

The Advent Review and Herald

HOLY BIBLE IS THE FIELD OF THE WORLD

W. A. LINDSLEY

"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 FAITH OF OUR FATHERS.

THERE was a time, I've heard the fathers tell,
Ère pagan hades took the place of hell,
When great Jehovah sat upon the throne,
And "Yahweh" was a thing as yet unknown:

When "higher critics" had not nicked the sword
Of the thrice-piercing, sundering, flashing Word;
When sin was black as midnight, hell no dream,
And Jesus Christ the preacher's fruitful theme:

When purple robes could not excuse the guilt
Of him for whom the blood of Christ was spilt;
When death and Judgment did not cause a smile,
Nor Christians show the world the "latest style."

Plain churches held the plain-clad people then,
Where God's whole message was proclaimed by men
Anointed, filled with that strange power of speech
That all the modern schools can never teach.

Then power divine, resistless, fell from heaven;
Then citadels of sin were shattered, riven;
From heart to heart the electric current went,
As preachers, prophet-like, bade men repent.

Through all the reverent throng God's power swept,
Till pardoned sinners knew their Lord and wept;
Then shouts of victory rose. 'T was heavenly sweet,
As scores knelt lovingly at Jesus' feet,
Until the place grew luminous, as the Lord
Stood in their midst and feasted at their board!

Our fathers tell us stories such as these,
Of times when men found pardon on their knees;
When Methodists had little worldly gear,
But much of Christian zeal and godly fear;

Their battle cry in bygone days a hymn,
When God still dwelt between the cherubim;
His own "evangelist" each preacher, then,
With faith in God, and not in far-fetched men.

We are our fathers' children, but to-day
From such "old paths" we've strayed so far away;
We trust in numbers and an empty ark;
Our church has now become a shining mark,
All over gilded with our own cheap dross,
Our seeming gain, for us, eternal loss.

What though our altars shine with burnished gold,
No flame is there, but ashes dead and cold;
Though rich the sacrifice, as times require,
No well-pleased God responds in Carmel fire.

We gild the fringes of the word of God,
But leave the paths of old our fathers trod;
We number Israel off in proud array,
Headless of what befell in David's day.

And for the law, 'mid flame and thunder given,
When cloud-wrapped Sinai trembled, anguish-riven,
We have a critic credence nowadays,
And find with German doubters newer ways.

Church of our fathers, heritage of years
Of toil and triumph, shining with the tears
Of saints triumphant, who in that old time,
Conquering, unconquerable, with faith sublime,

Jeweled with victories thy queenly brow,
God ever calls and loves thee, calls thee now:
"Come back, my daughter, never more to roam
Far from thy Father's love and far from home;

"Back to the vows that knit thee to my side;
Back from thy wandering through the cold world wide,
With loving pity, pitying love, I call—
Come home, and find in me thine all in all."

—Francis S. Borton, D. D., in the Christian Advocate.

"HE THAT LOVETH NOT HIS BROTHER ABIDETH IN DEATH."

MRS. E. G. WHITE.

THE completeness of Christian character is attained when the impulse to help and bless others springs constantly from within; when the sunshine of heaven fills the heart, and is expressed in the countenance. There is no such thing as a loveless Christian. It is not possible for the heart in which Christ abides to be destitute of love. The heart that is cold and stern is not catching the bright, softening beams of the Sun of Righteousness.

Hear the testimony of the apostle John: "These things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, That God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

"In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. . . . We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good,

and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Take the question to your own hearts, and answer it as if before the Judge of all the earth. A reformation must take place in every family, in every institution, in every church. "Let us not love in word, neither in tongue; but in deed and in truth." "Let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. . . . Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. . . . If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also." "If we love one another, God dwelleth in us, and his love is perfected in us."

These sacred lessons, if received into the heart, will bring about the reformation essential. Many will lose heaven unless they change their selfish, unlovable, unsympathetic ways, and learn that the Spirit of Christ is not selfish and forbidding, uncourteous and loveless. Unless those who stand in responsible positions in our institutions make decided changes in heart and character, they will be condemned as lukewarm, knowing not that they are "wretched, and miserable, and poor, and blind, and naked." Unless we practice Christ's ways, and receive his Spirit, we are none of his. He desires us to reveal his love in word and action. All that we do should flow from a deep, abiding principle of love,—a principle that is after the similitude of Christ, who is love and light and peace. But how little, how very little, of Christ's character is revealed! The spirit of self-denial is becoming a rare thing.

Yet there is love in our churches. There are those who love God supremely and their neighbors as themselves. Their prayers and their alms come up before God as a memorial. The Lord does not lose sight of them. He is watching those who are walking in the light as fast as they receive it. They are the objects of his special care.

The law of Christ's kingdom is in every respect to be carried out in this world. The inspired apostle declares, "Ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: 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."

God desires to bind his family of workers together by common sympathy, pure affection. It is the atmosphere of Christlike love surrounding the soul of the believer that makes him a savor of life unto life, and enables God