the fact is, men ate bread before there were any bakers, and if all the bakers were dead, there would still be bread baked and eaten.

"There is a great deal of very poor bread, but still people will have it. I never blamed Pharaoh for hanging his chief baker, if he did not bake any better bread than some of the bakers do nowadays; but still men are bound to have bread, even if it be inferior in quality; and if the quantity be scant, they still say, 'Half a loaf is better than no bread.'

"So there is also a large amount of very poor religion and poor preaching, but still men will have it. Why?—Because the appetite for religion is just as natural as the appetite for bread; and if to-day you should demolish every church and every chapel, kill every minister, and burn every Bible and hymn book, to-morrow men would gather among the ruins of their temples, and would be preaching, and praying, and singing again all over the land; just as, if you should tear down all the bake shops, there would still be bread baked and eaten.

"When the French infidels proclaimed that there was no God, what was the next thing?—They made themselves a god of their own, and carried about and worshiped, as the Goddess of Reason, a dissolute woman, who afterward lost her own reason, and died in a mad-house. Even French infidels would have something to worship, and Voltaire himself said, 'If there were no God, it would be necessary to invent one.'"

PECULIARLY DANGEROUS TIMES.

IN the *Sunday-School Times*, H. S. Osborn, LL. D., remarks: "We are living in peculiarly dangerous times, from the reading which is now brought out. At no former time in the history of our country has light reading been so much in demand as at the present day. All classes of persons, learned and ignorant, professional men, business men, educated ladies as well as the nurse and help, the cook and chambermaid, demand light reading—tales, stories, novels, or something 'exciting.' I have heard it asserted that more works of this character have been sold in the past two years than had been sold in the preceding sixty years!" Mr. Osborn then refers to Dr. Ray, of the Butler Insane Asylum of Providence, R. I., as attributing the increase of insanity to "excessive indulgence in the reading of novels and works of a similar character, which have of late years swarmed from the press of New York, Philadelphia, and Boston," and makes this quotation from the official reports:—

"The coarse exaggeration of every sentiment by every possible form of unnatural excitement, giving no addition to one's stock of knowledge, no element of mental strength involved, prepares no one better for the stern realities of life. This indulgence is a characteristic of our times, and it is asserted, with distressing evidence, that many of the irregularities which prevail among us, to a degree unknown at any former period, are chargeable to this very alarmingly prevalent habit."

We do not believe this alarm of danger uncalled for. Our land is being flooded with this pernicious "light literature." It is the principal kind offered for sale at the news-stands, the railway cars, and the places of public resort. It behooves every Christian parent to look well to the character of his own reading, and that he allows his children to have. "A paper will fill a void that nothing else will; and remember, both for yourself and for your children, that no paper ever came into a family for one year, which did not exert an influence of moral character, either good or bad, on some one in the family."—Selected.

PROTESTANTISM FAILING?

ONE of our exchanges says:—

"Just before leaving for his summer vacation, Dr. R. F. Horton preached to his London congregation a sermon on the question 'Is Protestantism Decaying?' 'The answer,' he said, 'if we are candid, if we are determined to face the simple facts in our country, is this: In England, for a time, it certainly is; not by the accession of large numbers at present to the Papal Church, but by the progress of the Catholic principle involving the Catholic claim in the Church of England itself. In many hundreds of parish churches in England to-day, almost all the practices which occasioned the Reformation, are restored. Prayers are addressed, at any rate in private, to the saints. The mass is a sacrifice again. Solemn strains of the *Agnus Dei* fill the atmosphere as the lamb is offered on the altar by the sacrifice of the priest. The claims of the priesthood are identical with the claims of the Catholic priests of the sixteenth century. What is more painful to some of us is this, that when brave and strong men like the archdeacon of London and the archdeacon of Westminster, who cherish the principles of the Reformation, attempt to arouse their church to a sense of its condition, they are denounced, not by Rome, but by England, by the papers of the English Church, as if they were traitors to religion.'"

Protestantism must meet the fact that in so far as it yet holds to "tradition" as a source of authority in religion, it is un-Protestant, and must, by an unflinching law, go back to Rome, from which it revolted on the theory of "the Bible alone," etc. Nothing can save it from being re-Romanized except compliance with its fundamental theory. That it does not yet do this on several points, especially in the matter of the Sabbath, is too well known and too generally acknowledged to admit of question. Until it does accept the Bible wholly, without manipulating texts, and repeating the fourth commandment with "mental reservation," saying in effect, "O Lord, incline our hearts to keep this thy law according to the traditions of the Catholic Church," it cannot escape the backward undertow which sweeps into the heart of historic Romanism.—*Evangel and Sabbath Outlook*.

RUMORS OF WAR.

THE events of the last summer months in Europe have not been such as to cause the lovers of peace any particular happiness. The tariff war between Russia and Germany; the review of the German army at Metz, and the declaration of the emperor that those provinces that had been wrested from France would be kept by the help of God and the German sword; the visit of the Russian fleet to Toulon, and their enthusiastic reception by the French people; and now as the last act of defiance, the celebration of the surrender of Metz by a grand banquet at Berlin,—all these things are paving the way for the coming struggle. The *London Observer*, speaking of these events, says:—

"It is unquestionable that Russia, in spite of the pacific attitude of the czar, continues her armaments. The people of the central government have observed that during the last few months nearly the whole of the troops there have gone toward the German frontier where barracks for their accommodation have been erected. The government evidently expects war shortly, and the movement of the army against Germany may be more than a coincidence. The Toulon visit occurred at a moment when Russia had completed the measures in readiness for a Russo-German war. Rightly or wrongly, the Russian government thinks the eventuality should be boldly faced, and it is only natural that it should respond to the overture of France."

THE ARM OF FLESH.

"Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Jer. 17: 5.

When an individual, or any number of individuals, or a church, or the people of a nation, petition their civil rulers to make laws compelling others to be Christians, and to obey what they themselves interpret to be the law of God, certainly such "trusteth in man, and maketh flesh his arm." What do the national reformers and all Sunday-law advocates less than this?

Instead of confining their petitions to God, in whom is everlasting strength (Isa. 26: 4), they petition Congress, composed of men,—an "arm of flesh,"—thus proving that their trust is in, not the Lord, but "man," making "flesh" their "arm."

The gospel is the power of God. Rom. 1: 16. If these Sunday-law vessels were as well filled with the gospel (power of God) as they are with prayers to Congress, they would not be so deceived as to turn their backs upon an Almighty power, and put their trust in a finite one. But the apostle Paul says, "Because they received not the love of the truth, . . . for this cause God shall send them strong delusion, that they should believe a lie." 2 Thess. 2: 10, 11. And so they go on, "deceiving, and being deceived." 2 Tim. 3: 13.

LEVI TURNEY.

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BLESSED CHRISTIAN DUTIES.

A Study of the Book of Hebrews.

CHAPTER 13, verse 1: "Let brotherly love continue."

This word, "brotherly love," is the same word which in 2 Peter 1:7 is translated, "brotherly kindness," and is placed high up in the list of Christian graces. It is a more restrictive word than that used in Titus 3:4. That is *philanthropia*, or love for mankind in general; this is *philia*, or love of the brethren. It is generally understood to refer in the New Testament to the Christian brotherhood. The word "continue" implies here not merely the idea of duration, but also that of steadfastness, a firm foundation, so that it is immovable, and consequently enduring. Let such love be firmly rooted and established in every heart, and it will then ever be in the church.

Verse 2: "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."

And we are also not to forget that, according to the first verse, this is an exhortation to Christians with reference to Christians. It does not oblige us to allow the unworthy, who give evidence of depravity and degradation, to impose upon our charity, even though they endeavor to shield themselves behind this instruction. All have heard of the woman, at the door of whose house an uncouth, tobacco-scented individual applied for lodging. When she declined to receive him, he quoted this text about entertaining angels unawares. "Very true," she said, "but that does not apply to you; for angels never come with tobacco in their mouths." Abraham and Lot are doubtless especially referred to, each having entertained heavenly guests. But we may be sure those guests came to them in a different attitude from what would at the present day be indicated by the odor in the breath of either whisky or tobacco. We speak of this point because we have heard of some seeking entertainment of our people under the plea of being Seventh-day Adventists, whose breath smelled so strongly of tobacco as to be almost unbearable. They were certainly not angels in disguise, and not even good Seventh-day Adventists. The duty to hospitality is nevertheless a most beautiful and important one. It should by practice be cultivated by all. The same apostle exhorted the Romans to be "given to hospitality." Rom. 12:13.

Verse 3: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body."

With what timeliness and force this exhortation comes to us to-day. Our brethren are in bonds, imprisoned for the truth's sake, for the word of God, and for the testimony of Jesus Christ. We are to remember them as we would wish to be remembered if we were in the same condition—in sympathy and prayers and material aid to meet the wants of those who depend upon them. The word "adversity" is rendered by the Revised Version "evil entreat," showing that that also refers to oppression to come upon believers for their profession of Christ. We are to remember such, as being ourselves also in the body. We are in the mortal state, and liable to the same afflictions; and we are, also, in another sense, members of the body of Christ, as applied to the church, and of which the apostle says, in 1 Cor. 12:26, that if "one member suffer, all the members suffer with it."

Verse 4: "Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge."

It will be noticed that the verses immediately preceding, and those immediately following are in the form of exhortation. It would preserve the unity of construction to put this, also, in the form

of an exhortation. Accordingly the Revised Version so construes it, reading the passage thus, "Let marriage be had in honor among all, and let the bed be undefiled: for fornicators and adulterers God will judge." There is hardly any institution which has been more perverted and abused and degraded from its high and holy design than the institution of marriage. Let this not be so, says the apostle, but let all accord to it its high and honorable position, and use it accordingly. Let the bed be undefiled from any perversions or excesses, for all abuses of this kind, and all offenses against the institution, both in the married state and in the single, God will judge.

Verse 5: "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. 6. So that we may boldly say, The Lord is my helper, I will not fear what man shall do unto me."

The word "conversation" means the whole manner of life, or course of action. Henry Cowles, D.D., remarks on the use of this word: "The word 'conversation,' as used in our version, illustrates the instabilities of language. The translators seem to have had special partiality for this word, using it once (in this verse) for the Greek *tropos* [manner]; thirteen times for the Greek *anastrophe* [mode of life]; twice (in Philippians) for *polis* [citizenship], or its compounds. They did not foresee that within two and a half centuries it would have lost every one of those meanings, and have settled down into a sense quite remote from any of them."

"Without covetousness." Be not troubled with an inordinate desire for what you have not, but be content. Covetousness leads to discontent, and discontent brought into the universe its greatest evils. Haman was the favored of the king, but he was not content. Ahab was well seated on the throne, yet was not content. Adam, in possession of a beautiful paradise, was not content. And even the angels of heaven, in the enjoyment of all the glories of the celestial world, were not content, and so lost their happy estate. And the reason why we should be contented, that is, not take any anxious thought for the future, is that God has promised never to leave nor forsake us. There is no passage where this promise is expressed in just the language here used, but the substance of it was given over and over again to different ones on various occasions, as to Abraham, to Moses, to Joshua, to David, etc. And it had been so often expressed that the apostle seemingly felt that he could not put it in too strong terms. And so he has used in this instance five negatives together, the negation in Greek being stronger the more negatives there are piled upon it. Thus we have here, "I will *not not* leave thee, I will *not not not* forsake thee." With such a promise as this, well may the apostle add that we can lean boldly on the Lord as our helper, and not fear what man can do unto us. Though they should be permitted to persecute us to the death, our Lord has given us instruction upon this very point. He says, "Be not afraid of them that kill the body, and after that have no more that they can do." Luke 12:4.

Verse 7: "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. 8. Jesus Christ the same yesterday, and to-day, and forever."

The words "to rule" mean rather to lead or guide, and refer to those who had led and guided them into the truth. Consider the course of life (which is the meaning of the word "conversation" here as above) of such, and follow their faith. With all true religious teachers, the end or object of their life is Christ. They live and labor to serve him, and set him forth in all his love and loveliness before the world. And he is the same always, past, present, and future. The following words from Alexander Maclaren, D.D., beautifully set forth the changeless character of Christ:—

"From out the blazing heart of the glory, the same tender face looks that bent over sick men's pallets, and that turned on Peter in the judgment hall. The hand that holds the scepter of the universe is the one that was nailed to the cross, and that was stretched out to that same Peter when he was ready to sink. The breast that is girded with the golden girdle of priestly sovereignty is the same tender home on which John's happy head rested in placid contentment. All the love that ever flowed from Christ, flows from him still. To him 'whose nature and whose name are love,' it matters not whether he is in the house at Bethany, or in the upper room, or hanging on the cross, or lying in the grave, or risen from the dead, or seated on the right hand of God, he is the same

everywhere and always. 'I have loved thee with an everlasting love.'"

The exhortation would naturally apply not only to the living, but to all those in the past who have fought a good fight and kept the faith, who have witnessed a good confession, and have left a noble example for us to follow.

Verse 9: "Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. 10. We have an altar, whereof they have no right to eat which serve the tabernacle. 11. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. 12. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. 13. Let us go forth therefore unto him without the camp, bearing his reproach."

At the time of the transition from the Mosaic dispensation to the gospel, when it would seem to many that the foundations were crumbling, and all established religious order was being broken up, multitudes of strange doctrines and conflicting views would almost inevitably spring up in every direction. The apostle warns the church against them; not to be carried about by them; a warning which applies to all ages of the Christian dispensation, when similar circumstances exist, and especially at the present time. But we are to be established in the truths of the gospel, standing fast in the grace of God. By "meats" he doubtless refers to the distinctions of the Jewish ceremonial system, to which many were still inclined to cling, and to insist upon continuing in the Christian church. (This is confirmed by the 10th verse, where he argues that we have an altar under the new covenant, which he has already shown to be in heaven, where Christ offers his own precious blood. And in that sacrifice they have no right to a part who still served the tabernacle, or still adhered to the obsolete types of the Jewish system; for by so doing they denied Christ.) The two systems would not mingle. The old could not have the new cloth patched into it, but must give place to it entirely. Then in verses 11 and 12 Paul adds another beautiful touch to the evidence showing that Christ has met, as the antitype, the whole object-lesson they had for so many long years enjoyed, as to the *modus operandi* of the taking away of sin. The sin-offering for the people, the blood of which was ministered in the sanctuary, was burned without the camp. So Jesus suffered, not in the temple nor the court, but outside the gates even of the city itself. From this the apostle then draws a great spiritual lesson as to our duty. His suffering without the gate indicates to us that we are to go forth to him, if we would have the benefit of the means he has provided to take away sin. "He is still without the gate beyond the boundary of the world's tents, and we must be content to leave the world behind us or never go to him." How clearly our Lord himself states this same truth, that we must leave all, if we would be his disciples. That he might sanctify and save the people, he consented to pour out his own blood, and so went without the gate to endure the cross and bear the reproach. And all this for us. In view of this who can resist this tender entreaty to go forth unto him without the gate, to take some part in his reproach, to share with him in his sufferings, that we may also share with him in his glory?

IN THE QUESTION CHAIR.

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

348.—A STUMBLING-STONE.

In conversation with a Mr. ——— concerning the truth, he tells me that he finds in Col. 2:15-17, a stumbling-stone, that he would like to see removed. I therefore present the matter to you as I am not able, myself, to make the subject clear to him. L. B. S.

Answer.—There is a tract published at this Office treating upon that very portion of Scripture, entitled, "What was nailed to the Cross," price two cents. A little package of ten to twenty of this and various other tracts, treating in a brief and concise manner on many of the leading points of our faith, would not be very expensive, and we would recommend that all our brethren keep a

supply herein

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supply on hand to meet just such cases as the one herein mentioned.

349.—PERPETUAL SLEEP. JER. 51: 39, 57.

What is the perpetual sleep of Jer. 51: 39, 57? To what state does it pertain? and how long is its continuance?

S. M. H.

Ans.—The prophet in those passages is speaking of people in this life, and of a state of things belonging only to the present condition of the world, and to this mortal state. Those enemies of the Lord would be overthrown, and cast into the sleep of death, and wake no more while time should continue. The thought being thus limited, does not cut off the idea of their coming up in the second resurrection, to be judged and punished for their evil deeds. These passages are much relied upon by those who teach the non-resurrection of the wicked dead, to prove that doctrine; but they have no bearing on that question at all, as they do not pertain to the future state. These words are spoken about the Babylonians. (See preceding verses.) Now see what the same prophet says about the land of Babylon itself, in chapter 25: 12: "And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it [the land] perpetual desolation." Now, does any one believe that that land is going to lie desolate to all eternity?—No; but only to the end of this world; for when the earth is made new, all the land shall be made to blossom as the rose. So with the princes of Babylon; they have no more a part in anything done under the sun. They sleep a perpetual sleep, so far as the time and things of this world are concerned. And the land is a perpetual desolation at the same time. But in the future state they are raised, judged, and destroyed, and the land, like the rest of this globe, shall be made over into the glorious new earth, to be the beautiful abode of the saints of God forever. It is only on such misapplications of Scripture that the doctrine that the wicked dead are never to be raised and judged, is founded.

350.—WHAT DEFILES. MATT. 15: 11.

Do the words of Christ in Matt. 15: 11 give permission to use pork and tobacco? Some claim that they do. G.

Ans.—It is only by failing to discriminate regarding to the subject under discussion, that any one can make such a claim as the foregoing upon this passage. The Pharisees made righteousness to consist of outward observances and ceremonial distinctions. If a man refrained from certain things, he was holy and righteous. If he ate of some other things, pronounced unclean by their law, he was unrighteous and a sinner. This is why they so often washed their hands before eating, lest a little particle of something which their law held to be unclean, which would make them in their own eyes sinners, should by some means get into their food and their mouths. Our Lord's aim was to batter down such a senseless superstition, and show them that a man's spiritual condition was not determined by any such things; but those things which defile the character, and make a man a sinner, were such things as come from the heart, as "evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man: but to eat with unwashed hands defileth not a man." Verses 19, 20. Why did he not say that to eat injurious and unhealthy foods, and drink hurtful and deadly drinks, would not defile a man?—Because that was not the subject upon which he was speaking. He was not treating upon the subject of health, and defining what things were proper and what were not proper to be used as food, for the sustenance of the body. To take his words, therefore, and apply them to that subject, is to wrest and pervert their meaning. On the same ground one might defend the drinking of whisky, or even the commission of suicide by taking poison; for that goes into the mouth, and that, they must argue from their own standpoint, cannot defile a man. It is a shame for any one to handle the Scriptures in this way.

THE DANGERS AND BLESSINGS IN TEMPTATION.

An inspired apostle has left on record these encouraging words: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." James 1: 12. There is, then, a blessing to the believer as the result of temptations. But all those who are tempted do not receive a blessing. The blessing is for those who *endure* temptation. This shows that the word "temptation" in this text includes more than one temptation; it means the whole body of temptations, which, in the course of our Christian experience, we shall be obliged to meet. This is also shown by the concluding words of the verse quoted: "For when he is tried, he shall receive the crown of life." The time of trial extends through our entire life; and if we stand the trial and endure the temptations, then we may expect at the last to receive the crown of life. There is a divine purpose in temptation. God has an undoubted right to try the fealty of every one who claims to be his servant. To serve God when it involves no particular sacrifice to do so is no evidence of our love to him. In his wisdom the Lord permits such temptations to be placed before us that it may be demonstrated before him and before the world whether our faith in, and love for, him is genuine or not. It should be remembered, however, that while God permits these trials, and perhaps even arranges that they may come upon us, he is not the tempter in the sense that he tries to induce us to sin. God does not want men to sin. He subjects men to trial to prove their loyalty to him, that when they have been sufficiently tried, they may receive the crown of life. In confirmation of this we further read: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted of evil, neither tempteth he any man: but every man is tempted when he is drawn away of his own lust, and enticed." Verses 13, 14.

Temptation, as far as the trial of our character is concerned, is the work of God, for the purpose that we may seek his strength to resist evil, and thus grow strong by resistance. But often Satan undertakes to thwart God's purpose by his own temptations to sin, and by taking advantage of the testing to which God is subjecting us, to make the trial that God designed to be a source of strength to us, become the cause of our downfall and ruin. He arranges temptations, not to strengthen us, but that we may be drawn away of our own lust and enticed.

The journey of the children of Israel through the wilderness was to them one long period of trial and temptations. Thus the Lord said to them through Moses:—

"And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Deut. 8: 2, 3.

During this period of trial many failed to stand the test; they listened to the insinuations of Satan; they gave way to their own lusts and passions; the very circumstances designed by God to cultivate faith, and to teach them that they must live by the words from his mouth, were so manipulated by Satan working on their unbelieving hearts, that, instead of their trials being a blessing and a source of strength to them, they became the occasion of unbelief, denial of God, and both spiritual and literal death. It was in relation to their experience that the apostle inquires: "But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness?" Heb. 3: 17. The experience, both of those who fell and of those who went through to the promised land, was written for our instruction. Paul, writing of their experience, and marking their failures as a warning to future generations, says: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the tempta-

tion also make a way to escape, that ye may be able to bear it." 1 Cor. 10: 13. This text, rightly understood, throws great light upon the purpose of God in temptations. He brings us through difficult places, but he will not suffer us to be tempted above what we are able to resist; he does not remove the temptation, but he makes us able to bear it. The Lord wishes every one to believe and trust him. It is a constant object of Satan to lead men to disbelieve in the Lord, to trust in themselves, and to work for their own selfish interest. This was the character of the temptation that was brought to bear upon our first parents, under which they fell; and such were the temptations to which Christ was subjected, but he came off conqueror.

Let us look at the first temptation presented by Satan to Christ; for we may be enabled to see in it a representation of one class of our own temptations. The tempter appears to him, and the temptation that he presented, that Jesus should command the stones to be made into bread, is at the first sight something that does not look so very reprehensible. It could not be particularly pleasing to God that his beloved Son should suffer hunger. Why not feed himself as well as the multitudes which afterward he often fed in a miraculous manner? There was a reason that is worthy of our attention. This suggestion of Satan was a denial of his sonship, and a demand of him to prove it by a miracle. "If thou be the Son of God," were the words with which he prefaced the temptation. But forty days before, at Jesus' baptism, the Spirit of God had rested upon him, and the voice of God had proclaimed, "This is my beloved Son, in whom I am well pleased." Was not this sufficient evidence that it was so? Is a miracle needed to confirm the truthfulness of the voice of God?—No, indeed. What God has said, needs no confirmation. God had said, "This is my beloved Son," and that word must forever stand. To ask God to work a miracle to prove it, would be asking him to demonstrate the truthfulness of his own word. So Jesus answered, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." God had said, "This is my beloved Son," and since every word of God must stand, Jesus would not acknowledge that there was an "if" in the question at all. Here is a lesson for us. Have we been blessed of God, and have we enjoyed the sweet assurance of faith that we are the children of God? then be sure that Satan will come to us with his subtle temptations. He will be full of suggestions in regard to our personal experience, all of which will have an *if* in them. He will ask us to show evidences of faith, of justification, and of conversion. He will hint that if we are indeed the sons of God, we ought to do very differently than we are now doing. Perhaps he will require us to do some impossible thing to prove that we are sons of God. But there is Christ's example for us to follow. Has God said, "Whoso confesseth and forsaketh them [his sins] shall have mercy"?—Yes; he has promised us that. Has he said, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name"? That is the way it reads in the word he has given us. Shall we, then, under the advice of the tempter, deny the voice of our Lord and question his word? Or shall we believe that word and live by it; not occasionally, when we feel God's blessing, but every day, holding up to the tempter the many "exceeding great and precious promises" given us, and making a personal application of them to ourselves, and saying, "It is written," thus and so? That is the way Jesus did, and won the victory; in his strength we may win it in the same way.

The blessings received by overcoming temptations are great. The experience of Jesus will again illustrate this. The tempter departed from him, and "angels came and ministered unto him." What he would not do for himself at the command of Satan, the angels did for him. The food they gave him was not the fruit of selfish desires, but the fruit of a loving Father's care over him. What, then, lies concealed under the hateful cloud of temptation?—A victory and the blessing of our heavenly Father. Blessed indeed are those who endure

temptation. It was the knowledge of these precious experiences that can only be obtained by temptation that led an apostle to use the following language: "Wherein [faith unto salvation] ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Peter 1: 6, 7. From this it appears that although at times we may be in heaviness because of the many temptations we have to meet, at the same time through it all we may greatly rejoice. And why?—Because the trial of our faith yields such a rich experience. It is more precious than gold. It will be found "unto praise and honor and glory at the appearing of Jesus Christ." Like the deep currents of the ocean, whose surface may be wind-swept, but below the turbulent crests they ever move on in steady flow, so the child of God may be tempted, tried, and buffeted, may be sorrowful because of manifold temptations; but ever rejoicing he goes steadily on his way from conflict to victory, from victory to blessing. The promise of Christ is that, in the world we shall have tribulation, but in him we shall have peace.

The precious results that come to us through the trial of our faith are thus set forth by the apostle James: "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1: 2-4.

Again, we read: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given us." Rom. 5: 1-5. But suppose faith fails under the trial, would these grand results be achieved?—By no means. It is the victory of faith through the trial that adds these virtues to the Christian character. Such a faith, like Christianity, of which it is an inseparable part, goes forth conquering and to conquer. It overcomes the world and all there is in it, the lust of the flesh, the lust of the eye, and the pride of life. "This is the victory that overcometh the world, even your faith."

The time in which we now live is a time of peculiar trial and temptation. It is referred to prophetically as "the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Rev. 3: 10. An apostle, looking down to our days, characterized them as "perilous times,"—a time when men would love everything but the truth of God; when the world holds forth great attractions to draw us away from the path of virtue; when popular religions present an easy way to heaven; when the power of Satanic delusions would be so strong that if it were possible he will "deceive the very elect" (Matt. 24: 24; 2 Thess. 2: 9, 10); when the acceptance of the truth which will save us brings upon us the frowns of the professed Church, and of the State, with which she has allied herself (Rev. 13: 15-17; 12: 17); when nothing but a living faith in the crucified, risen Saviour will hold us from being swept into the vortex of sin and evil which will engulf the world.

This is the time we are now entering, and while it is well to know of its dangers, let us be thankful of the promise to those who during this time maintain their integrity. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation." We are kept from that hour by being made able to withstand the temptation. If the temptations are greater now than at other times, the opportunity for blessings is greater. He has promised, "I will never leave thee, nor forsake thee," and to us there should be a special sweetness in that promise. "Lo, I am with you always, even unto the end of the world." Let us use our temptations, not as stumbling-stones, over which to fall into Satan's power, but as stepping-stones by which to climb into the sunlight of God's favor and blessing, which will surely come to those who fully put their trust in him.

Finally, to endure temptations is an evidence of our love; for the crown that is given to those who endure is the crown "which the Lord hath promised to them that love him." That crown will soon be given to those who prove faithful to the trust which God has committed to them. "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Rev. 3: 11.

M. E. K.

Progress of the Cause.

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

OUR SURETY.

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

THE hurrying moments in their flight
Bring near the fateful day,
When all our acts in heaven's light
Shall stand in dread array.

The books above will open wide
On deeds we here have done,
And final judgment will decide
Our cases lost or won.

A mighty Advocate stands there
To plead for us to-day;
No applicant in humble prayer
He ever turns away.

But without money, without price,
For all,—for me, for you,—
Awaits his perfect sacrifice
To hide our sins from view.

O wondrous love and grace and power!
We gladly, gladly take
The surety 'gainst that fearful hour;
The life for Jesus' sake.

WEST INDIES.

JAMAICA.—In harmony with the decision of the late General Conference, myself and family, accompanied by sister Harrison of Kingston, who had been to America to attend the Conference, left Battle Creek, May 19, arriving in Kingston the 26th, after a very pleasant journey. The next day being the Sabbath, we met with the few gathered together for meeting. They seemed very much pleased to think that God had answered their prayers to send them help. We were disappointed in finding only six when twenty had been reported. Some had given up, while others had left the island. But believing that the Lord had many precious ones here, we went to work at once laying plans for our future work. We rented part of sister Harrison's house, and seated the dining-room, which was 10x15 ft., to hold our meetings in. It was only a few weeks before this would not accommodate our congregations on Sunday evenings, and not being the best location for meetings, we began to look for a larger and better located place.

After looking in vain for a hall that we could get at reasonable rent, we finally found a dwelling-house which had a front room 16x31 ft., opening directly into the street, and another room joining it 10½x25 ft., with large double doors between, which we can use for meeting purposes if desired, and plenty of room up-stairs for dwelling purposes. We have the large room seated for meeting, and can accommodate about 175. Our congregations have more than doubled since we moved. Nine more have taken their stand here in Kingston, and many more are deeply interested.

I have visited several places on the island where the International Tract Society has had correspondence, and find some interested. All, so far as I know, are much pleased with our literature. At Falmouth, on the north side of the island, I spent twelve days, and had thirteen open-air services. The people seem hungering for the truth, and it does our souls good to see them eagerly drinking in the words of life. Four took their stand for the truth at this place, one a Wesleyan Methodist leader. From Falmouth I went to Montego Bay, where I spent ten days also holding open-air meetings. The Salvation Army was there, and while I could not hold as many meetings on that account, the difference between them and us was so great that the people could appreciate plain gospel instead of excitement. I left many warm friends, and hope to go back to them in December, and stay with them longer. We need families from the States to settle in these different places where there is an interest to hold what we get. If our brethren who have ability and are dying for need of work, would make a little sacrifice and come and help in these destitute fields, I know they would be blessed in so doing. It is a beautiful country, and when we see some of the beautiful sights in this island, which, with the rest of the world, received the curse, we can only say, "What must it be to be there?" There is something so grand about tropical scenery.

The first of November my wife and I went to the Blue Mountains, where I had been in August, by the request of a Baptist minister to preach for him. He is now a firm believer in the soon-coming of Christ, and was anxious to know more about the prophecies. We had to take a ship to Morant Bay, and then go eleven miles by team. It had been raining hard, and the rivers were high. One bridge where we had to cross was gone, so we had to ford the river. The water was so high that it came into the buggy; one horse fell twice, and when in the middle of the stream, they were so tired they would go no farther until they rested. The current was so swift that we were carried down stream about twenty feet. We felt to praise the Lord for his care, and in a few days more were made to realize his goodness again, when we learned that the ship we had gone in was the same evening wrecked, and cannot even be got off the rocks. The passengers all reached the shore, after spending the entire night in that perilous condition. I had shipped forty-two "Steps to Christ" to Falmouth, and they were lost, as all the cargo was washed into the sea. My visit was not just what I desired, as it rained all the time I was there. I had an invitation to speak at Spanish Town for the Wesleyan minister, at a special service, so was obliged to come home; but Mrs. Haysmer stayed a week longer, and held five meetings. They are very much interested in the truths held by our people, and we trust they will soon take their stand with his remnant people. This minister has an independent Baptist church of over 400 members, so he has a good field for work.

At Spanish Town I had a good congregation, and at the close of the service a member of the Parochial Board invited me to come and speak in the town hall on temperance, which I will do next Monday night, Nov. 20 (D.V.).

I have also spent a week with the Baptist minister at Linstead, visiting his different congregations, and spoke in eight different class houses. It was a help to me in getting acquainted with the ways of the people, and I trust was of benefit to them. I also have an invitation to spend a few days with him in December.

The Lord is working here, and to him be all the praise. We only desire to have that connection with God that he can work through us so that the work may not be marred in our hands.

Kingston, Nov. 17.

A. J. HAYSMER.

NEW BRUNSWICK.

ST. JOHN'S.—Our work is still slowly but surely advancing here. There are over forty who have begun keeping the Sabbath since we began to work here, and the end is not yet. I find in these eastern countries that the people move more slowly than in the West. I am selling a good many copies of "Christ and the Sabbath," and "Rome's Challenge." The latter stirs up the people. Surely the cause is onward. Let us go on with the good work, and win the prize.

Nov. 24.

F. I. RICHARDSON.

MINNESOTA.

PINE CITY.—The cause of truth in this place is still progressing. About thirty have signed the covenant, others are keeping the Sabbath, and still others are interested. I have more calls for labor than I can possibly fill. Nov. 11 and 12 our new church was dedicated. Brethren E. A. Curtis, H. F. Phelps, and C. M. Everest were present, and did most of the preaching on that occasion. It was a season of encouragement to the cause here. Brother Pogue is at Amador in a new field, and reports a good interest. Pray for us.

Nov. 23.

W. B. HILL.

RHODE ISLAND.

SLOCUMVILLE.—Since my last report three more have been baptized and added to the Slocumville church, and others are interested. Nov. 17 and 18 I held meetings with the church at Apponaug, and also with the company at River Dale. At both these places much of God's good Spirit was present in the meetings, and all took hold of the envelope plan of circulating our good literature. Nov. 25 I met with the Green Hill church, where most of the Peace Dale church were assembled; we had a very profitable meeting. In all these different places where Sabbath-keepers live, more or less of an interest is seen on the part of a few people who have not yet accepted the truth; this makes the responsibility of living the life of a Christian the more necessary "lest that which is lame be turned out of the way." One of the great evils and "weights" which hinder the spiritual progress of some in this field, is the use of tobacco. This is

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an evil that prevails to an alarming extent in this State; but we are glad to learn that some are deciding to give it up by God's help, and we long to see the time when all can present their bodies a living sacrifice, holy, acceptable unto God, which is their reasonable service. By this means all can show that he which is in them, is greater than he that is in the world. There is a manifest growth in grace and a drawing nearer to God on the part of nearly all in this State. Some who have neglected paying tithes, are returning to the Lord in this respect, and many others ought to do the same. On the whole there is great reason to praise the Lord for his goodness and wonderful works to the children of men.

H. J. FARMAN.

WISCONSIN.

It has been some time since I last reported, yet I have been very busy here and there, doing work for my Lord.

The Lord has blessed the labor in saving some from sin. I am now engaged in a protracted meeting with the Kickapoo church. There is an increasing interest, and I am hoping that much good will be the result of the meetings. I hope all will pray for the power of the Lord to convert the people.

I. SANBORN.

AMONG THE CHURCHES.—Since locating at Delavan in Dist. No. 1, besides holding meetings at East Delavan for a few days by invitation, I have visited the churches and companies at Milton Junction, Hundred Mile Grove, Madison, Brodhead, Monroe, Darlington, Albany, Little Prairie, and the scattered ones at Alton, Janesville, and other points as I could reach them on the routes traveled. At all these places we have had very interesting meetings and visits, as I have presented the advanced and advancing light of the message for our times. I have endeavored in all my labors to see that the brethren have the publications through which the light from heaven is being focused upon the events and issues of the present and immediate future, in their relation to the truth and people of God and his coming kingdom; and have sought by close, practical application of these principles to the heart and life, to make them "the light of life" to those to whom they come. And often, as we have met and conversed of these things, and together sought the Lord for his Spirit to enlighten our eyes in divine truth, our hearts have burned within us, "while he opened to us the Scriptures."

We have been especially blessed in this respect while speaking on the necessity and privilege of true fellowship, as given in 1 John 1, at our quarterly meetings held at Hundred Mile Grove, Milton Junction, Little Prairie, Brodhead, Albany, and Darlington.

At Milton Junction at the quarterly meeting in July, one was baptized, and three were added to the church, two of whom were baptized at the Portage camp-meeting.

At the quarterly meeting held with the Brodhead church, Nov. 4, one member was received into the church. At Darlington, in connection with the quarterly meeting, a business session was held, at which steps were taken to organize the members of the Monroe church and others residing there, into a church. This we expect will be accomplished in the near future, and we think it will be for the strengthening of this company. We expect also to organize a church at Albany as soon as assistance may be furnished by the Conference Committee.

In this time, when the conflict between truth and error is deepening, and a combination of all the earthly and Satanic agencies on the side of error is being effected, should not every lover of the truth see the need of the closest union and co-operation, that the forces of evil may get no advantage of him, and that all may be prepared as "minute-men" for any emergency that may arise in the work? The necessity of every one bearing a part in all the enterprises for the forwarding of the message according to his ability, as well as economizing in the use of the periodicals taken in our families by circulating them or sending them to those who will use them, were made an important part of our labor at every point visited.

The clerks', librarians', and treasurers' books have had our interested attention, and the calls for help for the destitute and persecuted among our people and in the large cities have been attended to. The Fourth-Sabbath Readings hold a high place in our regard for the light and helpfulness imparted to the laborers and the churches, and are not put aside for any other exercise; for we consider them second to nothing in their importance at this time.

I am glad to be able to report from almost

every place many evidences of a deeper experience in spiritual things; one of the best of which is the readiness of the people to consecrate themselves and their means to the Lord. There is need of still greater things in this line, for which we labor and pray.

We have many things for which to praise God and take courage, not the least of which is the speed of the message; and as we contemplate the glorious consummation, while we have some humble part in hastening it, our hearts in hope reach out in eager anticipation and say, "Come quickly." Nov. 27.

CHAS. A. SMITH.

VIRGINIA.

HARRISONBURGH AND DAYTON.—Sept. 14, according to advice of Elder G. B. Tripp, I came to Harrisonburgh to follow up tent work, which had been conducted for several weeks previous, and which was very prospective of good results. We soon found the weather too severe for tents, and removed our services to a hall, where we had a good hearing until we closed. During this time nearly every minister in the town had spoken against us, and soothed the troubled minds by giving an explanation of these "Judaizing teachers and their Mosaic Sabbath," and advising their flocks to stay away. Notwithstanding this, we see some rejoicing in the truth, and only hope others who know the voice, will soon be willing to follow.

Nov. 9 I began a series of meetings in Dayton, a fine valley town five miles above Harrisonburgh, occupying a hall secured at very reasonable rates. At first much prejudice existed, and but few attended; but soon the winning voice of the Spirit prevailed, and the hall was filled with souls anxious to hear the truth. The Campbellite minister, Dr. Alfred, and his local elder, brother Rhodes, took an active part in the meetings, and are strongly advocating the truths we preach. May God work mightily through these men for good, is our prayer. Dr. Alfred is a scholar in both Greek and Latin, and knows whereof he speaks and acts. We now, by invitation, occupy their church instead of the hall, and ask the brethren everywhere to remember us in their prayers, that many may be led to see the light and walk therein. Truly, brethren, the Spirit of God is out before us preparing hearts. Wherever we go, we find many who, like Dr. Alfred, mentioned above, declare these things have been troubling them for some time. Courage, brethren, courage!

C. A. WATKINS.

Nov. 27.

NORTH CAROLINA.

Nov. 9 we left our home in Asheville for an extended tour through the State. Many calls are coming from different places for the living minister to come and preach. We are now at Cowan's Ford, the place so famous in Revolutionary times. We are holding meetings every night with increasing interest. Never since we have been in this work have we seen the opening for preaching as at this very time. We do not see how any commandment-keeper can keep from leaving all and going out into the work. Right here within a few miles we could place a dozen men with a congregation every night.

O let us pray that the Lord of the harvest will put the burden on all that can be used in the vineyard. There are plenty of men who are idle, who can plow, sow grain, build houses, and do that kind of work, so that every man who is a disciple of Christ can leave his nets, his farm, and carpenter tools, and find work in the cause. Here we need men and women missionaries to teach family and church schools, not expecting more than their necessary food and clothing, even if this food be hard corn bread and water. Hundreds are perishing for the want of this kind of work.

Canvassers are needed to place our books in the homes of the people. Who will say, "Here am I; send me"? But let it be such as have the cause at heart, and will be missed where they are, so others can develop to the work when they leave. The Lord is now pouring his Spirit upon his servants as never before. The work will be done, and we must relate ourselves to it if we would have a part in the joys so soon to be given to the overcomer. To the faithful workers who have stood by with their pens, and have sent papers to the South, we would say, They are proving a blessing to the work. Now may we not see that out of these hundreds many who will become subscribers, and take at least one of our periodicals? I am sorry to say only fourteen persons in the State are taking the REVIEW. It makes me feel sad. Let every one who takes it see that every Sabbath-keeping family takes at least the REVIEW, *Sentinel*, and *Home Missionary*.

D. T. SHIREMAN,
A. SHIREMAN.

Nov. 20.

ARKANSAS.

ELLSWORTH, HOPE, AND STAR OF THE WEST.—After the camp-meeting at Clarksville, although I was unable to do much work, on account of sickness, I remained with Elder Rees to bind off the work at that place. A good Sabbath-school was organized as a result of the effort there. From there I went to my home to rest and regain my strength, where I remained for a couple of weeks; then, in company with brother Rees, I started for Hope. On our way, we visited the church at Ellsworth, and celebrated the ordinances with them. We had a precious season together. The Spirit of the Lord came in, and our hearts were touched with his love. We arrived at Hope, Oct. 2, and began meetings the evening of Oct. 6. The attendance was not large, but those who did attend, came regularly. The church bells rang every evening to call the people to protracted meetings, yet each one of these was a failure. The attendance at the tent was larger than at any of the churches.

Our tent effort closed with a local camp-meeting, which Elder Rees will report. I will say, however, that we had a very enjoyable time. The principal themes discussed were, religious liberty and righteousness by faith, which were very much appreciated. Our camp-meeting closed Nov. 12, and we took down the tent the 13th.

The next morning after the camp-meeting I took the train for Nashville, twenty-five miles from Hope, where I met some of the brethren on their way home. I came from there in a wagon to Star of the West. I have held seven meetings here, and baptized six persons, five of whom joined the church. The other was already a member, but had become dissatisfied with her baptism. One young man, who is a school-teacher, has signed the covenant since I came here. I expect to go from here to Murfreesboro, the county-seat of this county, to hold a meeting before the week of prayer, then return here to spend that time. I am of good courage and feel to press forward in the work, trusting in the Lord for victory.

W. F. MARTIN.

TEXAS.

WHEN I last reported, brother Field and myself were holding a series of meetings in a tent at Jewett, Leon county. Our meetings continued at Jewett until Aug. 3, when it became necessary to send the tent to the camp-meeting at Dallas.

Six adults promised to obey the truth, but since leaving there, I learn that some of them have thought the way too hard, and have decided while "in Rome to do as the Romans do." After camp-meeting it was decided to make an effort in the city of Dallas to work up, and look after, the interest created by the camp-meeting. Brother and sister Glass were located at South Park, to develop the interest in the immediate vicinity where the camp-meeting was held; and as the result, several families have become interested, and a number have commenced to obey.

Elder J. M. Huguley and the writer pitched a tent on the corner of Ervay and Sugar Sts., and began meetings Sept. 7, continuing until Oct. 6. The attendance was small from the first, yet a few souls became interested in God's message for this time, and one decided to obey. While laboring in Dallas, it was the writer's privilege to baptize seven persons. The I. O. O. F. hall was rented in which to hold Sabbath meetings, and the Oak Cliff, Dallas, and South Park Sabbath-schools were united in one school, with Elder W. T. Drummond chosen as superintendent. At the close of the tent work, Elder Drummond was called to take charge of the work and follow up the interest, having associated with him some Bible workers.

Oct. 9-12 I held a few meetings at Tetot Station, eight miles from Dallas. Oct. 13-16 was spent with the Black Jack Grove church in quarterly meeting. This church has become quite small by removals; still there are a few faithful souls remaining. The tithes of this church for quarter ending Oct. 30, amounted to \$118.30. Many calls are coming, asking for a minister. "And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."

W. S. CRUZAN.

INDIANA.

MT. ETNA AND BOURBON.—From Oct. 18 to Nov. 6 I labored with the churches at the above-named places. These churches seem on the advance, but there is much to do preparatory to the coming of Christ. Purity must come in, old differences be set aside, and the mind of Christ be in us. Two new believers united with the church at Mt. Etna and one at Bourbon. Two of these received baptism in a pool at Bourbon. The Lord blessed our

work, and the churches were much revived. At Mt. Etna one had been challenging all the Adventists, but when put to the test, he flew the track, as we expected. The attendance was good.

Nov. 16-25 was spent in institute work at Kokomo, in connection with Elder Young. The excellent instruction we received at the late institute at Indianapolis was given here, with additional matter, as the Lord came in to illuminate our hearts with the spirit of the message.

We never spent a more enjoyable time as we feasted on the grace so freely given. It was generally expressed that we had the best meeting ever held in the city, and more outside interest was manifested than ever before. The house was well filled at most all the evening meetings. The last Sunday night some left because they could find no seats. Nine new converts joined the church, and were baptized in the stream near by. Others were on the point of deciding, but we were under the necessity of bringing this excellent meeting to a close, because of the institute to follow at Jonesborough. I praise the Lord for the victory; it indicates clearly the droppings of the latter rain. The church was much revived, and have been working for the poor and sick of the city lately, the blessing of the Lord attending the efforts. All who engaged in this line of work had only words of cheer and encouragement. The Lord blesses the unselfish missionary,—not those who work for human appreciation, and complain because they are not appreciated. Envy and jealousy must be set aside, if we would have the mind of Christ. I would recommend to all a careful reading of Matt. 25:35-45. We are glad there are some faithful servants in Kokomo. I hope to return to that place at some convenient season, to carry on the good work begun. May all devote their interest to the work of Christ.

Brother Young precedes me one day in the work at Jonesborough; as I am called to spend one day at home. I earnestly request the prayers of all believers for the institute work.

VICTOR THOMPSON.

LOCAL CAMP-MEETING IN ARKANSAS.

FEELING very anxious to have the truth well planted in southwestern Arkansas, the first week in October we shipped our fifty-foot tent to Hope, a town of about 2000 people, where we pitched it, holding our first meeting Nov. 6. We were not long in finding the people to be very indifferent as to religious things, and those who did make a profession of religion were at ease, thinking that if they only had their names on the church book, and were not classed with infidels and Spiritualists, all would be well with them. With such a feeling in their hearts it was no small thing to get them interested in the plain word of God for the days in which we live. We labored on, however, trusting in God for wisdom. The interest increased until we had a fair attendance each evening, and almost every one who attended acknowledged what he heard to be truth, and would talk in the stores and on the streets, and would not allow people to say aught against the preachers or the doctrines preached. The words of Ezekiel were fulfilled in them:—

"Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not."

We labored on until Nov. 6, the time appointed for our camp-meeting. There were but few that embraced the truth; however, those who did, were of the best families in the place. There are still quite a number that we hope will take hold in the near future. Times are extremely hard here yet, but the people donated quite liberally in cash and provisions.

On Nov. 6 our brethren began to come in until forty-eight were camped on the ground. This may look like a small number; all things considered, we thought it pretty good. The laborers were Elder W. F. Martin and the writer. The themes dwelt upon were the message of the third angel, the righteousness of Christ, also the religious liberty work. In giving these subjects, our brethren learned their utter inability to get hold of these promises in their own strength, but learned to accept them all by faith. Having done this, they saw how faith could bring good works in them.

Our camp-meeting was a success, and we believe all our brethren went to their homes rejoicing in the Lord for a truth which, if lived out, will ultimately place them in the kingdom of glory. Three

were baptized, and others will go forward in that ordinance on their return home.

We have great reason for encouragement here in Arkansas, as well as in other places. Some of the latter rain is falling on us. We are sure the work is hastening on to completion. May we all be found faithful!

J. M. REES,
W. F. MARTIN.

ILLINOIS STATE INSTITUTE.

This institute was held with the Springfield church, from Nov. 16-22. The most of our ministers, licentiates, and State officers were in attendance at this meeting. It was an interesting and profitable occasion, not only for the Springfield church, but especially was it so for the laborers. The lines of study were about the same as those taken up in the other State institutes. A call was made by the Springfield church for the organization of a Christian Help Band by the Sanitarium organizers who are to come into the State. Rockford made the first call, but Springfield stands second on the list. We trust there may be others to follow in the same line. Our Saviour said, "The poor ye have always with you." They are a continual legacy to draw upon the sympathies and purse of the people of God. "Blessed is he that considereth the poor."

J. N. LOUGHBOROUGH.

INDIANA STATE INSTITUTE.

This institute was held in the mission chapel at Indianapolis, Nov. 9-15. It was an exceedingly interesting occasion from first to last. With the exception of brethren Oberholtzer and Stewart, there was a full representation of the ministers, licentiates, and Bible workers of the State. During most of the meetings, there was an attendance of the officers of the surrounding churches as well as the members of the Indianapolis church. Evenings many interested citizens came in to hear. I regretted that brother Oberholtzer was detained from the meeting by the sickness of his companion, and that brother Stewart was suffering from malaria. These afflicted ones were often mentioned at the throne of grace during the institute.

The lines of instruction in this institute were similar to those in the institutes already reported. In addition to this, a movement was set on foot looking to the raising of means to relieve the indebtedness on the Indianapolis mission building, and to furnish the Indiana quota to the Battle Creek College "Annex." Foreign mission work, tithes, and offerings also received more or less attention in our counsels.

The Lord came very near to his servants in this meeting, cementing our hearts in Christian love and unity. The Lord is truly blessing his servants in this move to "come to the churches with institutes." Our people are glad to receive instruction so that they can more efficiently fill their places in the church, and thus they may be instruments in the Lord's hands of communicating light to others. At this institute it was planned that two or three companies of ministers go out and hold twelve institutes with the churches at twelve different points before the week of prayer. The Lord grant that the institutes may be made a season of great blessing to the cause in Indiana.

J. N. LOUGHBOROUGH.

IN THE SOUTH.

Nov. 1, on my way South, I visited the workers in Knoxville, Tenn., where I talked to a goodly number of interested hearers who have been called out through the efforts of Dr. J. E. Caldwell. His labors have been signally blessed since he came to that city. We are very sorry that he could not remain and continue his work; but a call to other fields requires him to go, and we submit. Now who will take his place, and work as he has done for the colored people of the South? He was the only white laborer giving his entire energies and time to that people in Dist. No. 2. There should be many; but where are they?

At Morristown I found brother C. E. Sturdevant at work, full of courage and hope. Several persons have yielded to the truth, and others are interested. They have more on their hands than they can do. I held a meeting in a private house while there. I was glad to see the great improvement in the health and strength of these workers. The Lord is blessing them, and making them a blessing to others.

At Asheville, N. C., I remained four days, and spoke to the company of believers who assembled on the Sabbath, also at night when some from

without were present. In the afternoon we held a Bible reading with a company of colored people for whom brother Sanborn, from Battle Creek, has been laboring, as opportunity afforded, with a good degree of success. The Lord blessed in these meetings. On Sunday I spoke to interested and increasing audiences three times in the courthouse. One of the merchants had dodgers printed and scattered over the city, advertising the meetings, at his own expense; he also paid the gas and janitor bills. We are hopeful, and much encouraged about the work in that place. Elder Shireman is laboring hard to build up the work in that State, and the Lord is blessing his efforts. The large correspondence he has inaugurated and carried on so successfully by himself, and other she has enlisted, is already bringing returns. He now has a horse and buggy, which adds to his comfort and usefulness, as he and wife go from place to place on their mission of love.

Spartanburg, S. C., was the next point I visited. Brother and sister E. W. Webster are engaged there in house-to-house work, scattering our literature, giving Bible readings, etc. They have already succeeded in winning some souls to Christ, and have regular meetings and Sabbath-school. I had the privilege of giving two readings to very interested classes. This was especially so with one composed of boys and girls who came in to see me. Children have no prejudice to blind their eyes nor worldly policy to enslave them.

I found brother J. O. Johnson at Greenville, where he is engaged distributing our literature. The country for miles in every direction is well supplied, and calls are coming in for labor which he now says must be supplied. We are glad to know that South Carolina is being opened up, and that the truth is being brought before that people. It was the leading State of the South during the proclamation of the first message; and now, it being the last to hear the third angel's message, we are anxious that a good work may be accomplished. These brethren would be glad to welcome and encourage good families from the North to enter that State, and with them hold up the banner of the cross. It is good territory for missionary work. Who will go?

I next visited Gainesville, Ga., where Elders McCutchen and Owen were engaged in tent labor the past summer. As a result, a good church has been organized; a neat, commodious house of worship has been erected, and, it being inclosed, we had the privilege of holding our meetings in it. A church school has just been opened under the direction of brother E. C. Keck. The success attending the efforts put forth there during the past few months is a great surprise to the ministers and people of Gainesville generally. God has blessed in the work there. I enjoyed the privilege of speaking to this people.

At Atlanta we were glad to find courage and hope among the brethren. Brother Reavis finds all he can do, and is busy scattering the International Religious Liberty literature on the envelope plan. He will soon be re-enforced with others. The plans were made for the coming institute, and the brethren throughout the district are getting ready, expecting to enjoy a rich feast. We are all rejoiced to know that Elder A. T. Jones will be with us as teacher.

At Chattanooga brother and sister Chambers are busy, and they find enjoyment in the work of the tract society. We hope the brethren and sisters throughout the district will all respond to his efforts to work up the interest in the truth, and inculcate the true missionary spirit.

On return to Graysville, I find an increase in numbers and interest, both in the church and in the academy, which now has reached an enrollment of seventy-five students, and still others are coming.

We are having good meetings. The Lord is working for his people. It is time to seek the Lord with all the heart. The coming of the Lord is drawing near and hasteth greatly.

R. M. KILGORE.

NEW YORK TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1893.

No. of reports returned,	76
" members added,	8
" " dismissed,	4
" letters written,	96
" " received,	33
" missionary visits made,	174
" Bible readings held,	55
" persons attending readings,	41
" subscriptions to periodicals,	6
" periodicals distributed,	2,974
" pp of books, tracts, and pamphlets distributed,	19,616

Cash received on sales and accounts, \$4,950.26; on donations, \$36.27; on first-day offerings, \$166.80; on other funds, \$205.52.

E. N. WASHINGTON, Sec.

SOUTH

The second conference convened meeting at the Chair. The minutes proved.

The different represented usual com: lows: On E. more, P. S. Geo. B. Th. J. H. Tarr, Thompson, Auditing, J. H. J. Edme. The presi

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SOUTH AFRICA CONFERENCE PROCEEDINGS.

The second session of the South African Conference convened in Cape Town, Oct. 23, 1893. First meeting at 10 A. M. President A. T. Robinson in the Chair. Prayer was offered by Elder O. A. Olsen. The minutes of the first session, were read and approved.

The different churches in the colony were fairly represented. On motion, the Chair appointed the usual committees, which were announced as follows: On Resolutions, I. J. Hankins, E. W. Willmore, P. Smailes; on Credentials and Licenses, Geo. B. Thompson, O. A. Olsen, Philip Wessels, J. H. Tarr, A. Druillard; on Nominations, Geo. B. Thompson, J. M. Freeman, Henry Wessels; on Auditing, J. M. Freeman, E. A. Ingle, O. A. Olsen, H. J. Edmed, H. E. Purdon, J. H. Commin.

The president gave a brief review of the work of the past year. Owing to circumstances beyond our control, there has not been much done by way of ministerial labor in new fields. There had been a good deal of matter presented through the press, in sermons and articles of general information concerning our work, it having manifested a very generous feeling toward us, and a willingness to publish our productions. The Chair also spoke of the preparation of six tracts on the subject of religious liberty, which had been published, and requested the Conference to consider how they should be used.

Elder O. A. Olsen, having arrived a few days previous, addressed the meeting. He spoke of the deep interest felt in South Africa by the General Conference, and by all our brethren of other countries, and assured us that it was only for lack of men and means that more had not been done for us in the past. He also assured us that although we had been organized into a Conference, the interest of the Foreign Mission Board and the General Conference Committee would not abate in regard to the work in South Africa.

We were shown to be a part of the General Conference, and as such should share its burdens and labors. He referred to his present tour, and how that it was in the providence of God that he was with us in our meeting, the Lord having especially directed in the matter.

An important future was presented from the present favorable beginning of the work in this field, and this work would largely devolve upon us, as the operations in the interior and in establishing mission stations would doubtless be carried on from this point.

West Africa was spoken of as a favorable mission field, owing to quite a general recognition by the native tribes of the Sabbath, or seventh day, as being the true rest day.

Elder Olsen also presented to the meeting the necessity of observing order in the work of God, the responsibilities that rested upon committees chosen to act in so sacred a work, and how that unity of action must characterize all our plans and labors in order to insure the blessing of God and the final success.

Meeting adjourned to call of Chair. The further meetings of the session were held in Claremont in the new church and school building, which had been dedicated the previous Sabbath. As the proceedings were too lengthy for a full publication, I give only that which will be of general interest. The spirit of unity prevailed from first to last, and we have reason to believe that the Lord directed in our counsels and in the plans laid for future work. The following resolutions were passed:—

Whereas, We recognize our health institutions as special agencies in the advancement of the truth; and,—

Whereas, The Spirit of God has said that such institutions should be established in different countries of the world; therefore,—

1. *Resolved*, That steps be taken at this Conference session toward the establishment of a sanitarium in South Africa.

Whereas, The location for such institution is one of the conditions which would insure the success of such enterprise; therefore,—

2. *Resolved*, That this Conference elect a committee of four persons outside of the executive committee of the Conference, who, with the Conference Committee, shall constitute a committee with full power to act in the matter of deciding upon a location, the raising of funds, the purchase of property, and the erection of any buildings which may be deemed expedient during the ensuing Conference term, and to otherwise carry forward the work of the establishment of a sanitarium as the way may open during said Conference term.

3. *Resolved*, that the committee above suggested, be urged to consider Cape Town and suburbs, Port Elizabeth, and East London, in this colony, and Durban, Natal, as offering advantages for the establishment of such an institution.

In discussing Resolution 3 brother J. H. Tarr spoke of the interest taken by prominent men in East London in this enterprise, and hoped the Conference would consider that place favorably.

Brethren Peter and Henry Wessels spoke of how the question originated, and that about \$25,000 had already been pledged toward the enterprise.

Elder Olsen explained the general plan of organization in all our institutions, and also the more recent plan, or action of the General Conference,—to form separate corporations, all to be under the General Conference, which is an unincorporated body.

The organization of the Seventh-day Adventists' Medical Missionary and Benevolent Association was also explained by Elder Olsen, and it was shown to be the plan to center the work in one general directory, and that in different countries the property shall be held according to the laws of the country, for the aforesaid association.

Whereas, The General Conference has recommended the establishing of local sanitariums in different countries of the world, for the carrying on of medical missionary work under the direction of the Medical Missionary and Benevolent Association of Seventh-day Adventists in America; therefore,—

4. *Resolved*, That all property, real or personal, which may be secured for the purpose of a sanitarium, shall be held and managed by a board of trustees composed of nine persons, four of whom shall be members of the Executive Committee of the South African Conference, and two of whom shall be members of the Seventh-day Adventists' Medical Missionary and Benevolent Association in America,—all of whom shall be elected at the regular sessions of the South African Conference, and shall be governed by such instructions and regulations as shall be submitted by the said association in America, that the unity of the work may be preserved, and the best results attained.

Whereas, We recognize it as our Christian duty to care for the homeless and orphans; and,—

Whereas, Considerable money has already been given for the express purpose of building an orphan's home in South Africa; therefore,—

5. *Resolved*, That the board of trustees of the sanitarium be instructed by this Conference to take this question into favorable consideration, and that they be authorized to select a location, to purchase property, erect necessary buildings, etc., as soon as in their judgment it shall be deemed practicable.

In the discussion of this resolution, the sum already set apart to this work was shown to be \$5000; and before the close of the session another \$5000 were promised, provided the work be entered upon during the year 1894.

6. *Resolved*, That Article II, of Section 1 of the constitution be amended to read as follows: The officers of this Conference shall be a president, a vice-president, a secretary, a treasurer, and an executive committee of five, of which the president and vice-president shall be members.

7. *Resolved*, That the Conference provide for the holding of an institute of two or three months each year; where instruction may be given in all branches of work, especially canvassing work, the time and place of such institute to be left to the executive committee of the Conference.

8. *Resolved*, That we pay from the South African Sabbath-school fund for one half of the number of copies of the *Sabbath-School Worker* taken by each school.

9. *Resolved*, That the Conference Committee take steps at once to have some of our reading-matter translated into the Kosa-Kafir language.

Whereas, There appears to be so favorable an opening for a native mission in the Transvaal; therefore,—

10. *Resolved*, That the executive committee of the South African Conference be requested to investigate the matter, and, if practicable, take steps for the establishment of the same as soon as possible.

Brother Peter Wessels stated that he had received a letter from the leading native in his mother's farm in the Transvaal, requesting him to send some one to instruct his people, a missionary. This was thought to be an opening which we ought to fill if possible.

11. *We recommend*, That the fourth-Sabbath donations be gathered in the same way that the first-day offerings are now collected.

Moved by brother Philip Wessels, that this Conference request the General Conference to send us a worker in the Scandinavian and German languages as soon as possible. Elder Olsen thought it very proper for our Conference to make this request, and gave us some assurance that it might be complied with before very long.

12. *Resolved*, That we request the Conference Committee to give especial attention to our companies of Dutch brethren along the Vaal River, and that some one be sent to visit them and labor for them as soon as possible.

13. *Resolved*, That we express our appreciation of the labors of Elder O. A. Olsen in our midst, and while we deeply regret that his visit is so brief, our interest and our prayers will accompany him as he goes to visit our brethren in other countries.

Brother Olsen spoke to this resolution, asking the Conference not to pass it from any personal consideration, but alone from the good that would result to the work. He felt that it was a privilege to be here, as it gave him a better understanding of our condition and wants, and in the future he would be able to represent the work in Africa more intelligently.

14. *Resolved*, That we urgently and most earnestly invite sister White and Elder W. C. White to visit this country, and spend at least one year with us, and we suggest about Oct. 1, 1894, as the most favorable time for them to reach here.

15. *Resolved*, That as soon as we learn of the time when brother and sister White will be here, definite arrangements

will be made for the holding of the workers' institute provided for in Resolution 7.

Whereas, There seems to be an urgent need for a church school to be established immediately at Beaconsfield, and also a growing need of church schools in other places; therefore,—

16. *Resolved*, That we recommend that a school be started in Beaconsfield as soon as possible, and that other schools be opened as the needs may demand. We also recommend that these schools be under the supervision of the Conference Committee and the educational secretary, and that immediate steps be taken to secure one or two competent teachers to take charge of the school at Beaconsfield.

Whereas, It seems evident that it will be for the best interests of the sanitarium about to be established in our midst, to have its board of managers elected by the Seventh-day Adventist Conference of South Africa; therefore,—

17. *Resolved*, That this Conference ask the Medical Missionary and Benevolent Association of America the privilege of electing at the regular sessions of said Conference, the board of trustees of said sanitarium, and that they approve of the action already taken in this respect.

Whereas, The General Conference has under consideration the establishing of a mission in Mashonaland; therefore,—

18. *Resolved*, That we as a Conference express our sympathy with such enterprise, and that we shall esteem it a privilege to co-operate with them in any way that is in our power to do.

The secretary of education, of missionary work, and of Sabbath-school work, each presented an interesting and encouraging report in their several lines of work. The results in the school especially have been beyond our most sanguine expectations.

The Nominating Committee submitted the following report: For President, A. T. Robinson; Vice-President, E. B. Miller; Secretary, I. J. Hankins; Treasurer, Mrs. N. H. Druillard; Executive Committee, A. T. Robinson, E. B. Miller, Peter Wessels, J. M. Freeman, J. H. Tarr; Trustees of Claremont Union College, Professor E. B. Miller, A. T. Robinson, Peter Wessels, Mrs. J. J. Wessels, I. J. Hankins, H. J. Edmed, E. A. Ingle.

The Committee on Credentials and Licenses reported, as follows: For Credentials, A. T. Robinson, I. J. Hankins, Geo. B. Thompson; for Ordination and Credentials, Peter Wessels, E. B. Miller; for Licenses, Purdon Smailes, D. Fletcher Tarr; for Missionary Licenses, A. Druillard, Delia A. Thompson, E. Hiva Starr, Mrs. Fletcher Tarr. Adopted.

The Nominating Committee reported a committee to act with the Conference Committee in securing a location for the sanitarium, etc., as follows: Philip Wessels, Mrs. N. H. Druillard, Mrs. J. J. Wessels, and E. A. Ingle.

For a Board of Trustees to hold and manage sanitarium property: A. T. Robinson, Peter Wessels, Philip Wessels, Henry Wessels, O. A. Olsen, Professor E. B. Miller, J. M. Freeman, H. J. Edmed, Dr. J. H. Kellogg.

This report was adopted by unanimous vote.
Adjourned. A. T. ROBINSON, Pres.
I. J. HANKINS, Sec.

THE GEORGIA TRIALS.

PERHAPS the most violent outbreak of religious despotism and tyranny by "due process of law" yet reported in connection with the persecutions of our people anywhere, has suddenly manifested itself at this place. It is another case of religious persecution for so-called Sabbath desecration.

Professor E. C. Keck, recently from Battle Creek, now here to take charge of our church school, and myself are the victims. Brother Keck's department of the school had been running very nicely for over two weeks, and we had planned for his wife to start a kindergarten department for the little ones. Being very anxious to have this begin Monday morning, Nov. 20, and failing to get the seats and desks for it ready the week before, brother Keck and I, on Sunday morning, Nov. 19, moved our work-bench into the rear of the new church and school building recently erected here, and as quietly as possible, with closed doors purposely to avoid annoying any one, went about our work of making the seats and desks, to have them ready for school next morning.

When we had worked a few hours, a policeman and another man came up, and peered in through the window, and watched us for several minutes. Though feeling sure of their purpose, we kept right on with our work without hesitation. They then left, and in a short time returned with the chief of police, who arrested us both, on Sunday, too, for which they felt so much sacredness and had so much zeal, and took us to the mayor's office, where we gave bond to appear at the mayor's court next morning at ten o'clock. Though the chief came very near putting us in the city jail at once,—there being no one present to go on our bonds, the nearest of our brethren living nearly a mile away, in another part of the city, and the officers being unwilling to let us get word to them,—we escaped then only by the arrival of a merchant (with whom I had had dealings and so become acquainted), just as we were being led away to the

lock-up, who signed our bonds, thus liberating us till next morning.

We then appeared promptly at the mayor's court yesterday, were tried and convicted for "disorderly conduct," and fined \$50 and costs, amounting to \$55 in each case, or ninety days, working on the streets, which means here the chain-gang. I arose and told the mayor that even if we had the money and were able, we could not conscientiously pay the fine, and in default of its payment we were taken to the calaboose, doubtless to be started out with the chain-gang next morning. Brethren and friends on the outside then set to work to get some kind of proceedings instituted to appeal the case to a higher court, and get us out of jail. After working hard for half a day, and exhausting almost every resource they knew, and when it seemed they were about to fail, they finally succeeded, and by giving bonds for us, got us out; and now it is the plan to carry this case up to the Superior Court of this county, and have it tried at its next sitting at this place, which will be in January next. During this half day the brethren were working on the case for an appeal and our liberation, brother Keck and myself were locked behind the bars, in quarters not at all inviting, I can assure the reader.

The mayor's decision in the face of the testimony of the witnesses, is admitted—even by lawyers not in sympathy with us, and the leading ones of the city, too—to be a most outrageous ruling, and a travesty upon justice. They all say, without exception, that the mayor's court had absolutely no jurisdiction in the case,—that whatever there is of it, is a State offense, and not one against the city. It develops that the city has not even an ordinance against Sunday labor. But so eager, seemingly, were the mayor and officers to get a chance at us (and this we know also by threats that had been made before), that they drew us up in quick order; and then, having no ordinance against Sunday work under which to prefer a charge against us, lo and behold, we must face the charge of "disorderly conduct." The ordinance defining this offense is specific and plain, and the city failed completely to prove us guilty of its violation; but notwithstanding this, the mayor arbitrarily pronounced us guilty, and fined us, as stated above. I will send copy of ordinance under which we are convicted, with testimony of witnesses, etc., later.

The leading attorney in the city, an ex-judge of the Superior Court, says that if our conduct was "disorderly," then every day's work every man in the land does, is "disorderly conduct." Hence we wanted this to go up to the higher court, to preach the truth there as in the mayor's court, and ask that the mayor's decision be set aside, which lawyers tell us is certain to be done, and which we ourselves think will be, though we cannot know for certain; for in trials for conscience' sake, nothing seems to be certain in the courts of the land for God's people, and I have long since given up the idea of Seventh-day Adventists getting justice in the courts. We can go there to preach the truth, however, and that is God's purpose in it all. So we thought it best to appeal, and that is the course we expect in this case to take. But in addition to this, the State has made another case against each of us for the violation of its statute against Sabbath-breaking. So there are two cases against each of us. The latter comes up in the county court, which happened to be in session this week, and we shall ask for a continuance of them to next term of the same court, which will be in February, that we may get ready for trial.

The spirit against us here by some of those who rule and many others, is determined indeed; but the attachments to us and the truth are equally strong by many others, and this incident has only served to strengthen them. We praise God for the effect it has had already. It has emboldened some who were standing hesitating,—and there have been a score or more of such,—to take their stand more openly; and nothing has yet occurred that has so quickened and vitalized the church. They are now getting religious liberty literature, and going to work in good earnest. At the trial,—when we were pleading our own cases, where a large crowd, that taxed the capacity of the courtroom, had gathered, and as we were being marched into the lock-up,—strong men wept. Personally we were happy in Jesus; while it was a severe trial for the moment, we were conscious of our blessed Saviour's presence. It is much easier to think of it than actually to be locked up, and shut in from the last view of a tear-stained face of wife and child, as was our experience yesterday; but through it all God sustains, and I know not what has ever done me so much good as this experience. Quite a number of our brethren and sisters and friends gathered at our home in the evening, and when we came walking in, having got out of jail about as it was getting dark, the reader can

imagine what a praise meeting we had. Later the numbers were considerably increased; and after a precious season of prayer together, all dispersed, leaving us to sleep sweetly once more under our own roof, and to enjoy our liberty for yet a little while. But it is only for a while. What the final outcome will be, we cannot tell; but we trust in God, and are happy in his love, though we feel very unworthy thus to suffer for Christ. To-day is a happy one with us, and we are of good courage. We desire the prayers of all God's people for us in what is yet before us. More soon, when further developments appear. W. A. McCUTCHEN.
Nov. 21.

The Sabbath-School.

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

LESSONS ON THE FIRST EPISTLE OF JOHN.

Lesson 11.—The New Birth. 1 John 5:1-6.
(Sabbath, Dec. 16.)

1. Who is born of God?
2. Can one love the Father and not love the Son?
3. How is it known that one loves the children of God?
4. What is the love of God?
5. What is the nature of his commandments?
6. Who overcomes the world?
7. What is the victory?
8. On what point must faith be exercised in order to overcome the world?
9. How did Christ come?
10. What bears witness?
11. For what reason?

NOTES.

1. VERSES 1-3.—The new birth is the condition of entrance to the kingdom (John 3:3), and it is a spiritual birth. Verse 5. Man "must have a new life from above. This change is the new birth." To thus become children of God is granted to believers (John 1:12, 13) in Christ. Gal. 3:25. Such are children of promise (Gal. 4:28), being born of the word. James 1:18. Love to the brethren is proof of conversion (1 John 3:14), and obedience to God is proof of love to the brethren, hence obedience is proof of conversion. There can be no true love apart from obedience (John 14:23), which is the highest form of worship. "If our hearts are renewed in the likeness of God, if the divine love is implanted in the soul, will not the law of God be carried out in the life? When the principle of love is implanted in the heart, when man is renewed after the image of Him that created him, the new covenant promise is fulfilled, 'I will put my laws into their hearts, and in their minds will I write them.' Heb. 10:16. And if the law is written in the heart, will it not shape the life?" "If we abide in Christ, if the love of God dwells in us, our purposes, our actions will be in harmony with the will of God as expressed in the precepts of his holy law." God is love, and his law, "being an expression of the mind and the will of God," "the transcript of the character of God," is founded upon love (Matt. 22:40), and fulfilled in love. Rom. 13:10. His commandments are not burdensome (Matt. 11:30) to those who have been set free from the bondage of sin (John 8:34-36), but rather a delight. Ps. 1:2. "The truth a bondage?—Yes, in one sense; it binds the willing souls in captivity to Jesus Christ."

2. VERSES 4, 5.—The greatest victories of the world have been gained through faith (Heb. 11:32-34) in Christ (1 Cor. 15:57), who was an overcomer (John 16:33), and "has given us the advantage of his victory, that we may be able to resist the temptations of the evil one." We gain the victory through faith in Christ's power to save us. "This is the victory that *hath overcome the world*," is the reading of the Revised Version, thus making the victory an accomplished fact.

"The Lord Jesus is making experiments on human hearts through the exhibition of his mercy and abundant grace. He is effecting transformations so amazing that Satan, with all his triumphant boasting, with all his confederacy of evil united against God and the laws of his government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery. The angels of God, seraphim and cherubim, the powers commissioned to cooperate with human agencies, look on with astonishment and joy that fallen men, once children of wrath, are, through the training of Christ, developing characters after the divine similitude, to be sons and daughters of God, to act an important part in the pleasures and occupations of heaven." Only in him who "believeeth that Jesus is the Son of God" can such a work as this be wrought.

3. VERSE 6.—Jesus came by water and by blood. John 19:34. "In the shed blood we see the sacrificed life of Christ, and in the water we see the word and the Spirit of Christ. In the blood we see expiation made

for sin, and through the blood we get remission of sins. Then comes the water to sanctify and cleanse us."—*Rodgers*.

Blood and water were both used in the typical service (Lev. 14:6, 8) as symbols of cleansing. So we are cleansed by the blood (1 John 1:7), and by water, which is explained to be the word. (Compare Eph. 5:26 with John 15:3.)

GATHERED THOUGHTS FROM FIRST JOHN.

CHAPTER V.—VERSES 1-6.

Not only here but frequently in the New Testament (John 3:36; 1 John 5:12; 4:15; Rom. 10:8-11, *et al*) the old notion of what is meant by "believing in Christ"—as being merely a memorized knowledge of, a mental consent to, and confidence in, the fact that he is the Saviour, is insufficient for salvation when compared with other Scriptures. To believe unto salvation means here, as elsewhere, (1) A being convinced of sin and the need of a Saviour; (2) Having implicit confidence in Christ as able to save; and (3) An entire surrender to him according to his will, to become the possession of the Lord of life. The verb "believe" is here in the present tense, and does not, therefore, mean, "Whosoever has at some time believed that he is born of God," etc., but, "Whosoever clings to Christ by faith, day after day, and only he, has the new life in Christ here, and eternal life hereafter; for he is born of God." The expression "is born," is in the perfect tense; and as stated in previous articles (remarks on 1 John 2:29; 3:8, 9), denotes a continued state of being; *i. e.*, to have life from Christ, and by virtue of this life in him, to live forever, and act forever in harmony with the will of God. And whoever has, through the word, Spirit, or blood of Jesus, this life from God, and with it God as his Father, he also loves those who, like himself, have become children of God, no matter what their rank or standing in this present world may be. (See chapter 4:21.)

VERSE 2.—By the sure sign of true brotherly love (loving God and keeping his commandments), we can easily distinguish the mere party-spirit, which makes a show of love from policy or other selfish motives, as well as all counterfeit brotherly affection, from the genuine. (Compare with 1 John 3:14.)

VERSE 3.—A clue to the full force of this text is found in 2 Cor. 5:14: "The love of Christ constraineth us;" *i. e.*, the love of Christ shed abroad in our hearts works within us so that we do the works of Christ, reflecting him in our daily life. (Compare 1 John 4:9-19; 3:1.) If this love of God is in us, constraining and guiding us, then the commandments or behests of God, the Good Shepherd, are not grievous nor difficult to comply with. Else the conclusion of chapter 5:3 would not agree with the experience of many faithful believers. The commandments of God are ever beyond their own strength or ability to fulfil; and if we should attempt to carry them out in our own strength, they would be very grievous indeed. And where is the Christian who can say, "I can this day of myself fulfil any behest or injunction of God that has ever been required of God's children, in the Bible"? Such a one would be more independent than Jesus himself, since he said distinctly and repeatedly: "I can of mine own self do nothing." (See John 5:30; also verse 19; John 14:10.)

VERSE 4.—This victory which the believer achieves, does not come of his own strength, but can only be obtained in Christ, who himself has overcome the world by faith in the Father and his power. We, on our part, must have faith in Christ, who has already conquered the world, the flesh, and the Devil; hence we, too, through him, according to the original Greek, "have overcome the world." Many a timid child of God may believe, and say in general that Christ has overcome the world, the flesh, and the Devil; but he does not venture to say, "Jesus has conquered the world, etc., for me, and so I, too, may overcome;" but not to say this latter would be like an awakened sinner's believing that Jesus is the Saviour of all, that he can pardon and accept every one who comes to him, but dares not say, "Jesus has pardon and salvation for me, and I can now accept him as my Saviour, by faith."

VERSE 5.—John repeats here, in one word, the truths he has uttered in chapters 4:1-6; 4:15; 5:1; namely, that the life from God can only be obtained, and the world, the flesh, and the Devil can only be overcome, if Jesus is recognized by the inner man, and laid hold of by faith and in confidence ("believe" indicates a continuous action) as the Son of God and the promised Messiah, who has come into the flesh, has been crucified and resurrected, and as the only one in all the universe that can "save them to the uttermost that come unto God by him." Heb. 7:25. AUGUST KUNZ.

News of the Week.

FOR WEEK ENDING DEC. 2, 1893.

DOMESTIC.

—A fire in Detroit, Mich., Nov. 23, destroyed property to the value of \$700,000, and seven persons were burned to death.

—Ohio papers report an unprecedented reign of crime in some portions of that State. The long-continued depression in business matters appears to be the indirect cause of much of the crime.

—Much distress is reported from the mining districts in northern Michigan, and the State papers are calling upon the governor to take such measures as he thinks best to feed and clothe the suffering.

—Serious charges having been made against chief Powderly of the Knights of Labor, at their late meeting at Philadelphia, he tendered his resignation, and J. R. Sovereign, of Iowa, was elected to fill his place.

On Monday the United States new tariff, as prepared by the Democratic members of the Ways and Means Committee, was made public. Substantial reductions are proposed all along the line, and large additions are made to the free list.

FOREIGN.

The war with the Moors has cost Spain 60,000,000 pesetas.

Louis Kossuth, the Hungarian patriot, is seriously ill at Turin.

The Spanish government is still sending troops to Melilla. About 20,000 Spanish troops are now there.

Owing to the financial condition of Italy, and the feeling in regard to it, the Italian cabinet resigned, Nov. 25.

The law expelling the Jesuits from Germany was repealed in the German Reichstag, Dec. 1, by a vote of 173 to 136.

Reports from Mexico declare that the revolutionists have won a victory over the Mexican troops near Ascension. Many men from New Mexico are joining the rebels.

A general wave of cold weather, accompanied by a snow-storm of varying degrees of intensity, prevailed throughout the northern States and Canada, Dec. 1 and 2.

The Austrian government has resolved to make a large increase in the Austrian artillery forces from the first of the year. Forty-two new regiments will be added.

No less than seven distinct attempts to wreck Canadian Pacific railway trains have been made lately, and the railway authorities are at present investigating the matter.

The "Javary," one of the war ships of Admiral Mello, was sunk, Nov. 23, by one of the forts of Rio. This ship was built in France, and was one of the best war ships in Mello's squadron.

Germany and Austria have signified their willingness that Italy should reduce her army by two corps. They believe that her increased financial strength would more than compensate for the loss of military power.

Admiral Mello is reported to have fought his way out of Rio harbor, and to have gone south. It is, however, believed that he will return north to fight Peixoto's fleet now on the way to Rio from New York City.

Both emperor William and chancellor Caprivi have lately received an infernal machine designed to explode and kill them upon opening it. They came from France, and are supposed to be the work of German anarchists.

The German government has decided to establish a permanent military camp at Malmedy, in Rhenish Prussia, as an offset to the strong earthworks France has constructed at Maubeuge, on the western frontier of Belgium.

Acting upon the initiative of Spain, the European governments have agreed to keep a very close watch upon the anarchists. The police of each country will arrest foreign anarchists, and send them back to their own countries.

Admiral Seymour of the British navy declares that England needs to raise immediately £20,000,000 for new ships of war. He holds that England's supremacy at sea must be retained, and that it is now threatened by the alliance between Russia and France.

Nov. 27, the province of Quebec, and some portions of the New England States experienced the most severe earthquake ever known in those parts. In Montreal heavy buildings swayed as though about to fall. Crockery was thrown from the shelves and broken, and the plastering fell from the walls of many houses. The people all rushed frantically into the streets.

The whaling vessel "Aurora" has found the remains of the Arctic expedition of the Swedish explorer Bjorling. The vessel, the "Ripple," was found broadside on the beach, and almost entirely incased in ice. His diary and many other things were found. Bjorling was a young man, and the expedition which he planned and carried out was regarded by seamen as foolhardy in the extreme.

RELIGIOUS.

Chicago Methodists have started a movement to carry the gospel among the neglected classes of Chicago.

Two Buddhist missionaries have commenced the work of the propagation of the Vedic faith in Chicago. They claim their sacred writings to have been given at the creation, about 19,000,000 years ago. Their meetings are held in the Masonic Temple. Their first audience numbered 150.

There are 207,731,727 Brahmans in India and 57,321,164 Mohammedans. The Buddhists are next, and then Christians. The Christians have increased twenty-one per cent in ten years.

The fifth anniversary of the American Sabbath Union will be held in Rev. Dr. J. Burrell's church, New York City, Dec. 10-12. The anniversary sermon will be preached by Dr. Burrell on Sunday, Dec. 10.

The Sunday-Rest Association, of Kansas City, Mo., is engaged in a struggle with the barbers, for shaving Sunday. A hotel barber, who had been arrested for shaving on Sunday, was acquitted by a jury, Nov. 29.

The Salvation Army has secured a strong foothold in Buenos Ayres. During the financial troubles it was able to help thousands of men thrown out of work, to food and shelter. It has a thriving farm colony, and is training Spanish-speaking cadets.

During the thirty-six years since the Fulton street daily noon prayer-meeting was established in New York, there has been an estimated attendance of 500,000 people. The meeting is open for one hour each day, and is intended for the benefit of clerks and business men.

A new intellectual movement, under the name of New Islam, is on foot in India, which is raising its voice against polygamy and slavery. One of the leaders says: "The conviction is gradually forcing itself on all sides that polygamy is as much opposed to the teaching of Mohammed as it is to the general progress of civilized society."

BUSINESS NOTICES.

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

A young man twenty-eight years old, a good penman, who has studied single and double entry bookkeeping, would like a position. He is a shoe cutter by trade, and would accept other work among Sabbath-keepers which would enable him to aid in the support of parents. Address Frelon A. Mott, 119 Clarence Ave., Chicago, Ill. (Lake View).

PAPERS WANTED.

I would like a quantity of Seventh-day Adventist papers to use for mission work. S. Booth, Tolland, Conn.

Please send Signs, Sentinel, Instructor, Little Friend, health journals, and tracts, post-paid, to Mrs. L. M. Shafer, Hot Springs, So. Dak.

We will be glad to receive clean copies of Instructor and Little Friend for use in missionary work. Send post paid to J. W. Collie, Box 508, Orlando, Fla.

I would like clean copies of REVIEW, Signs, Sentinel, and tracts, to use in missionary work. Send post-paid to T. J. Sellards, Montier, Shanon Co., Mo.

Clean copies of Seventh-day Adventists papers and I. R. L. A. literature are wanted for missionary purposes. Send clean and post-paid to Frank C. Williams, Sioux City, Iowa.

I would like clean copies of the Youth's Instructor, Good Health, Bible Echo, and Present Truth. Frank A. Tomkins, Rural Health Retreat, St. Helena, Cal.

I would like clean copies of REVIEW, Signs, Sentinel, and other of our periodicals or tracts for free distribution. Address A. W. Walker, 355 7th St., Frankfort, Ind.

Clean copies of Youth's Instructor and Little Friend will be thankfully received and used by the writer for missionary work. Send post-paid to Mary A. Wild, 21 E. Jefferson St., Ann Arbor, Mich.

I would be glad to have clean copies of any of our health journals, Medical Missionary, Signs, young folks' papers, and health and temperance and purity tracts sent to my address, post-paid, and continued for several months, but not older papers than last September. Same to be sent to foreign fields. S. H. Carnahan, College Place, Wash.

Obituary Notices.

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

DEMMON.—Died at Searcy, White Co., Ark., Oct. 19, 1893, Thomas Demmon, of consumption. He was born in Russell, St. Lawrence Co., N. Y., Feb. 11, 1816. THOMAS P. CLARKE.

MAYHAN.—Died at Starr, Wis., Nov. 16, 1893, of consumption, brother Mayhan, aged thirty-five years. He was a member of the Starr church, and died in the triumphs of living faith. He leaves a believing companion and several children to mourn. Sermon by the writer from Matt. 16: 27, to a very large audience. I. SANBORN.

RIGHTER.—Died of consumption at De Grasse, N. Y., Nov. 6, 1893, Henry Righter, aged 25 years and 7 months. Brother Righter was a firm believer in the truths held by Seventh-day Adventists. His hope in God was brightest as he neared his end. He accepted the truth about twelve years ago, and has been a faithful follower of Christ. He leaves a wife and one little girl with other friends, to mourn. Remarks by the writer. S. M. COBB.

RAY.—Died at Dayton, Washington, May 23, 1893, after a severe illness of several weeks, Alice S. Ray, aged 39 years, 8 months, and 7 days. Sister Ray was born in Lycoming county, Pennsylvania, in 1853. Several years ago she was baptized and became a member of the church at Dayton. During the last few weeks of her life she sought the Lord anew, and was happy in the assurance that Christ accepted her. At her request, the funeral sermon was preached from Ps. 17: 15, by brother F. W. Hiddleston. Resting beside her parents, brother and sister Palmer, who were pioneers in the work here in our Conference, she awaits the call of Him who says, "I am the resurrection and the life." R. F. BARTON.

ANDREWS.—Died at my home in Onarga, Ill., Nov. 4, 1893, my dear mother, Martha Andrews, aged 81 years, 7 months, and 18 days. Mother was born in Monaghan county, Ireland, March 17, 1812. She was the mother of ten children, seven of whom survive her. She came to this country with her husband and family in 1854, and accepted the present truth under the labors of Elders Everts, Hart, and Loughborough in the winter of 1856-7. Consequently, she was among the very first Sabbath-keepers in the State. She was a devoted wife and mother, and often said during her long sickness of seven months, "The Lord's will be done." At her request, brother H. Weaver read a portion of Scripture, and offered prayer, before we took her to the train which bore her to her resting-place in Oak Hill Cemetery at Morrison, Ill., where we laid her by the side of her husband—my dear father—to await the "trump of God" and the "resurrection of the just." "Precious in the sight of the Lord is the death of his saints." R. F. ANDREWS.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 7, 1893.

Table with columns for EAST, WEST, STATIONS, and various train services (Day Express, Night Express, etc.) with corresponding times.

Daily, except Sunday. New York and Chicago limited trains go east at 10:25 p. m., and west at 6:15 a. m. daily, and require special tickets and Wagner palace car tickets. Accommodation train goes east at 7:51 a. m. except Sunday, west at 9:00 p. m. Trains on Battle Creek Division depart at 7:55 a. m. and 4:35 p. m., and arrive at 12:40 p. m. and 6:45 p. m. daily except Sunday. O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.

CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect June 5, 1893.

Table with columns for GOING EAST, STATIONS, and GOING WEST, showing train times and directions.

Trains No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 21 run daily; Nos. 10, 11, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars. Battle Creek Passenger leaves Pt. Haron 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. B. MCINTYRE, Asst. Supt., Battle Creek. A. S. PARKER, Pass. Agent, Battle Creek.

The Review and Herald.

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

BATTLE CREEK, MICH., DECEMBER 5, 1893.

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We learn from the *Bible Echo*, of Nov. 1, that the New Zealand camp-meeting of Seventh-day Adventists is now in session, the date being from Nov. 23 to Dec. 12. The Australian camp-meeting will be held near Melbourne, Dec. 29 to Jan. 12.

Geo. W. Marvel, who was convicted of Sunday labor and confined in the jail at Centerville, Md., has had his fine paid by his son, who was both prosecuting witness and the constable who made the arrest. So brother Marvel is now at liberty. Two brethren are still in imprisonment.

Twenty-seven patents were issued from the United States Patent Office, Nov. 14, 1893, the title of each of which began with the words "electric," or "electrical." This shows the field in which inventors are now especially working, and from which results may come as startling as some of those in the immediate past.

Owing to the increasing demand, the publishers of the *Hausfreund*, our German paper, have been compelled to re-issue the two articles taken from the *Catholic Mirror* contained in the issue of Nov. 1, of the *Hausfreund* as a special six-page sheet. They are thus enabled to fill some more orders for the entire set of four numbers. Price three cents a copy, or twelve cents per set, as stated in the REVIEW. Send the orders along, brethren, while it is time.

A cablegram received at this Office, Nov. 22, from Wellington, New Zealand, conveyed the pleasing intelligence of the safe arrival at that place of Elder O. A. Olsen. We learn from the *Bible Echo* that the New Zealand Conference will hold their annual meeting Nov. 23 to Dec. 12, and the Australian Conference will hold theirs Dec. 29, 1893, to Jan. 12, 1894. This will enable both of these Conferences to have the presence and labors of the resident of the General Conference, which no doubt they will highly appreciate.

The *Catholic Mirror* of Nov. 25, contained the following note:—

"The series of editorials, 'The Christian Sabbath,' published in the September numbers of the *Catholic Mirror*, have awakened such an interest, and created such a demand for the numbers of the *Mirror* containing them, that we have been obliged to reprint them for the convenience of our readers."

Thus the *Mirror* finds that there is an interest to read upon the subject of the Sabbath. A promi-

nent Catholic of Chicago told a friend of ours not long since that he had told more than a hundred Protestant friends about these articles. The Sabbath question is up for discussion in all its bearings, and the so-called orthodox ministers are finding out that it will be impossible for them to keep it down.

A letter from brother Geo. Watson, of Albana, Ontario, in relation to the brethren there who were reported in our columns last week as undergoing trial for Sunday work, states that the two justices of the peace before whom they were tried, referred the cases to the clerk of the county, and he promptly dismissed them all. Some very interesting things are brought out by these Sunday trials, both in Canada and in the States. Among other things we have learned that people will walk a mile or two on Sunday to find some one at work upon that day, and that they feel *disturbed* when they first start out, and the disturbance grows stronger as they near the place where the work is being done! Such people must take solid comfort in being disturbed!

At the late earthquake in Montreal, the thought in the minds of many was that the end of the world had come. Many people sneer at those who are looking for the coming of the Lord, but let there be some disarrangement of the forces of nature in their vicinity sufficiently great to show them the instability of earthly things, and the same persons instinctively think of the coming of Christ and of the end of the world. But do they think of it with the joyfulness of those who are ever looking for his coming? There are to be two classes on the earth in the day of the Lord. One class cry to the rocks and mountains to cover them from the face of Him on the white cloud; the other class look up, and with confidence exclaim, "Lo, this is our God; we have waited for him, and he will *save us*: this is the Lord; we have *waited* for him, we will be *glad and rejoice* in his salvation."

ORDINATION SERVICE.

At a recent meeting of the Foreign Mission Board, it was voted to request the ordination of brother W. G. Kneeland, before his departure for British Guiana. The members of the General Conference Committee, now at this place, concurred in this recommendation, and after the Bible class at the College, Tuesday evening, brother Kneeland was set apart to the work of the gospel ministry by prayer and laying on of hands. The writer offered prayer, Elder I. D. Van Horn gave the charge, and Professor Prescott gave words of welcome on behalf of the General Conference. Elders H. and L. T. Nicola and F. M. Wilcox were present, and participated in the service. The Spirit of the Lord was manifested, and we believe God accepted this brother as his ambassador.

Brother Kneeland and wife left Battle Creek Wednesday evening for their field of labor. May the prayers of all our brethren follow them.

J. H. DURLAND.

THE BIBLE SCHOOL.

The present enrollment is 500. All are of good courage, and from the testimonies given in the social services, we judge that nearly all are gaining a new experience in divine things as they study the word. The students from the different States hold their prayer-meetings once a week, and all come together Sabbath afternoons for prayer and social service. The Lord is present in all these services, and they are a source of strength to all.

There are several present who are not members of the denomination, and they manifest a good degree of interest. One of this number has asked for baptism, which will be administered soon.

Besides this school we have a class of 139 from the REVIEW Office, who meet every Sunday evening, and another class numbering 110, of our brethren in Battle Creek, who meet three nights each week. In all we have 749 persons making a special study of the Bible, preparatory to entering some part of the message.

J. H. DURLAND.

THE "REVIEW" FOR 1894.

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

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

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

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