

The Advent HOLY BIBLE REVIEW AND HERALD IS THE FIELD OF THE WORLD 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.

VOL. 68, No. 15.

BATTLE CREEK, MICH., TUESDAY, APRIL 14, 1891.

WHOLE No. 1911.

The Review and Herald,
 ISSUED WEEKLY BY THE
 Seventh-day Adventist Publishing Association,
 Battle Creek, Michigan.

TWO DOLLARS A YEAR, IN ADVANCE.
 SPECIAL TERMS IN CLUBS OF 100 OR MORE.

Address all communications, and make all Drafts and Money orders payable to—

REVIEW & HERALD, Battle Creek, Mich.

WHY SHALL WE WORK?

"Behold, I come quickly." Rev. 22:7.

He is coming, He is coming
 Down the radiant arch of sky,
 Through the golden gates of glory,
 With the triumph in His eye.
 Angel throngs His praises sounding
 Glad and sweet around the throne—
 He is coming, grand, victorious,
 Coming now to claim His own.

He is coming, kind and gentle,
 To the ripened fields of wheat;
 To the flowers, whose tender fragrance
 Makes all earth-life rare and sweet.
 'Mid the grain the tares are growing,
 'Mid the flowers the thorns are shown;
 But He comes with rushing pinions,
 To the fields to claim His own.

He will greet the weary reapers,
 Lovingly the crowns bestow;
 All our toil and sadness ended,
 Every enemy laid low.
 Sins that vex us then shall leave us,
 And into His likeness grown,
 We shall sing with glad rejoicing,
 When He comes to claim His own.

Ah, "Behold, the Bridegroom cometh!"
 Are our lamps all trimmed and bright
 For the morning of his presence,
 Coming in the dead of night?
 Shall we see the holy city,
 Where no tears or pains are known,
 Lighted by the King of Glory
 When he comes to claim his own?

He is coming, grandly coming.
 Are we ready, one and all,—
 Ready for the Master's presence,
 Ready for the final call?
 Shall he lead us on and upward,
 Nevermore to walk alone?
 Lo! the angel choirs are singing,
 Jesus comes to claim his own.

—Lillian A. Tourtellotte.

The Sermon.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, PREACH THE WORD."—2 Tim. 4:1, 2.

"WHAT SHALL WE DO THAT WE MIGHT
 WORK THE WORKS OF GOD?"

BY MRS. E. G. WHITE.

"VERILY, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God?" This is a very important question to us all; many an anxious one has come to

Sermon at workers' meeting at Grand Rapids, Mich., Sept. 25, 1887.

me inquiring, "What shall I do, that I may work the works of God?" I suppose there are many before me with this question in their hearts. This is the answer that Jesus gave to the inquiry: "This is the work of God, that ye believe on him whom he hath sent."

There are many who would answer, "We do believe on Christ, but feel that we fail to work the works of God." I am not so sure that you have the faith which Jesus spoke of when he said, "This is the work of God, that ye believe on him whom he hath sent." The faith Jesus spoke of was more than a nominal assent to the truth that Christ is the Son of God. You are to believe that he is your Saviour, your Redeemer. You are to believe that you are his child, that it is your right to claim the promises of his word, your privilege to represent him to the world. This genuine faith in Christ will manifest itself in your daily life, in your character and works, and will prove to the world that there is transforming power in the Christian's religion. Your faith will be manifest to the world as a faith that lifts the soul above the low things of earth, that elevates the thoughts, and fastens the affections upon things above.

But when Jesus had answered them concerning what was meant by the works of God, they were still filled with doubt, and queried, "What sign showest thou then, that we may see, and believe thee? What dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

From these words you may understand the character of real faith in Christ; it is a faith that lays hold upon his divine merits. It is the faith spoken of as "the substance of things hoped for, the evidence of things not seen." The people whom he addressed did not have this faith, but insisted on seeing some mighty miracle as a sign of his messiahship. Had they not seen a sign in the very lesson he had given them? And he said unto them, "Ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

Jesus has promised that he will in no wise cast out those who come to him. We are to come with the faith that works by love and purifies the soul. What has the Father given the Son? He has given him every one who has genuine faith in Christ; for this faith will enable its possessor to endure unto the end, and he will be raised up at the last day.

"The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life." Christ did not speak of temporal bread, but of the bread of life, of which if a man eat, he shall have the life that measures with the life of God.

Jesus continued: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. . . . Many therefore of his disciples, when they had heard this, said, This is a hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life. But there are some of you that believe not."

How is it with those who are here to-day? Are there not some who believe not, who have no real foundation for their faith? Are there not some who would find in the hour of temptation that their hope was but sliding sand? We should seek to know the character of our title to the heavenly treasure. God knows who among us will turn aside and give heed to seducing spirits. He knows those who are cherishing defects of character, and permitting these defects to have an overcoming power upon them, until they shall be led, as was Judas, to betray their Lord.

The words that Jesus uttered proved the hearts of many who professed to be his followers, and "from that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

Christ brought a testing truth to bear upon his

disciples at that time, and had they borne the test, they would have manifested the faith that makes the soul a partaker of the divine nature; but the test found their faith an empty profession, and at the suggestion of the enemy they were turned against their Lord. The difficulties, the self-denials, seemed more than they could surmount, and they walked no more with him.

We shall all be tested by trial and temptation, and we shall be able to endure only by having genuine faith, by having root in ourselves. It will not do for us to depend upon others. We must know that we have a hold from above. May God help us to realize the importance of examining our hearts to see whether or not we are in the faith. There are many who will fail because they do not gather every ray of light emanating from the word of life; they do not cherish the divine precepts, and dwell upon the precious promises of God. If they did this, fruits of righteousness would appear in their life, and every day they would be growing stronger and stronger, and more and more like Christ.

Our bodies are composed of what we eat; and by partaking of nourishing food, we have good blood, firm muscles, and vigorous health. So in our spiritual nature, we are composed of what we dwell upon. If we take the lessons which Christ has given us, and make them practical, living out his instructions, we are then eating the flesh and drinking the blood of our Saviour, and becoming more and more like him in life and character. In this way we come to know that his going forth is prepared as the morning. How is that? When the day dawns, the light is faint and subdued; but as the sun rises, its light increases and strengthens, until its rays reach the perfect day. This is the way in which the Christian's light is to increase. We are to know more of Christ to-day than we knew yesterday; we are to grow in grace and in the knowledge of our Lord and Saviour; we are to trust him more in trial and difficulty, looking to him as the author and finisher of our faith. In sorrow and temptation we are to realize that he is touched with the feeling of our infirmities; that he was a man of sorrows and acquainted with grief; that he was wounded for our transgressions, and by his stripes we are healed.

Christ has promised, "Him that cometh to me I will in no wise cast out." He will hear and answer our prayers, and faith appropriates the rich promises of God, believing they are for us. As we accept the promises of God, we grow stronger in faith, and find the word of the Lord fulfilled as he has spoken it. We may feel our weakness and unworthiness, and because of this, realize our dependence upon God. Every one of us can have a rich experience in the things of God if we will utterly forsake our sin and submit ourselves to God. O, how can we cherish impurity in the soul when Christ has died for us, that we may become partakers of the divine nature, and escape the corruption that is in the world through lust? We are to be sanctified through the truth, and this sanctification is not the work of a moment, but of a life-time. We must all learn to lean upon Jesus; for the time will come when we shall be scattered, and we cannot lean upon one another. Christ is ready to give us the help we need. The Bible is full of precious treasure, but we must dig for it as did the man who purchased the field of treasure. In this way we shall learn what it is to have living faith. Many are enfeebling the mind by the reading of stories and novels, and are losing their relish for the word of God. They are becoming mental inebriates, and will be unable to look at the solemn questions of life and destiny in the right light, unless they put away this practice. Search the Scriptures, and know what is truth. Lean upon God, and know what is living faith, and live by every word that proceedeth out of the mouth of God.

(Concluded next week.)

—There are two things that we should learn to forget—the good we have done to others, and the evil they have done to us.

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.

"WHEREFORE DIDST THOU DOUBT?"

BY MRS. MAGGIE COTTRELL.
(Kentville, Nova Scotia.)

IN Matt. 14: 31, after the Saviour put forth his hand and saved Peter from destruction, he offered him the following words of reproof: "O thou of little faith, wherefore didst thou doubt?" This must have made Peter feel keenly his loss of victory.

When morning began to dawn after that night of weary watching amid the storm, the disciples looked out over the troubled sea and beheld the Saviour coming to them, walking on the water. When he had spoken to them and quieted their fears, Peter immediately called to his Lord to bid him come to him on the water.

In this request, Peter virtually asked for divine assistance, as he well knew he could not walk upon the restless sea in his own strength. The Saviour unhesitatingly gave strength for the first step, and bade him come. Peter, acting upon his faith in the Saviour's word, immediately descended from the ship, and started to meet his Lord; but before he reached him a change came over him, and he found himself beginning to sink beneath the waves. But why this change? Was not Christ's strength sufficient?

Let us examine the text a moment. We learn that Peter *saw the boisterous wind*. But did he not know the wind was boisterous before he started? We learn from the narrative that the ship was tossed by the waves, and the wind was contrary. Plainly, then, it was not that he had *just discovered the roughness of the sea*, but that he had *lost sight of his Saviour*, whence his strength must come, and had *begun to look at his surroundings*. And this was evidently the cause of the change, for another look at the text shows us that as soon as he began to watch his surroundings, he *feared* (doubted). But what did he doubt?—His ability to walk farther over the mighty billows. But had he started in his own strength?—No, we have seen that he waited the Saviour's word before starting; then he must have doubted either the power or the willingness of Christ to complete the work he had begun. Then follows the sad experience of *sinking*.

He did not begin to sink, then look at the tumultuous seas, and fear as a result, but he turned his eyes from his Saviour, and when he lost sight of him, he lost faith in him; and when he could no longer walk by faith, he *began to sink*. In a moment he realized his condition, and again he appealed to his Saviour for help; and that One who ever stands ready to save the perishing, reached forth his hand and caught him. Then followed his reproof.

How many Christians of the present time are passing through that same sad experience of *sinking beneath the waves of discouragement*. In the outset, when we became tired of our sinful condition, we began to look away to Jesus, and to behold his loveliness, and we, too, desired to walk with him, and asked him to bid us come unto him. Then that same willing voice that bade Peter come to him on the water, bade us come and find rest. With willing feet we started, with the assurance that Christ's strength was sufficient to help us walk while endeavoring to live this new life, till we entered the gates of pearl, and walked the streets of gold.

But, alas! too soon we began to *turn our eyes from Jesus*, and to *glance at our surroundings*. No sooner was this done than we saw just ahead of us billows of difficulty too boisterous for us to meet; around us were the waves of sin and strife that threatened to sweep us from our course, and in the distance we heard the mutterings of persecution's storm. Then, like Peter, we *feared*,

and, like him, we began to *sink beneath the waves of discouragement*.

Dangerous position! Shall we continue to sink deeper and deeper until we mire in the "slough of despond"? or shall we look away to Jesus again, who knows our danger? He will lift us up; he will "take our feet from the mire and clay, and place them on the rock." And though our path is sometimes dark and thorny, we can trace his foot-steps there; though we are marked with the scars of time and sorrow, they will only remind us that he was scarred for us on Calvary's cross.

WHAT DOES IT INDICATE?

BY ASA SMITH.
(Cedar Rapids, Iowa.)

EVIDENCES of the end of all things are becoming more abundant every year, not only in the state of social and business affairs, but also in old earth herself. The earth is "waxing old."

The reward given Horatius for keeping the bridge, was as much land as two stout oxen could plow from morning till night. And it was a good reward then; for one who owned that much land could realize a good income from it. But what could be done on two acres at the present time? A quarter of a century ago it was no uncommon thing to get thirty bushels of wheat per acre, but now twelve bushels are considered, in most places, a good yield. The elements, too, are preparing for the last day. Notice the increase of oil and gas in the last twenty-five years. At the beginning of that time they were deep in the earth, but now they can be found very near the surface. At the same time the supply of fresh water is decreasing. The following thoughts on this point are taken from a secular paper:—

Rivers and small streams are smaller than they were twenty-five years ago, as many now living can testify. The level of the Great Lakes is falling, year by year. There are many piers on the shores of lake-side cities which vessels once approached with ease, but which now only reach the water's edge. Harbor surveyors say that all harbors are shallower than they were a decade ago. The harbor of Toronto has almost ceased to be of use, despite the fact that it has been dredged out to the permanent rock bottom. Coming nearer home, we find that the Des Moines River, in Iowa, once navigated to the city of Des Moines, will now hardly float a row-boat; the steam-boat has not plowed its bosom for over a quarter of a century.

From such facts, it is evident that all things are being prepared for that day that "shall burn as an oven." And that day when the "stream shall be turned into pitch, and the dust into brimstone," cannot be far in the future. "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2: 3.

HOW WILL YOU ANSWER?

BY FRED E. BRAUCHT.
(Ann Arbor, Mich.)

THE Creator of the heavens and the earth says: "The harvest truly is great, but the laborers are few." Luke 10: 2. This was true nineteen centuries ago, and it is still true. As we look over the wide harvest-field of the various nations of the earth where comparatively nothing has been done, we are led to ask, How and when will these receive the light of the third angel's message? and will they receive it?—Some surely will, for in Rev. 5: 9 we read that the redeemed of every kindred, and tongue, and people, and nation sung a new song. Christ said: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The signs are fast fulfilling that show his coming near, and his coming is at the end of the world. Rev. 14: 14, 15; Matt. 13: 39.

The Macedonian cry is coming from all sides: "Come over and help us." The fields are white, but the laborers are few. Christ says: "Why stand ye here all the day idle? . . . Go ye also into the vineyard; and whatsoever is right, that shall ye receive." Matt. 20: 6, 7. Does it

one prize the reward he has offered? He has told us that all power is given him in heaven and in earth. Then he commands: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28: 18-20. Have we any need to fear? Christ has promised to be with us; the fields are ready; all power in heaven and earth is at our command, and we are commanded to go and teach all nations. Will not God hold us responsible if we do not obey and give forth the light he has given us? He is calling; how will you answer?

Why not say, as did the prophet Isaiah, Lord, "here am I; send me." Do we look for a place of ease? What says the Saviour?—"If any man will come after me, let him deny himself, and take up his cross, and follow me." In the service of Christ there is to be a denial of self, a cross to bear. It means hard, honest work, the laying aside of many of those things that once might have been, and would still be, a great pleasure; and the taking up of those things which, looking from a worldly standpoint, might seem degrading, but which are the most noble, elevating, and praiseworthy undertakings; and in which we should count it a joy to be allowed to participate.

Christ is our example; we are to take up the cross and follow him. He labored without ceasing for the salvation of men. He was tired and care-worn. He prayed at the midnight hour for the fallen race, while man slept and was unconcerned about his own salvation. He shed tears of anguish, was truly a man of sorrows and acquainted with grief. He commands, "Go ye therefore, and teach . . . them to observe all things whatsoever I have commanded you." Matt 28: 19, 20. How will you answer?

In Joel 2: 1 we find the prophet exhorting the people by the spirit of inspiration: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble." Why was he so earnest in his exhortation; and why were the people to be so fearful? He says, "For the day of the Lord cometh, for it is nigh at hand." He was looking down to our day; and how applicable are those words to us! The Lord says, "So thou, O son of man, I have set thee a watchman unto the house of Israel." Eze. 33: 7. What is a watchman's duty?—"If the people of the land take a man of their coasts, and set him for their watchman: if when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. . . . But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand." Eze. 33: 2-6.

Are we not watchmen, intrusted with the light of the third angel's message? Is it not high time we were waking out of sleep? Can we not see the foes gathering on every side? Then let us sound the gospel trumpet, that the honest in heart may be turned to Christ and be found among those that keep the commandments of God and the faith of Jesus. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." Dan. 12: 3. Who will be among these classes? The psalmist says, "The fear of the Lord is the beginning of wisdom." It is those that fear the Lord. In James 5: 20 we read, "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Shall we have no interest in the salvation of our fellow-men, that we may be counted among the wise, and those that turn many to righteousness? Christ has said, "Follow me." How will you answer?

THE RICHES OF HIS GRACE.

BY LEE S. WHEELER.
(College, Battle Creek, Mich.)

WHEN pictures of time on eternity's pages,
Are fading like ruins of by-gone ages;
And the long stream of their passing history,
Has broken the seal from prophetic mystery,
Whose lamp, shining dimly over the past,
By the light of the Lamb is far surpassed,—
If then by faith we have run the race,
We shall taste "the riches of his grace."

When the veil that over all nations is spread,
Is removed, with the covering cast over the dead,
And the patriarch's age and the infant's days
Are lost in the beauty of his praise;
When we in him, and he in all,
Have forgotten the curse, the sin, the fall,
We may walk with the Lamb, and see his face,
And share in "the riches of his grace."

When all that's earthly with earth has passed,
Because it was dust and could not last;
When the day and the night are blended in one,
And the light of the moon is as that of the sun;
When the paths of time are all overgrown
With the flowers the angels of peace have sown,
We may dwell in the light of the heavenly place,
Still learning "the riches of his grace."

CONDITIONS OF RIGHTEOUSNESS BY FAITH.

BY H. R. JOHNSON.
(Neenah, Wis.)

RIGHTEOUSNESS by faith in Jesus Christ our Lord without the deeds (doing) of the law of God, is forgiveness of sins repented of in godly sorrow with faith in Christ's blood. This is a heavenly theme; and blessed is the man who has a personal, living experience in this grand and glorious truth. But sad it is that so little of this experience is found in the church of Christ today. Why is this so? It must be evident to every thoughtful heart that has an interest in this question, that the conditions, the basis of the blessing, have not been complied with; for God is faithful and just to do all he has promised. The conditions are confession and forsaking of sins by faith in Christ. "He that *covereth* his sins shall not prosper: but whoso *confesseth* and *forsaketh* them shall have mercy." Prov. 28: 13. "If we *confess* our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9.

No one will *confess* and *forsake* sin until the *nature* of the sin is understood. If sin is so fearful and destructive an element in every way, as it is said to be, it *must be realized* by the sinner. Conviction of sin's sinfulness must be so forcible, so deep with soul distress, that the transgressor will cry out: "O wretched man that I am!" "I am chief of sinners." "Woe is me! for I am undone." A sinner with such convictions will feel that he is in the very jaws of eternal death. He will now appreciate the Redeemer, who loved poor sinners unto death, who reaches forth his arms of tender love to save, and is able to save to the uttermost all who will come to him by living faith in his atoning blood.

But how is the sinner to be brought to such a deep conviction over his fallen condition? This is the vital question, and one we will consider a little at this point. We are told by the apostle John that "sin is the transgression of the law." 1 John 3: 4. This law is holy, just, good, spiritual, and righteous (see Rom. 7: 12, 14; Ps. 119: 172), the exact counterpart of God's character or nature. Man lost, or departed from these characteristics in the fall (Rom 3: 23, 9-18), and this fact fallen man must be brought to *sense*, or he never will seek for righteousness, holiness, spirituality, etc. Now the Spirit of God through the *divine* law is the agent by which the sinner is convinced of the exceeding sinfulness of sin, and its destructive results. "And when he [the Spirit] is come, he will *convince* [margin] the world of sin, and of righteousness, and of judgment." John 16: 8. "Yea, they made their hearts as an adamant stone, lest they should *hear* the law, and the words which the Lord of hosts hath *sent in his Spirit* by the hand of [margin] the former

prophets." Zech. 7: 12. "Ye commit sin, and are *convinced* of the law as transgressors." James 2: 9. "But sin, that it might *appear* sin, worketh death in me by that which is good [the law, verse 12]; that sin *by the commandment* might become *exceeding sinful*." Rom. 7: 13.

God works with living power, the Holy Spirit, which is a unit with God's nature, among men, in connection with his holy law (which is also a unit with God's nature) and word, to show unto man the living reality of the things of which the law and word speak. Thus the word of God becomes *quick* (living) and *powerful* unto man, and *sharper* than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a *discerner* of the thoughts and intents of the heart. Like Isaiah of old (Isa. 6: 1-5), they see God, the Holy One, high and lifted up, and they themselves undone, lost. God by his Spirit and law has made himself known to fallen man. The living minister is a powerful agency for the conversion of sinners to God, when he is wholly consecrated to God, and endued with power from on high. When God speaks his living law and word in his Spirit, by the mouth of the consecrated minister, to the sinner and to those that are at ease in Zion, sinners are awakened by the burning word and piercing sword, and cry out: "Men and brethren, what shall we do?" And Zion, the church, is aroused to a sense of its lukewarm condition, and is filled with fearful forebodings, and utters tremblingly, "Who among us shall dwell with devouring fire? who among us shall dwell with everlasting burnings?" Isa. 33: 14.

According to the invitation and command of the Lord, they turn to the Lord with all their heart, and with fasting, and with weeping, and with mourning, and *rend their heart* and not their garment. Joel 2: 12, 13. Godly sorrow works for them genuine repentance. They cut loose entirely from the world. 2 Cor. 7: 10, 11. They confess their sins, and restore the pledge, and give again that which they have robbed (Eze. 33: 14, 15), and forgive those that have sinned against them, as God for Christ's sake forgives. Eph. 4: 32; Matt. 6: 12; 18: 35. What an internal separation! What an external separation! The world is crucified, dead unto them, and they unto the world. Their glory is now in the cross of Christ. Gal. 6: 14. This is giving God the whole heart. "A broken spirit: a broken and a contrite heart, O God, thou wilt not despise." Ps. 51: 17. With these sacrifices the Lord is well pleased. He receives the penitent prodigals graciously, and forgives them freely, yes, forgives them freely; for he takes delight in mercy. Micah 7: 18. He justifies (clears from guilt) and makes them righteous in the righteousness of Christ, which righteousness Christ obtained for them when he was on this earth, by his obedience to his Father's law (Rom. 5: 19), by his cruel death on the cross (2 Cor. 5: 21; Gal. 2: 21), and by his resurrection from the dead. Rom. 4: 25.

When the sinner is thus justified through faith in Christ's blood, he stands before God, with regard to past sins, guiltless and innocent. This is a blessed condition to reach. There is no condemnation in it. Christ has made Satan's prisoners free, and they are free indeed. And with David they can say from the heart: "Bless the Lord, O my soul: and all that is within me, bless his holy name;" for he "forgiveth all mine iniquities;" and "as far as the east is from the west, so far hath he removed our transgressions from us." Ps. 103: 1, 3, 12. Paul, in speaking of this experience, says: "Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Rom. 4: 6-8.

Dear reader, this experience is not obtained without some effort on our part. A little of Jacob's bitter yet blessed experience, when he struggled for the blessing of acceptance with God,

will be necessary for the sinner to pass through ere his name will be changed for that of Israel, which signifies, one that struggles with power with God and with men, and prevails. (See Gen. 32:28.) When we are willing to forsake all, come out from the world and touch nothing of its uncleanness, then God will receive us, and make us his dear children. 2 Cor. 6:17, 18.

From "Testimony No. 31," pp. 227, 225, I make a few quotations that bear directly on this point:—

"A union with Christ by living faith is enduring; every other union must perish. Christ first chose us, paying an infinite price for our redemption; and the true believer chooses Christ as first and last, and best in everything. But this union costs us something. It is a union of utter dependence, to be entered into by a proud being. All who form this union must feel their need of the atoning blood of Christ. They must have a change of heart. They must submit their own will to the will of God. There will be a struggle with outward and internal obstacles. There must be a *painful* work of detachment, as well as a work of attachment. Pride, selfishness, vanity, worldliness—sin in all its forms—must be overcome, if we would enter into a union with Christ. The reason why many find the Christian life so deplorably hard, why they are so fickle, so variable, is, they try to attach themselves to Christ without first detaching themselves from these cherished idols."

"This spiritual relation can be established only by the exercise of personal faith. This faith must express on our part supreme preference, perfect reliance, entire consecration. Our will must be wholly yielded to the divine will, our feelings, desires, interests, and honor identified with the prosperity of Christ's kingdom and the honor of his cause, we constantly receiving grace from him, and Christ accepting gratitude from us."

"When this intimacy of connection and communion is formed, our sins are laid upon Christ, his righteousness is imputed to us. He was made sin for us, that we might be made the righteousness of God in him. We have access to God through him; we are accepted in the Beloved."

When this union is formed, the Holy Spirit enters the heart and gives new desires—desires born of Heaven. The heart is cleansed from all unrighteousness. It will take earnest prayer and untiring effort to preserve this union. "We must resist, we must deny, we must conquer self. Through the grace of Christ, by courage, by faith, by watchfulness, we may gain the victory." "He that shall endure unto the end, the same shall be saved." Matt. 24:13.

DEAD TO THE LAW.

BY ELDER WM. COVERT.
(Indianapolis, Ind.)

THE apostle Paul writes: "My brethren, ye also are become dead to the law by the body of Christ." Rom. 7:4.

The thought is that a Christian is dead to the past, so that its misdeeds cannot stand against him and bring him into condemnation if he lives a life of faith in Christ. But how did it come to pass that he died? Ah! his obituary is written in the death of another!

"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." 1 Pet. 3:18. "For when we were yet without strength, in due time Christ died for the ungodly." Rom. 5:6.

Then it was the sinner who died through Christ, and not Christ dying for himself. The death of Christ was substitutionary. It was because he was made sin for us that he died. He was tasting death for us. The law had made a case against us, and was demanding that we should die. But Jesus passed down into death for us. But it was not possible that he should be held by death. There were no sins that could hold him in the grave. In himself he was without sin, therefore he rose a conqueror over death.

As there may be those who do not grasp the thought of *how* the Christian becomes dead to the law, we will suppose that a man is proved to be guilty of an offense against the law, and is therefore condemned to die, but while he is waiting the appointed time for execution, death ensues; what would then be his relation to

the law? You will say that the man would be dead to the law.—Certainly he would be. The law only has dominion over a man as long as he lives. But let us further suppose that while the condemned man is waiting for the time of his execution to arrive, another man, who is without condemnation, should step in and request that he be permitted to die in the condemned man's stead, and that the condemned be entitled to his name and character, and the request be granted. Now, when this substitute dies, the condemned man in his former relation passes into death with him.

But if the man who died as a substitute for the other should rise from the dead, he would not come forth from the grave as a substitute for the other, for he has satisfied the demands of the law in his death, and in his resurrection he would rise to a newness of life. He would come into life entitled to his former place and name of innocence. But the man also who was given this place has the same, and they would become one,—one in name, one in character, and one in law. The man who has received this place as a gift is entitled to it as long as he is enabled to live the life required in this union.

Jesus died for the sinner. So every sinner can by faith be connected with Christ in his death, and thus go down into death with him. But the child of God does not remain dead. "For the death that he [Christ] died, he died unto sin once [*once for all*, margin, R. V.]; but the life that he liveth, he liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ." Rom. 6:10, 11, Revised Version. Thus the Christian is alive from the dead by the life of Christ. He is risen with Christ. He passes through death into life with Christ. Upon this point it is written by the apostle that we are "buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. 2:12.

What relation, then, does the one who is living in Christ sustain to the law? To his former state of sin he remains dead and buried, while the life which he now lives in the flesh he lives after the life (or, by the life) of the Son of God, who loved him and gave himself for him.

Being thus delivered from the law by dying to that wherein he was held, he is enabled to serve (obey) in the newness of the Spirit. That is, he obeys in the life and power of Christ, not through the oldness of the letter or legal form of the law.

In his unconverted state his relation was to the law of God what that of an imprisoned rebel is to the law of his country. In Christ Jesus his relation to God's law is what that of a good soldier is to the law of his country. Now his citizenship is in heaven. He is loyal to the throne of God. He does battle for that throne. His commander instructs him to take the full armor of God, that he may be able to withstand the assaults of the enemy. He is required to fight against the rulers of the darkness of this world. But says the apostle, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:4-6.

In Christ he is delivered from the power of darkness, and translated into the kingdom of heaven. In this kingdom he is regarded as a loyal free-born citizen. He appears in the name and in the person of the Son of God. With such an one old things have passed away, and all things have become new. He is a new creature. The old man is dead, and while he thus remains in Christ he is a part of Christ. He lives in Christ, and of Christ, and to Christ. He is by Christ led in the law, and by the power of Christ the law lives in him. The life of Christ imparts the divine nature to him. He has the mind of Christ.

The language of his heart is, "I hate vain

thoughts: but thy law do I love. Thou art my hiding-place and my shield: I hope in thy word. Depart from me, ye evil-doers: for I will keep the commandments of my God. Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope. Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually."

The Christian being alive unto God in Christ, and possessing his mind, his nature, his power, and his loyalty, has "put off the old man with his deeds; and has put on the new man which is renewed in knowledge after the image of him that created him: where there is [in this kingdom] neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all and in all."

"Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

FOR SINS PAST.

BY CHAS. GRIM.
(Coal City, Ind.)

ROM. 3:25: "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God."

The glory of the doctrine of righteousness through faith in Christ is especially seen in this text, in that it is for sins that are past. It is not that we should transgress the law that grace may abound. The condemnation is for sins already committed, and from which obedience to the law, from this time forward, never can set free. A perfect obedience to the law of God only secures life. Therefore since it takes a complete obedience to the law of God to secure life, there is then no surplus to apply for the atonement of sins that are past.

Verse 26 says: "To declare, I say, at this time his righteousness." This evidently indicates that the time to come is to be spent in obedience to God's law. This obedience, forward from the time we believe, does not detract from the grace of God, nor does this obedience indicate that grace is thereby obtained. For since all have sinned and come short of the glory of God, all who are justified before God are under grace; for grace is a free gift. If I owe a debt, and it takes all my income to supply my daily wants, it is plain that I never can of myself pay that debt. Then how absurd the declaration made by some, "He is seeking to be justified by the works of the law." We are living by grace, but working out our salvation through the "fear" of God. The "fear" of God is, to *depart from iniquity*, to cease to sin. This will be the condition of the 144,000 when Christ comes the second time, and the righteous are caught up to meet him in the air.

There are some in the world, claiming to be perfectionists, who say that though they transgress the law of God, it is no sin. This cannot be true; for "sin is the transgression of the law." 1 John 3:4. Let God be true. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Can any one be perfect?—Certainly. "Christ is our righteousness, our justification and our sanctification," for sins that are past. Therefore to be perfect is to have faith in Jesus, and to keep ourselves unspotted from the world, by keeping his commandments. Let us purify ourselves by obedience, not from sins past, but from transgressing the law of God in the *present*, and thereby never transgress in the future.

—It is quite evident that some of the sisters make a slight error in reading Paul's directions to Timothy concerning dress, making it teach that women should adorn themselves in *modern* (instead of "modest") apparel; that is to say, the latest fashions.

R. F. C.

A GOOD TESTIMONY.

BY E. W. WEBSTER.
(Boscobel, Wis.)

A Lesson on the Law of God, and its Relation to a Christian's Life.

SEVENTH-DAY ADVENTISTS are so generally misunderstood in their teachings concerning the law of God and its relation to justification, conversion, and the life of the individual after the grace of Jesus has come to him, as to be supposed to teach that men are to be saved by obedience to that law, and especially the fourth precept of it, thus frustrating the grace of Christ, and denying the Saviour. This is caused, probably, from their presenting the law of God in a manner to show its spirituality and binding obligation upon all, while this work has gradually been more and more neglected by many others; and also from prejudice against this people.

But the doctrine of this church on this point could not be more plainly stated by themselves than the following extracts from Watson's "Life of John Wesley" state it, so far as they go; and which show how the founders of Methodism stood on this important question. On page 52 I read: "I see that the *whole* law of God is holy, just, and good." This is from Wesley's journal. On page 56 is this statement: "That law [the moral law] is recognized and embodied in the New Testament, but its office there is to give 'the knowledge of sin,' that men may be convinced, or, as St. Paul forcibly says, 'slain' by it; and it stands there *in connection* with the atonement for sin made by the sacrifice upon the cross."

The use they made of that law is told on page 70: "They alarmed the careless by bringing before them the solemnities of the last judgment; they explained the spirituality of that law, upon which the self-righteous trusted for salvation, and convinced them that the justification of man was by the grace of God alone through faith; . . . insisting that the law which cannot justify, *was still [after justification] the rule of life, and the standard of holiness to ALL TRUE BELIEVERS.*"

After showing that the use made of the law by the gospel is to "convince of sin," the author says: "If therefore in the matter of our justification, . . . we change the office of the moral law, . . . and resort to it, . . . as the means of qualifying ourselves, by efforts of obedience to it, for the reception of divine mercy, and acquiring a fitness and worthiness for the exercise of grace toward us; then we reject the perfection and suitableness of the atonement of Christ; we refuse to commit our whole case in the matter of our justification to that atonement, according to the appointment of God; and as much seek justification by 'works of the law,' as did the Jews themselves."—Page 57. And to show what law the expression, "the works of the law," refers to, he says: "St. Paul's epistle to the Romans puts it beyond all doubt, that in his argument respecting justification he speaks of the *moral law*, since his grand reason to prove that by the works of the law no man can be justified, is, that 'by the law is the knowledge of sin;'" and this cannot be said of the ceremonial law of the Jews.

If the people of those worthy ancestors would still follow these truths, the law of God, including the fourth precept of it, would hold a higher place in their estimation, and the power of the gospel be as great now as formerly; and the church which has done so much good in the past would continue doing so, instead of being so weak spiritually. My dear old church, why will you, just to shun the obligation of the fourth command, so far go astray from these grand truths of your noble founders, as to teach (as many of your ministers do, when brought to acknowledge that "the *whole* law of God is holy, just, and good") that the law of Jehovah is abolished, and that since we are "under grace" we are no longer under obligation to keep that law? With such teachings, is it any wonder that spirituality is at a low ebb?

In speaking of the relation of the "moral law" to the gospel, Mr. Watson says: "We may still regard it as in some way connected with the gospel, and call it by the general term of Christianity, of which it in truth forms the *preceptive* part."—Page 57.

GOD A HIDING-PLACE FOR HIS PEOPLE.

BY ELDER D. T. BOURDEAU.
(Battle Creek, Mich.)

THE following are among the numerous scriptures which show that God is the hiding-place of his people: "Thou art my hiding-place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance." Ps. 32 : 7. "Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues." Ps. 31 : 20. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress; my God; in him will I trust. Surely he shall deliver me from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." Ps. 91 : 1-12.

This prophecy is precisely to the point; for it relates to the time of the plagues, and shows that the saints shall then be sheltered from God's wrath by God and by holy angels. The angels shall hold the saints up in their hands, lest they dash their feet against a stone. This will be when the voice of God shakes the heavens and the earth, causing rocks, hills, mountains, cities, towers, and walls to fall, and stones to be hurled in every direction, and millions of sinners to perish. Rev. 16 : 17-21; 6 : 14-17; Isa. 24 : 17-23, etc. The angels of God will then shelter the saints. I know Satan once applied this scripture to Christ. This was when he wished to have him cast himself down from a pinnacle of the temple. But I prefer a Bible view of this subject to the interpretation of the arch-rebel, whose great aim it has ever been to pervert the Scriptures.

This ninety-first psalm is a source of encouragement to the child of God who sees the plagues and the time of trouble approaching. The rest of this cheering prophecy reads: "Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample underfoot. Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him. With long life will I satisfy him, and show him my salvation." Verses 13-16.

God will cause every difficulty to yield and disappear before those who love him and think upon his name. As he sees them despised by those who neither love God nor God's faithful children, and sees that they will be brought into strait places, and will be even threatened with death, he comforts them with the thought that he will answer their prayers; will be with them in trouble; will guard them against the missiles of death, and against the plagues that he is about to inflict upon their enemies; will be with them in trouble; will protect by his mighty angels; will honor and de-

liver them, show them his salvation, and satisfy them with long life. With this prospect before us, can we not afford to love God, do and suffer for his sake?

GOD WARNS US AGAINST REBELLION AND DECEIT.

Isa. 30 : 8-11 : "Now go, write it before them in a table, and note it in a book, that it may be for the time to come forever and ever [for the *latter day*, Hebrew]: that this is a rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits: get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease before us."

This scripture shows that some in the days of Isaiah were rebellious toward God and his law, and that they resorted to deceit to justify themselves in their rebellious and sinful course. But is this all that we may learn from this text?—Nay, verily. We see in it a prophetic strain. It is also designed "for the latter day," for the very days in which we live. We are therefore to expect that opposition to God's law through deceit, will be seen in our times as in the days of Isaiah. One way in which the Jews in Isaiah's time used deceit to hide their sinful course, was to pretend that the word of the Lord was so difficult that it could not be understood. The unlearned looked to the learned for information, and the learned said that the word of the Lord was sealed, incomprehensible, and their fear toward the Lord was taught by the precept of men. And they sought to hide deeply their counsel from the Lord. And thus the Lord expostulated with them:—

"And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay." Isa. 29 : 11-16.

But this excuse, based on the pretension that the word of God is sealed, is repeated again and again in our day, not only with regard to the law of God, but also with regard to the coming of Christ, even by some who pretend that the Bible is its own expositor, and that it is the privilege of all to arrive at its sense. The Jews presented this excuse while conversant with, and acknowledging the sentiment of, such words as the following: "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Deut. 29 : 29. "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. See, I have set before thee this day life and good, and death and evil." Deut. 30 : 11-15.

With these plain passages and other scriptural testimonies of a similar import, before them, with a knowledge of the fact that the perpetuity and universal obligation of God's holy law is plainly

taught even in the New Testament (Matt. 5:17-19; Luke 16:17; Rom. 2:23, 27; 3:19, 31; 7:7-12, etc.), and knowing from the teachings of the New Testament that the prophecies can be understood, and that when certain events have transpired we should know that Christ is very near, and should speak and act accordingly (Matt. 24:15, 33, 45-51; 25:1-6; 2 Pet. 1:19; Rev. 1:3, etc.), some, when the claims of the law of God and the doctrine of Christ's near coming are brought before them, will, while claiming that the Bible is a revelation of God's will and plan of salvation to man, close their eyes to light and duty under the plea of inability to understand the Scriptures.

But the Lord be praised that we need not involve ourselves in such inconsistencies. We may improve upon the warnings and reproofs that God gave his ancient people. We may hunger and thirst after righteousness, know the duties enjoined by God's law, and, by grace divine, perform them with cheerful hearts. We may love Jesus, and, as a consequence, long for his appearing. We may, by submitting to God, by laying every idol at the foot of the cross, and fully accepting Jesus, learn to delight in the study of prophecy, to enjoy looking for Christ, watching and waiting for his return, lest he come upon us as a thief,—suddenly and to destroy us. We may, when Christ appears, be among the happy ones who shall 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." Isa. 25:9; see also Isa. 8:17; Luke 12:35-37; Heb. 9:28; Rev. 3:3, etc.

HOMEWARD BOUND.

BY M. WOOD.
(Worcester, Mass.)

"THE Lord will be the hope of his people, and the strength of the children of Israel." Joel. 3:16. "O thou of little faith, wherefore didst thou doubt?" Matt. 14:31. Why not exercise the little faith you have? Your doubts arise from your unbelief, and that brings God's displeasure. Heb. 11:6. You can easily believe that the Lord is displeased at your sins; and what is sin but disobeying his commands? 1 John 3:4. But your excuse is, "I am so weak in myself." Who is not? Even the great, the inspired apostle acknowledges himself to be weak. 2 Cor. 11:29. The church of God is made up of believers, and they are called the family of God (Eph. 3:15), and as such, of course, are "his people," they being children of promise, in covenant relation, and constant communion with God. It is nothing new for the Lord to be the "hope of his people," for he always was both the founder and the foundation of their hope. You may have a rough voyage through life, but you have nothing to fear while you keep Unbelief below, Faith on deck, and Christ at the helm of your little bark. Isa. 41:10. The Lord will be your harbor, and you will never have a night so dark but you may with safety run to him; and there you can securely rest till the storm is past. Prov. 18:10.

Complain no longer of your weakness, seeing the Lord is your strength. Ps. 144:1, 2. Do not so much as name your unworthiness; for the Lord is your righteousness. Jer. 23:6. And as for your enemies and dangers, they can never harm you, for God is your refuge. Ps. 46:1, 2. It is worse than useless to complain and reason with unbelief; for it matters not what you may be called to pass through, nor have to contend with, the Lord will be the hope of his people. Let not the greatness of the storm intimidate you, but rest assured that a soul fraught with grace, and bound for heaven, can never become a wreck. John 10:28. You may and will have fears of sinking, which is quite natural for one on his first voyage; but they are all groundless, for you will ultimately be brought safely into port, and put on shore on the banks of deliverance.

Take courage, hope in the Lord, and he will help you. While you look at the roughness of the sea, remember that the Captain of our salvation stands at the helm, and your bark is homeward bound, and will soon reach that haven of eternal rest. What a blessed hope is ours! It serves as an anchor at sea, and a helmet in battle. 1 Thess. 5:8. It is an anchor that might safely be relied upon as being sufficiently strong to hold our vessel in the heaviest gales and storms, for it is "sure and steadfast," made not of sand, but of good hope through grace. Our anchorage is also good, for our anchor has taken fast hold of, or in, the Rock, Christ, and therefore must be steadfast.

"What though the angry waves roll high,
And darkness reigns around?
Let hope be bright in every eye—
Our ship is homeward bound.
What though no moon nor stars appear
Amid the gloom profound?
We will not yield a place to fear—
Our ship is homeward bound."

Jesus is our pilot. Our vessel and cargo are fully insured, and Christ stands surety for us, and will give us all we need. Says Jesus, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7.

FAITH THAT WORKS.

BY W. G. KNEELAND.
(Battle Creek, Mich.)

THE subject of faith has been considered in a general way many times, but for all this few people seem to have distinct ideas in regard to what it really is, or how it manifests itself. In this article I shall try to present a few thoughts on the manifestations of faith, that may help to a better understanding of the question, What does faith do?

Often faith is regarded as being more of a theory than a reality; as being a very good thing to have, but that somehow works come first—that an individual must work in order to have faith, instead of having faith so that he may work.

The apostle Peter gives faith as the foundation of all the Christian graces. It is something that we can build our hopes upon. The foundation is the most important part of the whole building; for if that is in any way defective, the entire structure will be ruined. Paul in writing to the Hebrews, says that without faith it is impossible to please God; for he that cometh to God must believe that he exists, and not only that, but that he is just such a being as the Bible represents him to be. Unless we have this knowledge of him, we will not have confidence enough to present our case to him. We must have Christ to plead our case before the Father, as there is no other way by which we can come to God and obtain pardon and sufficient help in meeting temptations. Christ says, "I am the way, the truth, and the life: no man cometh unto the Father but by me." Those that attempt to gain heaven in any other way, are doomed to bitter disappointment. We must not only do the right things, but do them in the right way. For we read that "whatsoever is not of faith is sin." All attempts to justify ourselves before a holy God, is clothing ourselves, not with the "fine linen clean and white," but with the filthy garments of unrighteousness.

It is by our faith that we connect ourselves with Christ, the source of all our strength; and thus equipped, "we are more than conquerors through him that loved us." Perhaps some one will say, I do not believe we can be saved without works. It is all right to have faith, but we have something to do. True, we have a part to act, and a very important part, too. But let us consider for a moment what there is that we can do. We find that all the good deeds we are doing now will not atone for one of the many sins of the past. We are entirely dependent on the infinite sacrifice made on Calvary for us, if we are ever

counted righteous before God. Unaided by the influence of the Holy Spirit, we are powerless to stop doing the things we already know are evil. Then what shall we do to obtain favor? The Jews came to Jesus with the same question of what they should do to work the works of God. Jesus replied: "This is the work of God, that ye believe on him whom he hath sent." John 6:28, 29. True faith always does something. Faith that does nothing is not faith, for we read that "faith without works is dead." Works are the language of faith,—that which reveals to the world just how much faith we have.

We cannot have this virtue which is the beginning and ending of all Christian experience, without manifesting it in our daily walk and conversation. It would be as useless to think of covering up this living, active principle, as to try to hide a fire-brand by secreting it in a hay-stack. The flames would soon reveal its presence. The presence of faith will illuminate the soul of its possessor.

"'Tis faith that purifies the heart;
'Tis faith that works by love,
That bids all sinful joys depart,
And lifts the thoughts above."

We know of the character of the Thessalonian converts by their "work of faith, and labor of love." 1 Thess. 1:3. We do not find the Scriptures making a distinction between faith and works as though they were separate, independent qualities. The text referred to does not say works and faith or faith and works, but works of faith, showing that works are the outgrowth of faith. With this view of the subject, perhaps we can better understand how so many wonderful things have been accomplished by faith. It is not a passive but an active principle. The only limit to the power of a follower of Christ is the amount of faith he possesses. "According to your faith be it unto you," is the divine word. How appropriate, then, the prayer of the disciples, "Lord, increase our faith"! No matter how high our profession may be, no matter how zealous we are in observing outward forms of religion, nothing short of service that comes from the heart is acceptable.

"In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Gal. 5:6. Love is the underlying principle of all acceptable service. Instead of exacting obedience of us as an arbitrary requirement, God asks us for our love. Shall we yield to his gentle entreaties, and return what he has so graciously bestowed?

When Moses erected the brazen serpent for the relief of the suffering Israelites, none were healed but those who looked upon the serpent. Their faith grasped the promise, and they were healed. All that had faith to look to their only source of help, were not disappointed. So with the sin-sick sinner. Look to Christ, "for healing is there."

"Blessed thought! salvation's free
By a look at Calvary."

Then let us not carry the load of sin any longer, but by living faith claim the precious promises given to us, and be free in Christ Jesus our Lord. Connected with him, we can successfully withstand every allurement of the world; for "this is the victory that overcometh the world, even our faith."

HOW TO READ THE BIBLE.

BY D. F. EWEN.
(Pinckney, Mich.)

THE Archbishop of Canterbury has been delivering lectures at the Polytechnic, London, Eng., on "How to Read the Bible;" and he concludes with this remarkable utterance, which is so in unison with S. D. Adventists, that I transcribe it:—

Accept its testimony to the majesty of moral law and to the glory of gospel love, and it will verify itself by giving you to drink of the wells of salvation.

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 precious stone.—Ps. 144: 12.

A QUARREL.

THERE'S a knowing little proverb
From the sunny land of Spain,
But in Northland, as in Southland,
Is its meaning clear and plain.
Lock it up within your heart;
Neither lose nor lend it:
Two it takes to make a quarrel;
One can always end it.

Try it well in every way,
Still you'll find it true—
In a fight without a foe,
Pray, what could you do?
If the wrath is yours alone,
Soon you will expend it:
Two it takes to make a quarrel;
One can always end it.

Let's suppose that both are wroth
And the strife begun—
If one voice shall cry for peace,
Soon it will be done;
If but one shall span the breach,
He will quickly mend it:
Two it takes to make a quarrel;
One can always end it.

—Treasure-Trove.

EFFECTS OF EARLY IMPRESSIONS.

We are so constituted that impressions which we receive in early life exert a great power to influence and determine our actions in after-life. This fact has been so generally recognized as to give rise to the proverb, "Just as the twig is bent, the tree is inclined."

The first inscriptions written upon the tablet of the mind become so permanent and indelible, that no subsequent effort is successful in effacing them. We may write over them the record of other events; we may endeavor to obliterate them by education, and by storing the mind with other things; but they resist all our efforts to remove them. An impression made upon the mind is probably never effaced. The mind is of such a nature as permanently to retain any impression it receives; but it is a fact which is proved by observation and experience, that we call to remembrance the scenes and events of our early life with greater clearness than those of later years.

We find an illustration of this thought in the fact that aged people, when the mind is losing its force and vigor, recollect with clearness the scenes and incidents of early life, although they may be unable to call to mind events of a more recent date. This explains why they love to dwell upon the scenes of their earlier life. Names and faces and events with which they were familiar long years in the past, present themselves with great vividness, while those of a more recent date seem almost forgotten. How often we hear it said by people, that as they advance in life, they find it very difficult to remember the events which transpire day by day, while at the same time they distinctly recall the events of long years ago.

It is because of this law of the mind which renders our early impressions so distinct and lasting, that it is important that they be of such a character as to exert a good influence upon our life, and afford us profit and pleasure in our recollection.

W. T. CASE.

TWO LITTLE HOME MISSIONARIES.

MRS. ALLEN had a sorrowful look on her face that morning. I do not think she had any particular trouble. I think she was only tired and discouraged. There was a great deal of work to do in the Allen household,—meals to cook, sweeping, washing, ironing, scrubbing, to do, and a baby to take care of. The Allens were not exactly "poor people," but it took a great deal of money to keep the pot boiling," as the saying is; and Mrs. Allen felt that she could not afford to hire a servant. There had been a talk in Sunday-school, the day before, about missionaries, and Mrs. Allen's two little daughters, Netty and Helen,

had listened carefully to all that was said. The teacher told her class all the particulars about the sailing and destination of Miss More, who had just gone as a missionary to Turkey. Miss More had grown up in the neighborhood where the Allens lived, and Netty and Helen had known her ever since they could remember. When they were little tots she had taught them in the infant class, and it seemed to them a great and a wonderful thing that Miss More was going so far away to tell strange peoples about the religion of Jesus.

When the story was finished, Helen Allen looked up into her teacher's face with such an expression of earnestness that the lady said,—

"What is it, dear?"

Helen blushed, and cast down her eyes.

"I wish some day I could be good enough to be a missionary," she said bashfully.

"I wish so, too," said Netty, with cheeks as red as her sister's.

"You need not wait till 'some day,'" said the teacher; "you can be missionaries now. You, Helen and Netty, and you, Rachel and Mary and Catharine."

Blue eyes and brown eyes, black eyes and gray, were turned wonderingly to the teacher.

"To be a missionary is to go on a mission," said the lady,— "a mission of help and service. Suppose you all try, through the coming week, to find somebody who needs help. Next Sunday you can tell me your experience as little missionaries."

As I told you at the beginning of this little sketch, Mrs. Allen had a sorrowful look on her face. It was Monday, and there was a great basket of clothes waiting to be washed. The baby was fretful, and had kept his mother awake a good half of Sunday night. There were breakfast dishes to wash, and rooms to put in order; and before one could fairly turn round, as Mrs. Allen said, there would be dinner to get.

"You know we're going to begin being missionaries to-day," said Netty to Helen, as they came down to breakfast. "Teacher said we must look out sharp for somebody to be a missionary to."

Before breakfast was half over, baby was so cross that mamma said,—

"There's no use in my trying to eat. Helen, can't you pour the coffee and wait on papa?"

The little girls exchanged glances, and both sprang from their seats.

"Let us take care of baby, mamma. We will try hard to keep him quiet," said Helen. "Yes, mamma, please," said Netty.

"Why not?" asked papa. "Really the children are old enough to help you, mother, if you only thought so."

Mrs. Allen sank back into her seat relieved.

The little missionaries took baby into the garden, covered his frock with bachelor's buttons, made a "chair" and carried him to the barn to see the baby "bossie," called the wee fuzzy chickens from their coops; and in many ways that bright little girls can think of, they amused him, till his eyelids began to droop and his pretty mouth opened in a yawn.

"Put the pillows into the baby carriage," said Helen. "We'll soon have him fast asleep. Then hurrah for helping mamma in the house!"

So Mr. Baby was put into his carriage, and after a little wheeling about in the shade, he dropped into the most comfortable of naps.

When he was settled comfortably in the shade of the old elm by the front door, the little girls went into the kitchen to find mamma. She was up to her elbows in the suds, washing baby frocks, and gingham and prints belonging to certain little missionaries. She looked up as the children came in, and said:—

"You have been a great help to me this morning. I don't see how I could have gotten through without you."

"But what else can we do, mamma?"

"You can wash the potatoes for dinner, and set the table, and bring in some chips and light wood, and keep watch of the baby. And if he is good after he wakes up, you can get your dolls and play awhile."

"Oh, but, mamma, this is play! We are playing missionary."

So all day the children watched for chances to help. After the washing was out, and the house tidied, and the dinner over, there came a little space of blessed quiet. "I should so like to drop to sleep for a few minutes," thought the mother.

No sooner said than done; for a glance outside showed that the baby was having a royal time throwing crumbs to the robins and sparrows. When a drink of water was wanted, Helen tiptoed into the house, because "mamma might be asleep, you know."

"How bright everybody looks!" said papa at the tea-table that night.

"It is all owing to the visitors I have had to-day," said mamma,— "two little home missionaries."—*Mary F. Butts, in S. S. Times.*

THE PRAYING ENGINEER.

ONE winter, several years ago, there was a great deal of religious interest in a certain Western town, and among those who joined the church was Allie Forsyth, a little fellow twelve years of age. His mother was a widow, and had removed, four years before, from their home in Vermont to this town in Wisconsin.

On the evening of the Sabbath when he joined the church, Allie was sitting in the twilight with his mother, when presently she said to him:—

"Allie, tell me what led you to want to be a Christian. Was it your home teachings, your lessons in Sabbath-school, the regular preaching of the pastor, or has it all come through the influence of the revival meetings?"

Looking up into his mother's face, he replied:—

"Mamma, it was none of these. But do you remember when we were coming from St. Albans to live here, that I wanted to go on the engine and ride with the engineer? You were afraid to let me till the conductor, whom you knew well, told you that the engineer was a remarkable man, and that I would be just as safe on the engine with him as in the parlor car with you."

His mother assured him that she remembered the circumstance very well.

"Then," continued Allie, "you allowed me to ride on the engine, where I was to stay till you or the conductor came to me. When about ready to start from the station where I first got on the engine, the engineer knelt down for just a little bit, and then got up and started his locomotive."

"I asked him many questions about its different parts, and about the places and things which we passed by, and he was very patient in answering. Soon we stopped at another station, and he knelt down again just a moment before we started. As he did this often, I tried to see what he was doing, and, finally, after we had passed a good many stations, I made up my mind to ask him. He looked at me very earnestly, and said:—

"My little lad, do you pray?"

"I replied, 'Oh, yes, sir! I pray every morning and evening.'"

"Well, my dear boy," said he, "God has allowed me to hold a very responsible place here. There are, perhaps, 200 lives now on this train intrusted to my care. A little mistake on my part, a little failure to do all my duty, a little neglect, a little inattention to signals, might send all or many of these 200 souls into eternity. So at every station I kneel just a short while, and ask the Master to help me, and to keep from all harm until I reach the next station, the many lives he has put into my hands. All the years I have been on this engine he has helped me, and not a single human being of the thousands that have ridden on my train has been harmed. I have never had an accident."

"I have never before mentioned what he said, but almost daily I have thought about him, and resolved that I would be a Christian, too"

For four years the life and words of this praying engineer had been constantly present with this lad, and became at length the means of leading him into a Christian life.—*Congregationalist.*

The Mission Field.

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

CONDUCTED BY J. O. CORLISS AND W. O. WHITE.

A DEATH-BED IN NORTH AFRICA.

A Message For You.

"DYING! and she knows not Jesus"—
Lying on her bed of pain;
Only one among the thousands
To whom death cannot be gain!

She has passed some forty summers.
Intellect and mind were clear
To have grasped the blessed story
Of the truth to you so dear;

And she might have been forgiven—
'T was for her as much as you
That the Saviour paid the ransom;
For the "many," not the few!

But to her the glad news came not;
You had heard it long ago,
And you passed it on to others,
But to others who *did* know.

And shall others live in darkness?
Must it still of them be true—
"Dying, and they know not Jesus?"
Stay, the answer is for *you*.

—Sel.

"SEND US BIBLE TEACHERS."

DURING the past two weeks, the REVIEW has contained the reports sent from our foreign missions to the General Conference, which has just closed. Those who have read these "Letters from Our Missions," have doubtless noticed that the plea which is made most prominent is for *Bible teachers*. The number of our brethren and sisters in foreign lands is very much smaller than in the United States; but the percentage engaged in carrying the message is considerably greater. It is a cause of surprise and amazement to them that out of the 27,000 Seventh-day Adventists in this country, there cannot be found sufficient numbers who are competent to fill their demands for Bible teachers.

It is very sad to see so many of our young men and women, to whom God has given ability and the advantage of an education in the Battle Creek College, or our other denominational institutions of learning, letting these, the best years of their lives, pass by without a *living* connection with Jesus Christ, "in whom are hid all the treasures of wisdom and knowledge." The store-house of the word is filled with these treasures, and when, by reading the Bible and meditating upon the love of God, we appropriate these imperishable riches to ourselves, we have something which makes for us a heaven here on earth.

The idea that because we are young, it is all right to indulge in lightness and the vanities of the world, and that when school life, or the days of youth, are past, we will settle down into consecrated service for the Master, is a subtle persuasion of Satan. We may just as well be men and women of God to-day as ten years hence. The apostle John wrote to the young men, "because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." The gospel was so precious to the young in the opening of the Christian era, that they had fed upon it till they were spiritually strong. It was the power of God incarnate in his word that made them so. That same power is in the Bible to-day, and we may take it, and become *almighty* through it. Shall we let years of life slip by without knowing what is the hope of our Master's calling, or what the riches of the glory of his inheritance in the saints? Shall we not rather determine to know nothing among those with whom we associate, "save Jesus Christ, and him crucified"?

It is impossible to tell others of the power of God in any way that will lead them to him, unless we *know* and have tasted of the working of that power for ourselves. If we realize that Christ is our Saviour, and that his miraculous

power has operated in our hearts, and caused us to turn to him, our hearts will be filled with holy joy and gladness. There will be no boasting or spiritual pride, for all the glorying will be in the power of Calvary's cross.

When there is that joyousness in the Saviour, when he is the one among ten thousand, and altogether lovely, it will be a joy rather than a duty, to go to other lands and carry the glad tidings. The people want Jesus; they are calling for something that they do not have. They hunger for that new life that is sinless and endless,—the life of Jesus Christ, by which we are saved.

If that new life is ours, if we know that in our hearts it has cast down imaginations and every high thing that was exalted against the knowledge of God, bringing into captivity every thought to the obedience of Christ, we know that this mighty power will do the same for all who desire it. This will bring a longing to see others enjoying the blessedness of daily companionship with Christ.

Ye are not your own, but ye are bought with a price—the precious blood of Jesus Christ. Withhold no longer the service which belongs to Heaven. Commence to read the word of God at once, praying that the eyes of your understanding may be enlightened, and that God may give the spirit of wisdom and revelation in the knowledge of Christ. He is no respecter of persons. Young and old alike have the privilege of wielding the "sword of the Spirit." The power to teach the Bible, to heal the sick, to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, will be laid upon the consecrated, regardless of age.

Every one is fond of those things that are lasting; but in reality such are not to be found among the things of earth. Earthly beauty fades away; but as for us, "let the beauty of the Lord our God be upon us: and *establish* thou the work of our hands upon us." Says the prophet Isaiah: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion."

God's watchmen, if they live wholly in him, will see eye to eye with the Captain of the host, and it will be their constant joy to tell to those who cry for light, the immeasurable heights and depths and wondrous breadths of Jesus' love.

P. T. M.

NATIVE RACES OF SOUTH AFRICA.

HOTTENTOTS.

It is doubtful whether the Hottentots were the aboriginal inhabitants of South Africa or not. It is thought that they came from a distance, and that they gained the territory by conquest, the same as they were afterward dispossessed by the Kaffirs, and the Kaffirs by the Europeans.

In color and general make-up, they differ from the tribes around them. Their complexion is copper-color, much like the Chinese, and there are faint rumors of their being descendants of the "Celestials." They are decidedly cosmopolitan, and build their huts bee-hive shape, of a framework covered with reed mats, so that in an hour a village can be taken down and packed on the backs of oxen, ready for transportation. They use a rope made of prepared cow-hide, and strings of the bark of the useful acacia, with which they lash the mats onto the framework for their huts. In the hunt, they are as successful as the Kaffir. In marriage, they have no ceremony, but simply buy the bride and take her home.

One author says that the Hottentots do believe in God. They think him a good man who would do no one any harm. They believe that he made everything, but they worship the moon, not seeming to realize that they owe anything to God.

The same author says that some of the better class of Hottentots told him that their first parents so sinned and offended against God, that he pronounced a curse upon them and all their posterity, even hardness of heart; so that they know little of him, and have less inclination to serve him. Many instances are related of Hottentots who have been well educated, and who have embraced Christianity, giving up the whole and returning to their sheep-skins; one, after a visit to Europe, dying an infidel.

The Kaffir has some idea of treating disease, and a rude mode of using massage. He has no funeral ceremony, but buries his dead as a sheep is buried—limbs and head tied together.

KORANNAS.

The Korannas are descendants of the Hottentots. They are fond of music, and learn quickly. Mr. Moffat, speaking as a missionary, has a high opinion of the tribe. They are docile, good-tempered, and susceptible to religious influences. They are among the oldest original inhabitants of the country, and are a wandering tribe. Their huts much resemble the Hottentot's hut, but are not so spacious as the Zulu's. They are portable, and are easily carried from place to place. The men dress in circular-made skin, drawn under one arm and over one shoulder, and fastened on the breast. They wear a skin cap, which makes a respectable head-dress. They are fond of cattle, treat them kindly, and train them to remarkable speed. The bridle is fastened to a wooden pin through the nose, and with a sheep-skin for a saddle, they are safe on the wildest ox. They are quite curious in regard to, and even deeply interested in, drawings, and it is hard for them to comprehend how a rounded picture can be represented on a flat surface.

NAMAQUAS.

The Namaquas are also a Hottentot tribe. They occupy a tract of country north of the Orange River, called Great Namaqua Land. It is a strange, wild, rough country, barren and dry. Sometimes a year passes without any rain, every river and fountain of water being dried up. At such times the natives dig in the bed of some large stream a hole sufficiently deep to reach the water. Then they place a ladder down, on which they descend to the water, and bring it up in leather bags, supplying themselves, and then the trough for the cattle. When the rain does come, these are roaring, serging streams, carrying every thing before them.

The Namaquas, like the Zulus, have a faint ray of religion. Their idea of the coming of death into the world is very quaint. The moon sent a hare to the people recently created, with the message, "As I die and am born again, so you shall die and be born again." The hare made a mistake, and said, "As I die and am not born again, so you shall die and not be born again." The moon was so angry at the hare that it threw a stick at it, cutting its lip, and thus it has ever had a slit in its lip. Their idea of a Supreme Being is one who brings death and pain, and is to be dreaded rather than loved. Such sayings are to be accepted cautiously, as they are so averse to telling what they did or do believe. They have no form of worship, and have no word in their language to express praise or gratitude. Some say they are incapable of feeling thankful, and only feign friendship for the object of gaining all they can, acting the deserter after securing the booty, and laughing at the folly of those who give.

Their marriage ceremony is simple. The would-be bride-groom goes to the father's hut, demands the woman of his choice, and if his demand is acceded to, the ox is killed and the daughter goes home with her husband. They have the frightful custom, so common with the natives, of abandoning their aged. They build a fence about them, leave them a little fire, food, and water, and then abandon them to perish.

MRS. IRA J. HANKINS.

Cape Town, So. Africa.

(Concluded next week.)

Special Mention.

CHRISTIAN SCIENCE, HYPNOTISM, SPIRITUALISM, AND INSANITY.

DURING the great controversy between Christ and Satan, truth and error, the latter has been compelled to work under disguise; and as one disguise after another is detected and exposed, a new one is assumed. The hellish object of Satan, "to be hated needs but to be seen," and so his real character is hidden, and a counterfeit of the truth is assumed until the victim is so far paralyzed by his influence as not to be startled by a partial revelation of his "frightful mien."

Spiritualism having become unpopular with many, a disguise became necessary, and mesmerism, hypnotism, and Christian science have, in turn, been assumed to cover up the reality, and more successfully lead the victim into Spiritualism, and, through it, to destruction.

The following "special" from St. Louis to the *Denver News*, is but one of the many illustrations of the "deceivableness of unrighteousness:"—

ST. LOUIS, MO., MARCH 29.—Mrs. A. G. Gifford, wife of Alvah W. Gifford, a prominent local financier and mining inspector, president of the Tamaulipas Land, Mining, and Manufacturing Company, is now the inmate of a private insane asylum here. Faith in the doctrine of Christian science led to madness.

A little over a year ago Mrs. Gifford first began the study and practical investigation of Christian science. For years she had been an invalid. Her husband claims that up to two years ago he had spent \$25,000 in his endeavors to bring his wife back to health. The best physicians in this country had treated her case. She was not benefited by any of them, and her complaint, a nervous disorder, threatened to make her a life-long invalid.

One morning Mrs. Gifford told her husband that in the night she had had a vision. She had been given the name and address of a certain faith-cure doctor of this city, of whom she protested she had never heard before. She had been directed in the vision to place herself under the treatment of this woman physician, and had been assured that she would be restored to health.

The husband, willing in his desperation to try anything, consented. The faith-cure doctor was visited, and she took charge of the case. The invalid lady was instructed in the rudiments of Christian science and faith cure, and submitted herself as a willing and believing disciple. She recovered her health, and became more vigorous and impervious to disease than the average run of humanity. The husband and wife alike became converts to the belief in Christian science.

From their initiatory belief in the supreme power of the mind over matter, the husband and wife drifted into experiments in hypnotism. Mrs. Gifford studied the psychic problems of that weird "controlling force," until she believed it mastered, and then added it to her method of faith-cure practice.

From hypnotism, the practical demonstration of the fact that there are "more things in heaven and earth than are dreamed of in our philosophy," the next step carried the wife into the realms of Spiritualism. She was still followed in her belief by her husband. At this juncture, when Christian science, hypnotism, and Spiritualism had united to carry their student completely away from the realities of life, there first began to develop the indications of mental disease.

At last it was imperative that medical aid should be called in to the rescue of the wife. Dr. Chas. E. Briggs, of 274 Olive Street, was summoned, and he at once announced that Mrs. Gifford should be placed in an asylum.

A. F. BALLENGER.

28 College Place, Chicago, Ill.

THE NATION'S DRINK BILL.

PROF. FRANCIS G. PEABODY, of Harvard, in a lecture on the temperance question, before the Lowell Institute, of Boston, the other day said in substance: "There are two aspects of the liquor question, the economic and the moral. There are at present in the liquor traffic throughout the country, some 200,000 persons,—163,000 in the retail and the rest in the wholesale. These figures represent only the dealers. The number of persons employed is upward of 1,000,000. The worst of these horrible figures is that they mean the withdrawal of just so many persons from the right kind of employments. In their present occupations they contribute little or nothing to the wealth of the country. As to the amount of liquor consumed in 1886, \$337,000,000 was spent

for spirits, \$304,000,000 for beer, \$16,000,000 for imported wines, and \$34,000,000 for domestic wines—a frightful total of about \$700,000,000. This is one twelfth of the amount spent for food, clothing, and necessaries of life. In the same year there was received as wages \$947,000,000, and the liquor bill consumed two thirds of it. Again: it costs \$350,000,000 a year for churches, and the drink bill would buy all the churches in six months. Behind all this is the great importance of the moral aspect. That drink is injurious to the person in 999 cases out of 1,000 goes without proof. The question is, How can it be stopped? Legislation fails of its aims. The solution of the problem, though still far off, perhaps is in each individual's recognizing that he himself is an important factor in his community as an example, and adopting for himself the teaching: "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."—*New York Commercial Advertiser*.

CHRISTIAN(?) ENGLAND.

THE following extract from the *Open Court* speaks for itself:—

A strange blending of Christianity and paganism was exhibited a few days ago, when the queen of England baptized a ship of war with wine; and with ceremonial words that sounded like incantations, launched this iron corsair upon the sea, bidding it go forth upon its malevolent mission of devastation and death. How thin must be the bit of civilized veneering that covers our native savageness, when even in England, whose missionaries with fanatical courage carry the Bible everywhere, and preach its gospel to benighted souls from Greenland's icy mountains to India's coral strand, it is thought consistent and congenial that such a swaggering buccaneer should be commissioned by a woman, a venerable and virtuous lady seventy-two years old! With lofty phrase and form that resemble the baptismal service in the prayer-book, she named this ugly rover after her own son, the Christening being done in pagan fashion by wine sprinkled on the forehead of the ship, henceforward to be known in mischief as the "Royal Arthur." But the performance was not pagan altogether, because right there, by the very side of the queen, aiding, assisting, and abetting the act of consecration, was a minister of the Christian gospel, offering prayer, giving grace and benediction to the sea monster, and invoking theological potency for its gunpowder and its guns. When the great cannon in the forts, and on the attendant ships in the bay, saluted the christening with diabolic thunder, the air became poisoned with a brimstone flavor, like atmosphere imported from the home of the condemned.

ALASKA'S WEALTH.

A REVIEW of the wealth and resources of Alaska has been prepared at the request of Superintendent Porter, by Ivan Petroff, special agent of the Census.

The review deals, in the order of their importance, with furs, fish, minerals, and timber. The value of fur seal skins shipped from Alaska and sold in the London markets since the Territory came into the possession of the United States, it gives as nearly \$33,000,000; and that of other furs of various kinds exported, as \$16,000,000.

The value of the product of the salmon canneries alone is reported at a total of nearly \$7,000,000, from 1884 to 1890; and the value of salmon, salted, at \$500,000. In 1890, over 3,000,000 salmon were taken at Karluk, which has the largest cannery in the world. No fewer than 200,000 cases of salmon were canned at this place last year, 1,100 fishermen and packers being employed. The herring fishery at Killisnoo yields annually over 150,000 gallons of oil, and nearly 1,000 tons of fertilizing material. The value of the cod-fish catch in Alaskan waters since 1868 is stated to be fully \$3,000,000. One of the most eminent authorities on Alaska recently stated his belief that the salmon, cod, and herring fisheries of the Territory would become of such immense value in case of the entire destruction of the fur seal, which now preys upon the fish, that the possible extermination of the seal is not a contingency that need excite serious alarm. The whale fisheries of the Arctic Ocean yielded during 1890, 226,402 pounds of whalebone, worth from \$2.50 to \$3.50 per pound; 3,980 pounds of ivory, worth fifty cents

per pound; and 14,567 barrels of oil, worth from thirty to sixty cents per gallon. The total value of the precious metals exported from the Territory up to the present time, approaches \$4,000,000, the annual production of gold dust and bullion being \$700,000.

Mr. Petroff states that it is difficult to ascertain the quantity of merchantable timber in the Territory, but he is confident that the amount has been greatly overestimated; especially is this true of the yellow cedar, an exceedingly valuable tree, but one which is to be found only in isolated groves.

—Sel.

GOVERNMENT CROP REPORT.

THE estimates of the products of corn, wheat, and oats for 1890, as completed by the statisticians of the Department of Agriculture, make corn aggregate 1,489,970,000 bushels; wheat, 399,262,000 bushels; oats, 523,621,000 bushels. The area of corn, which was slightly increased in planting, was reduced by utter failure and abandonment of more than 6,000,000 acres, the area harvested being 71,970,763 acres. The average yield per acre was 20.7 bushels, and the supply for consumption per head of population is twenty-three bushels, or eleven bushels less than last year. The rate of yield was lower in 1887 and 1881, years of very severe drought.

The aggregate wheat area is 36,087,154 acres, nearly the same as in 1879, and the yield per acre 11.1 bushels. These are measured bushels, of a quality grading somewhat lower than usual, the weight of which will be given in the March report. Past records have shown that the annual differences in weight of the crop are not often more than a pound above or below the average weight for a series of years, the lowest for seven years being 56.5 in 1888, and the highest 58.5 in 1887. The yield per acre is the same as in 1888, when the product was nearly 416,000,000 bushels, and with two exceptions is the lowest rate during the past decade.

The area in oats was 26,431,369 acres, and the yield per acre was 19.8 bushels. This is only seventy-four per cent. of the average of ten years past, which was 26.6 bushels, and the smallest rate of yield ever reported by this office. The December condition of the growing wheat crop was returned at 98.4, and of rye ninety-nine. This was better than December returns for two years past. Along the Atlantic Coast a slight depreciation is noted as the result of excess of moisture in some localities, making planting late, and giving rather small growth before the advent of freezing weather. In the Ohio Valley the season was generally favorable for seeding and early growth, and the plant entered winter quarters in promising condition. Some damage was done by the Hessian fly, especially in early sown fields. Condition in Missouri and Kansas was variable, local injury from drought and fly combining to somewhat reduce the State averages.—*N. Y. Observer*.

—At the annual meeting of the Norwegian Lutherans of Southern Wisconsin, held March 20, at Newark, a resolution was adopted containing this declaration: "We do not sustain the opposition that some of the Lutheran societies and ministers show against the American common school. It creates indignation among the people who desire their children to learn the language of the land. It creates ill-will toward, and weakens confidence in, the Lutheran Church, both in the congregation and outside."—*America*.

—The United States has a mile of railway for each 400 of population and each twenty-two miles of area, while the balance of the world has a mile for each 7,500 of population and each 227 miles of area.

—"How wise and happy is the man who continually endeavors to be as holy in the day of life, as he wishes to be found in the hour of death."

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 14, 1891.

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EASY FOR SUNDAY.

THE ease with which the way is being cleared before the Sunday institution at the present time is phenomenal. Principles are being discovered, it seems, which clear the ground of every conceivable obstacle. Its foundations are becoming absolutely colossal, and its top reaches unto heaven.

When the claims of Sunday and the Bible Sabbath began to be compared, the friends of the former stood aghast at the fact, then for the first time fully realized, that no proof of a change of the Sabbath could be found, and that no evidence for the first day, nor any law for its observance, could be discovered in all the New Testament. Then they seemed to think that a resort to casuistry and apostolic example would help them out. But it was long since discovered that nothing could be gained in this direction. Sunday-keeping is here, and is too firmly established to be given up; and so if there is no law for it, and no example for it, and no ground for it, it is because there is no need of any such thing! And this is now the turn that is being taken on the subject. "Sunday does n't need any statute nor any proclamation." It is as evident as the sun, as inevitable as the seasons.

The relief which this discovery must bring to Sunday champions is beyond calculation. Nevertheless, it must appear a little strange that if it is so self-existent an institution as not to need any divine law in its support, such great fear should be expressed that the whole observance will go to the dogs unless some human laws can be obtained to back it up.

We are led to these reflections by a sermon by J. H. Barrows, of Chicago, on closing the World's Fair, as printed in the *Inter Ocean* of March 30, 1891. Like the majority of Sunday advocates, he quotes as a text, "Remember the Sabbath day, to keep it holy" (Ex. 20:8), notwithstanding it does n't mean the day he is going to talk about at all. He rightly places the origin of the Sabbath in Eden, and says it was "ordained for universal humanity; not for a handful of Hebrews only, but for mankind." He is also right on the question of the perpetuity of the fourth commandment when he says:—

"But did not Christ and the apostles, did not the early Church set aside the fourth commandment? Where? and when? But we are told that early Christianity observed the first rather than the seventh day of the week as the holy rest day. Yes, but in what sense did this abrogate the fourth commandment?"

He is obliged now to account in some way for the transference of the day from the seventh to the first, and here is where the circus commences and the music begins. He seems anxious to have it appear that no harm was done by changing to the first day, and so he says: "The transference from the seventh to the first day touched nothing that was fundamental and vital in the primitive enactment." Then we ask, Why make any change? He continues:—

"It is not surprising that Christian believers began to observe the first day of the week, the day of the resurrection; it would have been surprising if they had forever observed the seventh day as Sabbath—that dark and awful day when their Lord's body was in the tomb, and they in sorrow and despair."

But why, we ask, should we have been surprised if they had continued to keep the seventh day? What was there in the fact that Christ lay in the tomb, that affected the commandment in any way, or changed their duty? This gives us altogether a

new standard in reference to our obligations touching the observance of the Sabbath. Mr. B. would have us read the commandment in this way: "Remember the Sabbath day, to keep it holy. The seventh day is the Sabbath of the Lord thy God, till something awful happens to take place on that day, when it will not be expected that you will keep it any longer, but choose some other day!" He further says:—

"It is said that no statute is enacted appointing it, no proclamation is made announcing it. *It needs neither statute nor proclamation* [italics ours]; it follows the resurrection of Christ and the descent of the Holy Spirit, just as regular Christian worship followed."

This is about the handiest part of the whole Sunday argument. It saves a vast deal of perplexity and trouble. The original Sabbath needed a statute. All the moral precepts of the Bible need a statute. Every Christian observance has its statute. But here is something that is so wonderfully constituted that it does n't need any. Why, then, we ask again, all this effort to show that somehow the fourth commandment has giggered along a day, so that it now requires the first day instead of the seventh? There is felt to be, after all, some importance to a statute. Next follows a quotation from Dr. Schaff:—

"As Dr. Schaff has said: The Jewish Sabbath rose with the Saviour as a new creation on the morning of the resurrection, and descended with the Holy Ghost on the day of Pentecost, to be observed as the Christian Sabbath, as the Lord's day, to the end of time. Its temporal and ritual form was abolished, its moral substance was renewed. The Jewish Sabbath was baptized with fire and the Holy Ghost. It was Christianized and glorified."

In this spasm of rhetoric, the Sabbath goes through some curious transformations. Sunday-keepers usually claim that the old Jewish Sabbath was left buried in the tomb; but Mr. S. has it rise with Christ, and come down on Pentecost. Where was it between these dates? But when it came down, it lit upon another day, the first day of the week, and had somehow changed its name from "Jewish" to "Christian." But all the difference was, that now it got onto the first day instead of the seventh which God originally enjoined and had never changed, and now it was to be used to commemorate an event which is not embraced in the original command, which had already been provided with another memorial, and which we are nowhere commanded to commemorate by the observance of a weekly rest day. And by all this the institution was, forsooth, "Christianized and glorified"! What immense virtue there must be embodied in the first day of the week!

"Its temporal and ritual form," he says, "was abolished." What can this mean? God instituted in the beginning a memorial of his creative work. The only form it had was the dedication of the seventh day of the week to sacred and religious uses. This is what Mr. S. must mean by the "temporal and ritual" part of the commandment. This, we are told, was abolished. What was there left? He answers, Its "moral substance." What was that? Then he takes the same institution, which he calls "the Jewish Sabbath," places it upon another day, has that day observed in the same manner with just as much form, and for a like commemorative purpose, and then, lo and behold, the temporal and ritual part is all gone, and the "moral substance" is not only preserved, but renewed.

This puzzles us again. Why did its moral substance have to be renewed? Did it get damaged a little going through this wonderful change? But further, when God has given an institution as a unit, with no intimation of any distinct and divisible parts, what right has any man to cut and carve it up to suit himself, calling some parts temporal and ritual, and other parts moral, and then on the strength of that division, presume to re-adjust it to another day for another purpose?

Having thus fixed the Sunday from a biblical

standpoint, it must now be adjusted to the legal machine of this country. It must be "religious" and yet only "civil"; it must be enforced upon all and yet bind no man's conscience. So Mr. S. says: "But Sunday in American law is not a religious but a civil institution." Then we ask, Why all this special pleading to show its divine character? "It is," he continues, "a weekly rest day prescribed for the public good." Will those who try to put the matter in this specious light, please answer two questions: first, Where is the first particle of evidence that Sunday as a merely civil rest day, a day simply of enforced idleness, would be of any public good whatever? And, secondly, How much effort would there ever have been, or would there be now, to establish Sunday as a civil or any other kind of rest day, if it was not regarded as a Sabbath by professors of religion? The glamour of a "civil" Sunday "for the public good" can deceive no one.

Take another statement just now immensely current among Sunday law advocates, and consequently used by Mr. B.: "Its purpose [that of the Sunday law] is not to make men religious, but to protect all citizens in their right to the weekly day of rest." Will he show us one who has not such right already? Does any law deprive any man of a day of rest if he wishes to take it? But it may be said, "There are men who would like to rest religiously on Sunday, but if they do they will lose their situation." Oh! Then a law is wanted, not so much to protect their rights, as to relieve them from a cross and sacrifice in living out their Christianity! What is such so-called Christianity worth?

But Mr. B., like Mr. Crafts and others, seems to be unwilling to leave the Sunday entirely on a civil basis, and so he says: "And only the Christian observance of the Sabbath will make permanent the civil Sunday." Thus the true intent, namely, to enforce religion by law, crops out in spite of them. The trouble with them is, they have only a piece of cloth about two yards square to cover an elephant; and when they pull it over to hide one part of the animal, they are sure to expose some other part.

But we need not pursue this subject further. O that men would come back to the old paths, the plain, straightforward truth of God's word, which rests on the eternal rock, and will stand the test of the coming day!

IN THE QUESTION CHAIR.

TEN MEN TAKING HOLD OF A JEW.

In Zech. 8:23, we read: "In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you." When does this prophecy apply, and what is its meaning? E. E. E.

Answer.—The prophecy was written some 518 years before Christ, and evidently had reference to a time when the Jews still existed as a nation, in distinction from other nations mentioned in the text. But that time is now past; and the Jewish nationality is never again to be restored; so we cannot look to any future date for the fulfillment of this scripture. The language, according to the context (see verses 20-22), is designed to show the great exaltation which the Jews would enjoy among the nations, and the honor in which they would be held. But all God's promises are based upon uniform and invariable conditions. These are sometimes expressed, but exist just the same whether expressed or not. These conditions are set forth in Jer. 18:7-10. They are, that when God promises good to a people, if they turn to wickedness and do evil, he will turn from the good he intended them, and instead bring judgments upon them; and when on account of their sins he purposes to pull down and destroy a nation, if they turn from their sins and repent before him, he will turn from the evil and do them good.

This is a just and consistent rule. Zech. 8:20-23 is no exception to it. We do not read of any

time when the Jewish nation ever enjoyed such distinction. Hence we conclude that they brought themselves into such moral relation to God, that he could not consistently fulfill that promise unto them, and hence it never was fulfilled; and the time being past, never is to be fulfilled.

More attention to these principles would, it seems to us, save much misinterpretation of Old Testament prophecies relative to the Jews. Thus, when we read a prophecy which, according to the specifications, must apply when the Jews were nationally a distinct people, we know it cannot apply, or subsequent to, the gospel age; for no such distinction now exists, or ever is to exist; and, secondly, if we cannot find any place where the terms of the prophecy were ever fulfilled, we conclude, according to the rule laid down in Jeremiah, that the people did not comply with the conditions, and consequently lost the good which was promised. According to this principle, many apparently perplexing questions arising from some of the prophecies of Isaiah, Ezekiel, and Zechariah, are easily settled.

LEAST IN THE KINGDOM OF HEAVEN.

What is meant by the expression, "least in the kingdom," in Matt. 5:19? and how is it reconciled with James 2:10?

E. E. E.

Ans.—The expression means that those to whom it is applied will not get into the kingdom of heaven at all; they will have no part therein.

At first thought people almost invariably draw from this text a conclusion which will hardly stand close examination. They conclude it refers only to those who will be in the kingdom, or be saved in heaven, and is only a comparison of the different conditions of those there; that is, some will be in great honor, highly esteemed, but others in heaven will occupy a lower position, and be held in less regard. And then it is a query how any who break the commandments and teach men so, will ever get into heaven at all, even if they do there occupy a low position.

The word rendered "called," means "to be regarded" or "esteemed." Some will be regarded as least in the kingdom; and this distinction is owing to *character*; for the reason they are regarded as least, is because they broke the commandments and taught men so. Now, is it allowable to suppose that there will be in heaven some standing high on account of moral excellence, and others occupying a lower plane because they did not come up to the same moral standard? If so, we must set them down to the lowest degree; for they are regarded as least. But such a supposition is inconceivable; for there will be no such moral dwarfs in the kingdom of heaven.

Verse 20 explains verse 19. In verse 19, it will be noticed, there are two classes brought to view; namely, (1) those who break the commandments and teach men so, who are to be called "least"; and (2) those who do and teach them, who are to be called "great." Likewise in verse 20, the same two classes are brought to view. Christ says, "For I say unto you [drawing a conclusion from verse 19], that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." The two classes brought to view here, are (1) those whose righteousness does exceed that of the scribes and Pharisees; and these will enter into the kingdom of heaven; and (2) those whose righteousness does not exceed the righteousness of the scribes and Pharisees; and these shall in no case enter into the kingdom of heaven. The first class here mentioned correspond to those called "great" in verse 19; and the second class correspond to those called "least" in verse 19. But this second class of verse 20, whose righteousness does not exceed that of the scribes and Pharisees, are in no case to enter into the kingdom of heaven; and consequently those called "least" in verse 19, being the same class, are in no case to enter into the kingdom of heaven. Some think it is of no consequence whether we

keep the law and teach others so or not; but according to these texts, the great issue whether we shall, or shall not, enter into the kingdom of heaven, depends upon our course in this respect.

JAMES 5:20. HIDE A MULTITUDE OF SINS.

"Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." Whose sins are here referred to, the sins of the one who turns the sinner from the error of his way, or the sins of the sinner who is thus converted?

S. M.

Ans.—The word "hide" means, to cover or conceal. When God treats the sins of the sinner thus, it means that he forgives them, as in Ps. 32:1: "Blessed is he whose transgression is forgiven, whose sin is covered." When the sinner is turned from the error of his ways and becomes converted, God forgives all his past sins, and thus they are covered; and the one by whose influence the sinner is thus turned into the path of right becomes indirectly a means of causing them to be thus covered, the sins referred to being the sins of the converted not the converter. The sins of the latter may be supposed to be already covered, or he would not be engaged in the work of turning others to righteousness.

So much for the past. But an equally important part of the subject pertains to the future. If the sinner is not converted, at any given point, he of course goes on from that time still sinning and adding to the multitude of his transgressions. But if he is converted, ceases to sin and turns to obedience, all the sins he would have committed had he not been so converted, are never committed, and so are never seen by mortal eye. In this way he who turns a sinner to righteousness is instrumental in covering a multitude of sins. On this point Dr. Deems ("Gospel of Common Sense," p. 318) pens some thoughts which present the matter in a very forcible manner. He says:—

"If a man shall convert his neighbor from the error of his ways, the good that neighbor shall do after his conversion will become known to the world in some measure. But all the sins he would have committed but for the conversion, would be covered up and hidden away from human eyes. With these two things before us, namely, the prevention of a life of sinfulness, a thing so offensive to our Heavenly Father, and the production of a life radiant in truth, which is so delightful to our Heavenly Father, the one great work ought to be (to every moral man, to every man capable of ethical ideas, to every man who applies his common sense to the problems of human life and human destiny) the turning away of men from their wanderings, and fixing them in the realm, under the reign, of moral law. There, and there only, is liberty; liberty for which millions of souls have sighed; liberty for which millions of men have died. Liberty, in whose name, as the dying Mme. Roland said, so many crimes had been committed, real, manly, moral, intellectual, spiritual liberty, is secured only to the man who has been converted from the error of his ways, by a conversion from the error of his thoughts. Even as James's great brother said, 'Ye shall know the truth, and the truth shall make you free.'"

A FEW TEXTS CONSIDERED.

WHEN persons are beginning to examine the evidence on the Sabbath question, certain queries are almost sure to arise in reference to a number of texts in the New Testament, such as, Why did not Christ mention the Sabbath in his sermon on the mount (Matthew 5), or to the young man (Matt. 19:18)? what is the meaning of the expressions, the law till John (Luke 16:16), not under the law (Rom. 6:14), dead to the law (Rom. 7:4), every day alike (Rom. 14:5), etc., etc.? For the benefit of such, we present a few brief thoughts on some of these points:—

First, Matt. 19:18-26. Christ made no mention to the young man of any of the commandments on the first table, the reason for which was, that the young man's failure lay particularly in the duties pertaining to the second table, and so Christ took that alone as the means of revealing his condition to

himself. But when he said, in verse 17, "Keep the commandments," the expression certainly included them all, the Sabbath with the rest. And when the young man asked, "Which?" then Christ named those that were particularly applicable to his case, omitting the others.

Second, Luke 16:16. This text affirms that previous to the appearance of John, the law and the prophets were the source of instruction for the people. But since his coming, marking a new development in the plan of salvation, the kingdom of God was preached in addition to the law and the prophets. But that the law still continued, the next verse affirms, when Christ said, "It is easier for heaven and earth to pass, than one tittle of the law to fail."

Third, Rom. 6:14, 15. The expression "under the law," in this instance, means under the condemnation of the law, as in Rom. 3:19. And "under grace" means under the favor or forgiveness of God, who has pardoned us through Christ for our transgressions of the law. But we are not at liberty on this account to sin, or still transgress the law (1 John 3:4); for if we do, we come out from "under grace" and come "under the law" again.

Fourth, Rom. 7:6: "That being dead wherein we were held." We were held in bondage by the carnal heart, or "the old man of sin." That is to be put off or crucified with Christ (Rom. 6:6; Eph. 4:22; Col. 3:9), and then we put on the new man (Eph. 4:24; Col. 3:10). Then we have the spiritual mind instead of the carnal mind, which is not subject to the law, and cannot be (Rom. 8:7), and have become new creatures in Christ (2 Cor. 5:17), and hence we serve in newness of spirit. Eph. 4:23. In this condition we are able to keep the law as we could not do it before.

Fifth, Col. 2:16. In Col. 2:14-17, Paul is speaking about the Mosaic system, which was done away in Christ. Among these were seven ceremonial and yearly sabbaths. (See Leviticus 23.) All these were a shadow of things to come, the body of which was Christ, while the moral law was not a shadow at all.

Sixth, Rom. 14:5, 6. The "days" Paul speaks of here were days connected with the law of commandments contained in ordinances (Eph. 2:15), or the handwriting of ordinances (Col. 2:14); and these distinctions having passed away with the Jewish system, were no longer obligatory. And yet Paul told the Roman brethren to be lenient to the weak consciences of those who still held on to them, and not judge them in reference thereto. The "every day" of Rom. 14:5, is the same as the "every day" of Ex. 16:4. This expression does not include "the Sabbath of the Lord," which he has reserved to himself, as the context in Exodus 16 shows. So Paul was speaking only of the secular days, and not of the Sabbath.

Seventh, Matt. 5:17, etc. The sermon on the mount was addressed to those who were the most strict observers of the Sabbath, and hence there was no occasion to mention, specifically, that duty. But he speaks of the moral law, as a whole, which of course includes the Sabbath, and says that that was not to pass, though heaven and earth should pass, but that all those commandments were to be kept and taught by all those who would have a part in the kingdom of heaven.

COMMUNICATION FROM A HORSE.

MILES GRANT, in the *World's Crisis* of March 4, 1891, gives an account of his experience with a Spiritualist medium in his recent visit to the Pacific Coast, with a result somewhat amusing. The company visiting the medium, would write names on slips of paper, and fold them up closely, and the medium would tell the name written on any one, designated at random; and so far was correct in his statements. At length he came to one containing the name of "Billy Wakefield," and gave it correctly as the name of one dead. The medium was then

impressed with a message from this Billy Wakefield, which read as follows:—

"God bless you, my dear, dear ones. How rejoiced I am to return and make myself manifest. Yes, my beloved, this is a great and glorious reality."

In a debate then in progress, the Spiritualists considered these facts a great triumph for their cause, till Mr. G. informed them that some forty years before, he had bought a horse of a Dr. Wakefield, in Winsted, Conn., which they used to call "Billy," and that the name "Billy Wakefield," which he had written on that slip of paper, was the name of his old horse!

"BUT I WOULD HAVE YOU WITHOUT CAREFULNESS."

WHEN Paul spoke these words (1 Cor. 7 : 32), he touched the key to a very welcome and important subject; one which, when properly appreciated, lifts the soul, buoys the spirit, and cheers the Christian's earthly pilgrimage.

The connection shows that Christians should be loosed, as far as possible, from worldly anxieties, that they may the better serve the Lord without distraction. If it was needful 1800 years ago to be free from these burdens, how much more do these words apply to us who live in the very end of time.

In Phil. 4 : 6 we read, "Be careful for nothing;" or, as the Revised Version expresses it, "In nothing be anxious." The Greek word here used (*μεριμνᾶτε*) means "to care for, be anxious about, scan minutely," etc. The Scriptures everywhere teach that all men should be diligent in business, not slothful, but vigilant; for by the sweat of the brow shalt thou eat bread. But in Matt. 6 : 25 Christ enlarges on the principle here involved, saying, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." The word here translated "thought," is the same as that translated "careful" in Phil. 4 : 6; showing it to be anxious care, care that would preoccupy the mind and not leave room for spiritual meditation, scriptural study, and such devotional exercises as would develop perfection of character.

He then continues: "Is not the life more than meat, and the body than raiment?" As much as to say, If God gives life, will he not provide for its support? If he fashions the body, will he not provide for its need? Surely, God would not grant the greater gifts without providing the lesser for their maintenance. Yet how hard it is for the human mind to trust God any further than it itself can see. How hard it is, especially on this one point, to believe that he cares for our daily personal wants for our temporal concerns. Still the teaching is very plain. Again, speaking of the fowls of the air, he says, "They sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them." Then what does he say?—"Are ye not much better than they?" will he not more certainly feed you? And so with the lilies of the field: "Wherefore, if God so clothe the grass of the field, . . . shall he not much more clothe you, O ye of little faith?"

By our anxious seeking after the material things of this world, we not only, to that extent, close our minds to the spiritual matters of life, but also place ourselves in that class Christ speaks of when he says, "O ye of little faith." Why will the children of the Heavenly King, who wait his soon coming with eager expectancy, regard this lesson so lightly? Why will they allow their minds to become so absorbed in the acquirement of earthly possessions, thereby forgetting, at times, the more important matter of eternal life with God?

But we say, "Will we not suffer want and poverty?" We will take our Lord's words for answer: "A man's life consisteth not in the abundance of the things which he possesseth." "Therefore take no thought [anxious thought], saying, 'What shall we eat? or, What shall we drink? or, Wherewithal

shall we be clothed? . . . for your Heavenly Father knoweth that ye have need of all these things."

Is this true that God does know all our needs? Then why not believe it with all the heart, and, trusting our temporal needs the same as our soul to his charge, may we not live in that peace of mind that comes only by true faith in his word? Will we follow this instruction, "Seek ye first the kingdom of God, and his righteousness," and claim this promise, "And all these things shall be added unto you"? In the following quotation, Solomon bids us work, but leave the results with God: "Commit thy works unto the Lord, and thy thoughts shall be established." Peter says: "Casting all your care [*μεριμνᾶ*, especially anxious care, trouble] upon him; for he careth for you." "And Jesus saith unto them, Believe ye that I am able to do this? . . . According to your faith be it unto you."

Praise the Lord for these good words. Let us labor on prayerfully, cheerfully, fearlessly, knowing whom we have believed.

N. W. L.

SABBATH LAW.

"THE Republic cannot endure without morals, nor morals without religion, nor religion without the Sabbath, nor the Sabbath without law."—*Crafts*.

A well-constructed sentence; and if the term "law" referred to the law of God, it would not be so far from the truth as it is. The Sabbath is recognized as a religious institution, as it truly is. God has a law for the Sabbath, the fourth commandment of the decalogue. But in his moral government he does not compel men to keep it. He has appointed a future day in which the cases of men, of moral agents, will be adjudicated, and then all will receive according as their works have been. "Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

In this life God permits men to take their choice whether they will obey him or not. He bids us choose whom we will serve. He has set life and death before us, and invites and entreats us to choose life, that we may live. When men undertake by civil laws and penalties to make men religious or moral, they undertake that which God does not attempt to do.

It is true, as Mr. Crafts says, that the Sabbath is necessary to religion. It is a religious institution. It is the memorial of God as creator, and a test of loyalty to him. The keeping of it is an act of worship, and a sign of the knowledge of the true God. Voluntary worship or obedience alone is acceptable to God. Men cannot be compelled to be religious or moral. Civil legislation, therefore, can, of right, have nothing to do with the Sabbath.

Had the true Sabbath been retained in the church, men's consciences might be reached by moral suasion, and there would have been more genuine Sabbath-keeping than there is at present; and there would be less need of civil legislation on the subject. But a man-made institution has usurped the place of the Sabbath; and the fact that there is no divine sanction for keeping Sunday, and hence no moral obligation, is becoming generally known; and this creates the necessity and the demand for State legislation to enforce it. Mr. Crafts is right in saying that such a Sabbath cannot endure without State law to compel men to keep it. Many professed Christians do not keep it, and will not, unless compelled by law.

The Lord is now sending forth light in fulfillment of his promise, upon his Sabbath, and showing plainly how the spurious Sabbath has been, by force and fraud, foisted into its place; but instead of heeding the light, and yielding to the plain teaching of the word of God, many are determined to carry their point by legal suasion, and by majorities convince all men that when God said, "The seventh day is the Sabbath of the Lord thy God," he only meant one day of the seven, no matter which. Such sophistry may deceive men, but it will not deceive the omniscient Judge. No shuffling will prevail at the bar of Heaven.

"If men but knew it, in their reckless strife,
They are laboring hard to lose eternal life."

R. F. C.

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.

A CRY BETWEEN THE SILENCES.

BY VICTORIA ALEXANDRA BUCK.
(*Randolph, N. Y.*)

His banner waveth still,
His stary fountains play,
The fire that burned on Zion's hill
Is shining bright to-day.

What though the sun go down?
What though the skies be black?
The Father will not always frown,
His love will lead thee back—

Back to his sun-bright skies,
Back to his arms of love,
Back where the stars of glory rise
In the misty skies above.

Then, Father, clasp my hands;
In mercy lead me on—
Thy love can bind in shining bands
Till life's last strife be won.

Up to the hills of God
Trode by thy shepherd's feet,
Lead me, thy child, bought by thy blood
Won by thy love so sweet.

Wildly the tempests roar,
Clouds hide the light of day;
I cannot see a step before,
I do not know the way.

Softly the waters flow;
In that bright land afar—
What matters it? I do not know
Where thy shining pastures are.

Then, Father, lead me on;
In love thy daughter keep—
Keep until, life's wild fever done,
I lay me down to sleep.

MINNESOTA.

SAUK CENTRE, WEST UNION, ALEXANDRIA, AND VILLARD.—I have held meetings of late at these places. In some of them the Lord came very near hearts were touched by the tender Spirit of God and God's dear people were encouraged to go forward in the good work. The home of the blessed never looked any more inviting to us than now. The glad shout of triumph and the song of victory are almost here. God's people are on the border of the heavenly Canaan. May every one be of good courage, and go up and possess the good land. Pray for us.
W. B. HILL.
April 3.

PENNSYLVANIA.

WASHINGTON, ETC.—Since my last report I have spent my time in Washington and neighboring towns and in Greene County. Some have taken hold of the truth here in Washington through Bible work, and a number of families are still investigating. Some here that embraced the truth last summer have moved away, but write that they are living out the truth, and getting others interested in it. One brother came here last summer from Greene County and embraced the truth. He belonged to the Dunkards. Through strong solicitation from him to make Greene County a visit, and to preach the truth there, I finally consented and spent about five weeks in the edge of Greene and Washington counties. I came from there yesterday, and left ten or more keeping the Sabbath.

The third angel's message was never proclaimed in this section of the country. The Cumberland church opposed us all the way through. We first obtained the school-house in which to hold our meetings, but when I arrived the Columbians closed it, so we could not use it. Then a merchant in the place, a non-professor, opened his unoccupied store, and fitted it up for us, free, for meeting purposes. The counters were left in, and it was rather a rude place for meetings. The room would hold about 100. They brought in an organ, and, after all, it was quite a tabernacle. The meetings awakened an interest for many miles around to hear the message. This is a community of well-to-do farmers. Calls came in from every direction for me to come and preach the truth. The Baptists and Dunkards both opened their houses, but our time was so limited that

could not then respond to these calls. I hope to do in the future, the Lord willing. When our work here in Washington is bound off, I shall be free to go to other places. We have no public house of worship here, so it is necessary to build a meeting-house, and this will require some time. We now expect Elder J. W. Raymond this month, to organize a church, etc., here. Book sales have amounted to \$44.69; donations, \$25.57. Brethren, pray for the success of the work in this place.

April 2.

J. G. SAUNDERS.

NEW YORK.

BLACK CREEK.—We have just closed our meetings here, where myself and wife have been laboring since March 5, at the request of Elder Raymond. Our meetings were held in a school-house some distance from the village, and although the weather has been inclement almost without exception, the interest of the community has increased, and deepened to conviction in the minds of many. As the result of God's blessing upon the work, five new ones have accepted his truth for our time, and we are encouraged to believe that others will take their stand. We shall meet with them one night in each week, also upon Sabbath, for several weeks to come. Some are meeting opposition from friends, but they say, "It only makes me stronger in my faith." The effort has been a source of encouragement to a lone sister and her three youngest children, who have lived out the truth for a few years under most trying circumstances. Our aim has been to show Christ in every point of truth, that all may see that "He is all, and in all."

We are just entering upon another effort at Cuba, a place of about 2,000 population; and although it looks like a hard field, we hope, with God's help, to find some honest ones here.

April 5.

H. G. THURSTON.

MICHIGAN.

GRANDVILLE.—After the week of prayer, we continued our meetings almost every evening for a month or more, giving Bible readings and discourses on the prophecies and practical subjects. The interest was good throughout. A few commenced to keep the Sabbath, and the interest of the backslidden and indifferent was revived. Two souls, at least, we believe to have been hopefully converted. One of these, a young man, highly esteemed in this community, was baptized last Sabbath afternoon, and united with the church. He expects to join the class at Greenville, and after the drill, engage in the canvassing work. The other person referred to, a young sister, is absent at present, but will be baptized and unite with the church at the first opportunity. Although some trying questions arise among us from time to time, there is, nevertheless, evidence that the Lord is greatly blessing his people here, for which we praise his name. We feel especially thankful to see the children and young people giving their hearts to God and becoming worthy and consistent Christians and church-members. Elder Horton was with us during our special effort, and held four meetings of much interest and benefit to the church. Bro. Crothers also was with us a short time, in the interest of the missionary work.

A. SMITH.

UPPER COLUMBIA CONFERENCE.

PRESCOTT, WASH.—During the past fall and winter, I have been very busy. In order to have a place for meetings, it seemed necessary to build a house. We were obliged to live in a tent until we suffered from cold weather, before we could even rent a house; and the one we finally found empty was quite a distance from town. The Lord helped in securing a very desirable lot, and in buying the lumber. The brethren worked when they could spare the time, and a few days' help was hired; but most of the work was done by myself. In the meantime, Sabbath-school and prayer-meetings were kept up at private houses, and several other meetings were held where the light of the third angel's message was presented. Many of the evenings also were spent in visiting and holding Bible readings. By invitation, I commenced in September to preach each alternate Sunday at a school-house about eight miles northeast of Prescott, and a little later at another school-house eleven miles north of town.

Because the time was thus divided, I have not been able to give very much attention to the country places; yet the Lord has granted his blessing

at each place visited. Several have accepted present truth in town since our tent-meetings closed, and all the former converts are steadfast in the faith. At the first school-house where we held meetings, two have taken their stand, and others are interested; at the second place, two families, comprising seven adults, have accepted our faith.

Feb. 13-18 I spent with the Dayton church, preaching, visiting, and holding Bible readings. On Sabbath, the subject was "Dying to Self," the text being Col. 3:3. The Lord blessed in presenting this very important question, and his Spirit seemed to touch and soften the hearts of all present.

Sunday forenoon and night I attended another church, to hear "Rev. Hollis" present the errors of Sabbatarians. He said, "The Adventists are right on the state of the dead and the end of the wicked;" but on the Sabbath and some other questions, he thought they were wrong. He took antinomian ground, denying the distinction between the two laws regulating, respectively, the sacrificial system and the moral duties of man. He also asserted that the ten commandments written on tables of stone were the old covenant, and that Israel never had any other; and further, that S. D. Adventists could not be the true church, for their name was not in the New Testament. He said there were at least three books in heaven: first, the book of the patriarchal age; secondly, the book of the Jewish age, and all who were saved in either age had their names recorded in the book of their age; and, thirdly, the "book of life," which he said was the New Testament. Of course, on that theory no one but those belonging to his church (I do not need to name it) could be saved, for they only, have their name in the "book of life;" and all who belong to that church would be saved, whether they possessed any other virtue or not. His positions were answered before full houses on Monday and Tuesday evenings. The answer seemed to be well received by nearly all. Although this is one of the oldest churches in the Conference, there is an interest among those not of our faith. In this instance the request for a reply to Rev. H. came from outsiders who desired to hear our positions explained. Labor done for them in the love of God, would certainly bear fruit.

My courage in the work is good, and my prayer is, "Lord, increase our faith."

J. O. BEARD.

March 29.

DEDICATION AT WILLIS, MICH.

ARRANGEMENTS were made for a two days' meeting at Willis, Washtenaw Co., Mich., the first Sabbath and Sunday in April. The occasion was made a special one by the house of worship which the church in this place had just completed. The laborers present were Mrs. E. G. White, Elder Eugene Leland, H. C. Basney, and the writer.

The first meeting was Friday evening, at the beginning of the Sabbath. Though the evening was dark and stormy, yet there was a good congregation, and all seemed deeply interested. On Sabbath morning we all enjoyed a good Sabbath-school. At 11 o'clock sister White spoke with her usual power and freedom. Most of those present had embraced the truth of the third angel's message within the last two years. They showed plainly that they greatly enjoyed the privilege of seeing and hearing sister White. The appreciation of the privilege was shown in the good social meeting which followed in the afternoon. The storm having cleared away, there was a much larger audience to hear the sermon in the evening on the subject of faith.

Sunday was a beautiful day. At an early hour the people began to come, and before 11 o'clock, the appointed time for the dedication service, the house was packed full. Many extra seats had been brought in. The sermon (using the text, "God is a Spirit; and they that worship him must worship him in spirit and in truth," John 4:24), on the subject of the worship of the true God in spirit and in truth, was well adapted to the occasion.

After the sermon, a collection was taken, and above eighty dollars was contributed cheerfully and freely. There is a debt of about \$200, but it was so arranged that no obligation stood against the house. This church has shown a commendable zeal in so soon pushing forward to its completion the work of building. As far as we could learn, all were in union, and thankful that they were able to offer this offering unto the Lord.

At 3 p. m. the house was again crowded to its full capacity. The people came out to hear sister White, and were not disappointed. They seemed

anxious to catch every word as she spoke to them with much freedom, on the obligation of the two great commandments. The light shone out so clearly from the word, that all could readily grasp the truth and see their duty. The coming of sister White to this meeting was timely, and lasting impressions for good were made upon all.

A sermon in the evening, on the mission of Christ to rescue sinners from the power of Satan, and turn them unto God, brought us to the close of this meeting. Bro. Leland and Basney remained a few days to follow up the interest and close up the work in good condition. The Lord granted us his presence and blessing all through the meeting, and our brethren and sisters go to their homes better prepared to do good in the cause of God.

I. D. VAN HORN.

INSTITUTE AT SO. WOODSTOCK, MAINE.

ACCORDING to appointment in the REVIEW, this was held from March 25 to April 6, with about fifteen in regular attendance. Classes in "Great Controversy, Vol. IV.," "Bible Readings for the Home Circle," "From Eden to Eden," and *Good Health* were organized, and they made good progress. The Spirit of God came in to help the teachers in giving instruction to the different classes.

As we made a special effort to help some who had never given their hearts to God, the Lord came near to help us, and we were made to rejoice as new ones decided to keep the "commandments of God, and the faith of Jesus."

We very much regret that circumstances are such that we are obliged to leave now to arrange for the general institute at Hartland, April 16-30.

May God bless the workers in Maine.

J. B. GOODRICH.

UNION COLLEGE.

THE Lincoln (Nebr.) *Evening News* of April 4, 1891, gives the following notice of the progress of the work at College View:—

"Preparation is being made for active work at College View during the coming summer. Mr. A. R. Henry, the agent for Union College, has just returned from Michigan, where he was in attendance as a delegate to the biannual assembling of the Seventh-day Adventist General Conference. In his report to that body, he shows an expenditure to date of \$60,000, and asks for \$75,000 more to complete, by Sept. 1, the buildings now commenced. This amount was arranged for, and contracts are let at this time for a large amount of lumber, stone, and building material. Munson and Walker have the contract again this season for the lumber, and in addition to what they have already furnished, it will require over 150,000 feet.

"H. M. Leavitt furnishes the stone. Hester and Weaver again have secured the contract for the stone work. Outside work has already commenced, but the weather is so changeable that much cannot be done until the ground settles. At a late meeting of the Board of Directors, the committee on teachers and furnishing was ordered to provide a full faculty by Sept. 1; also to make provisions to furnish the dormitories, and college building ready to occupy by that time.

"Mr. Henry, in company with Prof. Prescott, during his absence made a visit to Oregon and Washington, in the interests of education. Encouraged by the progress of the work here, they located another college at Walla Walla, Wash., and an agent of the denomination has gone there to take charge of the enterprise.

"One year ago, in consideration of receiving certain subsidies, a bond was given by the managers of Union College to construct buildings at an expense of \$70,000 on or before July next. That amount has already been spent, and \$75,000 more will be spent this summer. The steam heating alone, including a boiler house, will cost \$15,000. As soon as the roads are sufficiently settled to favorably handle material, business will be active at College View. The building of the electric motor line will add new impetus to business in that locality."

—A man who to good nature adds the general rudiments of good breeding, provided he rest contented with a simple and unaffected manner of behaving and expressing himself, will never be ridiculous in the best society, and so far as his talents and information permit, may be an agreeable part of the company.—*Sir Walter Scott.*

Special Notices.

SPECIAL NOTICE FOR VERMONT.

THIS is to certify that arrangements have been made with the Vermont Central Railroad, whereby those paying full fare one way, to attend the canvassers' institute and general meeting to be held April 24 to May 11, at Essex Junction, will receive "free return checks." Please remember this includes all lines controlled by the Central. As the Central has cut down rates, this makes the most reasonable railway passage we have ever secured in Vermont.

P. F. BICKNELL.

CANVASSERS' INSTITUTE FOR ILLINOIS.

A CANVASSERS' institute, with religious services each day in connection therewith, will be held at Keenville, Wayne Co., Ill., commencing Wednesday, May 20, and closing Sunday, May 31. Bro. A. J. Olsen, State Canvassing Agent, will conduct the canvassing instruction, and the writer will conduct the religious services. Canvassers in that section of the State, and those wishing to prepare for the work, are requested to come to the institute prepared to go forth from the meeting, immediately, to the respective fields assigned them.

J. N. LOUGHBOROUGH,
Pres. Ill. Conf. and T. & M. Soc.

NOTICE FOR VERMONT.

It has finally been decided to hold our canvassing institute at Essex Junction, Vt., from April 24 to May 10. A most excellent opportunity has been offered us only a few rods from the depot, where all can be accommodated in one building, with an excellent hall for class drill, etc.

Let every one, experienced or inexperienced, who thinks of canvassing a whole or a part of the time, come to this institute. Elder E. E. Miles, our district agent, will be present most of the time. Let none miss a *single day*. Board and lodging for all canvassers will be furnished for twenty-five cents per day—instruction *free*. All donations from our brethren, whether in money or produce, shall be equally divided among the canvassers present, for their expenses and the canvassing work. The institute will close with a grand general meeting, and a revival of God's Spirit for all our brethren, May 7-11.

F. S. PORTER, *State Agt.*

The Sabbath-School.

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

EPISTLE TO THE PHILIPPIANS.

LESSON IV.—PAUL'S UNSELFISH DEVOTION TO CHRIST. PHIL. 1: 12-21.

(Sabbath, April 25.)

1. What was Paul anxious that the Philippians should understand? Phil. 1: 12.
2. What had been the result of his imprisonment? Verses 13, 14.
3. Of what is this a proof? Rom. 8: 28. (See note 1.)
4. In what two ways was the word preached at Rome? Phil. 1: 15.
5. What motive had those who preached from envy and strife? Verse 16.
6. What motive prompted the other class? Verse 17.
7. How did Paul feel in regard to all this? Verse 18.
8. Of what was he assured? Ps. 76: 10.
9. What lesson may we learn from this? (See note 2.)
10. What did Paul know would be the result? Phil. 1: 19.
11. What evidence have we that when Paul said, "This shall turn to my salvation," he was not thinking of the simple preservation of his life? Acts 20, 24.
12. What was his expectation and desire? Phil. 1: 20.
13. With whom had he fully identified himself? Verse 21.

14. In what did he take pleasure? 2 Cor. 12: 10.

15. Before Paul started on the journey which led to his imprisonment, for what did he say that he was ready? Acts 21: 13.

16. For whose sake was he ready to die?—*Id.*; Phil. 1: 20.

17. Then whose gain did he have in mind when he said "to die is gain"? (See note 3.)

18. What shows that he had no selfish thought? Gal. 2: 20.

NOTES.

1. "And we know that all things work together for good to them that love God." The superficial observer might fail to see the fulfillment of this in the case of Paul. The trouble is that too many in reading the text think only of selfish good. They do not realize that everything is good which tends to the advancement of the cause of Christ. And when one has accepted God's will as his will, and realizes that God is ordering all his ways, he knows and feels that nothing but good can come to him. This is the only sure preventive of complaining at one's lot, and worrying over the future. Paul's cruel treatment at Philippi would have been called by some the worst thing that could happen to him; nevertheless, if it had not been for that, it is most likely that the jailer and his family would not have heard the gospel. It worked to the good of the jailer, and then to the honor of Christ, and this was good to the apostle, who had no ambition but to honor his Master. That he felt that it was good, is shown by the fact that he sung over it. Happy the soul who can say,—

"Let good or ill befall,
It must be good for me,
Secure of having Thee in all,
Of having all in Thee."

2. There were two classes of people who preached the gospel in Rome, as a consequence of Paul's imprisonment there. One class was moved by a sincere love of the truth, the other by envy. The latter class was, no doubt, composed of people whom Paul would never have thought of commissioning to preach the gospel; but he did not waste time in mourning, and thinking that the work was all going to pieces because he could not direct it. He knew that he himself was only a servant, and that the Master was competent to care for his own work. He knew that the truth would triumph, even if he should die. Although there is no evidence that these men were preaching false doctrine, since they preached the word, and Paul rejoiced at it, we may learn a lesson that may be applicable in cases where men oppose the truth; for certainly the truth is more in danger from indiscreet advocates than from avowed opposers. The lesson is that the truth cannot suffer in the long run, because it has a power in itself. "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Jer. 23: 29.

3. "For to me to live is Christ, and to die is gain." Those who understand this verse as though it read, "For to me to live is Christ, and to die is gain to me," can have but a very imperfect conception of the spirit of the great apostle to the Gentiles. To read such an idea into the verse is to do violence to the whole passage. Even if we know nothing of Paul's character but what we find here, we might learn that Paul has no thought of personal gain (even if that could be secured by death), but only of gain to Christ. The whole passage is full of expressions of desire for the advancement of the cause of Christ. Paul's imprisonment has resulted in the furtherance of the gospel, and he rejoices, knowing that he is set for the defense, not of himself, but of the gospel. In Phil. 1: 20, he says that his earnest expectation and hope is that Christ should be magnified in his body, whether by life or by death. How forced and unnatural, then, the supposition that in the very next sentence he should break the continuity of his thought, and speak about his death being a gain to himself! No; Paul was ready to die "for the name of the Lord Jesus" (Acts 21: 13), and as his whole life was given to Christ, his only thought of death was that it might also tend to advance the cause.

—"God has a particular place and a special service for every soul. Do not mistake about this! A man may be in the wrong place, but it is his doing, and the right one is empty because of his failure to find it. God makes no mistakes when he places men."

News of the Week.

FOR WEEK ENDING APRIL 11.

DOMESTIC.

—The War Department is besieged with volunteers who want to fight against Italy.

—At Calumet, Mich., the Pewabic mine is on fire. Incendiarism is believed to be the cause.

—Ten diseased and pauper immigrants from Russia were refused entry at New York on the 6th.

—Since the death of P. T. Barnum, James Anderson of Peru, Ind., is the oldest showman in this country.

—Alabama, Missouri, and Indiana report unusual cold and snow, vegetation being damaged in some localities.

—A bill authorizing another bridge between New York and Brooklyn passed the New York Senate Wednesday.

—The steamer "Cachemere" was in quarantine at New York on the 9th, with 1,600 Italian immigrants on board.

—P. T. Barnum, the world-renowned showman, died at Bridgeport, Conn., the 7th inst., at above eighty years of age.

—The steamship "Thames" brought a cargo of coffee from Brazil to New York, Wednesday, which was valued at \$660,213.

—Reports from Iowa state that the ground is in good condition and farm work in full blast, with much small grain being sown.

—President Harrison on Wednesday afternoon issued the usual Behring Sea proclamation, warning poachers away from the seal fisheries.

—The Mullan tunnel on the Northern Pacific Railroad, eighteen miles west of Helena, Mont., caved in Sunday. The accident was caused by heavy rains.

—At Anaheim, Cal., Wednesday, 162 ostriches were sold for \$6,000 to a company of capitalists and speculators. They were claimed to be worth \$30,000.

—Thursday's immigrant registration at the barge office in New York—4,332 steerage passengers, from steamships—has been the largest since last summer.

—Monday, at Dallas, Texas, the grand jury returned 125 indictments against P. P. Martinez, agent of the Louisiana Lottery Company. He says he will quit the business.

—The fact that the new special sheriffs began their duties in Lewiston, Maine, last week, had the effect of causing the voluntary closing of more than a hundred beer saloons.

—In a wreck on the Wisconsin Central Railroad Thursday, near Vernon, Wis., an engineer, fireman, and head brakeman were pinned under the engine and fatally scalded.

—Italian laborers who offered to work for one dollar per day were stoned away from a Kansas City (Kan.) packing-house, Monday, and driven out of the State by other workmen.

—Typhus fever is increasing to an alarming extent in New York, several new cases being reported Thursday. The mortality for twenty-four hours is reported at 200 from various diseases.

—At Herman, Nebr., Thursday, Mrs. Andrew Doll while insane, crushed the skulls of her two children, aged seven and nine years respectively, then drank concentrated lye, and expired soon after.

—Patrick Brennan, aged 102 years, died Wednesday at his home in Hurley, Wis. He leaves 104 descendants, and has the record of voting for the last twenty Presidential elections. He cast his last vote Tuesday.

—The first session of the Congress of Inventors and Manufacturers of Patented Inventions was opened at Washington, Wednesday, by President Harrison. The congress is to celebrate the beginning of the second century of the American patent system.

—The bodies of seven Italians and two Americans were taken, Monday, from the ruins of the fire at Rochester, Pa. One hundred and fifty thousand dollars in gold, belonging to the Italians, was also found, and an Italian girl who escaped by jumping, says there is \$500 more in the debris.

—Superintendent of Immigration Weber says the immigration from Italy is rapidly increasing, in fact, leading that of other countries. The figures for March are: Italy, 7,869; Germany, 7,087; Great Britain and Ireland, 4,386; Hungary, 3,589; Austria, 3,484; and Russia, 2,923. Total, 29,338.

—A report from Pittsburgh, Pa., March 26, says there are over 10,000 cases of *la grippe* in Pittsburgh and Allegheny. The City Hall force of officials and clerks is almost entirely in the grasp of the influenza, and the telephone system of Pittsburgh is being operated by but half the usual corps of girls. John Ruffner, of Possum Hollow, after wrestling with *la grippe* for several days, seized a revolver, and blew out his brains. In the public schools twenty-five out of every 100 pupils are on the

check list, and also many of the teachers. At the Central Stock Yards, business is crippled seriously.

The General Committee of the Woman's Branch of the World's Fair has selected twenty names of well-known people as honorary members of the auxiliary.

The governor of Michigan has appointed the following commissioners to the commercial congress at Kansas City: Marshall Howell, of Cassopolis; J. H. Withey, of Grand Rapids; Don M. Dickinson, of Detroit; Eugene Belden, of Jackson; W. R. Burt, of Saginaw; William McPherson, of Howell; J. G. Mason, of Adrian; F. Barnes, of Lansing.

It is said that Claus Spreckels and the sugar trust have come to an understanding by which Spreckels is not to sell his product east of the Missouri River, and the trust is not to sell west of that stream.

FOREIGN.

Russia will have a national educational congress in Moscow in 1893, and will soon issue invitations.

At an election contest in North Sligo, last week, the Parnellites' candidate was overwhelmingly defeated.

Advices from Manipur say the British have attacked and carried by assault Fort Thabat, situated twelve miles from Manipur, and garrisoned by 1,000 Manipurs.

The governor of Volhynia, Russia, in whose district most of Jews reside, has ordered the police not to permit Jews to acquire land, either by freehold or by lease.

Reports from New York, state that information received from China says the council of the emperor has decided not to receive Senator Blair in his official capacity.

The British and Foreign Bible Society has been established eighty-seven years. During its long period of existence it has issued 124,000,000 copies of Scripture writings, translated into 290 tongues.

Appointments.

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

APPOINTMENTS OF STATE MEETINGS, CAMP-MEETINGS, ETC., FOR 1891.

Table listing appointments for District Number One through District Number Six, including dates and locations for various meetings.

ELDER C. B. HUGHES appoints to speak in Bedford, Mich., next Sabbath, April 18.

No providence preventing, I will speak in the S. D. A. chapel at Ceresco, Sabbath, April 18.

W. A. COLCORD.

The Lord willing, Elder A. O. Tait will preach in the S. D. A. church at Convis next Sabbath, the 18th. Let there be a general attendance.

A GENERAL meeting for those who intend to labor publicly in the cause, and all who can consistently attend, will be held at Essex Junction, Vt., May 7-10.

The friends from Hastings, Maple Grove, Freeport, Woodland, and Lowell are cordially invited to attend the quarterly meeting with the S. D. Adventist church at Carlton Centre, Mich., Sabbath and Sunday, April 25, 26.

It has been decided to hold the district quarterly meeting for Dist. No. 3, Ohio, at Cleveland, during the session of the Conference committee, which convenes there April 16.

The canvassers' institute for the Maritime Provinces will be held at Truro, N. S., May 5-17. G. W. Morse will be with us, and also Elder Cottrell a part of the time.

LABOR BUREAU. WANTED.—A place for a good, steady boy about fifteen years of age. Address Elder J. N. Loughborough, 36 Manchester St., Battle Creek, Mich.

ADDRESS. THE post-office address of Elder C. W. Olds is Milton, Wis., Box 32.

ADDRESS WANTED. WILL Bro. E. J. Rogers please give us his present P. O. address?

A REQUEST. WE have the address, "J. D. Giddings, Oxford." Can any one give us the State? There are twenty-eight States in the Union, each one of which has an "Oxford" in it.

Obituary Notices.

Blessed are the dead which die in the Lord from henceforth.—Rev. 14: 13. PHELPS.—Bro. Basil R. Phelps died of consumption, at Sauk Centre, Minn., March 31, 1891.

BACHELLER.—Died in Chicago, Feb. 3, 1891, of inflammation of the stomach, Georgia A., daughter of Bert O. and Della L. Bacheller, aged 6 years, 5 months, and 7 days.

ELMER.—Died in Columbus, Wis., March 30, 1891, of diphtheria, our little Ray, aged 11 months and 29 days. His sufferings were short, he being sick only four days.

BRADFORD.—Died in New Ipswich, N. H., March 24, 1891, of acute pneumonia, Austin A. Bradford, aged 70 years and 4 months. Bro. Bradford embraced the present truth twenty-one years ago, at West Rindge, under the labors of Elders Haskell and Rodman.

Travelers' Guide. MICHIGAN CENTRAL "The Niagara Falls Route."

Table showing train schedules for Michigan Central, including stations like Chicago, Detroit, and Buffalo, with departure and arrival times.

Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6.16 P. M., arriving at Jackson at 7.55 P. M., daily except Sunday.

CHICAGO GRAND TRUNK R.R. Chicago & Grand Trunk R.R. Time Table, in Effect Dec. 7, 1890.

Table showing train schedules for Chicago & Grand Trunk R.R., including stations like Chicago, Port Huron, and Detroit, with departure and arrival times.

Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday.

CHICAGO AND NORTH-WESTERN RAILWAY. AFFORDS unrivaled facilities for transit between the most important cities and towns in Illinois, Iowa, Wisconsin, Northern Michigan, Minnesota, North and South Dakota, Nebraska, and Wyoming.

OF DINING CARS, SLEEPING CARS, and DAY COACHES, Running Solid between CHICAGO and St. Paul, Minneapolis, Council Bluffs, Omaha, Denver, and Portland, Ore. PULLMAN and WAGNER SLEEPERS. COLONIST SLEEPERS.

The Review and Herald.

BATTLE CREEK, MICH., APRIL 14, 1891.

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Among the curiosities exhibited in Bombay, is a Chinese god, marked, "Heathen Idol;" and next to it is a gold piece of money, marked, "Christian Idol." Which is the worst idolatry?

Elder Dan. T. Jones left Battle Creek Sunday night, April 5, for the new field of labor to which he was called by the last General Conference, in Dist. No. 6, which embraces the Pacific Coast. His address, as stated in the last two numbers of the REVIEW, will be Oakland, Cal., care of the Pacific Press. We trust the readers of the REVIEW will hear from him from time to time through this paper.

Our readers did not fail to notice in the proceedings of the last General Conference, the action taken relative to establishing a home for orphans, to be called the "James White Memorial Home." A board of trustees was appointed to take the enterprise in charge. We are now happy to announce that a fine site of 132 acres has been secured for it, in the suburbs of Battle Creek, northwest from the Sanitarium, and the work will be entered upon at once.

The question is often asked whether the world is growing better or worse. That question is decided by the character of the people from year to year. If there is a greater number, and a worse character, of those whom Paul calls "evil men and seducers," who he declared would wax "worse and worse" in the last days (2 Tim. 3:13), then the world is growing worse. In one of the census bulletins a showing is made in regard to our own country which is not very flattering. It there appears from the figures, that the number of convicts in this country from 1880 to 1890, increased 2.42 per cent. faster than the population.

In the *Scientific American* of April 11, 1891, some statistics are given from a recent census bulletin, to show how many people might be supported in the United States. It is stated that if the State of Texas was as thickly populated as Rhode Island, the number of its inhabitants would be 83,523,628. And if the whole United States had the same density of population, the number of inhabitants, instead of being 62,622,250, would reach the enormous figure of 945,766,300.

NOTICE!

ON account of the difficulty of keeping track of subscriptions obtained on commission, and the perplexity and confusion arising therefrom, the REVIEW AND HERALD would announce that hereafter no commission for new subscriptions is to be allowed, but all are expected to remit full price for the paper.

We trust that our friends will, out of pure love for its principles and teachings, even without any pecuniary consideration, still deem it a privilege to do all that is possible to extend its circulation, and thus enlarge its sphere of usefulness.

"HERE AM I; SEND ME."

This was the subject of sister White's discourse in the Tabernacle, Sabbath, the 11th, based on Isa. 6:8, in connection with the preceding portion of the chapter. When Isaiah got a view of the glory of the Lord, high and lifted up, his train filling the temple, and heard the seraphim crying one to another, Holy, holy, holy, is the Lord of hosts, and saw even the posts of the door moving under the burden of the presence and the voice of divinity, and the house filled with smoke, he exclaimed, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." And under this sense of God's majesty and his own unworthiness, he was ready to do cheerfully the Lord's bidding; and when God said, Whom shall I send, he replied, "Here am I; send me."

So it will be to-day with all those who get a correct view of the Lord and his work for this time, and their own relation thereto. They will not only be willing to go, but be anxious to be sent, on some service for the Master in the work of saving souls. The great need of such consecrated service was impressively pointed out, as there are fields lying uncultivated all around, and souls everywhere are waiting for the truth.

Sister W. felt deeply the importance of her subject, and her appeals were calculated to stir all hearts. She leaves Battle Creek the present week, to be away the coming season. It is her intention to spend the summer at Petoskey, in the prosecution of some important writing on which she is now engaged.

"EUROPE'S DISTURBING FACTOR."

THE movements and relations that circle around Constantinople, the key of the East, are in a constant state of ebullition. Under the heading given above, the *New York Staats Zeitung* of March 31, has the following note on the present situation. Russia is the disturbing factor. Like a colossal avalanche, this power hangs over Turkey. All know what Russia's desires and designs are. And it would be easier to keep the mountain avalanche from descending upon the plain below when all its props are removed, than it would be to keep Russia from fomenting trouble by pressing her designs, till the Turk is driven from Europe, and Constantinople becomes the Southern outpost of the Russian Empire. The *Staats Zeitung* says:—

"The question which Russia has pushed to the foreground, and which appears to call for immediate decision, is whether the Coburger is to be regarded as prince of Bulgaria. Russia protests against it on the ground that the East Roumelian Deputies took part in the election of Ferdinand; and not only in Bulgaria, but also in Austria and Germany, the murder of Biltshew is regarded as the fruit of

a conspiracy directed by Russia. Russia's determination to have a directing hand in the politics of the Balkans is further emphasized by her alliance with France, and European statesmen have awakened to the recognition that the Bulgarian question has passed the stagnant stage and must now be disposed of, and that promptly. In fact, the Russian people openly demands it. This is, as a matter of fact, the background of the current war rumors, and need not deceive ourselves with the idea that anything short of a peaceable settlement of the whole Bulgarian question can avert the threatened danger. As long as Bismarck was at the helm, his attitude toward Bulgaria was, "What's Hecuba to me?"—but it is at least doubtful if the emperor of Germany regards the matter with like indifference, and whether he will yield to Russian demands, notwithstanding the fact that Germany has lost prestige and the Triple Alliance is weakened, while Russia and France have decidedly advanced."

THE WAY THEY ENFORCE SUNDAY IN TEXAS.

WE have received a letter from Texas, stating that an isolated Sabbath-keeper in that section, who is of good report as an honorable, law-abiding citizen, and whose only offense is observing the seventh day, and working quietly on his farm on the first day, has received the following notice:—

"We the undersigned, citizens of this community, inform you that if you keep Saturday for the Sabbath, you must keep Sunday also, thus conforming to the customs and habits of the people. If you refuse, we will whip you within an inch of your life for the first offense; and on the second we will hang you until you are dead, dead, dead."

This notice was put up in the man's field, and a switch four or five feet in length attached to it, by way of emphasis.

NINE YOUNG LADIES.

A FRIEND has sent us a clipping from the *Cincinnati Inquirer*, headed, "Nine Young Ladies Succeed in Victimitizing the People of Zanesville with Alleged 'Scriptural Readings.'" The following is the item:—
Special Dispatch to the Inquirer.

ZANESVILLE, OHIO, MARCH 31.—Religious circles are in a ferment in this city on account of a very neat little game played here a few days ago by a party of nine young ladies, handsome, educated, and glib of tongue. They arrived from—nobody knows where, and began to canvass by streets and wards for the sale of a book entitled, "Scriptural Readings," which sold for three dollars. The young ladies represented that the volume was issued by the American Tract Society, and was designed to aid in the proper understanding of the Bible.

"They were very successful, and disposed of several hundred copies and then departed. When the purchasers began to examine the book, they were first surprised and then astounded to find that the 'Scriptural Readings' consisted of passages selected from the Bible, that were supposed to advocate and support the doctrines of the Seventh-day Adventists, and arguments in favor of observing Saturday as Sabbath instead of Sunday. To-day the matter came up before the Ministerial Association, and this method was denounced. Rev. T. C. Reade, of the Second Street M. E. church, spoke of the matter from the pulpit, and other ministers called attention to it. The majority of those who bought books have destroyed them."

A man who is so inaccurate as to call "Bible Readings" "Scriptural Readings," might not be supposed to know the difference between the "International Tract Society" and the "American Tract Society." We guarantee that the young ladies did not represent that the book "was issued by the American Tract Society," nor any such thing. It is amusing to see ministers howl and tear their hair over that book, and yet not one of them dare enter the lists to show that the book is not exactly what it purports to be, "Bible Readings," and does not prove every point which it presents. We suspect that this is just the trouble. If any who bought the book have allowed the ministers to so domineer over and browbeat them as to cause them to destroy it, they are the "victims" of the ministers, not of the agents for the book. Such ecclesiastical tyranny is just as contemptible and abominable as that which in Romish communities compels its victims to burn the Bible.