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

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## LOOKING FOR CHRIST.

BY ELDER L. D. SANTEE.  
 (Princeton, Ill.)

ONCE, in the world I sought for earthly treasure,  
 But, ah! the seasons past have made me wise.  
 I sought in vain for satisfying pleasure,  
 And read the same vain quest in other eyes.

Now all my heart and treasure is in heaven,  
 Whence Christ my Lord will come to claim his own;  
 A crown of life to me will then be given,  
 A heavenly mansion in my Father's home.

The azure dome the Bridegroom is enfolding,  
 Still mouths and years roll onward as before;  
 And though I gaze, with eager eyes beholding,  
 No tidings from that far-off shining shore.

The fleecy clouds drift slow across the heaven,  
 But in the blue I see no angel band;  
 No vision to my longing soul is given,  
 No scenes of brightness from the better land.

Tearful, I'm waiting for some glad revealing  
 When chains of earth no more shall bind me down;  
 When Christ, the secrets of the heavens unsealing,  
 Shall bring each waiting one a robe and crown.

He's given his promise, and his church receives it:  
 The Lord will come at his appointed time.  
 This blessed truth, if we will but believe it,  
 Lingers to cheer us like some sweet old rhyme.

## 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.

(Concluded.)

WHEN Philip had found Jesus, he was not content to keep the knowledge of the Messiah to himself. "Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see." This is the best way to test the truth. With softened and subdued hearts, with the Holy Spirit resting upon you, come to the oracles of truth; see for yourselves what is truth. We do not ask you to believe because we present truth to you, but believe because you have proved for yourself that it is truth.

"Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou

wast under the fig-tree, I saw thee." Nathanael had been praying to God, and Christ beheld his devotions. How many of us have been offering prayer to Heaven? God sees us wherever we are, and he knows the intents and purposes of our hearts; nothing escapes his notice. Do we believe in Christ? Do we believe that he laid aside his glory, his majesty, his high command, his royal robes, to become a man of sorrows, and acquainted with grief? Then how can we sin against him? How can we grieve the Holy Spirit of God? How can we bruise Jesus, and put him to an open shame? If you were eating of his flesh and drinking of his blood, you would not do this. Christ has presented before us eternal life, but we can have it only by thorough identification with Christ, by showing that Christ's life is woven into our experience, that we have passed from death unto life. If we are eating Christ's flesh and drinking his blood, his life will be in us, and we shall bear the same relation to him as the branch does to the vine. The branch receives nutriment from the parent stock, and those united with Christ receive nourishment from him. The branch bears fruit of the same kind as that of the vine. If you are a part of Christ, and identified with him, you are eating his flesh and drinking his blood, and through this living experience you become sons and daughters of God.

But the children of God need not think to reach heaven without suffering, for we are to be partakers of Christ's sufferings. Christ says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." There is work to be done for those around you, that cannot be neglected. Your children are to be educated in the truth. Parents should talk to their little ones of Jesus, and of the plan of salvation. They should weave precious lessons of the life and character of Christ into their children's minds that they may become the followers of Christ and heirs of eternal life. There is much talk of foreign missionary work, but the home work is neglected. The greatest mission field is right at your fireside, and the great need is that of fathers and mothers in Israel. When parents begin to realize the great responsibility that rests upon them, they will take up this home missionary work, and train their children for heaven. They will give their little ones line upon line, and precept upon precept. "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." It is in this way that parents are to keep ever before themselves and their children the great standard of righteousness. If they are condemned in their course of action, if the defects of their character are pointed out to them, they are to cleanse themselves, to overcome by the blood of the Lamb.

The professed people of God should pray more, and talk less; for we are altogether too earthly. Our minds dwell too much on earthly things. We are to be as pilgrims and strangers on the

earth, passing on to a better country. We are to be in earnest in our efforts for gaining eternal life. The blessed Saviour has a crown waiting for us. It is to be decided by us whether or not we shall have that crown. Christ must be revealed in your daily life. There must be no angry words spoken in the home, no seeds of coarse, common talk sown in your children's hearts, or they will have no confidence in you when you speak in meeting. God help us to have the peace of Christ in our hearts, that we may teach our children the way of life and peace! We may have a little heaven to go to heaven in, if Christ breathes upon us his Holy Spirit. His love will be with us, and we shall be acquainted with him, and can bring him into our families.

We should abstain from all evil-speaking and evil-surmising. Our children will be in danger of losing all respect for religion if we indulge in criticism of others. Let us talk of the love of Christ, of the commandments of God. Teach your children to be kind and courteous to all, and especially to respect the old. If you do all that God has given you to do, you will have no time to criticise your neighbors. You have your own little plat of ground to work upon; the unsightly weeds must be removed from your own dooryard. You must teach your children the way of life, and educate them to bear burdens at home. In this way they will be educated to bear burdens in the church, and will become light-bearers for God. You have a work to do to see that Satan does not sow his poisonous seeds in the hearts of your children. You may not have time for adorning your houses, but if the characters of your children are made beautiful, you will meet the approval of God. You will not have time to put ruffles and unnecessary ornaments upon your garments, for you will realize that you have a great work to do for Christ. If parents desire their children to have noble characters, they must guard against light and trifling talk, and give them line upon line, and precept upon precept of truth. May God help you to take hold of the work intelligently; for if there is not a work to be done in this direction, then God has never spoken by me.

Instead of indulging in jesting and joking, suppose you begin to exalt Jesus, talking of his wonderful charms. Make your children acquainted with the divine Redeemer of mankind; for they do not know him. If you had good home religion, you would be a bright and shining light, and represent Christ to a lost world. Let no murmuring escape your lips; but talk of the love of God. Christ is soon coming, and is it not time that we were getting ready for his glorious appearing?

Enoch walked with God 300 years, and we can walk with God from day to day. He had in his heart the living principles of the law of God, and the Holy Spirit rested upon him. He looked forward to the coming of Christ, and prophesied of the appearing of our Lord that is now so near at hand. If we believe that Christ is soon coming, we shall talk of our hope. Jesus said, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you,

\*Sermon at workers' meeting, Grand Rapids, Mich.

I will come again, and receive you unto myself; that where I am, there ye may be also." Christ has warned us to watch and pray that we may be ready for his coming; and shall we not watch and be patient? Shall we be deceived by the powers of darkness? May God help us that our lamps may be found trimmed and burning!

In the parable of the virgins, five were found wise, and five foolish. Can it be possible that half of us will be found without the oil of grace in our lamps? Shall we come to the marriage feast too late? We have slept too long; shall we sleep on, and be lost at last? Are there those here who have been sinning and repenting, sinning and repenting, and will they continue to do so till Christ shall come? May God help us that we may be truly united to Christ, the living vine, and bear fruit to the glory of God! Many feel rich, and regard themselves as in need of nothing; but may such confess their sins, and let the Spirit of God into their hearts. O, let us fear to go on in our evil, unrepenting state, lest we become like Judas, and finally betray our blessed Lord!

Shall we not break off our sins by righteousness, and have our conversation in heaven, whence we look for our Saviour? Shall we not talk of our Saviour until it becomes natural for us to do so? If we do not order our conversation aright, we shall not see the salvation of God. Satan will take possession of the heart, and we shall become low and sensual. Let us elevate the thoughts, and take hold upon things that are of real value, gaining an education here that will be of value in the world to come. Shall we not seek the Lord with earnestness, repent of our backslidings, mourn that we have neglected his word, that we do not know the truth better, and turn to him with all the heart, that he may heal us, and love us freely? To-day let us take a step toward heaven. Christian character is not achieved in an instant, but day after day we are to add to our faith, virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience brotherly kindness, and to brotherly kindness charity. It is in this way that we are to be made ready for the coming of Christ. If we do not advance in the light, we shall be among that company who sit in darkness, for whom no place is found in heaven.

John says, "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. . . . And whosoever was not found written in the book of life was cast into the lake of fire.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away." This is the company with whom we desire to stand. Then let us show it by our works, and remove from our hearts everything that will shut out Jesus. The latter rain is to fall upon the people of God. A mighty angel is to come down from heaven, and the whole earth is to be lighted with his glory. Are we ready to take part in the glorious work of the third angel? Are our vessels ready to receive the heavenly dew? Have we defilement and sin in the heart? If so, let us cleanse the soul temple, and prepare for the showers of the latter rain. The refreshing from the presence of the Lord will never come to hearts filled with impurity. May God help us to die to self, that Christ, the hope of glory, may be formed within! I must

have the Spirit of God in my heart. I can never go forward to do the great work of God, unless the Holy Spirit rests upon my soul. "As the hart panteth after the water brooks, so panteth my soul after thee, O God." The day of judgment is upon us. O that we may wash our robes of character, and make them white in the blood of the Lamb!

## Our Contributors.

"Then they that feared the Lord spake 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.

### WALKING IN THE LIGHT.

BY ELDER A. T. ROBINSON.  
(South Lancaster, Mass.)

God has left the children of men in this world without excuse as to their knowledge of the true God and the plan of salvation which he has devised, by shedding upon the pathway of all sufficient light to guide their footsteps through this world of sin and darkness, to the haven of eternal rest. It is only by cherishing what light we have and continuing to walk in further light as it shines upon our pathway, that we shall derive any benefit from the light of the gospel. A failure on our part to do this, will cause what light we have had, to become darkness.

The apostle, in speaking of the heathen, who are enshrouded in darkness, says: "They are without excuse: because that, when they knew God, they glorified him not as God. . . . and their foolish heart was darkened.

We read that "light is sown for the righteous, and gladness for the upright in heart;" and "unto the upright there ariseth light in the darkness." Therefore, however great may be the darkness that covers the earth, or gross the darkness which enshrouds the people, not one soul who really desires the light, and will cherish and walk in every ray of light which comes to him, will be left to perish in darkness.

God chose the Hebrew people, and made them the special depositaries of light and truth, in order that they might be the channels through whom that light and truth would be communicated to all the other nations of the earth. Had the Jewish people continued to walk in all the light which shone upon their pathway, and which would have been unfolded to them, they would have been God's special people, through whom he would have accomplished his entire work in the earth, and thus salvation would have been of the Jews; they would have been "for salvation to the ends of the earth." But they failed to appreciate the sacred trust thus reposed in them, and shut themselves away from those to whom they should have been channels of light.

God's dealings with the Jewish people, and their rejection of the gospel, are clearly represented in the parable of the marriage of the king's son. "The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants [the prophets] to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants [John the Baptist, Christ, and the apostles], saying, Tell them which are bidden [the Jews, see Matt. 10:5, 6], Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it and went their ways, one to his farm, and another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies [the Roman armies], and destroyed those murderers; and burned up their city," Jerusalem.

Thus Jesus "came unto his own, and his own received him not." Peter, in speaking to the Jews, said: "Unto you first God, having raised up his son Jesus, sent him to bless you, in turn-

ing away every one of you from his iniquities." And the apostle Paul, in addressing the Jews at Antioch, speaks as follows: "Men and brethren, children of the stock of Abraham, . . . to you is the word of this salvation sent."

But when the Jews "spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourself unworthy of everlasting life, lo, we turn to the Gentiles."

This turning to the Gentiles, to take out of them a people for God's name, after the Jews had judged themselves unworthy, is also represented in the parable above referred to.

"Then saith he to his servants [the same servants who had been commanded to go to none but the Jews], The wedding is ready, but they which were bidden [the Jews] were not worthy. Go ye therefore into the highways [outside of those who claim to be the only people of God], and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found [as many as would accept of the invitation], both bad and good: and the wedding was furnished with guests."

As the Jewish people, those who had been bidden in the forenoon of the parable, were not in a state of readiness to receive the Saviour at his first advent, the Lord sent them a special message of truth, which, if it had been heeded, would have healed their backslidings, and made them still the chosen people of God, through whom he would have accomplished his work; but which they, by rejecting it, made it necessary that God should accomplish through the Gentiles. So that people who had been accepting the invitation during the long afternoon of the parable, were not in a condition to meet the Saviour at his second advent. It is said of them by the prophet, "But they also have erred through wine [false doctrine], and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment." Therefore it was necessary that a healing message should also be sent them, which, if accepted, would qualify them to act the part of God's chosen people in the closing work of the gospel. We find such a message of truth brought to view in Rev. 14:6-12, and the manner in which this message of truth was treated by the people of God, those who had been accepting the gospel invitation during the afternoon of the parable, is clearly represented in the parable of the great supper.

"Then said he unto him, A certain man made a great supper, and bade many: and sent his servant at supper-time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. . . . So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city [outside again, of those who are the professed people of God], . . . and compel them to come in, that my house may be filled."

Once more, as we come down near the close of the gospel day, the Lord was compelled to turn from that people whom he had chosen to complete the gospel commission, because of their failure to walk in the light which was to be unfolded in the last great message of the everlasting gospel. Therefore a special people had to be called out, to whom this great threefold message was committed. The opening words of this message are an admonition to "fear God, and give glory to him." Let us notice the significance of this admonition. We learn from a passage already quoted, that the heathen are without excuse for being deprived of the light of the gospel, "because that, when they knew God, they glorified him

not as God, . . . and their foolish heart was darkened." And the prophet Jeremiah, in speaking of the Jewish people, at a time when the westerling sun of light and truth was about to shed its last beams upon them, said, "Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness." Thus we see that to heed the opening admonition of the great threefold message, "Give glory to him," would be to continue to walk in the opening light as long as it should continue to light up the pathway before them. And how appropriate that the people to whom was committed, and who started out in, the proclamation of the closing message of the everlasting gospel, should be thus admonished to glorify God, by walking in all the glorious light which was to be unfolded to them in the three phases of that message.

But, alas! we find that just as the heathen, who once knew God, but "glorified him not as God," by walking in what light they had, have been enshrouded in darkness; and the Jewish people, who failed to "give glory to the Lord their God," stumbled upon the dark mountains of unbelief; and the professed people of God rejected the truth of the Advent message, and thus went into greater darkness and met with a moral fall, so many of that people who were called out to proclaim the messages of Revelation 14, when tested with further light as it unfolded to them, revealing the claims of the downtrodden law of God, failed to give glory to him by walking therein, and thus the light which had begun to dawn upon them became darkness; while the true people of God kept on walking in the unfolding light, until designated in the message as "they that keep the commandments of God, and the faith of Jesus."

We might cite many other instances to show that this has been the one rock upon which every reform work that God has had in the earth has become stranded. Whenever men establish themselves within a creed, whether it be by writing out such creed, or by claiming to have all the truth, that moment they blind their eyes to all further light, and the Lord must leave them and raise up others to carry on his work. God was with, and wrought for, the Reformers, because they were willing to accept advance light; but the churches established by these men of God, by entrenching themselves within a creed, which would admit of only what the Reformers themselves believed, have failed to follow the example set by them.

The true people of God, who are now intrusted with the giving of the last message of truth, which is finally to develop a people who shall be without "guile" in their mouth, and "without fault before the throne of God," and which is to lighten the earth with its glory, occupy a peculiarly interesting position. On the one hand, there is the danger to which we have been calling attention, of imagining that we have all the truth, and thus closing our eyes to the light which is to "shine more and more unto the perfect day." While on the other hand, there is the danger of error coming in among us, and being accepted as truth. We have felt impressed on this point of late, as we have met in different places, persons who claim to have great light which entirely overthrows the position of Seventh-day Adventists on the subject of the three messages. In three such cases which have recently come under my observation, when the parties have been shown that some of their positions were not in harmony with the Scriptures, we have been met with the unanswerable argument that they have had special light from the Lord.

One of the characteristics with which this so-called new light can be detected, is the flippancy with which those who advocate it denounce Seventh-day Adventists as being in error, "in Babylon," "ruled by popes," etc., etc., while another characteristic is the dogged persistency with

which their views must be urged upon those who have no desire to listen to them. Those who have advanced ideas on the line of truth can afford to wait until others are prepared to accept them, and be glad and rejoice in them while they wait. But these harbingers of new light must press it upon the people, and condemn everybody who will not accept their views, even though it be the whole denomination of Seventh-day Adventists

#### FREEDOM IN CHRIST.

BY N. W. VINCENT.  
(Stoer, Kans.)

LET freedom's songs abound,  
Ye saints whom Christ makes free!  
Let it resound the earth around,  
In Christ is liberty.  
Our Righteousness is near,  
For us in love he died!  
Hope anchors here; whom shall we fear  
While we in him abide?

What, then, shall separate  
Our hearts from Jesus' love?  
What adverse fate, what law of State  
Shall us from Jesus move?  
His name is our high tower!  
Assailed, to him we flee:  
In every hour when tempests lower,  
Christ will our refuge be!

Blest law of liberty!  
Ten words Jehovah spokè.  
In them we see love, equity—  
Would God such words revoke?  
The riches of his grace,  
His boundless love for man,  
In brightning rays to endless days,  
Shine through the gospel plan!

We walk at liberty,  
The law and gospel heed:  
Whom Christ makes free, he sure shall be  
Forever free indeed  
Then let our songs arise,  
In Christ we've freedom found!  
Loud let them rise from earth and skies  
Till heaven and earth resound!

#### CONDITIONS AND PROMISES.

BY G. FRED STEVENS.  
(Southampton, Eng.)

If we have godly humility, we are promised that God will move toward us in sympathy.

1. CONDITION.—*Abide in an attitude of holy humility*, as described in Isa. 57:15; 66:2; Ps. 34:18; Matthew 18; Mark 10:44; Eph. 4:2; Col. 3:12; Phil. 2:3; James 4:10; 1 Pet. 5:5.

PROMISES.—God will stoop to hear us. Isa. 57:15; 66:2; Ps. 138:6. Grace will be granted us. 1 Pet. 5:5. Our cry will be remembered. James 4:6. We will be exalted in due time. 1 Pet. 5:6.

2. CONDITION.—*Search for Me with all your heart.* Jer. 29:13; Deut. 4:29; Luke 10:27.

PROMISE.—Then ye shall find Me. Jer. 29:13; Deut. 4:29; 1 Chron. 28:9; 2 Chron. 15:2.

3. CONDITION.—*Exercise holy faith* (Jude 20), such as that described in Acts 16:31; John 3:36; 1 Cor. 13:2; Gal. 5:6; 1 Pet. 1:21-23; James 2:14-26; 1 Pet. 1:8; 1 John 5:4; Matt. 21:22. Faith lifts our daily cross, and so Christ's "burden is light." Matt. 11:30. To let Jesus carry it, is faith; to carry it ourselves, is sin. "Whatsoever is not of faith is sin." Rom. 14:23. We wrong Jesus when we lift a burden for which he died on purpose that he might carry it for us. 1 Pet. 5:7; Ps. 55:22; Matt. 6:25, 34; Phil. 4:6; John 19:17, where we see Jesus literally carrying our cross. So faith transfers the load. It is an act of faith to ask forgiveness, and a sin not to believe we are forgiven when we ask. To be thankful in the forgiveness of sins is its own evidence that the faith which we exercised was genuine. If we are not thankful and happy, we are not trusting. (See twenty-third promise). To have faith is to believe we are forgiven as soon and as often as we ask to be forgiven; and this simply is salvation—salvation from sin and its penalty.

To walk by faith all the time, is to fulfill God's conditions and to rest with perfect ease upon his promises.

PROMISE.—All things are possible. Mark 9:23; Phil. 4:13; Matt. 17:20. We have the striving Spirit of God (Gen. 6:3) pricking our conscience to become a Christian. If we respond to it, we are given power to act faith. John 1:12. We are granted endless salvation. Chap. 6:47. We receive the Holy Spirit of promise. Gal. 3:14; Eph. 1:13; John 7:39. We obtain perfect peace. Isa. 26:3. Our prayers are answered. Ps. 10:17; James 1:5, 6; John 15:7; 1 John 5:14, 15; Dan. 10:12.

4. CONDITION.—*Make Jesus the prompting motive of every act*,—serve God "with a perfect heart" (1 Chron. 28:9); "in singleness of heart" (Col. 3:22; 1 Sam. 12:24); with the eye single to his glory (Matt. 6:22; 1 Cor. 10:31); not pleasing ourselves (Rom. 15:1); dead to whatsoever is not of faith (Rom. 6:11; 14:23); acknowledging God in all our ways. Prov. 3:6.

PROMISE.—Our whole body shall be full of light (Matt. 6:22); God will direct our paths (Prov. 3:6); we will make no mistakes (Ps. 37:31, 23; 91:10-15; 2 Pet. 1:10); and the Lord "will be our guide even unto death." Ps. 48:14. What a precious thought! If we have not the fulfillment of the promise, then we may know for a certainty that we have not complied with the condition. So deceitful is the heart that we easily persuade ourselves that we have done a thing that we have never done. Let us keep this well in mind, and take Jeremiah's way of getting right: "Let us search and try our ways, and turn again to the Lord. Let us lift up our heart with our hands unto God in the heavens. We have transgressed and rebelled" (Lam. 3:40-42); let us "prove" ourselves (2 Cor. 13:5) by the test of the word of God, which "searcheth all hearts, and understandeth all the imaginations of the thoughts" (1 Chron. 28:9; Heb. 4:12); and the Spirit will open our eyes to see wherein we erred. Ps. 56:13; John 16:13; Rom. 12:2.

5. CONDITION.—*Fear to displease God.* Deut. 13:4; Eccl. 12:13; Heb. 12:28.

PROMISES.—Angels shall encamp about you. Ps. 34:7; 91:11, 12. It shall be health to your body. Prov. 3:8; Ps. 103:3; Matt. 8:17; Mal. 4:2; Ex. 15:26. All your desires will be granted. Ps. 145:19; 34:9; also see twenty-fifth promise. God's secret will be with you. Ps. 25:14. You shall eat the labor of your hands. Ps. 128:1, 2. What gracious promises! Claim them through Jesus, and you have them.

6. CONDITION.—*Study the word of God.* Acts 17:11; Col. 1:9, 10; 2 Tim. 3:16, 17; Ps. 119:18; Jer. 33:3; 1 Pet. 3:15.

PROMISE.—The Spirit of truth will guide us to truth. John 16:13; 7:17; 1 Cor. 2:9-13. If we are complying with the five foregoing conditions, we will not attempt the study of the Scriptures without first seeking God for the guiding Spirit of truth. We cannot be led into truth by the promised Spirit until we are first led to long for truth, to have no opinion that we wish to be true, to see the irresistible danger of prejudice and self-deception, and to be profoundly conscious of our need of help outside of ourselves. Under such a sense of need, the heart is prepared to accept the Spirit of truth, and then as quick as we ask for it we have it. So if we yearn for truth above everything else, are willing to live or die for it, we "shall know of the doctrine, whether it be of God." John 7:17; Matt. 5:6; Ps. 42:2; 63:1; 143:6; Eph. 4:14. "The Spirit of truth; whom the world cannot receive" (John 14:17), leads us to "rightly divide the word of truth" (2 Tim. 2:15; Luke 24:25), and "reveals to us the deep things of God." 1 Cor. 2:10, 12. Truth exists in harmony, and is one; and if everybody had the truth, all would "be perfectly joined together in the same mind and in the same judgment."

1 Cor. 1:10. Paul plainly teaches that there should be no sects, and that all should teach the same thing. 1 Cor. 1:10. "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." Rom. 16:17.

7. CONDITION.—*Meditate upon the word day and night.* Josh. 1:8; Ps. 1:2; 119:148, 97-100; 1 Tim. 4:15.

PROMISE.—(1.) "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Ps. 1:3.

(2.) Years of life and peace will be added to his life. Prov. 3:2, Revised Version; Ps. 91:16. This is indeed true from a scientific standpoint. Spirituality naturally cures the mind of excitement and aimless wandering. The very nature of man, and his surroundings, make it impossible for any mind to be at actual ease unless it rests upon the Lord; and to the extent that the mind is unsettled, life is shortened. Selfishness, pride, and jealousy act as a constant drain upon the nervous system, whereas holiness has a healthful, healing influence. The hand of Providence is never upon man to make him ill or to prevent his reaching a good old age. One fourth of the human family die before five years of age. This is not of God. All sickness and premature death therefrom can be traced to some disobedience of God's laws of nature, which might have been avoided. Ourselves, our parents, or somebody else, has been the cause. Even in the case of accidents, we have the sure promise of God that nothing of this nature can happen to one whom he is allowed to lead day by day. Ps. 48:14; 34:7; 31:19, 20; 37:23; Zech. 2:8; Prov. 16:33, etc.

8. CONDITION.—*Come out of the world and be separate.* 2 Cor. 6:17.

PROMISE.—I "will be a Father unto you, and ye shall be my sons and daughters" (2 Cor. 6:18), and we shall see Jesus as he is. 1 John 3:1-3.

9. CONDITION.—*Crucify the flesh with the desires thereof.* Gal. 5:24; Rom. 8:13; Luke 9:23; Mark 9:45; Gen. 22:12.

PROMISES.—Eight special promises to overcomers: Rev. 2:7, 10, 11, 17, 26; 3:5, 12, 21. We have also the promises of grace to enable us to overcome on the simple condition that we look to Jesus. It is no use of ourselves to talk about doing right; we cannot do it. It is impossible for man of himself to keep the letter of the commandment. God, knowing this, makes a provision for it in Christ, as Christ, the one who did keep the law, died that those who cannot keep it might have strength through him to keep it; the condition being, Look to Jesus; let your will be his; the promise following, that we are accepted and saved as though it were of ourselves instead of through Christ that we kept the law. God wants nothing that we can do of ourselves. "It is God that worketh in you both to will and to do of his good pleasure." Phil. 2:13. "The Father that dwelleth in me, he doeth the works." John 14:10; Titus 3:4-7; Rom. 8:32. There is but one way by which we can work out our own salvation, and that is by yielding, by letting God do, by keeping our eyes fixed on Jesus so that God can work in us. We are righteous in God's eyes when he can see us through Jesus; and when we look with single eyes to Jesus, God sees us, through Jesus, to be righteous as Jesus is righteous; and then God can do in us and for us everything that is to be desired. We have the example of the serpent lifted up in the wilderness. The heart riveted in the look of faith to Jesus is salvation. When the Israelites looked in faith to Jesus through their blood-offerings, they had God's directions and his power. When we look, we, too, have his guidance and the power of his Spirit engaged in our warfare. Faith overcomes the world. 1 John 5:4, 5.

10. CONDITION.—*Christians to flee from idolatry* (1 Cor. 10:14); to bring nothing in the place of God; to do nothing that is not the product of prayerful consultation with our Fa-

ther; and to do what we would not blush in doing did our eye meet the eye of Jesus while in the act. "Let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:12. "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. 6:4-6; 10:26-31. We should be careful that we do not wrest the Scriptures to suit our own notions, as some did to their destruction. 2 Pet. 3:16. "Seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." 2 Pet. 3:17. "Let no man deceive you by any means: for that day shall not come, except there come a falling away first." 2 Thess. 2:3. "Wherefore the rather, brethren, give diligence to make your calling and election sure." 2 Pet. 1:10.

PROMISE.—God will make a way of escape so that we can bear any trial or temptation involved in our Christian course. 1 Cor. 10:13. God "is able to keep you from falling, and to present you faultless before the presence of his glory." Jude 24. Every child of God has a guardian angel (Matt. 18:10); and if we keep within the line of duty, keep by the side of Jesus, our angel will strengthen us (Heb. 1:14; Luke 22:43; Ps. 91:11; 34:7), and we have the promise, "Ye shall never fall." 2 Pet. 1:10. God does not deal out grace on the principle of dying grace for a living hour, but proportionate to the trial, more as the occasion requires it; and he never fails in this respect. 2 Cor. 12:9; James 4:6; Matt. 6:34; Rom. 5:2; Josh. 1:5, 9. Holy faith is grace that overcomes (1 John 5:4, 5; Jude 20); that faith which sees our utter helplessness to do right, and leads us to submit our case entirely to God's keeping, resting in the trust that he himself will use his power in our behalf, to give us victory over the world, the flesh, and the Devil, since we enter to God the claim that we are our Redeemer's property, Christ having bought us with his life, and that through him we have been given all things with him. Titus 3:4-7; Ps. 55:22; Rom. 8:32; 2 Pet. 1:2-4; Eph. 3:16-20; 6:10; Col. 1:11; Phil. 4:6; 2:13; 1 Pet. 5:6; Rom. 14:23; John 14:10.

(Concluded next week.)

#### THE COMMUNION OF THE HOLY SPIRIT.

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

"THERE is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in you all." Eph. 4:4-6. It is noticeable that in this as in many other scriptures, the Spirit, as "one" is referred to in distinction from the Father and the Son. Said the Saviour, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." And Paul prays, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." 2 Cor. 13:14.

The communion of the Holy Ghost—how sacred, how solemn the thought! We may well pause a moment in silent reverence, as we bow our knees before the Father of our Lord Jesus Christ. "For we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Rom. 8:26. That is, those longing desires of the soul which words are too feeble to express, the Spirit utters for us. "The Spirit also helpeth our infirmities."—*Id.* The original word denotes, to lay hold on something with another, as of a beam, etc. "And he that searcheth the hearts knoweth what is the mind of the

Spirit, because [margin, *that*] he maketh intercession for the saints according to the will of God." Verse 27.

Here inspiration would direct our attention to this mysterious agency as the medium of "communion" with God and Christ. "The spirit of grace and of supplications." And how often in the "still small voice" it whispers, "O come, let us worship and bow down: let us kneel before the Lord our maker. . . . To-day if ye will hear his voice, harden not your heart." Ps. 95:6-8. "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isa. 30:21. "Who worship by the Spirit of God" (Phil. 3:3, Revised Version), "building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Jude 20, 21.

Once the Holy Spirit was seen to rest upon the Saviour in the form of a dove. The turtle dove was one of the animals of sacrifice, emblem of innocence and gentleness. Its plumage looks like burnished gold and silver. It flees from the storm and tempest; is easily grieved; mourns plaintively, and loves its home. "Grieve not [therefore] the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:30.

"Come, gracious Spirit, heavenly Dove,  
With light and comfort from above.  
Be thou our guardian, thou our guide;  
O'er all our thoughts and steps preside."

"Come, Holy Spirit, calm my mind,  
And fit me to approach my God.  
Remove each vain, each worldly thought,  
And lead me to thy blest abode."

#### IMPORTANCE OF THE PRESENT HOUR.

BY ELDER R. F. COTTRELL.  
(Ridgeway, N. Y.)

If there ever was a time when those who hope for eternal salvation through Jesus Christ should be fully converted, and awake to the cause and work of God, it is now. The last message of the gospel is going forth, doing its solemn work of sealing the servants of God. The hour of temptation and trial is swiftly approaching. The time in which to labor for the salvation of our fellow-men will soon be gone. The powers of darkness are plotting to control earthly governments, and destroy the rights of conscience, and this under the guise of the religion of Christ; and soon the image to the beast will be complete, and the final persecution will follow.

Something more than a dead faith and a heartless profession will be needed in that soon-coming day. Those who pass safely through the impending trial will be thoroughly converted to God and his cause. Themselves and all that they possess will be consecrated to the cause of salvation—a salvation which extends beyond the salvation of self, even to all who may be saved by the sacrifice of Christ. If we have not the spirit of Christ, we are not his. That spirit is the spirit of sacrifice for the good of others. In vain are any called Christians who do not have the missionary spirit. How preposterous to hope for a salvation purchased by the sacrifice of the Son of God, without any sacrifice or cost to ourselves! May God help us to realize the duties and the dangers of the present hour.

"—May the stone cut out of the mountain without hands soon fill the whole earth." Thus National Reformers pray. At the same time they are trying with their own hands to cut it out.

R. F. C.

"—Christ comes with a blessing in each hand, —forgiveness in one and holiness in the other; and never gives either to any one who will not take both."

## The Home.

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

### TRUE PLEASURE.

BY WM. BRICKEY.  
(Kingston, Minn.)

I SAID, I will have pleasure, though the world may suffer pain;  
For the Lord has given treasure, so I sought, and sought in vain,—  
Chased it like a fleeing shadow. On the way I thought it went,  
Like a gleaming *ignis-fatuus*, with my mind on pleasure bent.  
When I reached there it was gone again, and I was left behind,  
With a kind of vague and emptiness of feeling in my mind,  
For the phantom had deluded me, and I was left to know  
What the wise man of the Bible said, three thousand years ago:—

All is vanity of vanities, the preacher often said,  
As he tried to follow on the way he thought the phantom led;  
Yea, he tried with mirth and music, wine and laughter and such things,  
Gold and silver,—treasure such as is peculiar unto kings:  
Built him houses, planted vineyards, made him gardens, planted trees;  
Made great works, e'en pools of water that would imitate the seas;  
Got him servants, men and maidens; had possessions great and small,  
More than all that were before him in Jerusalem at all.  
And whate'er his eyes delighted in he kept not from their sight,  
And withheld not any joy in which his heart could take delight;  
Gratified his thirst for power, ruling with his "beck and nod,"  
And admired by all the nations, sitting on the throne of God.\*  
Saw him crowned in all his glory, while his wisdom still remains,  
As he looks upon his labor—all he has for all his pains.  
Hark! he cries out, "All is vanity that's done beneath the sun."  
He's no nearer to his object now than when he first begun.

What a lesson for the Christian who, with both hands open wide,  
Grasping after worldly riches, honor, pleasure, pomp, or pride!  
Like the wise man of the Bible, when your self-deception's past,  
You will see that all is vanity of vanities at last.  
Increased wealth brings increased worry and an ever-growing care,  
Until wealth becomes an idol, and your riches prove a snare.  
As your wealth becomes your master, you become a cowering slave,  
And at best you cannot take it any farther than the grave.

I myself with mirth and music sought to follow in his wake,  
But I found whate'er the world could give, the world in turn could take;  
And I set my heart to seeking for a truer, better way,  
And I listened to a still small voice, and heard my Saviour say,—

"Come, ye weary, heavy laden, meek and lowly though I be,  
Cast upon me all your burden; take my yoke, and learn of me.  
Though the birds and foxes have their homes, my head nowhere to lay,  
I have pleasures that the world can neither give nor take away.

"Taste the joys of my salvation flowing for the sons of men,  
Of the river of my pleasures drink and never thirst again.  
In the secret of my presence come, and evermore abide.  
Quaff the waters of Life's river till thy soul is satisfied.  
Self-indulgence is a serpent, if caressed with heart and will,  
That will make you many promises it never can fulfill.  
If you sow in selfish pleasure, you will reap in painful tears,  
And the harvest will be bountiful, exceeding all your fears."

Then I said, I've found the pleasures that my soul hath sought to find;  
I will give my heart to Jesus, leaving all the world behind,

\* 1 Chron. 29: 23.

Nevermore to chase a phantom that will vanish into air,  
For my cup is running over; I've enough and some to spare.

As I pour it out to others, 't is a joy to see them taste;  
Thus my cup is still replenished, and eternally shall last,  
For the joys that now are blossoms, into ripened fruit shall rise,

When we pass the gleaming portals op'ning into paradise.

### OBEDIENCE IN LITTLE THINGS.

Is the man honest who renders account for the dollars only, and not for dimes and cents? Is he truthful who would refuse to lie about the value of his farm, and yet deceive in respect to the soundness of his horse? And can the Christian be called obedient who keeps seven or eight commandments and breaks two? What was the standard proclaimed by Jesus in respect to murder? What does God require of us? Outward conformity to some exalted requirement as the world judges?—No. Our common sense, our every conception of God, revolts at the thought. "He must be Lord of all, or he will not be Lord at all." Our Father seeks not only our voluntary love, but also our glad, all-obeying love. We are to do his will in love, not haggle, neglect, make bargains—so many good deeds for so much heaven.

Consider more in detail: first, that God knows best. We cannot judge what are the little and what the great things. The little commands, so called, may be of supreme importance. How many times this proves true in our every-day lives. The neglect of seeming trifles has caused countless deaths. The soldier is told to march by night against the enemy. He is also told not to speak aloud. He obeys the seeming more important order, but begins to sing to cheer himself up. The enemy's pickets' life roused, the attack is repulsed. Disobedience of God's commands in little things may cost a soul. Disobedience, then, is an exaltation of self-pride. It is virtually saying, "I know what is best for me to do." Again, disobedience in little things leads to disobedience in great, and obedience in the little insures obedience in great. Habits are formed resulting in imperfect, unreliable character on the one hand, or in the perfect character on the other. The fact of influence must not be lost sight of. Neighbors and friends are not deceived by a fair showing in weightier matters of the law. The professing Christian who gives liberally and attends all church meetings cannot but hurt Christ's cause terribly if he occasionally swears on the street or at his workmen, or is unfair in weighing out a few pounds of sugar. He need not be surprised if the young men do not attend his Bible class. But the person who is a Christian in daily language and in the smallest business matters, will have a reputation, even as he has a character, and it will be for the advancement of the Master's cause.

Finally: Obeying in little things as well as in great, we are where we can receive blessing, especial blessing, as is promised in the beatitudes.—*The Beacon.*

### BE YOURSELF.

WE heard, last summer, a young man of brilliant mind preach with the tone and manner of Mr. Talmage. The moment we saw that he was not himself, but striving to be somebody else, we lost respect for him and his message. What he said was striking and profound. The way he said it showed that he was artificial; and the artificial is never so highly prized as the natural. Was ever an artificial rose made that compares even with the wild rose of the woods? The tiniest flower of the garden has in it more beauty than windows full of artificials.

There is a notion that to be a Christian a man must be something else than himself. He must profess something. He must assume a manner and tone and attitude—sometimes a dress—different from other men.

A boy who had taken lessons in elocution, repeated a piece to his father at home in a very bombastic manner. "I think, my son," said the father kindly, "that your manner is not natural."

"Why," said the boy, "if I am to speak naturally, what is the use of taking elocution? Such is the sad effect that elocution has upon many speakers. It makes them artificial, but it does not do the speaker as much harm as the idea that he must be something else than himself, does a Christian.

Be real,—a real sinner, to begin with, and a real saint through the merit of Christ. Never put on. It is better even to brush aside the demands of etiquette and custom than to put on. Depend upon it, the work God has for you to do in the world can be done by yourself better than by some one else that you may try to be. You may not have the talents of others, but your talent is best fitted for your sphere. Those who will not work because they cannot be like somebody else, are breaking the command, "Work out your own salvation." God needs little workers. The might of mites is tremendous; and if we have a little sphere, let us remember that millions of others have little spheres, and we can fill our own sphere better than anybody else on earth can fill it.

It is said of Maximilian Joseph, King of Bavaria, that he offered to take care of a flock of geese while he sent a boy, their keeper, after a book he had dropped in the park; and while the boy was gone, the geese scattered, and, in spite of the royal efforts, were out of sight when the boy returned. The boy declared with tears that he would lose his position unless the geese could be collected again, and for more than two hours he made the king help him gather the flock. "I will never leave my geese again," said the now happy boy, "though the king himself should ask me." "I am the king," said Joseph, laughingly. "Well, whether you are the king or not," replied the boy, "you don't know how to keep geese." And Joseph said he went off feeling that though he could rule 2,000,000 people, that boy was better fitted for keeping geese than he was. And to put that boy in the king's throne, and the king in his place, is just what some of us would do in the kingdom of God. Be yourself, and be satisfied with the sphere for which God has fitted you. If it is a large one, fill it; for God's grace is sufficient; if it is a small one, fill it just as faithfully; for the reward is not for the large, but for the faithful filling.—*Baltimore Baptist.*

### HINTS FOR YOUNG PEOPLE.

BE natural; a pure diamond is better than a good imitation.

BE reticent; the world at large has no interest in your private affairs.

TRY to be sensible; it is not a particular sign of superiority to talk like a fool.

Avoid causes of irritation in your family circle; reflect that home is the place to be agreeable.

Sometimes, at least, allow your mother to know better than you do; she was educated before you were born.

BE ready in time for church; if you do not respect yourself sufficiently to be punctual, respect the feelings of other people.

BE truthful; avoid exaggeration; if you mean a mile, say a mile, and not a mile and a half; if you mean one, say one, and not a dozen.—*Set.*

—"The chief characteristic of a girl should be truth. Of all the duties, the love of truth, with faith and constancy in it, ranks first and highest. Truth is God. To love God and to love truth are one and the same. It is this quality more than any other that commands the esteem and respect and secures the confidence of others."

—"The leading object in education should be the development of true manhood. Then, as one says, if wealth come, it will bring honor; and if it does not come, its loss will bring no disgrace. Aim at wealth, and manhood is too apt to be lost in the mad whirl of business, in the hurry and rush of the baser issues of life."

## The Mission Field.

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

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

### THE MASTER'S HARVEST.

BY WORTHIE HARRIS.  
(Battle Creek, Mich.)

The day is far spent, and the reapers  
Are hastening their work to complete,  
Lest night shall o'ertake ere they finish  
Their task of ingath'ring the wheat.

Though some since the daybreak have labored,  
Their zeal yet remains; for there stands  
The Lord in their midst, and his presence  
Doth cheer while they do his commands.

With draughts from the near, living fountain,  
And bread that from heaven came down,  
Their strength they renew, looking forward  
To rest just beyond, and a crown.

Toil on in the field, fellow laborer!  
The sheaves will be garnered ere long,  
And thou, faithful servant, rejoicing,  
Shalt enter thy home with a song.

### "FOR I LONG TO SEE YOU."

"For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established."

These were the words of the apostle Paul when writing to the Roman Church. They contain one of the grandest and most sublime principles found in the Bible concerning our relation toward our fellow-men. In them is unfolded the motive that should actuate every Christian in his conversation with the brethren, and the one great desire that should underlie every action of his life.

Paul longed to see them. Why?—That he might impart unto them some spiritual gift. The love of Christ constrained the apostle to pen these words; for they breathe forth in every letter the character of the blessed Redeemer.

Rome was the capital city of a heathen country. The Romans were as veritably heathen as are the people of India or China to-day. Yet they had learned of the true God, and had become so steadfast in the Christian religion, that their faith was spoken of throughout the whole world.

Is the same motive that actuated Paul actuating us? Is our conversation of such a nature, are our actions of such a character as to impart some spiritual gift, to the end that those with whom we associate may be established in the faith? But Paul spoke to people who lived in a heathen land. He was going to them on a special mission. That is true; but if Paul had not cultivated faith in God day by day, and talked of the things of God to those around him, he never would have had that longing to talk them to those afar off. The love of God is the same everywhere. His words "are spirit and they are life." If he who would be a missionary to the heathen does not have the words of Christ embedded in his heart before he leaves home, so that they flow from his lips as rivers of water "springing up into everlasting life," what hope has he of leading those who are in grossest darkness to the source of all light? God changes not. Jesus Christ is the same, yesterday, to-day, and forever. If Christ is our thought, our science, and our song at home, we have reason for hope and assurance that he will be the same abroad. If Paul had not possessed this experience, and yet had gone to Rome, he would have found that Christian company in a better spiritual condition than himself, for their faith was spoken of throughout the whole world. They would have been obliged to do missionary work for him.

Christ came and dwelt among men "that they might have life, and that they might have it more abundantly." He had a sinless life to give them. It was manifest in him, in all he said or did. Those who have the life of Christ dwelling

in their hearts by faith, will have a longing to shed its bright beams upon those around them, whether they be in Christian or heathen lands.

To the church at Colosse were spoken the words: "For ye are dead, and your life is hid with Christ in God." A dead man knows nothing of what is going on around him. He no longer thinks upon his past life, his former plans or hopes. All these have passed away. So it must be with the Christian, and especially with those who dedicate their lives to spreading the gospel message. Life is the dearest thing we have. Men cling to it more tenaciously than to wealth or position. For it they will fight longer and harder than for anything else. If the Christian is really dead to self, and if his life is hid with Christ in God, where will his conversation be?—It will be in heaven, centered upon heavenly things; it cannot be anywhere else. The things in which a man is most interested, are those most closely connected with his own life. He thinks more of his home and his business than of anything else in the world, no matter how important it may be. When our lives are hid with Christ in God, there will be all our thoughts and the all-absorbing interests of our minds.

We should begin to-day to seek for Christ, that he, not self, may appear in the mirror of the soul and on the portal of the lips. When this is done, the things of earth will pass out of mind. Those evil thoughts, hatred toward another, and selfish desires which we have tried and tried in vain to put away, will gradually but quickly leave us; for we are "kept by the power of God through faith." It is not us, but Christ dwelling in us who gains the victory; and knowing that it is he and not ourselves, we long to tell to others that there is a wondrous power that is able to save all who will come unto him.

He who is not actuated by the spirit of Christ, is actuated by the spirit of antichrist. "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Every word is either for Christ or against him. In our daily walk, we are either sowing seeds of Christ's righteousness which will yield a harvest to be gathered by the angel reapers, or we are scattering tares to be gathered in bundles and burned. Leave the things of the world to be talked about by the people of the world; and you who claim to be dead to the world, citizens of a heavenly kingdom,—in all your walks and talks and ways, know nothing "save Jesus Christ, and him crucified."

P. T. M.

### NATIVE RACES OF AFRICA.

(Concluded.)

#### DAMARAS.

The Damaras are a tribe occupying a large tract of country on the west coast, just below Lat. 20° south. They can tell nothing of their origin, or how long they have lived in the country. They claim their ancestor was a baboon, who married a native woman, and that the union was unhappy, the wife ever twitting the sons about their parentage. Finally there was a separation. The very first pair, according to their tradition, are supposed to have burst from a tree. They also assert that the first parents of the animal race came in the same way. Some of the newly created beings lighted a fire, and the animals that ran away from it were ever afterward wild, while those that remained were tame. The tree is called by them, "mother tree." It is of hard, firm wood, and might be classed with the iron-woods. The first individual's name was Omumborumbouga.

In appearance, they are noble; the height of some of them exceeds six feet. Their features are quite regular, and they move with grace and freedom. The men wear a rope at least 100 feet long, loosely wound around the waist, and hanging in folds. In this they carry their ax and knob-keries, and other weapons. They wear sandals strangely pointed in front and behind. The girls in childhood are nude, in youth they wear the

usual leather girdle and apron; but as soon as a girl is asked to be a bride, she assumes the woman's dress. Round the waist a long rope is wound, made of hide, and well greased; a dress of skin is also worn with the hair outside, and the upper part turned over like a cape. Many wear a bodice made of small disks of the ostrich egg, placed side by side, forming a wide belt. They load their wrists and ankles with iron rings. The head-dress is a sort of skull cap made of skin, with three leather ears in front, and a long strip of leather fastened to the back, decorated with pieces of tin. The front is completed with a leather veil long enough to cover the face, but it is generally folded back and allowed to drop over either shoulder.

They have little furniture, no religion, but plenty of superstition. They have a strange custom of keeping a fire burning continually outside of one of the principal huts in every village. The daughter tends the fire, and when the village moves, she carries a burning brand from it to the next place of encampment. Should it go out, oxen are sacrificed, and another lighted as soon as possible. As they have no matches, fire is obtained from the friction caused by the rubbing together of two dry pieces of wood. They have some idea of life beyond the grave, as they place meat on the grave of the dead, and plead for them to come and eat.

#### BECHUANAS.

The Bechuanas are a very large and powerful tribe, and as noble in appearance as the Kaffirs, with whom they have many customs in common. In dressing skins, they are the most expert of any of the tribes, and are the most ingenious in working in metals and wood, and in building houses. One is astonished at the home-like appearance of their homes. In shape they are similar to a bell tent. Posts of acacia are placed in the ground for the wall, and rafters of the same connect with a center post to form the roof, which is most ingeniously thatched with reeds. The women are always the carpenters, and so deftly do they weave the walls of mimosa thorn bushes, that they are proof against the smallest animals, assagais, and other weapons of the enemy. The inner wall is plastered, and thus makes a comfortable dwelling-place for the family, while the projecting roof forms a veranda which is much used by the family during the day-time, and serves as an abode for the servants at night. The wealthier classes, however, build a house expressly for their servants. A house of similar shape is used for storing the corn.

Thieving with them is reduced to an art. Everything the missionary possesses, if left for a moment unguarded, is taken. They are a very peaceable people, seldom quarreling among themselves. They are persevering and industrious. When their picho (parliament) assembles, the men, dressed in war costume, squat on the ground in a circle, with the chief on a chair in the center. The chief opens the picho with a speech, and each man is allowed free speech on all questions, even to freely state his grievances against the chief. Business is taken up and dispatched in order. They are cruel in war, have no religion, but plenty of superstition, and great faith in their witch doctor.

Their funeral ceremonies begin before the sick person is dead. When they think him beyond hope, they inclose him in his skin, draw him together in a sitting posture, fasten the skin tightly, and there he dies. He is taken to the grave dug by a relative, and placed therein with his face toward the north. Two men press clay all about him until the mouth is reached, when a branch of the acacia is placed over his head, over which the clay is then rounded and several bowls of water poured on. His implements of warfare are then brought to the grave and presented to him, but are not left at the grave, as is customary with most tribes. The ceremony ends by the people leaving the grave amid the hideous wailing of the women.

MRS. IRA J. HANKINS.

## Special Mention.

### HAWAIIAN STATISTICS.

THE Hawaiian Government is a limited constitutional monarchy. There is a Parliament, consisting of a House of Nobles and a House of Representatives, the former elected for six years, the latter for two. The two houses meet together, the king's ministers holding seats *ex officio*. The foreign relations of the country are controlled by the United States Government. There is a standing army of 250 men, and a volunteer force of 250 more. The area of the islands which comprise the kingdom is 6,677 square miles. When Captain Cook discovered the islands, more than a century ago, there were about 200,000 inhabitants; in 1884 there were only 50,578, of whom 40,014 were natives, 7,939 Chinese, and 2,066 Americans. The capital, Honolulu, on Oahu Island, has 20,487 inhabitants. Religious freedom prevails. Public schools, 189 in number, are maintained at a cost of more than \$200,000 a year. The soil is of volcanic origin, but mostly extremely fertile. Sugar and rice are the chief products, and coffee, hides, wool, whale oil, and bone are also exported. Sugar exports in 1888 were worth \$10,818,000, and rice \$578,000. The islands are well supplied with railroads, steam-boats, telegraphs, and "all the modern improvements."—*Boston Transcript*.

### THE OTHER SIDE.

A Mechanic Who is Interested in Sunday Observance.

[THE following article, signed "Mechanic," appeared in the *Morning News*, Jamestown, N. Y., March 19, 1891, and shows how some mechanics feel about the Sunday laws which Mr. Crafts is laboring so zealously to have enacted, ostensibly in their behalf.—ED.]

*Editor News:* I beg space in your columns for correction of some erroneous statements made by Mr. Crafts last Sunday, in his so-called Sabbath reform work. First, his position in reference to the decalogue and the sanctification of the seventh day, I fully concur in; also in all that he said about the solemnity, grandeur, and immutability of the moral law, until he attempted to impeach the wisdom of the Creator, and falsify all history, in his futile attempt to prove that the Creator did not sanctify the seventh day.

Reading from Gen. 1:31, it says: "And the evening and the morning were the sixth day;" in Gen. 2:2, that "God rested on the seventh day."

To be brief and not trespass on your space, we will pass over the record of Sinai, and the writing of the law on the imperishable tablets of stone, which Mr. Crafts so graphically described at the opera-house in the morning.

We pause to note briefly the forty years of wandering in the wilderness, recorded in Exodus, 16th chapter, in which we are shown that the children of Israel were fed on manna, during Mr. Crafts's indefinite periods of time; but unfortunately for that gentleman, it failed to appear at every seventh day (see Ex. 16:26-28), and stank if kept over until the morrow or any other day but the seventh. (See Ex. 16:20, 22-24.) Coming this side of the Christian era, we find Christ and all his disciples observing the same day (unless inspired men have falsified, which no believer in inspiration can accept). (See Luke 4:16.)

By referring to Mark 16:1, 2, we learned that the Sabbath was past before the first day of the week began. (See also Matt. 28:1.)

And Luke 23:56 says that they rested the Sabbath day according to the commandment, thus corroborating all other scriptures on this point.

And we are not left alone to the Scriptures; for almost without exception does human history and encyclopedias confirm the Bible in this respect, and leave Mr. Crafts and his friends in error. Did not the Creator know that man needed periods

of rest? and did he wait to learn wisdom from such reformers as Mr. Crafts? Now we ask in all candor, any consistent followers of Christ, if they believe that the Creator left these periods of rest to be settled by fallen man?

If this were true, then every family, town, city, and nation would need to decide regarding its day for religious observance and rest; but Mr. Crafts and his followers do not leave it thus at all. After having established and admitted the indestructible nature of God's holy law, of which he fully admits the Sabbath was an integral part, he goes on to overthrow and demolish it in order that he and his cohort of so-called National Reformers may set up and strengthen, by human enactments, his pet day, or the pagan Sunday.

In his efforts, both morning and evening, he pretended great respect for conscience, human liberty, and great friendship for the laboring classes; yet in each case, before he finished, he showed utter disregard for the consciences of millions who make no profession of religion, to say nothing of thousands of Jews, Seventh-day Baptists, and Seventh-day Adventists.

The true animus of his whole work appeared when he urged the strict observance of all so-called Sabbath laws in this and other States, and praised the cruel, unjust, and discriminating Sunday laws of Pittsburgh and Philadelphia; following which he again urged his listeners to petition railroads, corporations, and legislatures, for laws restraining all kinds of traffic, trains, excursions, etc., except travel in cases of necessity and mercy.

Now, after Mr. Crafts has succeeded in stopping all excursions and Sunday trains, the laboring classes will be compelled to spend their Sundays in the hot, dusty, dirt-begrimed streets, lanes, and alleys of our sweltering cities, because their meager wages will not allow them to hire a horse to take wife, who has toiled over wash-tub, ironing-board, and Johnnie's and Susie's threadbare garments, until her cheeks are blanched and sunken, and she has lost her old-time vivacity, for want of an occasional Sunday excursion out among the babbling brooks, singing birds, blossoming flowers, and beautiful foliage of the glad summer-time.

The wealthy neighbor—merchant, manufacturer, or banker—can afford his horse and carriages, and enjoy the glorious beauty of nature, and the life-giving breezes of the pure country air, a participation in which causes his children to shout for joy; but the toiling millions must continue in their cramped and meager quarters through the whole seven long, weary days, because their Pharisaical neighbors have deprived them of their only day of innocent recreation.

In closing, Mr. Editor, we again repeat that Mr. Crafts and his National Reformers are greatly in the wrong. Where, in all the Gospels of the Lord Jesus, for which Mr. Crafts and his followers pretend such reverence, do they get the slightest pretext for human enactment in favor of any religious dogmas of any character or nature whatever? Where do they find a precedent for enforcing their religious opinions upon others? Is it not an evidence that such professors of religion have lost power with God when they resort to the state and nation to enforce their cause? Will Mr. Crafts or any of his followers tell us how much better a religious monopoly is than a railroad monopoly, or a flour, oil, or gas monopoly, which he so graphically described on Sunday morning?

Let those who are inclined to follow these would-be reformers study carefully the history of the Dark Ages, beginning with the fifth century, and terminating with the establishing of the papacy and domination and overthrow of every right of conscience by the great religious monopoly, headed by the pope of Rome, and which deluged the world in ignorance, superstition, and blood, so that the lowest estimate of those said to have perished is 52,000,000, whose blood cries to God for vengeance. (See Rev. 6:9, 10; 11:18; also 19:2.)

Besides the above, see D'Aubigne's "History of the Reformation," Fox's "Book of Martyrs," or Dowling's "History of Romanism." We lift

the warning voice to the toiling multitudes of these United States, that those who join in this so-called national reform, are forging links in a chain that will cause for them a bondage more galling than that of African slavery, which formerly cursed our land, and which will not cease until they are deprived of human liberty, so dear to every true lover of his country.

Heretofore the writer had supposed that the religion of the Lord Jesus Christ was to "do unto others as ye would that they should do unto you" (Matt. 5:14; Gal. 5:14); to "love your neighbor as yourselves;" to "love your enemies;" and to "render unto no man evil for evil." But this work of Crafts completely reverses the gospel of the Lord Jesus, and proposes to recognize no man's rights outside of a certain religious clique, who desire to remodel all our laws, both State and National, to conform to their standard of national reform. We repeat that this work, instead of being a reform, is relegating the world back to the Dark Ages. When examined in the light of God's word, human history, or civil and religious liberty, it is found wanting every time.

### ITALY'S NEW LAWS.

RECENT laws for the suppression of religious guilds and fraternities, also for the abolition of chaplains in asylums, prisons, etc., are working wonders in Italy, having come into effect in February. From a London cablegram, published in the *Chicago Herald* of March 20, we quote the following:—

Until two Sundays ago, 5,300 masses were celebrated in Rome every Sunday; the number is now reduced to 800. One hundred and fifty-two churches are to be closed at once, and their altars demolished. The pictures and statues, except such as the State thinks proper to reserve for public galleries, are to be sold by public auction. In the rest of Italy they will be destroyed, and not even remote villages will be exempt from this stern decree. Steps are also taken to prevent officers and soldiers from attending mass on Sundays, military duties being imposed on them during church hours. All sacred names are being erased from the school books, and sacred emblems are removed from the school rooms. These laws have created the utmost bitterness among the clergy. The pope is resolved to spare no efforts to assist emigration to America and Africa. An enormous number of ecclesiastics who have been receiving salaries from religious institutions are now without positions.

—The Paris *Temps* has somehow secured a "private" dispatch, sent by the British embassy in Rome to Lord Salisbury, containing an elaborate statistical report on the receipts and expenditure of the seven Great Powers of Europe from 1882 to 1888. The German emperor is supposed to be in possession of the figures, and it is thought that those which relate to military and naval expenditure may have led to his desire to see a general disarmament. The figures might well move the most warrior-like emperor. For its army and navy in the six years mentioned, France spent £230,435,144; Russia came next, with £227,069,998; then Great Britain, with £163,372,122; Germany, with £140,398,546; Austro-Hungary, with £83,710,478; then Italy, with £82,635,636; and last, Spain, with £47,093,878. The grand total is £974,000,000. Of course, many millions sterling were devoted to industries on which military and naval armaments are dependent, but we might well have had the same expenditure with far better motive. Back of every penny of this tremendous outlay was man's distrust of man, man's injustice to man, imperial pomp and pride, and much else that is contrary to the spirit of the gospel. Had it been consecrated to human welfare, what a benefit to the world at large the outflow might have proved. In view of such figures, what a mole-hill all the expenditure upon foreign missions, or a score of other good causes, appears.—*Sel.*

—It is now understood that the Vatican has fully decided to advise that all Catholics abstain from voting at the coming elections in Italy.

## The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 21, 1891.

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### THE LORD'S DAY.

JOHN says in the Revelation (1:10), "I was in the Spirit on the Lord's day." The adjective *kuriake*, "Lord's," feminine gender, here applied to the word *hemera*, "day," is found in only one other instance in the New Testament, where Paul, in 2 Cor. 11:20, uses it in the neuter, *kuriakon*, "Lord's," and applies it to the word *deipnon*, "supper."

Observers of the first day of the week as the Sabbath seem to imagine that they have in this fact conclusive proof in behalf of that institution. Drowning men, it is said, will catch at a straw; but they would never catch at a straw if they had any better support within reach. So Sunday-keepers would never appeal to Rev. 1:10 as a reason for transforming the first day of the week into a Sabbath, except for the utter absence of all other evidence.

The word *kuriakos* means "belonging to, or pertaining to the Lord;" and on this they build the following wonderful structure: "Here is a day belonging to the Lord Jesus, just as the supper which he instituted belongs to the Lord Jesus. And the day which specially belongs to Christ is *Sunday*!"

Why Sunday? we ask.—"Oh! Christ rose from the dead on Sunday." Yes; but he was crucified on Friday; and "we have redemption through his blood" (Col. 1:14); and why may we not therefore just as well claim that Friday is the day which specially belongs to the Lord? But more plausible still, the day on which he was "received up into glory" (1 Tim. 3:16) was Thursday. Why, then, may we not say that Thursday is the day which especially pertains to the Lord? May we not claim on just exactly as good ground that Thursday is the "Lord's day" of Rev. 1:10?—Of course we may.

The fact is, there is not the first shred of testimony with reference to any or all of the days named that they became one whit more the Lord's day than they were before, on account of the events that took place upon them.

But suppose it be granted that for some reason the first day of the week, or any other day, had become so distinguished that it could be called a day pertaining to, or belonging to, the Lord, where would be the first indication in this that we ought to observe that day every week as a day of rest, and especially that we ought to put that day in the place of the Sabbath, relegating the former sacred day back to secular uses, without any repeal of the original commandment, and without any instruction in reference to the new day? But no instruction is anywhere given us to elevate the first day of the week. It is never called a sacred day, nothing ever took place upon it, so far as we have any record, to indicate rest, and we have no command touching it, except the command, "Six days shalt thou labor and do all thy work." To call Sunday the Lord's day in Rev. 1:10, is pure assumption, a theological invention, in support of a groundless institution, but having no more to do with anything in the Scriptures than Don Quixote's windmill.

The correspondent of a western first-day Adventist paper, recently wrote to that paper, saying: "The Seventh-day Adventists claim that the Lord's day of Rev. 1:10 is the Sabbath. Can you mention any positive proof to the contrary?" To which the paper replied:—

"Early history clearly shows that the Lord's day was used in contrast with the Sabbath observed by the Jews. So the two were not the same, the one being distinct from the other."

The trouble with this statement is, that there is not a syllable of truth in it. Early history shows nothing of the kind. It is hard to argue with those who will pay no regard to truth, but ladle out their bold assertions with all the assurance of positive knowledge. A false statement does not become truth by being repeated. The serpent in Eden said, "Ye shall not surely die." Heathen philosophers adopted and repeated it. It was foisted into Christianity, and half-heathen ecclesiastics reiterated it. And so it has come to be an established dogma throughout modern Christendom. But all these repetitions constitute no evidence. It was a lie on the start, and it is a lie still.

So with all these assertions about Sunday being called the Lord's day in the days of John. A starts the story that it was so called. B repeats it and quotes A as authority. C takes it up with all assurance, quoting A and B as proof. But this is no evidence. It was a false assertion on the start, and it is false still. What history does show, is, that the first man to apply the term "Lord's day" to Sunday was Tertullian, "the fierce old African," as he is called, A. D. 200, more than 100 years after John wrote the Revelation. And Tertullian only exhorted his people to cease from labor on Sunday long enough to go to church. (See Kitto.)

But on the other hand, we do have the fact more than once stated from the lips of Christ himself, that he is Lord of the Sabbath day. Matt. 12:8; Mark 2:28. If the expression, "Therefore the Son of man is Lord of the first day of the week," could be found, we know very well how it would be used. Not to give like words the same weight because applied to the Sabbath, betrays a dishonest mind.

The word *kuriakos*, "pertaining to, or belonging to, the Lord," is an adjective derived from the word *kuriōs*, "Lord," which is applied both to the Father and the Son, as freely to the one as to the other. Take one example. Mark 12:36: "The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool." Here Christ quotes from Ps. 110:1; and reference is made both to the Father and the Son; and the same word, *kuriōs*, is applied to them both. So whether we refer to the Father or the Son, the Sabbath is the Sabbath, *kuriōs*, of the Lord; and so the day, whichever we refer to, is equally the *kuriakē hēmera*, "the Lord's day." The Father in the Old Testament expressly calls it his day (see Isa. 58:13, etc.), and the Son in the New Testament says that he is Lord of it. The Son was associated equally with the Father in the creation of the world and the foundation of the Sabbath. John 1:3; Col. 1:16, 17; Eph. 3:9; Heb. 1:2. The Sabbath has been claimed both by the Father and the Son as theirs; it is the only day they have so claimed; therefore it is the only day which in this sense is theirs, and hence the "Lord's day" in Rev. 1:10, is the Sabbath.

Why, then, it may be asked, does John use the term "Lord's day" instead of "Sabbath"? This can be easily accounted for. The Sabbath had dawned on Patmos. John, a happy observer of the sacred day, though in banishment, would appreciate the blessing, and enter into the spirit, of its hallowed hours. While engaged in his Sabbath devotions, suddenly he is taken into that vision of transcendent sublimity and glory, and beholds his blessed Lord standing before him, and with a voice as of a trumpet, speaking to him. The day, the scene, and the Lord, he connects together. They all take on an aspect of higher and supreme sacredness. He remembers that he has heard this very Lord say of this very day, "The Son of man is Lord of the Sabbath day." And so dropping the word "Sabbath," he uses what to him then seemed a term of greater endearment, "the Lord's day."

If, in the opening of the sacred Scriptures, the Sabbath seems to stand more particularly associated with the Father, in the close it appears in its glorious relation to the Son.

### IN THE QUESTION CHAIR.

MATT. 3:4. THE DIET OF JOHN THE BAPTIST.

WHAT proof is there that the diet of John the Baptist was purely vegetable, as stated in "Testimonies for the Church," vol. 3, p. 62?

F. McI.

*Answer.*—The two articles mentioned as constituting his diet, are said to be, "wild honey" and "locusts." The wild honey appears to have been a vegetable production. According to Meyer, it was the view of Suidas, Salmasius, Reland, Michaelis, Kuinoel, Fritzsche, Schegg, Bleek, and Volkmar, that by this term we should understand the "tree-honey, a substance of the nature of honey which issues from palms, figs, and other trees." Meyer adds: "This explanation of tree honey [instead of honey made by wild bees] is to be preferred, as according to Diodorus Siculus and Suidas, the predicate, *agrion*, actually designates *this* honey, whilst the expression *meli agrion* cannot be proved to be employed of the honey of wild bees."

The remaining inquiry is, whether the "locusts" which he ate were an animal or vegetable production. While there is the locust, the well-known insect, which abounds in the East, and is used by the Arabs as an article of food, there is also the Syrian locust or carob-tree, which bears a leguminous edible pod, used for food by both animals and men. According to McClintock and Strong, "the carob-tree grows in the South of Europe and north of Africa, usually to a moderate size, but it sometimes becomes very large, with a trunk of great thickness, and affords an agreeable shade. It has been seen by travelers near Bethlehem (Rauwolf, 'Travels,' p. 458; Schubert, iii, 115) and elsewhere (Robinson's 'Researches,' iii, 54). Prof. Hackett saw it growing around Jerusalem, and the fruit exposed for sale in the market at Smyrna. ('Illustrations of Scripture,' p. 129, Boston, 1855.)" So prevalent is the idea that this is the food, called "locusts," that John made use of, that the tree is often called "St. John's bread," and "locust-tree."

There seem to be quite strong objections to the view that John made use of the insect locust as an article of food, in the fact that before it could be so used, it had to go through certain processes of preparation, the facilities for which John would certainly not possess in his isolated condition in the wilderness. Thus McClintock and Strong say,—

"There are different ways of preparing locusts for food. Sometimes they are ground and pounded, and then mixed with flour and water and made into cakes, or they are salted and then eaten; sometimes smoked, boiled, or roasted; stewed, or fried in butter."

We have no evidence that locusts were so abundant in the region where John was preaching, that a man could gather enough for his living from day to day; and if they were, we have no idea that John was carrying around flour and salt to make them into cakes, or that he had facilities for smoking, boiling, roasting, stewing, or frying them in butter! How much more natural to suppose that when there was a tree abundant in that vicinity which bore an esculent fruit, so esteemed that it was gathered and exposed for sale in the cities, John would make use of that food, instead of the insects which he had no means of properly preparing for that purpose. The fruit of the tree would compare excellently well with his vegetable honey. Thus all the probabilities in the case incline to the side that the diet of John the Baptist was purely vegetable.

REV. 19:17. THE SUPPER OF THE GREAT GOD.

Please harmonize Rev. 19:17, 18, 21 (last clause) which speak of fowls eating the flesh of captains and mighty men, with Jer. 4:25 and Zeph. 1:3, which state that all fowls and beasts will be destroyed in the day of the Lord.

P. D.

*Ans.*—The judgments of God come down first upon men; and the fowls of heaven and the beasts of the forest will be made instruments to help on the destruction of the rebel human race, before they them-

elves perish in the chaos that shall finally reign over the whole earth.

REV. 21:4. DEATH VS. THE TREE OF LIFE.

If, as Rev. 21:4 states, there will be in the new earth no more pain, sorrow, crying, tears, nor death, what use will we have for the tree of life? P. D.

Ans.—The promise of the tree of life (Rev. 22:2) and Rev. 21:4, should be read together; for they stand, if we apprehend the matter aright, in the relation of cause to effect. There must be some significance to the fact that the tree is called the tree of life; it must have something to do with the life of the saved. When redeemed, our bodies are to be made immortal and incorruptible, that is, with nothing about them as there is here, tending inevitably to corruption and death. At the same time will it not be necessary that the principle of life be by some means continually sustained? God's power exerted by itself alone, could of course do this; but if he chooses to do it through the medium of the tree of life, is it any less divine? Therefore we regard it as owing to the fact that we have access to the tree of life (Rev. 22:14) that the blessings of Rev. 21:4 are secured. God wipes away all tears, by so establishing our condition and surroundings that there is no death, and no cause for tears.

INALIENABLE RIGHTS.

It is generally admitted in this age of the world that every person, no matter what his race or condition in life, is possessed of certain privileges or rights, the nature of which is expressed by the use of the term inalienable. To quote from an authoritative and well-known document, "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; among which are life, liberty, and the pursuit of happiness." As the term indicates, inalienable rights are those which cannot be alienated, those which the individual naturally possesses, and of which he cannot, by any human authority, be rightfully deprived. They are natural rights, vesting in him at the earliest moment of his life, as an inevitable consequence of the order of things which the Creator has established. Precisely what these are, in concrete form, is often a disputed question. The right to life, to personal liberty, and to private property are three which have long been conceded to be in their nature inalienable; and some eminent modern authorities have classed with these the rights of making contracts and of forming the relation of marriage. These are the general classes in which are included all of what are denominated the absolute rights of man.

But this language does not express the exact truth without some qualification. By saying that every person has the right of personal liberty, is meant that he has the right to exercise this liberty unrestrained *except by due process of law*. So of the right of private property, of making contracts, and of forming the marriage relation. The doctrine of absolute rights never contemplates a condition of anarchy. There is a natural limitation to every man's rights, and this limitation is the rights of his fellow-men. The rights of no two individuals must conflict with each other. And so the absolute rights of an individual may be indicated by the general statement that every person has a right to do whatever he wills, provided that in so doing he interferes not with the equal right of every other person.

But while it is admitted that every person has by nature the right to "life, liberty, and the pursuit of happiness," of which he cannot be rightfully deprived, it is generally held that he can forfeit one or all of his rights by his own misconduct. When a man is imprisoned for crime, he has not lost his liberty through being deprived thereof by the State. But it is held that he forfeited his right to liberty at the instant the crime was committed. And so when a man is hung for murder, it is not held that the State has interfered with his inalienable right

to life, but that he deprived himself of this right when he committed the act of murder. It is a point over which there is some question, however, whether a person ever can, by any act which he may do, so far as concerns his relation to society, forfeit the right of life itself,—whether to society belongs the right to take away his life, under the theory that he has forfeited his right thereto, or whether this is the prerogative alone of God, by whom his life was given.

It is generally believed that every individual, in becoming a member of society, gives up, as the price of the benefits he receives thereby, a part of the rights which would be his without this relation, as in case he lived apart from his fellow-men, or society were an unorganized mass of human beings; but this theory is also to be received with caution. It yet remains to be proved that the conditions of citizenship are such as to demand of any member of society the surrender of natural rights. Leaving out the consideration of an individual's relation to God, every person has the right to do what he pleases without interfering with the rights of others, and this is the limit of his rights whether in society or out; whether a roaming savage or a citizen of a civilized government. Let it be understood, however, that a right is different from a privilege; for there can be no question that privileges are very largely governed by circumstances, and that they would be materially affected by the transition from a state of independent existence to one in which there existed the relation of citizenship.

The natural rights of man are fixed and unchangeable, are individual in character, and need not the voice of a majority to make them real. In a time of threatened oppression and intolerance, it becomes the privilege and the duty of individuals to assert them, and with all boldness to demand their recognition. Such rights are only maintained at the price of eternal vigilance, of which there is certainly no less need to-day than at any time in the past.

L. A. S.

THE TRUTH FIRST.

From the stand-point of the Christian, the greatest and most important thing in the world is the faith which is to save souls. The world is wrapped in moral darkness, and hastening to dissolution, for which there is no help save in the light of the glorious gospel of Christ. The people are not to be left to grope their way to this light, but it is to be carried to them by those who are already favored with its possession. Every Christian, therefore, if he is sincere in his belief, will put this work first. He will make this the real work, the real aim and object of his life; for such, in truth, it is. In this world we merely exist, surrounded only by what is illusive and temporal. In the future eternal state alone will we truly live.

All this the Christian admits, and aims to do; but the perversion of things is such in this world that the truth is continually getting into the background, even in the work of those who are zealous in its interests. The opinions and customs of the world are continually demanding our deference; the voice of self-interest is ever calling away from the highest principles of duty. The great adversary of the truth never for a moment relaxes his warfare against it, and is quick to take advantage of the worldliness or short-sightedness of professing Christians. And thus, in many ways it may happen that the banner of truth is lowered or moved to some position of secondary importance.

It would seem also that there is some danger of putting something in place of the truth which is only incidental or auxiliary to it. Let it be remembered that there are great and grand principles of truth,—principles which have to do with the uplifting of the human race, which it is not the especial province of the Christian to expound. To us, the truths of Christianity outweigh all other truths, and its principles are first in importance above all others. Whether men understand the

best principles of government, whether the rights of civil and even of religious liberty are understood and preserved inviolate, must be to the Christian a matter of secondary moment. To this line of work others can and do devote their time, with more successful results; his is a work which he alone can do.

The Christian should be known as a Christian first, and a citizen, politician, or statesman afterward. The world will notice where his interest is, and will judge him accordingly. His religious zeal should therefore be that which most distinguishes him from the rest of his fellow-men.

As Christians and Seventh-day Adventists, the truth which we profess should ever stand first among the objects for which we labor. If we seem called upon to do a work in the line of that which was done by the founders of our great Republic, in teaching and upholding the principles of free government, let it be remembered that this is not the great work which has been intrusted to our hands. It is not to do this work, which can as well and perhaps better be done by non-professors, that we have been intrusted with the all-important truths of the third angel's message. Let there not be too little evidence afforded the Christian world for distinguishing between us and the opponents of Christianity. We have a message from God, a warning to the inhabitants of earth to flee from the wrath to come. If the world is hanging on the verge of dissolution, it is not a time to indulge in fine speculations as to how it can best continue for scores of years to come. The Christian, indeed, has a legitimate field of work embracing all that which tends to the physical, intellectual, and moral improvement of mankind; but his first and foremost work is to spread the knowledge of those truths which alone can save the soul.

L. A. S.

THE SPIRIT OF PERSECUTION. 13

THAT the spirit of religious intolerance in our country is being steadily augmented, and more rapidly, perhaps, than many are now aware, is made apparent from time to time by events which seem little in themselves, but the lesson of which is too plain to be mistaken. Of this nature was a sermon preached on a recent Sunday by the Presbyterian minister of Ann Arbor, the Rev. Mr. G—. Doubtless if any great proportion of our Christian ministers were of his spirit, this country would be a very warm place for observers and teachers of the seventh-day Sabbath.

The speaker took as a basis of his remarks, the familiar text, "It is impossible but that offenses will come; but woe unto him, through whom they come. It were better for him that a mill-stone were hanged about his neck, and he cast into the sea." He then proceeded to draw before his hearers an awful picture of the heinousness of doing that which led others to commit transgressions. When he had portrayed this as fully and vividly as he desired, he turned the whole force of the idea embodied in the word "offenses," upon the disregarding of Sunday. This he portrayed as the great and growing sin of the age,—one which, if unchecked, would bring down in a signal manner the wrath of Heaven. He then called attention to those who were causing people to lose their reverence for Sunday by teaching that it was not the Sabbath, and opposing all laws for its enforcement; by which, of course, he referred to Seventh-day Adventists. These were set forth, and no doubt truthfully, as the most active element of the opposition to the demand for a Sunday Sabbath. They were the ones who were bringing about grievous offenses by teaching people everywhere that the seventh and not the first day is the Sabbath, and that Sunday is in no sense a sacred day. He referred to law as the remedy which was needed, and in conclusion asked all those in the audience to rise who favored a law forbidding Sunday work. Of course he received the support of his congregation. They had never thoroughly considered the subject, and would doubt-

less have voted as readily on the other side, had that side been the one presented. As it is, having once been brought to a decision, and that decision having been made public, it is according to a well-known law of human nature that most of them should adhere to it in the future.

This Presbyterian minister was well acquainted with Sabbatarians, and was probably without any misconception of their character and work. How many other professed ministers of the gospel are there who are ready both to point out who are meant by the scriptural reference to those through whom offenses come, and to execute upon them the penalty of their transgressions? L. A. S.

#### OUR LATE GENERAL CONFERENCE.

THERE were many interesting features in connection with the late General Conference, which we have intended to mention and bring to the notice of our people, but the large amount of work that was left for the various committees and boards appointed by the Conference, has so occupied our time up to the present, that it has not been possible for us to find an opportunity before this to write concerning them; even much of our correspondence having to be greatly neglected. But we are glad to report progress. The Lord has been with us in our work, and we have seen marked evidences of God's leadings, for which we praise his name.

The late General Conference was one of more than ordinary interest. As all the proceedings have been so fully reported in the General Conference *Bulletin*, our people have had the opportunity of reading these, and also the reports in the *REVIEW*, from time to time. This has given all an opportunity to have quite a full understanding of all the proceedings.

In several respects it was one of the best meetings we ever attended. The attendance was very large. The different parts of the foreign field were well represented by delegates, who had been on the ground and were acquainted with the particular circumstances. This gave the Conference a better understanding of the nature and extent of the work in both home and foreign fields than at any time before. The presence of Elder Haskell added very much to the interest and importance of the meeting. His tour around the world in the interest of missionary work, has given him much valuable knowledge in reference to the present situation and the various openings in many places. All this added much to the interest of the meeting. But best of all was the presence of the Spirit of God in a large measure.

All the business passed off with a degree of harmony and unity that was very encouraging. While the most perfect freedom existed in the discussion of every question, yet every one seemed to be impressed with the gravity of the responsibility of being connected with this work. A spirit of solemnity rested over the entire congregation, to a greater extent than I have seen it in previous meetings. This is the way it ought to be; and as we are nearing the end, a sense of the time must be more fully realized by God's people.

Our devotional meetings were especially encouraging. The Minister's Bible School, which had just closed, had done much to prepare the way, so that from the very first there was a readiness to take hold that was very encouraging. Our Sabbath meetings were especially profitable and instructive. Every speaker seemed to be led out by the Spirit of God, to give meat in due season; and it was both refreshing and instructive. The true missionary spirit and the missionary work in general never before received so much attention as at this General Conference. There seemed to be a great desire on the part of all to understand more fully the true spirit of the gospel. The attendance was remarkably large. Nearly every part of the large tabernacle was filled, every vestry being thrown open. It was truly good to behold.

Our morning meetings were seasons of much benefit. Sister White enjoyed great freedom in speaking, both to the large congregation and also to the ministers in the morning meetings. She expressed herself as having received special help for the occasion, and this was truly manifest in her labors. The Bible study every evening, which continued all through the Conference, was a new feature, but was greatly appreciated, and added much to the benefit and blessings of the Conference. Many laborers received great benefit, and felt themselves better prepared to go back into the field, and better fitted for the work than they had been heretofore. All these things are matters of real encouragement. As we look back upon the meeting, we can but feel very thankful for the blessings of God which were bestowed on his people in such a large measure.

Before the Conference, we felt very anxious that the session might be all that God would have it be to all of us. The importance and responsibilities of such a meeting can hardly be overestimated. Every measure decided on will have its influence on the work as a whole. As we now look back over the meeting, we have great reason to be thankful to God for his blessings.

When the Conference closed, there was yet, as before stated, much work to be done by the several committees and boards that had been appointed, and the work during the few weeks since the close of the Conference has been even more pressing than during the Conference itself. But we are glad to report that the various committees and boards have realized much of God's blessing in the work which they have been called to do. Surely God is in this work, and he will carry it through triumphantly, to his glory and the praise of his own great name.

The greatest perplexity we have met in the Conference and in the committee work, is the great scarcity of efficient and faithful laborers for the different branches of the work. The calls for help are so many and so urgent, and the openings so encouraging, if we had but the consecrated men and means, how much might be accomplished! We know that God is ready to work for his people, and to give power to his truth, if they will only with all their hearts devote their life and all to him. The times call for a more thorough consecration of all to the work of God. Our daily prayer is that God's power may rest upon his people. We have reason to believe that all who were present at the Conference returned to their several fields with better courage in God than at any time before. And if they continue to follow on in the light of God and in the spirit which characterized the Conference, we see no reason why there should not be advancement in the work all along the line.

If as ministers we realize that we stand as spokesmen for God, and sustain such a connection with God that he can work through us as his chosen instruments, then there can be no failure. And if all who profess the truth will illustrate its power in their life and conversation, losing sight of self and every selfish interest, and realize that they are to live for God and to God's glory, then the Lord will surely manifest himself, and we shall see of his salvation. Our churches, large and small, and even the isolated believers, should appreciate their privilege, and let their light shine, that those who are in darkness may see.

We need laborers for God,—ministers imbued with the power of his Spirit; Bible workers fitted and prepared to present the truth intelligently; elders of churches that can feed the flock of God; brethren and sisters, old and young, that will have a burden for their fellow-men around them. The cause of God needs means. Never was there such a demand for means to help on the various interests of the work, as now; for the work is enlarging everywhere and in every direction. And we are certain that when our people become more and more imbued with the spirit of the message, their liberalities will increase in proportion, and they will give

according as God has prospered them. When we realize the importance of our time, the responsibility of our work, and that we are fast hastening to the close of probation, why, brethren, what can we do other than to consecrate ourselves and our all to the work of God?

The present year will be one of interest. Everything is favorable for pushing the work of God with courage and energy. What a serious thing to be unfaithful in such a favorable time as this! God forbid that we should be so recreant to duty now, that we shall be called to do under embarrassment and adversity what we might have done under favorable circumstances. Personally, we feel very grateful for God's favor and mercy manifested in so many ways. Every day we see new evidences of God's leadings in connection with present truth. Therefore we are of good courage, even though we are oftentimes sorely perplexed as to what to do to meet the many urgent calls; but we are sure that He who began the work, will also carry it on to His own glory and praise. Several important measures were passed by the late Conference, to which we shall call attention in the near future as we may have opportunity. O. A. OLSEN.

#### EDITORIAL NOTES.

It is impossible in this world to draw a sharp line of separation between good and evil. Considering them in the abstract, this may be possible; but in the multitude of concrete forms in which they are manifested around us, there can be no line drawn which will leave all the good on one side, and all the evil on the other. We pass, by a minute series of changes, from a righteous act to one the most evil and wicked; and we cannot point to any precise spot where the right ceases and the wrong begins, any more than we can distinguish the beginning and the end of two consecutive colors of the rainbow. We should not, therefore, attempt to regulate our conduct by drawing a fixed line, and saying, All these acts I may do, and all others I must not do. The mere circumstances of the case may sometimes suffice to throw an act on one side of the line or the other, when its propriety is naturally doubtful. Our circumstances and motives are to be taken into account. A careful examination of these will usually enable us to decide correctly in doubtful cases, always aiming to shun the evil by a wide margin, and bearing in mind that if mistakes must be made, they are better made on the safe side.

A great share of the political and religious differences which agitate the minds of people and give birth to a thousand acrimonious discussions, is based on little more than a difference in definitions. Very often there are in the minds of two individuals two different conceptions of the same thing, and consequently two different meanings for the same term as used by each. It is evident that where such a misconception exists at the start, no amount of argument will ever bring their two minds to an agreement. It is best always to agree upon the meaning of terms upon which the argument is based. By so doing, many an unhappy discussion would be shortened, if not altogether avoided.

If you would have many true friends in this world, and make your life a successful and happy one, it is only necessary to observe a very simple rule which the Scriptures enjoin upon us: "Look not every man on his own things, but every man also on the things of others." No life can be more completely a failure than that of the man who seeks for wealth and honor and all the benefits which these can bring, only to entwine them about himself, oblivious to the interests and the needs of his fellow-men. But he who unselfishly interests himself in the affairs of others, not only confers blessings upon them, but receives back at their hands more desirable blessings than he could possibly confer on himself. L. A. S.

## 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.

### LIFE IS NOT LONG.

BY FRED ALLISON HOWE.  
(Ann Arbor, Mich.)

Life is not long.  
The pathway winds away o'er hill and dale,  
And through the mists and deserts far away.  
The hill seems topless, and the dark'ning vale  
Deep—deep as midnight, with no gleam of day.  
O tired feet, O aching brow!  
Though o'er the rugged mountain now,  
Home, refuge, rest, thou canst not see,  
There's rest for thee!  
Life is not long.

Life is not long.  
Strive on, strive on! for striving maketh strong;  
Tears clear the vision, sighing sweetens song,  
And mourning hearts may feel a joy at last  
Far deeper for the grief when grief is past.  
O, art thou weary, careless heart,  
Of empty form, of fickle art?  
Love's labor brings the sweetest rest  
To souls oppressed—  
Life is not long.

Life is not long.  
To him who fills its hours with acts of love,  
With earnest seeking after the ideal,  
The great, true end of life, to lift above  
These fading things the race. His soul can feel  
The warmth of heaven through clouded skies;  
Gloom turns to light before his eyes.  
Time flies for him; life is not sad.  
Strive on; be glad,  
Life is not long.

### MINNESOTA CANVASSERS' INSTITUTE.

This institute is in the past. By request, I will report some items of interest, as no doubt all will be glad to hear from us.

The place of meeting was at Minneapolis. The State agents of Minnesota and Wisconsin were present at the first, and began the work. If we count the ministers and directors who were present, there were about 100 in attendance. The district canvassing agent, F. L. Mead, came a little later.

In organizing, Bro. E. A. Sutherland was elected as chairman, H. F. Phelps as secretary, and sister A. C. Kysor as organist.

The program of each day was as follows:—  
Prayer and social meeting, 9:15 A. M.  
Study and class drill, 10:15 A. M. to 12:25 P. M.  
" " " 3:00-5:25 " "  
Bible study, 7 " "  
Six nationalities were represented,—English, German, Swedish, Danish, Norwegian, and Bohemian. Some time was spent in laying a foundation of general principles upon which to build, without which a person cannot succeed. Bro. Mead illustrated this by the use of the blackboard.

The first principle, or foundation stone, upon which to build, is the love of Christ. If a person has the love of Christ in his soul, he will be willing to go anywhere or do anything, for the sake of souls for whom Christ died. If a person has this love, he will be willing to learn every part of his work, to become acquainted with all its details; he will be patient in the midst of all his trials, and will be persevering even in the midst of discouragements. More than this, he will never condescend to the low tricks of trade, thus making merchandise of the grace and truth of God, for the sake of making a sale, but will be upright in all his dealings. We are sure these instructions will bear fruit. Indeed, it did appear, in a general willingness to work as was thought best. As the result of this, the Spirit of God came into our social meetings, and they were seasons long to be remembered by all who participated in them. Especially was this the case toward the close. At one meeting, over forty bore testimony in about thirty minutes, and at the close of the service quite a number testified of their hope and courage by rising to their feet, who would have taken a part had time been allowed.

The Bible study was conducted by Elder R. C. Porter, and the hours thus devoted were seasons enjoyed by all. The study was on Romans, chaps. 1-8. As we traced the instruction of Paul in which he sets before us the condition of the unregenerate heart, without God, without hope; and also the con-

licts of the soul after it is brought face to face with the law of God, acknowledging its claims, resolving to obey, but just as often failing in his attempts, and finding failure in all the efforts put forth, bound to a body of death, while crying out at last in anguish, "Who shall save me?"—as we thought of all this, we could but thank God that a remedy had been provided through our Lord Jesus Christ, and that there was a better place for the Christian to live—that described in Romans 7. This is being "in Christ," under "no condemnation," "free from the law of sin," "spiritually minded;" it is walking "after the Spirit," being "led by the Spirit of God," and being "sons of God," "heirs of God, and joint heirs with Christ." Uniting with the strength of Christ, we are lifted above the powers of a cruel foe, and are free men in Christ.

Elder H. P. Holser was present during the last part of the institute, and spoke to a large congregation on the Sabbath day. He also gave several lectures in regard to the work in Europe, interspersing his thoughts with descriptions of the natural scenery and habits of the people in that far-off land.

Another item of interest, at least to those who are interested in the health and temperance work, is the fact that this part of the work was not forgotten, but was given a liberal share of attention, Bro. Mead speaking twice, and the writer several times upon health topics. And why should it be forgotten? Do not the workers in the cause need good health? Should they not enjoy health of body as well as of soul?

Bro. Mead left before the close, and the work was carried on by others. All seemed of good courage. At the last health talk, a vote of thanks was extended to the writer, for the good instruction given in this line of work. I make mention of this to show that the words did not fall upon unappreciative ears. To this we responded with thanks, with the reminder that it was not the hearers, but the doers of the word, that would receive benefit from the instruction given.

Thus closes the third institute held in this Conference. It was good to see so many come together with the desire to learn more perfectly how to work for God, and it was good to be there. It was the general sentiment of those present, that they were not sorry for the sacrifice made in order to attend the institute. May the rich blessing of God be with the canvassers. They shall have our prayers.  
H. F. PHELPS.

### SOUTH DAKOTA TRACT SOCIETY.

Report for Quarter Ending Dec. 30, 1890.

No. of members.....	484
" " added.....	4
" " dismissed.....	20
" reports returned.....	198
" letters written.....	730
" " received.....	111
" missionary visits.....	708
" Bible readings held.....	57
" persons attending readings.....	95
" subscriptions obtained.....	19
" periodicals distributed.....	2,546
" pp. books and tracts sold, loaned, donated,	350,647
Cash received on account, \$1,156.88; on periodicals,	\$66.81; on first-day offerings, \$116.78; on fourth Sabbath donations, \$9.50; on fourth Sabbath donations, October, 1890, \$14.93; on sales \$70.01; on Union College fund, \$375.00; on Christmas donations, \$413.29; on educational fund, \$50.00; on city mission fund, \$8.00; on tent and camp-meeting fund, \$1.00

I. S. LLOYD, Sec.

### IT DOES MAKE A DIFFERENCE.

WHEREVER the truth concerning the Sabbath is proclaimed, it is almost invariably met by the assertion that it does not matter what day we keep so we keep one day in seven; and, further, that we cannot be precise, for the world is round, and we cannot all keep exactly the same time. It is not to adduce any argument on these questions that I write, but to add one more testimony to the many we already have, that those who advocate these positions are not sincere; and that it makes no difference what day we keep, just so we do not keep "the seventh day;" and that, while the earth may be round, so that we cannot keep the seventh day, it either flattens out on Sunday, or else there is something in the action of the sun that entirely relieves its venerable day of all difficulty.

To illustrate this: About two years ago a young man with his family moved to Prescott, Wash. They brought letters from their former pastor, but after talking over the matter, decided not to unite

with any church for a time. The young man worked in a mill that was kept running all the week. By some means the pastor of the \_\_\_\_\_ church found out that they had belonged to his denomination, and visited them. He urged them to present their letters to the church; and when his attention was called to the fact that the man was working regularly every Sunday, he gave them to understand that that was all right. But they refused to yield. In the meantime, the lady showed him the letters. He read them aloud, and said they were as good letters as he had ever received; at the same time, he folded them up and placed them in his pocket. The lady asked him two or three times to give them back to her, to which he replied that she did not need them. Not being able to regain possession of them, she asked him not to show them to any one, nor to enter their names on the church record until he should receive their consent. The minister promised to comply with this request. But on returning home, he at once showed them to an officer in the church, and must have entered their names on the church record; any way they suddenly found that they were counted members, and in a few days received a demand for fifteen dollars as church dues.

During the past fall and winter, this man and his wife have investigated and accepted present truth; but the man has been so situated that he has worked on but one Sunday. Recently they received a letter from the present pastor, saying, "Complaint is made to me that you have changed your religious views, and that you practice in harmony with your new views, and at the same time are holding your membership in our church. You may have a right to believe any doctrine that commends itself to you. But you have no right to hold your membership in a church, and disregard its rules and usages. I shall expect some reply from you soon as to your wish in regard to church relation. One of two things must be done: (1) either leave off your Sunday work, or (2) withdraw from the \_\_\_\_\_ church."

Yet this same pastor, only last winter received into his church another member who regularly works every Sunday. Bro. and sister \_\_\_\_\_ replied to his letter, calling attention to the fact that when they were received into the church Bro. \_\_\_\_\_ was regularly working on Sunday, but that for the past ten months he had worked on only one Sunday. They also asked a return of the letters that had been taken from them. No answer was given them; and, although they had been received into the church secretly and against their will, they were, on the next Sunday, publicly expelled.

J. O. BEARD.

### "MY COURAGE IS GOOD."

I HAVE noticed in the reports for the Progress department, when one has had good success and the Lord seems to bless his labors greatly, that at or near the close of his report he mentions the fact of his courage being good. Let the following report represent another class of workers:—

TRYINGTOWN, APRIL 2, 1891.—Since the week of prayer last fall, I have been doing work for the Lord in various ways, but I do not see that I do much good, and I have been disappointed in some of my hopes. But I would add that *my courage is good.* Hab. 3:17, 18.

"Although my gifts and comforts lost,  
My blooming hopes cut off I see,  
Still I will triumph in the Lord,  
And glory that he died for me."

The lesson is, while we are doing the best we can, should not our courage in the Lord always be good, whether he sees fit to grant success to our labors or not?  
A. FORD.

Highland, Mich.

## Bible Readings.

"Search the Scriptures."—John 5:39.

### NATURE OF MAN AND STATE OF THE DEAD.

1. WHAT will God give to those who believe in Jesus?

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

## 2. Where is this gift brought to light?

"But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1:10.

## 3. How can it be said that the righteous possess immortality now?

"Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus." 2 Tim. 1:1.

"In hope of eternal life, which God, that cannot lie, promised before the world began." Titus 1:2.

## 4. In whose possession is it?

"And this is the record, that God hath given to us eternal life, and this life is in his Son: He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12.

## 5. How did Christ obtain immortality?

"For as the Father hath life in himself; so hath he given to the Son to have life in himself." John 5:26.

## 6. Will all be given immortality?

"Who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." Rom. 2:6, 7.

## 7. How must we seek for it?

"Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." 1 Tim. 6:12.

## 8. Who alone is immortal by nature?

"Which in his times he shall show who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting." 1 Tim. 6:15, 16.

## 9. To whom is the term "immortal" applied the one time it is used in Scripture?

"Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen." 1 Tim. 1:17.

## 10. What term is applied to man?

"And Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not [mortal, margin] man prevail against thee." 2 Chron. 14:11.

"Shall mortal man be more just than God? shall a man be more pure than his Maker?" Job 4:17.

## 11. Upon what did man's immortality depend in Eden?

"And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. 3:22-24.

## 12. How did he forfeit that privilege?—By sin.

## 13. Will man have access to the tree of life in the future world?

"In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner, of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." Rev. 22:2.

## 14. Have the righteous dead yet entered into the promised inheritance?

"For David is not ascended unto the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand." Acts 2:34.

## 15. Where are they?

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice." John 5:28.

## 16. When will all the righteous receive immortality?

"When Christ, who is our life shall appear, then shall ye also appear with him in glory." Col. 3:4.

"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory; O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:51-55.

## 17. What is the testimony of Jesus concerning the dead?

"These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may

awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead." "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice." John 11:11-14; 5:28.

## 18. What is the testimony of Job?

"But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. Oh that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." "If I wait, the grave is mine house: I have made my bed in the darkness. I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister. And where is now my hope? as for my hope, who shall see it? They shall go down to the bars of the pit, when our rest together is in the dust." "Oh that my words were now written! oh that they were printed in a book! that they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 14:10-15; 17:13-16; 19:23-27.

## 19. What is the testimony of Paul?

"After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep." 1 Cor. 15:6.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:13-18.

## 20. Is the soul subject to death?

"Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die." Eze. 18:4.

## 21. Did the soul of Jesus die?

"Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." Isa. 53:10.

"Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me." Matt. 26:38.

## 22. Does the soul go into the grave?

"He keepeth back his soul from the pit, and his life from perishing by the sword. He is chastened also with pain upon his bed, and the multitude of his bones with strong pain: so that his life abhorreth bread, and his soul dainty meat. His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out. Yea, his soul draweth near unto the grave, and his life to the destroyers." Job 33:18-22.

"What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah." Ps. 89:48.

## 23. Are the dead conscious?

"For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:5, 6, 10.

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:3, 4.

## 24. Do the dead praise God?

"The dead praise not the Lord, neither any that go down into silence." Ps. 115:17.

"For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth." Isa. 38:18.

## 25. Upon what does man's future life depend entirely?

"For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet

in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hoped in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; after ward they that are Christ's at his coming." 1 Cor. 15:16-23.

## 26. To what does Isaiah compare the time between death and the resurrection?

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." "He shall enter into peace; they shall rest in their beds, each one walking in his uprightness." Isa. 26:19; 57:2.

## 27. What shall we conclude is the Christian's only hope?

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3.

"Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11.

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

## SUMMARY.

God will give eternal life, which is immortality to those who believe in Jesus, and that gift is brought to light through the gospel. The righteous possess immortality now only by promise, and that life is in the possession of our Saviour. God gave him immortality, and he will bestow the same gift upon us if we seek for it by faith. God is the only being who is immortal by nature, and to him is the term "immortal" applied in the one time it is used in the Bible. Man is said to be "mortal." In the garden of Eden, man's immortality depended upon his access to the tree of life, which privilege he forfeited by disobeying God; therefore there is not an immortal sinner. The righteous will have access to the tree of life in the future world. The righteous dead have not yet received their promised inheritance, but are resting in their graves. At the righteous together will receive immortality when Jesus comes—those who are in their graves will awake and, together with the living righteous, will be changed from corruption to incorruption, from mortality to immortality. The testimony of Jesus, Job, and Paul is that the dead rest in their graves until the resurrection at Christ's coming.

Ezekiel says the soul is subject to death, and the Scriptures testify that the soul of Jesus died. The soul goes into the grave,—the dead are unconscious, do not and cannot praise God, and their future life depends entirely upon the resurrection when Christ at his coming will receive his own. Isaiah compares the time spent in the grave to "a little moment," as the dead are not conscious of passing time. We conclude that the Christian's only hope is in the second coming of Christ in like manner as he went away, and the resurrection at that time, for which we are to look.

ANNIE AGEER.

Chicago, Central Bible School, Class '90-91.

## Special Notices.

## NOTICE TO STATE TRACT SOCIETIES.

OWING to the perplexities arising to the different societies through the ordering of foreign periodicals, REVIEW AND HERALD has decided to receive all such orders as heretofore.

## ILLINOIS, TAKE NOTICE!

HAVING been appointed as president of the Conference and tract society in the State, I am desirous to become acquainted, as rapidly as possible, with the field. I would like to hear from each church and the scattered brethren and sisters, with reference to the wants of the cause in the places where they reside, and where in their judgment there are good openings for labor in new fields. We desire to use three tents in the State this season and to place them where the effort will be the most effective. It is our intention also to look after the

interest of the cause where there are churches and companies of believers. It would please me to hear from all parts of the field by the time of the opening of the meeting in Chicago, the first of May, so that plans can there be laid for the summer campaign. Please write me immediately. Direct in care of the Illinois T. and M. Society, 28 College Place, Chicago, Ill. J. N. LOUGHBOROUGH.

MEETING FOR NOVA SCOTIA.

No providence preventing, Elder Goodrich and the writer will attend a meeting at Truro, Nova Scotia, May 5-12. We greatly desire to see as many of the Sabbath-keepers in the Maritime provinces as can possibly attend this meeting. A. T. ROBINSON.

INDIANA STATE MEETING.

The Indiana spring State meeting will be held at Jonesborough, Grant Co., May 12-18. The location of this meeting is quite central for many of our churches, and we shall expect a general attendance from all within easy reach of the meeting, and good representation from the churches throughout the State. We expect the occasion will be one of great interest and importance for our work in this conference, and we trust wise plans may be laid for prosecuting the work of the Lord the coming season.

The usual reduction in fare may be expected on railroads. Sister Nuding expects to conduct a cooking-school after the close of the meeting, and those who wish instruction in this line, would do well to arrange to receive some of the benefits of this school. We have some hopes that Elder Wakeham, vice-president of the International Health and Temperance Association, will be with us. Further notice of the meeting will appear in the REVIEW.

IND. CONF. COM.

The Sabbath-School.

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

EPISTLE TO THE PHILIPPIANS.

LESSON V.—THE BLESSED HOPE. PHIL. 1:22-30.

(Sabbath, May 2.)

1. What was the one thing that absorbed the apostle Paul's thoughts? 1 Cor. 2:2; Phil. 1:18.
2. Whose honor and glory did he wish promoted? Phil. 1:20.
3. What was his sole wish both for his life and his death? Verses 20, 21; Acts 21:13.
4. How much choice had he, then, between life and death? Phil. 1:22.
5. In what condition was he? Verse 23, first part.
6. But what did he earnestly desire, as best of all? Verse 23, last part.
7. Did Paul expect to be with Christ and receive his reward immediately upon his death? 2 Tim. 4:6-8.
8. Of what day was he speaking when he said that a crown should be given him "at that day"? Verse 1.
9. Can Christ's disciples be with him sooner by dying? John 13:33; 7:34.
10. What must take place in order that they may be with him? John 14:1-3.
11. What did Paul himself say, "by the word of the Lord," as to the only means by which Christ's followers could be with him? 1 Thess. 4:15-17.
12. Then when Paul, with no choice between life and death, desired to be with Christ, as the best thing of all, for what must he have longed?
13. Where else do we find Paul using similar language? 2 Cor. 5:4. (See note 1.)
14. When only will mortality be "swallowed up of life"? 1 Cor. 15:51-54.
15. What other apostle longed for Christ's coming? Rev. 22:20.
16. What are the coming of the Lord and the resurrection called? 1 John 3:2, 3; Acts 23:6; Titus 2:13.
17. For whose sake was it necessary, however, that Paul should abide in the flesh? Phil. 1:24.
18. What did he therefore know that he should do? Verse 25.

19. How did he expect to cause the Philippians to rejoice? Verse 26.
20. What was his exhortation to them? Verse 27. (See note 2.)
21. What manner of life becomes the gospel of Christ? 1 John 2:6; Eph. 4:1-3.
22. How were the Philippians to feel when their enemies raged? Phil. 1:28.
23. Of what two things was the persecution an evidence?—Id. (See also 2 Thess. 1:4-7.)
24. Why is persecution a manifest token of salvation to those who are persecuted? 2 Tim. 2:11, 12; 3:12; Rom. 8:17.
25. What great privilege, therefore, was given to the Philippians? Phil. 1:29, 30.
26. How did the apostles feel when they were persecuted? Acts 5:41.

NOTES.

1. The passage in Phil. 1:22, 23 is parallel to 2 Cor. 5:1-4, in which three different conditions are brought to view, by the expressions, "this tabernacle," or "this," "unclothed," and "clothed upon," or "being clothed." There can be no question but that being in "this tabernacle" signifies our present life, when we, as Paul says in Phil. 1:24, "abide in the flesh." (Compare 2 Pet. 1:13, 14.) The condition of being "clothed upon" is the state wherein mortality is "swallowed up of life;" and that is at the coming of the Lord and the resurrection, when this mortal puts on immortality, and death is swallowed up in victory. 1 Cor. 15:51-54. When we put on immortality, we are "clothed upon with our house which is from heaven," which is eternal. Consequently, the "unclothed" state must be the time between the putting off of "this tabernacle" (compare 2 Pet. 1:14) and the putting on of the house from heaven. In other words, it is the state of death. But the apostle says that while we groan to be released from the burden of "this tabernacle,"—this infirm flesh,—we do not groan to be unclothed, but rather to be clothed upon. That is, the object of the Christian's longing is not death, but the coming of Christ. And since, also, none can be with Christ except at his coming, it is evident that when Paul said that he had a desire to depart and be with Christ, he did not long for death, but for the time of the resurrection of the dead and the translation of the living.

2. The word "conversation," in every place where it occurs in the Bible, has either an entirely different or else a far wider signification than the one now commonly given to it. In Ps. 37:14; 50:23 it means "way," as the margin indicates, and as the R. V. has it in the former. In Gal. 1:13, it is evident that the word means Paul's whole course of life as a Jew. In Eph. 2:3; 4:22 it also means "manner of life." This is the most common meaning of the word. The Greek word from which it is translated is the same that is rendered "behave" in 1 Tim. 3:15. In Phil. 3:20 the word "conversation" means "citizenship." We are to be strangers and pilgrims on this earth, having our citizenship in heaven, whence we look for the Lord Jesus, who has gone there to prepare a place for us. In Phil. 1:27, the Revised Version has "manner of life," and the margin gives the reading, "live as citizens, worthily." The idea is the same, and is in harmony with the statement in Phil. 3:20. Our citizenship is in heaven. There is our continuing city, and there our names are entered on the great register. Therefore we are to have our manner of life such as becomes those who say that they seek such a country. In other words, we should live as citizens of heaven. This present world is not the Christian's country. Heb. 13:14.

News of the Week.

FOR WEEK ENDING APRIL 18.

DOMESTIC.

—Gold-bearing quartz has been discovered in a stone quarry near New Haven, Conn.

—Daniel G. Fowle, Governor of North Carolina, died suddenly in Raleigh, last week, of apoplexy.

—The submarine cables of the world stretch over 120,000 nautical miles, and have cost \$200,000,000.

—The steamer "Gura," from Naples, with 922 Italian immigrants, and the steamer "Majestic," with 964 passengers, mostly Germans, arrived at New York Wednesday night.

—A fire on Madison St., Chicago, on the evening of the 12th inst., caused a heavy loss, approximating \$1,000,000.

—The abandoned farms in Massachusetts number 1,461, and embrace 126,509 acres. The people have gone west.

—It is estimated that Southern Oregon contains enough timber, if sold at ten dollars per thousand, to pay our national debt off twice.

—At New York, during the twenty-four hours ending at noon Friday, 183 deaths were reported, twenty-three of them being due to la grippe.

—The Republican League of the United States will open in Cincinnati on the 21st inst. Over 1,000 delegates are expected to be present.

—Fire, Tuesday, destroyed three acres of sheds and 137 head of cattle at the Pittsburgh (Pa.) stock yards. The loss will not exceed \$40,000.

—The Wisconsin Legislature has passed a law placing the negro on equal footing with the white man as respects hotel privileges and public conveyances.

—The senate of Minnesota has passed the Mc Hale bill, prohibiting the wearing of tights on the stage, and compelling the use of at least a short skirt.

—A freight train of thirteen cars and three engines, on the Maryland Central Railroad, went through a trestle near Baltimore, Thursday, killing three men.

—Delegates from twenty-four Western and Southern States and Territories were present at the Western States Commercial Congress at Kansas City, Tuesday.

—Secretary Foster, Thursday, announced that \$21,000,000 in fractional currency will be put in circulation as soon as the necessary arrangements can be made.

—All the roads of the Trunk Line Association and Central Traffic Association, sixty-seven in number, began a boycott of the Chicago and Alton Railroad Tuesday.

—John D. Lewis, a colored lawyer of Philadelphia, who recently died, bequeathed \$100,000 as a fund to aid in securing to colored persons in the United States their civil rights.

—A large sum of relief money was disbursed among striking coke-workers in Pennsylvania, Thursday. Italians are being shipped into the region to take the place of the strikers.

—Dr. Sharp, of Stockton, Ill., who had expressed his approval of the lynching of the Italians at New Orleans, has received letters signed by the "Mafia," threatening him with death.

—A freight train on the Great Northern Railroad was wrecked two miles south of Rothsay, Minn., Tuesday, twelve cars, with their contents, and a bridge sixty feet long being burned.

—When the body of William Jones, which was buried at Corunna, Ind., two years ago, was disinterred, Thursday, it was found to be petrified, every feature being preserved, even to the hair.

—Thirteen thousand tons of sugar were exported, to the United States from Honolulu, between the 15th and the 23d of March, by steamer, and between March 31 and April 7, 2,000 tons by sail.

—During February, the railroad accidents in this country included ninety-three collisions, ninety-three derailments, and 100 other accidents, in which sixty-one persons were killed and 275 injured.

—A circular is issued by the Director of the United States Mint, offering an award of \$500 for each design accepted for the following: The obverse and reverse of the silver dollar, and the obverse only of the half-dollar, quarter, and dime.

—The April returns to the Department of Agriculture make the condition of winter wheat 96.9, and of rye 95.4. The general average for condition is the highest reported for April since 1882, and the individual State averages are remarkable for their uniformity.

—Secretary Noble has ordered all intruders out of the Sac and Fox, Cheyenne and Arapahoe, and Kiowa and Pottawattomie Indian reservations, and has instructed the soldiers to clear the entire country. He intends to give everybody a fair chance when the lands are open for settlement.

—The striking morocco workers in Lynn, Mass., have decided to make an unconditional surrender, and seek work at all the factories except John T. Moulton's, where the strike is to continue. This action means the abandonment of the Knights of Labor. The strike was begun in August last.

—The fiftieth anniversary of the New York Tribune was celebrated in that city last Friday night, in imposing style. A distinguished assemblage filled the Metropolitan Opera House, and among the speakers were Major McKinley, Chauncey M. Depew, George William Curtis, and Charles A. Dana.

—Pittsburgh at last shows signs of appreciating Mr. Carnegie's gift of \$1,000,000 for a public library, to which it is understood that he will eventually add another million. After long delay, the municipal council has at last authorized the commission elected by him, to go ahead with the work of building.

—Lieutenant Schwatka started for Alaska, Thursday, to explore the country from the Yukon River west. This is his third expedition to Alaska.

—A telegram was sent from Carson City, Nevada, April 4, as follows: "The men employed in Gould's mines, at Candelaria, have suffered terribly from the ravages of *la grippe*. Out of 600 men employed in and about the mine, more than 400 have been prostrated, and over 100 have died. There has been an abatement of the disease within the last few days."

—The official itinerary of the President's tour south and west was announced last week. He will go from Washington to San Francisco via Chattanooga, Birmingham, Memphis, and Galveston, returning via Portland, Salt Lake City, Denver, Omaha, Springfield, and Indianapolis. The trip will begin on Tuesday, April 14, and end on May 15, and the distance traveled, going and returning, will be 9,060 miles.

#### FOREIGN.

—In Germany, more than 130,000 married women work in shops and factories.

—There are now nineteen cases of small-pox in the military hospital at Havana, Cuba.

—An order for forty-six American locomotives from Brazilian railroad companies, is one of the first fruits of reciprocity.

—By a new law in Ontario, ministers are now compelled to pay taxes upon their incomes and also upon their residences.

—Tuesday the Lappan Sea Company, of Piermont, N. Y., received an order from the Venezuelan Government to build four gunboats.

—A representative of the Mexican Government has been sent to El Paso to meet the Presidential party, and extend an invitation to visit the City of Mexico.

—Advices from Honolulu state that the British ship "St. Catherine" was recently wrecked off the Caroline Islands, and that ninety persons were drowned.

—The Belgian Chamber of Deputies Committee appointed to consider the suffrage question, has decided in favor of household suffrage, twenty-five years being the minimum voting age, and the elector paying ten francs in direct taxation.

—Grasse, where Queen Victoria is visiting, annually supplies to one perfumer no less than 800 tons of roses, 1,200 tons of orange blossoms, 200 tons of jasmine, 100 tons of violets, and thirty tons of tuberose; and other manufactures are supplied in similar proportions.

—Japan had a plethora of epidemics during 1890. Influenza reached her shore in February. Cholera followed, with over 31,000 deaths. Dysentery affected 18,878 persons, with 7,262 deaths, a ratio of 18.94 per cent. Typhoid fever occurred 22,684 times, with 5,369 deaths—23.56 per cent.

#### RELIGIOUS.

—A Catholic paper says that next to Paris, New York has the largest Catholic population of any city in the world.

—A young Omaha Indian attending the Carlisle (Pa.) school has been examined by the presbytery, and passed a creditable examination. He will enter the ministry and work among his own people.

—Trinity Church, New York, is to have three gates of bronze, figuring in bass-relief the story of Eden. They are to cost \$100,000. Splendid doors of massive oak, grandly polished, are to give place for them, and they are to serve as a monument-memorial of the late John Jacob Astor.

—A dispatch from Rome says the preparations for the simultaneous distribution of the forthcoming papal encyclical on labor and socialism, are in progress. The document is being translated into all languages, and copies will be forwarded to the heads of dioceses throughout the world. The encyclical will be formally issued on the last day of April or the first of May. The first part is a historical review of the attitude of the church in the past toward workers. The second part will set forth the social and labor questions of the day, the prominence they have assumed, and the necessity the church is under of dealing with them. The third part will lay down the policy which the church adopts on these questions.

### Appointments.

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

#### APPOINTMENTS BY THE BATTLE CREEK CHURCH.

ELDER R. S. WEBBER appoints to speak at the usual place of meeting in Marshall, Mich., next Sabbath, April 25, at 10:30 A. M. It is hoped that this appointment will be circulated among the neighboring citizens.

PROVIDENCE permitting, Elder A. O. Tait will preach at Pine Creek, Mich., April 25, at half past ten o'clock in the morning. It is desirable that there be a full attendance of the church—and don't fail to invite the neighbors.

No providence preventing, Bro. W. A. Colcord will preach in Bedford, Mich., at the Grange Hall, Sabbath, May 2. This notice should be thoroughly circulated, so that those not of our faith can attend.

SABBATH, May 2, Bro. C. B. Hughes appoints to preach at Convis, Mich., in the S. D. A. chapel, at 10:30 A. M. The brethren should see that this notice is well circulated.

BRO. L. C. CHADWICK expects to be at Ceresco, Mich., May 2. He will attend the Sabbath-school, and then preach at the usual hour, Sabbath morning. Please notify the citizens.

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

##### DISTRICT NUMBER ONE.

CANVASSERS' Institute at Essex Junction, Vt., April 25 to May 10. Elder E. E. Miles.

Canvassers' institute at Hartland, Me., April 16-30. Elder E. E. Miles.

General meeting at South Lancaster, Mass., May 20-25.

Pennsylvania camp-meeting,	June	2-9
New York " "	"	9-16
Canada Conf. " "	"	24-30
Vermont " "	Aug.	25-Sept. 1
Maine " "	Sept.	1-8
N. E. Conf. at So. Lancaster, Mass.,	Oct.	2-11
Ministerial institute for Dist. No. 1,	"	13-Nov. 15

##### DISTRICT NUMBER TWO.

Tennessee River Conf. camp-meeting, Sept. 1-8

Southern Council and institute, " 11-Oct. 6

##### DISTRICT NUMBER THREE.

Ohio camp-meeting,	Aug.	18-25
Indiana " "	"	25-Sept. 1
Michigan " "	"	27- " 8
Illinois " "	Sept.	8-16

##### DISTRICT NUMBER FOUR.

Minnesota camp-meeting,	June	2-9
Iowa " "	"	9-16
Wisconsin " Fond du Lac,	"	16-23
So. Dakota " "	"	23-30
Nebraska " "	Aug.	25-Sept. 1

##### DISTRICT NUMBER FIVE.

Texas camp-meeting,	Aug.	4-11
Arkansas " "	"	11-18
Missouri " "	"	18-25
Colorado " "	Sept.	1-8
Kansas " "	"	16-23

##### DISTRICT NUMBER SIX.

Upper Columbia camp-meeting,		
Walla Walla, Wash.,	May	19-26
North Pacific camp-meeting,	"	26-June 2
	GEN. CONF. COM.	

No providence preventing, district meeting will be held at Bellville, Ohio, April 24-26, commencing Friday, at 7 P. M. A good attendance is desired at this meeting. Bro. Irwin and E. J. Van Horn will meet with us. W. WOODFORD, Director.

#### BUSINESS NOTICES.

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

WANTED.—A good coat-maker; Seventh-day Adventist preferred. Address J. C. Doerr, 136 East Sixth Street, Leadville, Colo.

#### LABOR BUREAU.

WANTED.—Work by husband and wife. For the former, writing of any kind, or work that a young man with one good hand (but very handy with that) can do. For the latter, sewing, cooking, or house or other work that a fairly strong young woman can do. References given if desired. Address Paul E. Gros, Box 39, Salona, Wis.

#### ADDRESS.

The post-office address of Elder A. J. Breed will be Minneapolis, Minn., Box 989. All communications for him should be addressed to him at that place.

#### NOTICE!

ANY one who can send me the address of Mr. John Norman Hill, will oblige, by so doing, both Mr. Hill and myself. Address T. H. Durber, Columbia, Henry Co., Ala.

#### PAPERS WANTED.

Those having clean papers, *Signs of the Times*, *REVIEWS*, or *Sentinels*, will confer a favor upon the missionary work in this place by sending them prepaid to Wm. H. Warfield, 18 Sprague St., Providence, R. I.

ANY of the brethren and sisters having clean copies of the *REVIEW*, *Signs*, *Sentinel*, *Instructor*, or *Good Health*, will oblige a brother in the work by sending post-paid such as can be spared, to Frank E. Jeffers, Sioux Falls, S. Dak.

ANY having our health publications, old Year Books, or any of our denominational papers, and desirous of making good use of them, may be assured that they will be thankfully received and distributed if sent post-paid to K. E. Nickels, Terre Haute, Ohio.

### Obituary Notices.

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

THOMPSEN.—Sine Thompson (*nee* Olsen), fell asleep in Jesus at her home in Council Bluffs, Iowa, March 19, 1891, in the twenty-fifth year of her age. Sister Thompson was born in Sindberglund, Denmark. She embraced the Adventist faith about four years ago, and joined the church at Council Bluffs. She leaves a sorrowing husband and two small children, the youngest but thirteen days old. The writer spoke from Rev. 14:13, to the friends and neighbors, at the house, after which we laid her to rest in Fairview cemetery, to await the coming of Christ. P. L. HOEN.

AYERS.—Died April 6, 1891, at Nickerson, Kans., Albert Alvin Ayers, aged 28 years and 10 days. The deceased was the son of the late Elder J. N. Ayers, at one time president of the Kansas Conference. Albert was in the employ of the A. T. & S. F. R. R. Co., as switchman in the yard, at the time of his death. But little is known of the circumstances resulting so sadly. He was seen on the top of moving cars, and about five minutes later was seen under the wheels. Eighteen cars passed over him. He breathed for about two hours after the accident, but gave no signs of consciousness. Death resulted from an injury of the head. He leaves a wife, to whom he had been married about sixteen months, a little child nine weeks old, and a mother living near Des Moines, Iowa, to mourn his untimely and sudden death. The funeral was conducted by Elder Van Gundy of the M. E. Church. The discourse was from the last clause of 1 Sam. 20:3. L. DYO C.

DICKIE.—Died at Fremont, Wis., on Sabbath morning, March 21, 1891, William Dickie, aged seventy-seven years. Father was born in Nova Scotia. The early part of his life was spent there and in Canada and Vermont. He came to Wisconsin about thirty years ago, and has lived at Fremont twenty-six years. He was reared in the Presbyterian Church, and embraced the Sabbath and kindred truths under the labors of Elder C. W. Olds, and united with the Fremont church at the time of its organization, in May, 1874. His disease was thought to be cancer of the stomach. His sufferings were very great, but were borne with patience. The Lord came very near to him during his last illness. He seemed to know that he had not long to stay, and he wished the children to be sent for that he might give them his last words of counsel, and admonish them to prepare to meet him again. His wish was granted except in the case of one son. He selected as the text for the funeral services, Job 14:14. As none of our ministers were within reach, the services were conducted by the German Lutheran minister. A wife and eleven children, seven grandchildren, two brothers, and three sisters, are left to mourn. May God help us to so live that we may again be united. MAGGIE D. HOLLAND.

(*Signs of the Times*, please copy.)

CREMER.—Died at her home in Albion, Wright Co., Minn., April 8, 1891, Mrs. Elizabeth Cremer, wife of John Cremer, in the seventy-first year of her age. Mother was born at Sims's Creek, Muskingum Co., Ohio, Nov. 30, 1820. She and several sisters and brothers were left orphans when very young. Her maiden name was Frozier. She was first married to Alfred Day of New York. After being married a few years, he died, leaving her with one child and penniless. She lived a widow eight years, and was united in marriage with John Cremer. She was the mother of nine children, of whom five are living.—Mrs. Mary Keyes, of Ohio; Mrs. Lois Mara, Mrs. Casander Cruickshank, Mrs. Eliza Cruickshank, and Mrs. Emma Nary, all of Minnesota. Her only son died Sept. 7, 1890. She also leaves an aged companion. Our dear mother was an invalid for about four years, unable to do her own work; but she bore her trouble patiently. She was able to walk a few steps only, with help, and sat in her rocking-chair through the day. April 6 she was suddenly taken worse, and her children were summoned to her bedside; but by the time they arrived, she was only able to say yes or no, and that only at intervals. She became paralyzed, first on the left side and then gradually on the right side, and at last she quietly and calmly fell asleep in death. We shall sadly miss our mother, but we will leave her with her God. She always was a very hard working woman, and will be missed by all who knew her. As we beheld her cold form in death, and realized that those dear lips would never speak to us again, and those poor hands would never toil for us any more, if it had not been for the hope of seeing her again at the day of the resurrection of the just, this thought would have seemed unbearable. Mother became interested in the views of the Seventh-day Adventists by reading; there being no church near, she never joined, but signed the church covenant. We hope to meet her when Jesus comes to reward all those who have been faithful. We believe Jesus will speak to her those mighty words, Come forth, and receive a crown of life! Words of comfort were spoken by Elder Charles Stanley (first-day Adventist), and then we laid her to rest in the Buffalo cemetery. MRS. EMMA NARY.

HONEYWELL.—Died Feb. 19, 1891, of lung disease, at Logansport, Ind., Mrs. Lydia Honeywell, aged 80 years, 5 months, and 20 days. Sister Honeywell was born in Delaware County, N. Y., Aug. 30, 1810. In early life she gave her heart to Jesus, and united with the Baptist Church. A little over four years ago she embraced the truths held by S. D. Adventists, under the labors of Elder J. P. Henderson, in this city, by whom she was baptized May 8, 1887, and has always lived a consistent Christian.

lan. She was a zealous laborer in the missionary cause, a loving sister, and a faithful friend. Her mental faculties remained unimpaired to the last, and her sufferings were borne with a remarkable degree of patience; her faith never wavered, and a spirit of deep humility ever characterized her daily walk.

VANCELL.—Died at West Hallock, Ill., March 10, 1891, Mrs. Alida Brown Vancell, aged seventy-six years. She was born in Grafton, Rensselaer Co., N. Y., March 2, 1815. In her youthful days she became a member of the family of an older sister, residing in Troy, N. Y., where at the age of sixteen years she accepted Christ as her Saviour, and united with the Second Presbyterian church of that place.

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Table with columns for EAST, WEST, Stations, and various train services (Mail, Day Express, N. Shore Limited, N. Y. Express, etc.) with corresponding times.

Daily, Daily except Sunday, Daily except Saturday. Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6:15 P. M., arriving at Jackson at 7:55 P. M., daily except Sunday.

Chicago & Grand Trunk R. R.

Time Table, in Effect Dec. 7, 1890.

Table with columns for GOING WEST, STATIONS, and GOING EAST, listing train times between Chicago, Detroit, and other points.

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.

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# The Review and Herald.

BATTLE CREEK, MICH., APRIL 21, 1891.

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See list of appointments for several important general meetings and the *camp-meetings* for 1891, on page 254.

Bro. Colcord reports a good meeting with the brethren of the Ceresco (Mich.) church last Sabbath.

Last Thursday morning Elder O. A. Olsen left this place for the Michigan State meeting now in session at Greenville, to remain over Sabbath and Sunday.

Word from Elder C. M. Kinney, our colored brother in the South, states that in his work at Bowling Green, Ky., he is giving discourses each Sunday in the court-house at that place, to good audiences.

The governor of Michigan appoints Thursday, April 30, 1891, as Arbor Day, in which he appeals to all the people to plant trees, vines, and shrubbery along the highways, in the cemeteries, and about their homes.

Sister White left Battle Creek to attend the Greenville (Mich.) meeting, from which place she expects to go to Petoskey, in the northern part of the State, for her summer's work, referred to in last week's REVIEW.

Bro. F. L. Mead, who has charge of the canvassing work in Dist. No. 4, writes that the outlook for the canvassing work in his district the coming season is quite flattering. The prospects for good crops in Nebraska this year, he states, are good. He is now conducting a canvassers' institute at Lincoln, Nebr.

The *Catholic Mirror* says that no argument is necessary to show that a Catholic party in this country is not needed, although its formation is earnestly advocated by the *Catholic Review*. The *Mirror* is wise enough to see that less opposition will be developed against Roman Catholic influence and aims in this country without such a party than with it, while the interests of Rome can be furthered just as well by Catholics in the parties already ex-

isting. It is well to remember, in working for the advancement of the truth, that when issues are needlessly drawn in the contest with error, the result is sure to be disastrous to the cause of truth. We cannot proceed too cautiously in bringing people to that place where they will take an open stand either for or against the truth.

The *Banner of Light* calls attention to an admission made by a writer in the *North American Review*, that "of all absolutely powerless things on earth, Christianity is the most powerless, even though sovereigns are still consecrated, multitudes still baptized, parliaments and tribunals still opened, and countless churches and cathedrals builded in its name." This and other statements of like character seem to the *Banner*, and doubtless to many readers of the *Review*, to constitute a crushing indictment of Christianity. It would be sufficient to remind such short-sighted opponents of the faith, that Christianity is much older than the hypocrisy and religious frauds of the present age, and would be amply vindicated by its achievements in the past, without reference to the work it is doing for humanity to-day. But even the most superficial glance should suffice to reveal the fact that Christianity is not among the "powerless things" to which the writer has referred; Christianity is as powerful to-day as it ever was, and many are the lives which testify to this great fact. Yet there is doubtless too much ground afforded for such statements in the alarming declension of spirituality visible throughout the Christian world; and this is what the Author of Christianity predicted when more than eighteen centuries ago he said to his disciples, "Nevertheless, when the Son of man cometh, shall he find faith on the earth?"

### A CORRECTION.

BRO. GIBSON, of London, Eng., sends us the following correction in regard to the number and worth of books on present truth sold in that country the past year:—

"We notice in *General Conference Bulletin*, No. 6, that our total sales are represented as 4,503 volumes; value, \$7,500. This is a mistake, for our sales for the year ending March 1, 1891, foot up 10,979 volumes, representing a retail value of \$20,483.06.

### A REMINDER.

We feel this week like gently reminding our ministers and workers generally, that there is a department in the REVIEW called "Progress of the Cause," generally known as the "Progress Department," and designed to contain reports from ministers and all classes of workers, of meetings and other labors, and intelligence of any kind which has a bearing on the advancement of our work in any of its departments. In planning the paper, we allow three pages for matter of this kind, and could give four if enough should come in to fill them. But for the past three weeks not enough reports have come in each week to fill a page. We were aware that the Ministers' School and the General Conference, drawing, as they did, many ministers from the field for the time being, would be likely to affect somewhat this department; but we are also aware that very many times more must have been done throughout the field, than has appeared in the paper. If not, both the workers and the work must be getting into a bad condition. But we are satisfied that the laborers have been ordinarily faithful and busy in the work, and that there has been no lack of meetings and other work to report, which would be of great interest to all the readers of the REVIEW; but for some reason, it has not been sent in. We have no way to secure this desirable matter, unless those concerned will kindly send it in. Therefore, brethren, will you not do it?

In asking this, we are not appealing simply on our own behalf, but in behalf of all the readers of the paper; for that portion of the REVIEW which we have reason to believe is regarded with the greatest interest, is the Progress department. Brethren

want to know first of all, what is being done throughout the field.

### A DANGER TO BE AVOIDED.

As the members of any denomination become numerous and wide-spread, the tendency is to separate into communities, and become local, if not sectional, in feeling; the members of each community withdrawing their interest from the field at large, and suffering it to be concentrated upon, and absorbed by, the enterprises and movements in their own immediate section. And this is sure to be the case, unless the causes which have given rise to the denomination have been so intense, and the experiences which beget a community of feeling have been such, as to give to every believer an equal interest in all who have joined themselves to the good cause, and in all the movements and influences by which it is carried forward in every part of the world. Then all will be interested to have all others know of their interest in the work, and none will be content unless he knows how it is faring with his brethren throughout the field.

This latter we had fondly hoped was, and ever would be, the case with Seventh-day Adventists. We know it ought to be so; but we fear there is beginning to grow up among us a tendency as above first indicated. And this should not be. Let us remember that the cause is one; and certainly we are not yet numerous enough so that the work in any one county or State, or even district, is sufficient to absorb all the attention and interest which it would be supposed that one ought to maintain in this work. Is not the third angel's message of such a nature, the reform it urges upon us so radical, the opposition it meets so general, the sacrifices it requires so calculated to throw us into sympathy with each other, and the whole movement so significant, as indicative of the near approach of the end of all things, that we must be interested in all who have become the friends of the message, and in all that pertains to the progress of this work in whatever part of the world it may be? England, Central Europe, Eastern Europe, South Africa, Australia, and New Zealand are distant fields; but do we not feel just as much interest in the progress of the cause there, as in our own country? and do not the brethren in every section of the United States feel just as much interest in the work in every other section, as in their own? If not, is there not something wrong in the spirit that is coming over them? Let us ever keep in our hearts and sympathies the whole field, and guard against the danger of being content to know only a little of what is being done in the work of the third angel's message, and of being interested in that work only in a limited locality.

## SUNDAY-KEEPING NOT A BIBLE DOCTRINE.

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