

The Advent HOLY BIBLE **REVIEW AND HERALD** IS THE FIELD OF THE WORLD **And Sabbath**

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

VOL. 68, No. 21.

BATTLE CREEK, MICH., TUESDAY, MAY 26, 1891.

WHOLE NO. 1917.

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

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

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

REVIEW & HERALD, Battle Creek, Mich.

PSALM 121.

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

Unto the everlasting hills of light,
 Let us lift up our eyes;
 Our help comes from the Lord, whose wondrous might
 Formed earth and seas and skies.

Upheld by him, our feet shall never move,
 No, never go astray;
 His eyes that slumber not, in watchful love
 Are over us alway.

Though all the powers of darkness threaten ill,
 We'll trust his promises;
 No harm can reach us 'gainst his sovereign will—
 The Lord our keeper is.

When fearful plagues shall fall, and vengeance dire
 Sweep over sea and land,
 The Lord will be our shield from sun and fire,
 A shade on our right hand.

O blest assurance! when God's wrath at length
 O'er earth in fury rolls,
 He'll be our refuge, hiding-place, and strength;
 He will preserve our souls.

Leaning on his strong arm continually,
 Trusting his mighty power,
 We shall from every evil guarded be
 Now and forevermore.

Our Contributors.

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

LESSONS FROM THE TIME OF ELIJAH.

BY MRS. E. G. WHITE.

In the days of Elijah there was great apostasy in Israel. Ahab, the king, had connected with himself men and women who had departed from the living God, and turned to the service of idols. The king should have been loyal to God, one who by both influence and example would have bound his people to God; but instead of this, he joined with apostates, and led the people into idolatry. Leading men are endowed with great influence for good or evil, and their responsibility is very great. Ahab had used his influence to propagate evil, and Israel sank deeper and deeper into sin.

Elijah was a worshiper of the living God, and his soul was stirred within him as he saw apostasy prevail, and the people of God follow the customs of the nations around them. He was a man of prayer, and he sent up fervent petitions that God would arrest the tide of evil that seemed about to sweep Israel into perdition. God regarded his prayer, and he was commissioned to announce to Israel, in the presence of the king, that God

would bring chastisement upon his people. They had dishonored God in the sight of the nations, and as a result, darkness as a thick cloud enveloped them, and abominations accumulated within their borders. In every direction they had reared the temple of idolatry, the altar of profanity, before which prophets and loyal men, servants of the God of heaven, had poured out their blood. Satan swayed his scepter over Israel, and the moral atmosphere was clouded with the smoke of national idolatry.

In this time of great depravity, Elijah made his way to Ahab, the leader of the apostasy. In his presence he reached forth his hand to heaven, and declared, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." In making such an announcement it might seem that Elijah was taking great risk. If dew or rain had come with no command from Elijah, the king would have represented him as a false prophet, and the priests of Baal would have attributed the blessing to a deliverance wrought by their idol, and would have exalted Baal as triumphant over Jehovah.

The judgment threatened was so unexpected, so terrible, so sudden, that Ahab seemed paralyzed, and he did not realize that the prophet had left his presence unrebuked, until the man of God had gone beyond recall. Then the king roused his servants, and called for the man who had declared that heaven was shut up according to his word. But Elijah was not to be found, and neither dew nor rain fell upon the land of Israel for three years and a half.

The object of this affliction was to arouse Israel to a realization of their sin, to bring them to repentance, and turn them to God, that they might honor Jehovah as the only true and living God. After three years and a half of drought, the Lord said to Elijah, "Go, show thyself unto Ahab; and I will send rain upon the earth." "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table." The king obeys this command as though he were the servant, and Elijah the king. Then Elijah orders them to bring two bullocks, one for the prophets of Baal, and one for himself, and he bids the prophets dress their bullock and put it on the altar, and call upon Baal for fire. He says, "Call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, It is well."

The priests of Baal called aloud, and cut themselves, even unto the going down of the sun, but there was no response from their idol; for "there was neither voice, nor any to answer, nor any that regarded. And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down. And Elijah took twelve stones, according to the number of the

tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name: and with the stones he built an altar in the name of the Lord." Then he had the people pour on twelve barrels of water. "And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God."

Before the sacrifice, Elijah had said, "How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him." After the destruction of the prophets of Baal, Elijah said to Ahab, "Get thee up, eat and drink; for there is a sound of abundance of rain." After the king's departure, Elijah went up to the top of Carmel; "and he cast himself down upon the earth, and put his face between his knees." When he had bidden Ahab go up and eat and drink, did he have an evidence that the showers were about to fall? Did he see the clouds in the heavens? Did he see the rain, or hear the thunder?—No; he spoke these words because the Spirit of the Lord moved upon his mind, and led him to believe that his prayer would be heard. He had done all that was possible to make manifest his faith, and now he began to pray for the outpouring of the abundance of rain.

He "said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times." The servant watched while Elijah prayed. Six times he returned from the watch, saying, "There is nothing, no cloud, no sign of rain. But the prophet did not give up in discouragement. He kept reviewing his life, to see where he had failed to honor God, he confessed his sins, and thus continued to afflict his soul before God, while watching for a token that his prayer was answered. As he searched his heart, he seemed to be less and less, both in his own estimation and in the sight of God. It seemed to him that he was nothing, and that God was everything; and when he reached the point of renouncing self, while he clung to the Saviour as his only strength and righteousness, the answer came. The servant appeared, and said, "Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. And it came to pass in the meanwhile, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the Lord was upon Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel."

There are many lessons to be drawn from the experience of Israel and of the prophet of God.

We are living in a time of apostasy similar to the time of which we have read; for there is great religious declension in the churches, among the professed people of God. The children of God should have a realization of their accountability, and should direct their hearts toward God, seeking for strength and grace with an earnestness which they have never before manifested. There never was a more solemn time in the history of the world than the time in which we are now living. Our eternal interests are at stake, and we should arouse to the importance of making our calling and election sure. We dare not risk our eternal interests on mere probabilities. We must be in earnest. What we are, what we are doing, what is to be our course of action in the future; are all questions of untold moment, and we cannot afford to be listless, indifferent, unconcerned. It becomes each one of us to inquire, "What is eternity to me?" Are our feet in the path that leads to heaven, or in the broad road that leads to perdition?

All around us the world is manifesting intense activity. There is a feeling of apprehension among all people; they are looking for some great event, but know not what it is to be. The state of affairs in Europe excites men's fears, and all are looking for those things that shall come upon the earth, and their hearts are failing them for fear. The nations are filled with anxiety, and there is a spirit of unrest and tumult on every hand. If ever there was a time when men should know their position, it is now. No man can afford to go on blindfolded, not knowing in what road he is traveling, but careless and hoping to come out right in the end; for great and disastrous will be his awakening. Those who do not appreciate eternal life enough to work diligently for it, will never obtain it. Those who are seeking earthly pleasure, worldly gain and honor, will never make a success of winning eternal life, unless they repent, and turn to God with all the heart.

How many seek their pleasure in the gaming-table, in attending the theater, while thoughts of God and eternity are put far from their minds! They think more of what they shall eat, what they shall drink, and wherewithal they shall be clothed, than of the salvation of their souls; and can these expect to gain heaven when they neglect the great salvation purchased for them at infinite cost? They give no proof that they love God, no proof that they love the atmosphere of heaven. By the characters they develop they say distinctly that they are in the broad road that leads to ruin.

Those who make a success of the Christian life will count all things as loss for the excellency of the knowledge of Christ. Only those who are abiding in Christ, can know what true life is. They realize the value of true religion. They have brought their talents of influence and means and ability to the altar of consecration, seeking only to know and do the will of him who has died to redeem them. They know that the path they must travel is strait and narrow, and that they will have to meet many obstacles and temptations, as they resist the enticements of the broader road that leads to ruin; but they will discern the footsteps of Jesus, and press onward toward the mark for the prize of the high calling in their Lord and Saviour. They will choose the royal way that leads to heaven, although it is strait and narrow; for they have respect unto the recompense of the reward.

NOT CONFINED TO ADVENTISTS.

BY W. E. CORNELL.
(Des Moines, Iowa.)

It is a matter of no little satisfaction to note the change that has taken place in public opinion during the past few years, in reference to various questions that have been agitating the religious world. It was only a few years ago that an advocate of the near coming of Christ and its attendant events was sneered at as of an unbalanced mind, a religious fanatic; yet to-day the trend

of events is such that men everywhere stop to consider, and in soberness ask the question, "What next?" Particularly is this true of the coming of Christ. All are familiar with the fact that a congress was called not long ago to consider this very question, and while the advocates were not agreed altogether as to the manner and time, yet they all felt that we were on the eve of a crisis such as the world never saw before. In this connection it is of interest to know that no less a personage than Lieut. Totten, military instructor of the Yale Scientific School, New Haven, Conn., has been exercised on this subject, and has been giving several lectures relating to the signs of the times, in which he takes the ground that the Christian dispensation will close before the end of the present century. Commenting on his lectures, the *Hartford Courant* of late date says:—

The belief that the present epoch or dispensation is swiftly drawing to a close,—that we are even now on the threshold of some strange and momentous crisis in human affairs,—is by no means confined to the followers of Edward Irving and William Miller. It is widely diffused among students of the Hebrew and Christian prophetic books in both hemispheres, and not infrequently finds guarded utterance in the pulpits of the sober-minded and unsensational religious bodies.

THE RESURRECTION.

BY A. SMITH.
(Grandville, Mich.)

"If a man die, shall he live again?" Job. 14:14. Doubtless this question propounded by the suffering patriarch has been reiterated in the meditations of all men. Unaided by divine revelation, the response is a negative, or a vague and unreliable affirmation. Composed largely of water, with a little albumen, salts, phosphorus, etc., the living, acting, thinking, intricate machine, the human body, unchecked in the exercise of its normal functions, runs its allotted time, when the force it had engendered ceases, its life and activity end, the complicated mass of mechanism dissolves and mingles with the elements whence it was taken. Can it be restored to organic life again? Philosophy, so called, answers, "No; it is impossible." Spiritualism declares, "It is unnecessary and absurd." But the Christian responds by asking, "Why should it be thought a thing incredible with you that God should raise the dead?" Acts 26:8. He who first formed man of the dust of the ground, can, when as a sad result of sin man becomes unmade and returns again to dust, collect and reanimate the particles essential to the individuality of the body as easily as he effected its first formation.

In every example of a resurrection given in the Bible, the identical person who had died came forth alive. When Thomas doubted the resurrection of his divine Lord, he was assured of the fact beyond a doubt when Jesus showed his wounded hands and side as proof of his identity. And when in his priestly glory he appeared to John on Patmos, he declared, "I am he that liveth, and was dead." Rev. 1:18.

The resurrection of Christ is given as an example and a proof that all the dead shall be raised to life again. (See 1 Cor. 15:12-18, 21, 22.) When Jesus stood by the grave of Lazarus, and with a loud voice commanded the dead to come forth, the identical brother of the sorrowing Martha and Mary, robed in the ceremonies of the tomb, came forth alive. We cannot believe that Jesus, to whom was given all power in heaven and earth, created a being so exactly like Lazarus that he was recognized by all as Lazarus, while the identical Lazarus who had sickened and died yet lay cold in the tomb. The principle would be the same in every case, whether four days or 4,000 years should intervene between death and the resurrection. Reader, have you lost by cold relentless death a dear relative, it may be a beautiful, loving child, the sunshine of your home? All that loving hands could do yours have done to prepare the beloved dead for the tomb. If now Jesus of Nazareth were to pass

your way, how you would plead that your loved one might be restored to life again! Should Jesus respond by creating another child just like your own as it was in rosy life, while the casket should still contain the lifeless form of your real child, would you be satisfied or believe that your child had risen from the dead? But suppose your dead child should be conveyed away from its casket unknown to you, and the new being be presented to you as your real child, would you believe your child had risen from the dead?—Undoubtedly you would, but you would be deceived. It would be all the same had your child been dead a thousand years. If a deception were practiced, it would still be such, though hidden from all the world.

In full prospect of impending death and corruption, Job expresses what has also been the hope of dying saints in all ages, his confidence in the certainty of the resurrection: "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 19:25-27. Was Job deceived in his confidence? Will he see God in his flesh? If his hope had been unfounded, why did not God correct his mistake when he answered him out of the whirlwind?

That it is the same corruptible body which goes down into death that is to be made immortal, is further evinced from the following Bible testimony. Jesus said: "All that are in the graves shall hear his voice, and shall come forth." John 5:28, 29. Paul declared concerning the body, "It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. . . . For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:42-44, 53. Stronger language cannot well be employed to express the identity of the resurrected with those who had been dead.

Opposed to this is the argument that vegetation, by its absorbents, assimilates much of the substance of a decaying body, reasoning thence that its restoration to organized life is impossible. Could a human body be so entombed as to confine all its gases, its insoluble portions be reduced to impalpable dust, and 6,000 years elapse from death, no one would question the power of God to then restore its identity and life as certainly as if it had been dead but an hour. But if the gases are allowed to escape, and the dust be mingled with the common clay, is it therefore put beyond the reach of infinite power?

"But some man will say, How are the dead raised up? and with what body do they come?" 1 Cor. 15:35. The answer is, "Thou sowest not that body that shall be." And yet that new body will be just as dependent for its existence upon the mortal body that goes down into the grave, as is a stalk of corn upon the grain that was sown to produce it. A stalk of maize is never produced from a grain of wheat, nor an oak from a barley-corn. So also in the resurrection; to every seed will be given its own body. (See 1 Cor. 15:38.) But says the apostle, "Thou sowest not that body that shall be." Here he alludes to the planting of grain as an illustration of the resurrection. The body sown is corruptible, but the body raised is incorruptible. The pure pond lily is produced from an unsightly root that lies deep in the muddy bottom of the lake, and but for which the lovely flower never could be produced. Yet the figure of planting seed, and growth therefrom, cannot fully represent the relation of the corruptible dead body to the resurrected one; for unlike the stalk that springs from a seed, it retains the similitude of the bodily form created in the image of God. The identity of the resurrected body with its original will doubtless be as real as that of the glorified saints at

Christ's coming with those who patiently wait for him without tasting death.

There are, of course, constituents of the natural body that render it corruptible, and that are not essential to its identity, that will be eliminated from the resurrected body. As an illustration, take a person whose body is full of disease, and emaciated, and restore such a one to full health, and what a wonderful change! And yet no one would doubt his personal identity with him who was full of corruption and disease, just ready to fall into the grave. And so with the resurrection of the dead. It is equivalent to a removal of all the consequences of sin from man created in the image of God.

Though the heart may properly well up with inexpressible grief, and tears may be shed for departed loved ones,—for even Jesus wept at the grave of the beloved Lazarus,—yet the Christian should not sorrow as those who believe that at the tomb they bid an everlasting adieu to loved kindred and friends, but through dimming tears should look forward to that bright morning when “those long parted meet again;” when “there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain;” and where “‘Tis one bright summer, ever bland, and storms do never come.”

THE THIRD ANGEL'S MESSAGE.

BY JOSEPH CLARKE.
(Lowry City, Mo.)

If the book of Revelation is an authentic document, if it was truly inspired by the authority of God (and no good man has a doubt of its genuineness), then the third message of chapter 14, must be, when due, more important than all other matters. That it is now, or is soon to be, the great and leading topic of discussion throughout the world, among intelligent, thoughtful persons, is as certain as the fact that for the last forty years most extensive and thorough preparations have been made for its promulgation. Publishing houses, schools, colleges, and institutions for the rational treatment of the sick; organized societies and churches throughout the world; a General Conference taking kindly and wise oversight of all; a system of Bible exposition which is joyfully accepted by all candid minds,—all these agencies, inspired of God, are bound to succeed in the last great work instituted by the Lord to rescue his people from the power of the adversary in this world. Let us thank God that his people and his cause are no more to be divided and scattered, but that the third angel's message unites the hearts of all who accept it.

Let us all return and repent, and do all in our power to uphold the influence of those in authority. Our General Conference proceedings, as reported in the *Bulletin* for 1891, are worthy of careful study and most serious reflection. Possibly some of us have made mistakes undesignedly, thinking we were correct. If so, we cannot be too zealous to return and repair, if possible, such loss as may have followed.

As the horse of Farmer Z became unmanageable from having a knot in the lines, and backed into a coal-pit, so we may, from some little trifling error, backslide, and fall into some terrible pit which Satan has prepared.

In all new projects, let us consult the men of judgment and experience whom we have chosen to responsible offices. And above all, let us look to that Being who is at the helm, and who has from the first provided the agencies we have alluded to, and has ever signally guided, protected, and prospered them.

Elder James White often, in referring to the position of the General Conference, spoke in the highest terms of the confidence to be placed in its decisions. We cannot be too careful to heed its instructions and warnings; for if the Lord is in this work,—and we know he is,—he will mercifully guide. Surely the work of the General Conference as published in the *Bulletin* of 1891,

manifests more than human wisdom. Let us rally around our banner.

OUR CONFIDENCE.

BY WORTHIE HARRIS.
(Baile Creek, Mich.)

GUIDE of the storm-tossed mariner,
And Refuge from the blast
Of raging wind and scorching heat,
Upon thy mercy cast,
Since naught can guard our precious ship,
Nor other shelter be
A safe retreat and hiding-place,
We come, O Lord, to thee.

The storm may cease at thy command,
The winds obey thy will;
And yet if thou shouldst deem it best
That they continue still,
We know that trusting to thy power,
Our ship will guided be;
That when the gale is overpast,
We'll anchor safe with thee.

O blessed hope to calm our fears,—
O anchor fast with God!
The pain and anguish, grief and strife,
Which crossed the path he trod,
May not oppress us by their might,
Since he o'ercame them all;
And we, relying on his power,
By grace shall never fall.

VINDICATION OF THE LAW AND SABBATH.

BY ELDER J. F. BALLENGER.
(Covert, Mich.)
(Concluded.)

You request some Bible evidence for keeping the Sabbath. If the example of the Creator of the heavens and the earth (Gen. 2:1, 2): if the voice of the Great Jehovah in giving the law which reads, “The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work:” if the testimony of God's own beloved Son, who had that law written in his heart (Ps. 40:7, 8); who declared that every jot and tittle of that law should endure while heaven and earth endured; who taught (Mark 2:27) that the Sabbath was made for man (not the Jew alone, but all men); who declared that it was lawful (according to the Sabbath law) to do well on the Sabbath day (Matt. 12:12), and set us the example of keeping it (Luke 4:16), and taught his disciples to pray that they might not break it in their flight from Jerusalem (Matt. 24:20); if the example of the disciples in keeping the Sabbath “according to the commandment” (Luke 23:56): if the example of God's servants in reading the Scriptures and preaching every Sabbath day” to both the Jews and Gentiles (Acts 13:27, 42, 44): if the example of the apostle Paul in keeping eighty-four Sabbaths,—two at Antioch (Acts 13:27, 42, 44), one at Philippi (Acts 16:13), three at Thessalonica (Acts 17:2), and seventy-eight at Corinth (Acts 18:4, 11): if the testimony of the revelator, that the Sabbath was kept in A. D. 96 (Rev. 1:10), compared with Ex. 20:8-11; Isa. 58:13; Mark 2:28,—if all this array of evidence—the command of God the Father; the teachings and example of Christ; the teachings and example of the apostles and prophets, covering a period from the creation of the world down to 100 years this side of the cross, until the death of all the apostles—is not sufficient to convince you and every one who will listen to the “law and the testimony” (Isa. 8:20), then I doubt if you would hearken though one should rise from the dead. For we have more than Moses and the prophets; we have also Christ and the apostles.

You refer us to Hebrews 10 to prove that the sacrifices and offerings were offered by the law of ten commandments, and that Christ came to take these away. We have shown that Christ did not come to destroy the moral law. If you will read Hebrews 10 a little more carefully, you will see that there are two laws brought to view—the very thing you deny. From verses 1-6, Paul shows that it was impossible for that law which was a

shadow of good things to come, ever to make the comers thereunto perfect, or to take away sin (which is the transgression of another law. 1 John 3:4; Rom. 7:7), and that God had no pleasure in those sacrifices and offerings. Then in Heb. 10:7 he quotes from David the words of Christ: “Lo, I come . . . to do thy will, O God.” In verse 8 he refers again to what he had first said concerning sacrifices and offerings in which God had no pleasure, which were offered by the law. Then in verse 9, first part, he again refers to the object of his coming—“To do thy will, O God;” and in the last part of verse 9 he says, “He taketh away the first [that is, the law of sacrifices], that he might establish the second,” that is, the will of God.

Now turn to Psalms 40 and read verses 6-8: “Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea [yes], thy law is within my heart.” Now, is it not positively certain that the law of sacrifices referred to in Heb. 10:8, is the same as that mentioned in Ps. 40:6, which Paul calls the first which he [Christ] took away? No candid person can deny this. Then is it not equally certain that what Paul calls the will of God in Heb. 10:7, 9, which Christ came to establish, is declared by David to be the law of God in Ps. 40:8? You must see that it is. This being true that God's law is his will which Christ came to establish, does not the apostle continue in verse 10: “By the which will we are sanctified through the offering of the body of Jesus Christ once for all”? Does not this make the same will, or law, which Christ had in his heart, the means by which we are sanctified, or set apart to the service of God?

Faith in the sacrifice of the body of Jesus Christ secures the Spirit which writes the law in our hearts. Heb. 8:10. Then the righteousness of the law is fulfilled in us (Rom. 8:4), which is the same as being “made the righteousness of God in him” (2 Cor. 5:21); the “righteousness of God” being the same as the “law of God.” Isa. 51:7. These scriptures prove beyond a doubt that the same law which was the will of God in David's time, and his righteousness in Isaiah's time, and the promised basis of the new covenant in Jeremiah's time, is the same law that is written in our hearts in the new covenant.

Once more: You refer to Matt. 5:17, 18, where Christ says he came to fulfill the law, and then you quote the first part of verse 22—“But I say unto you,” etc.—to prove that Christ set aside the whole law of ten commandments. Let us see how that is. You will admit that when Christ says in verse 17, “Think not that I am come to destroy the law;” and in verse 18, “Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law,” it was not yet done away. This is a continued discourse, and perhaps not more than one minute elapsed between the words of verse 18 and those of verse 22. So we are to understand the Saviour to say, “Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till about one minute. But in about one minute the heavens and the earth will all pass away, all the law and the prophets will be fulfilled and pass away, and no one will be any longer under obligation to keep any of the ten commandments, especially the fourth.” This is not perverting your words in the least. For if Christ meant by the word, “But I say unto you,” to set aside the sixth commandment, which he had just quoted in verse 21, the heavens and earth, the prophets and all, passed away in the interval between verses 18 and 22; and you cannot avoid the conclusion.

You are not alone in thus perverting the Saviour's words. We have met ministers who in their blind zeal to get rid of the Sabbath take

the same position. Every unprejudiced mind must understand Christ in verses 17, 18, to affirm in the strongest terms possible the immutability of every jot and tittle of his Father's law.

Lastly: You refer to Heb. 4:10, to show that when we enter into rest we cease from our own works, which you say are works of sin, *as— or in the same manner* (Webster)—God did from his work. But let me ask, Did God rest from his works of sin?—Oh, no. Then why should you infer that it means our works of sin? If the parallel means anything, does it not mean that just as God worked six days and rested the seventh, so are we to work six days and rest the seventh? To work on the Sabbath, would be to fall after the same example of unbelief, or disobedience (see margin of verse 11), as they did. God gave the children of Israel the Sabbath as a test of loyalty whether they would walk in his law or no (Ex. 16:4, 5); also that they might always remember the true God that did sanctify them. Eze. 20:12, 20. And further, he told them that if they would keep the Sabbath, Jerusalem would stand forever, and be the praise of the whole earth. Jer. 17:21–26. But because of their unbelief, they disobeyed God (verse 23); therefore God could not give them that perpetual rest which he would have given, if they had kept the Sabbath and been obedient.

But there is another promise of an eternal rest in the earth made new. (See Isa. 65:17–25; 66:22–24.) This is just what Paul refers to in Heb. 4:9; and in verse 11 he warns us against their example of disobedience. May you and I take heed to this warning, keep the commandments of God *and* the faith of Jesus (Rev. 12:17; 14:12), and have an abundant entrance into the everlasting kingdom that is soon to be given to the faithful and obedient, is the prayer of your friend.

THE TENNESSEE TRIALS.

BY R. M. KING.
(Lane, Tenn.)

As I have been requested to write a few lines to the REVIEW, I will try to give to its many readers a short history of our trials in Tennessee. In the fall of 1883, my wife and I professed religion and joined the Methodist Church. It was then we learned to love the Bible, and we never had lived so happily as we did after we found the Saviour. I often wondered why I had not tried to find him before, since he had always been so good to me. We never thought of being anything but Methodists. We did not hear the present truth presented until the spring of 1884; in fact, I never had heard of the S. D. Adventists until that time. I was soon convinced that I was keeping the wrong day for the Sabbath, and began to keep the seventh day instead of the first. I never had thought of getting into so much trouble with my neighbors, but thought they, too, would keep the Sabbath. But I soon learned that the enemy of all righteousness was turning the people against the truth.

The Methodist and Baptist churches were both in a prosperous condition at that time, but it seemed that the preachers thought that all they had to do was to preach against the Sabbath. But their preaching seemed to advertise the question, and on one occasion a minister gave out his appointment to preach on the Sabbath, four weeks ahead. There was such an interest created to hear on both sides, that the people persuaded me to send for one of our preachers, who was 175 miles away. They paid his expenses both ways that he might review their minister. Instead of our faith being torn down, it was built up; for the good, pointed sermon preached by our minister, was the starting-point of the church at this place.

The ministers soon learned that they could not do any good by preaching, and the members thought something must be done or the country would soon go to ruin. They formed a league for the enforcement of the Sunday law, and most all the

leading church-members signed a pledge that they would prosecute every violation of the Sunday law. I was told that they were going to prosecute all that worked on Sunday, but so far they have failed to prosecute any one but Sabbath-keepers. We hardly knew what was best for us to do, for we knew we would be prosecuted.

I have always tried to show them as much respect as possible, and never have worked on Sunday as I would on other days. My circumstances have been so that I could not make a living for my family and work only five days in the week, and there is no chance for me to work without being seen by some one. I made up my mind I would work six days in the week if they *did* put me in jail. I worked, and I went to jail; but they have not changed my mind in the least.

I have had four State warrants served on me, and have been fined eighty-one dollars; cost and fine, \$149.90. All this was for keeping the commandment of God,—“Six days shalt thou labor, and do all thy work. But the seventh day is the Sabbath of the Lord thy God.”

I have had many proofs that the hand of God was with me. I have been treated just as kindly by the officers as could be expected. I was a prisoner twenty-three days; in jail, twenty days. I was treated very kindly by the jailer and his wife. They let me eat at the same table with them, and never kept me locked up nights. They seemed to place a great deal of confidence in me.

I was locked up by the sheriff of the county, but the jailer, taking the responsibility upon himself, let me out, so that I could have the privilege of walking around in the back yard, and carrying in wood, etc. He let me have the keys, so I could go in and out of the jail when I pleased.

The Methodist church was close by the jail, and the jailer let me go to their prayer-meeting two nights. I waited until after dark, and then left the jail and went over to the prayer-meeting. I had been there but a few minutes when the preacher came to me and asked me if I ever prayed in public. I told him I did. He asked me if I would open the prayer-meeting for them. I was very much surprised, and hardly knew what to do. I told him that I was a stranger, and did not think it would look well for me to open the meeting, and begged to be excused; but it seemed there was no getting away from him, and I opened the meeting by singing “Nearer My God to Thee,” and reading the thirty-fifth chapter of Isaiah. The Lord gave me much freedom in singing and reading. There was no one in the house that knew who I was or where I came from. After meeting, the minister questioned me so closely that I told him who I was and where I came from. They all soon found me out, and the next night they did not notice me so much.

The people have always said that they did not care for our keeping Saturday, but they wanted us to keep Sunday also. But their actions have proved very different.

HUMILITY.

BY JOHN F. BAHLER.
(Oakland, Cal.)

“THE fear of the Lord is the instruction of wisdom; and before honor is humility.” Prov. 15:33.

How often are we told that the fear of the Lord is a source of wisdom and knowledge to the child of God. This is sure to be if we are constantly striving to be humble. But it is so natural for the heart to desire honor before humility; indeed, this important grace is perhaps scarcely thought of by the one who wishes to be honored, hence the wisdom that God would bestow is withheld. And many of us have thus made ourselves spiritual dwarfs.

The Spirit of God, with all its enlightening power, cannot, and will not do its work in the heart that is lifted up in pride. O that we might have more of that humility which led the

Lord to even humble himself to the death of the cross!

Webster defines “humility” as lowliness of mind. Paul speaks of it in the following manner. “Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.” Phil. 2:3. Here he emphatically strikes against vain imaginations, and also gives the inspired definition of humility.

Why does David speak of the fear of the Lord as being the beginning of wisdom? Is it not because “a good understanding have all they that do his commandments”? Ps. 111:10. Will they not overcome everything that savors of loftiness, and put on the garments of humility, and thus let the mind expand, widen, and deepen with the things of eternity?

When Goliath, the chieftain of the Philistines, saw David, the ruddy lad, come to him, he said: “Am I a dog, that thou comest to me with staves? and the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.” 1 Sam. 17:43, 44. This he spoke very boastfully, and doubtless with the air of a conqueror; but, ah! David met him in the name of the Lord, with five smooth stones, and the Lord delivered the proud boaster into his hands. Verses 45, 46. How different are the thoughts and expressions of David, from those of the Philistine champion! He trusted in God, and not in himself as did Goliath. Hence, we see it is unsafe for man to think of himself above that he ought to think.

Herod, when arrayed in royal apparel, delivered an oration, and the people said: “It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.” His eloquent and sublime words were but the fruit of his own mind, delivered with pomp and in the glory of a king, to please the people. But, ah! again we see the necessity of humility before honor.

The men of God in all ages accomplished his work when they sought him with humility and contrition of heart. Daniel, when he stood before the king to declare the dream, said it was not revealed to him because of any wisdom in him. Indeed, for years it was understood that Daniel had the wisdom of the gods. And it was because of his spirit of humility that God could carry on his work through his servant.

John the Baptist manifested the same humility when he said to the Son of God, “I have need to be baptized of thee, and comest thou to me?” And scores of others in ages past have accomplished great things through trusting in God and being little in their own estimation. O that we to whom God has intrusted his work, may live so humble that through us light may shine to our neighbors! A lack of humility shuts out the blessing and Spirit of God, and thus leaves us barren and lifeless. This is done as easily as life is made extinct by the breath leaving the body. Let us therefore watch and pray, that the enemy of souls shall not triumph over us.

Humility is a priceless jewel, a characteristic of the love of God, a boon of unspeakable blessings, a means of high attainments and great victories. May God help us to have its garments on, so that we may be taught, owned, and loved by the Lamb that was slain in our behalf. He suffered scoffs, jeers, scourgings, and insults of the deepest kind, all because his heart and countenance were manifestly full of humility. This he could not have done for us if he had desired what is so prevalent in the hearts of men; namely, honor before humility. He was finally exalted, and we will be also, if we let lowliness of mind control us.

—Speaking recently of the subtlety of Satan, Phillips Brooks said: “He will make a man proud of his very graces; he will make a man proud that he is not proud.”

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.

WORK FOR LITTLE FOLLOWERS.

There's always work in plenty for little hands to do,
Something waiting every day, that none may try but you;
Little burdens you may lift, happy steps that you may take,
Heavy hearts that you may comfort for the blessed Saviour's sake.

There's room for children's service in this busy world of ours;
We need them as we need the birds and need the summer flowers;
And their help at task and toiling, the church of God may claim,
And gather little followers in Jesus' holy name.

There are words for little lips, sweetest words of hope and cheer;
They will have the spell of music for many a tired ear.
Don't you wish your gentle words might lead some souls to look above,
Finding rest and peace and guidance in the dear Redeemer's love?

There are orders meant for you, swift and jubilant they ring—
O the bliss of being trusted on the errands of the King!
Fearless march in royal service; not an evil can befall
Those who do the gracious bidding, hasting at the Master's call.

There are songs which children only are glad enough to sing,—
Songs that are as full of sunshine as the brightest hours of spring.
Won't you sing them till our sorrows seem the easier to bear,
As we feel how safe we're sheltered in our blessed Saviour's care?

Yes, there's always work in plenty for the little ones to do,—
Something waiting every day that none may try but you;
Little burdens you may lift, happy steps that you may take,
Heavy hearts that you may comfort, doing it for Jesus' sake.

—Religious Intelligencer.

A RELIGION NEEDED.

A WRITER, whose name we do not know, but who evidently has read and thoroughly believes what the apostle James teaches, that faith without works is dead, describes the kind of religion needed in these times: "We want a religion that goes into the family, and keeps the husband from being spiteful when the dinner is late, and keeps the dinner from being late; keeps the wife from fretting when the husband tracks the newly-washed floor with his muddy boots, and makes the husband mindful of the scraper and the door-mat; keeps the mother patient when the baby is cross, and keeps the baby pleasant; amuses the children as well as instructs them, wins as well as governs; projects the honey-moon into the harvest-moon, and makes the happy hours like the Eastern fig-tree, bearing in its bosom at once the beauty of the tender blossom and the glory of the ripened fruit. We want a religion that bears heavily not only on the 'exceeding sinfulness of sin,' but on the exceeding rascality of lying and stealing; a religion that banishes small measures from the counters, small baskets from the stalls, pebbles from the cotton bags, clay from paper, chicory from coffee, arnotto from butter, beet-juice from vinegar, alum from bread, strychnine from wine, water from milk-cans, and buttons from the contribution box. The religion that is to save the world will not put all the big strawberries at the top, and all the bad ones at the bottom. It will not make one half of a pair of shoes of good leather, and the other of poor leather, so that the first shall redound to the maker's credit and the second to his cash. The religion that is to sanctify the world pays its debts. It does not consider that forty cents returned for 100 cents given, is according to gospel, though it may be according to law. It looks upon a man who has failed in trade, and

who continues to live in luxury, as a thief. It looks upon a man who promises to pay fifty dollars on-demand with interest, and who neglects to pay it on demand, with or without interest, as a liar."—Sel.

NOT A PRESSING CREDITOR.

"I WAS preaching," said Bro. Talmage, "in a western section of the country, and after the close of the service a dear, good brother invited me home to dinner. If I had known what I afterward knew, I think probably I should not have gone. I had talked for a collection for the purpose of missions, and as we were driving to the brother's home, he said to me:—
"Bro. Talmage, did you notice that I did not give anything this morning?"
"No," said I. "I never notice who give and who do not."
"Well, I did n't," continued he; "I could n't afford it. I'm too much in debt; but when I get rid of these troublesome demands, I'll give something to the work of the Lord."
"But," said I again, "do n't you owe the Lord something?"
"Well, I do n't know; I suppose I do. I never thought of it in that light."
"I'm glad you see it now in a different light," I ventured to remark, encouragingly.
"The dear brother hastened to add, however: 'The Lord don't crowd me as the others do.'"—Sel.

A TEST OF CHARACTER.

THE use which one makes of money is a touchstone of character. On this point Dr. J. H. Worcester remarks in his book on "The Power and Weakness of Money:" "Tell me how a man spends his money, and I will tell you what the man is. Is he a miser? is he a sensualist? is he controlled by his domestic affections? is the love of display his ruling passion? is he a worshiper of art? is he a philanthropist, a reformer? is his soul on fire with the love of Christ? his cash-book, if only it be truthful and minute enough, will tell the story. Money is simply opportunity, and character is always shown by the use of opportunity. Money is raw material for any fabric, at the pleasure of the owner. In the things to which he converts it he reveals himself, as the sculptor reveals himself in the shapes he impresses upon the plastic clay. We sometimes test our children at Christmas time by a present of money, in lieu of other gifts, watching to see what they will do with it; and according as it goes for candy or for books or for tools or to the savings-bank or to the mission-box, we not only forecast their future, but regulate our own subsequent liberality to them, trusting them with more or less, as they thus reveal their fitness or unfitness to be trusted. And do we never reflect that this is precisely what our Heavenly Father is doing with us—trying us with a little of the unrighteous mammon, that we may show whether we are fit to receive the true riches?"—Sel.

DON'T SCOWL.

DON'T scowl, it spoils faces. Before you know it, your forehead will resemble a small railroad map. There is a grand trunk line now from your cowlick to the bridge of your nose, intersected by parallel lines running east and west, with curves arching your eyebrows; and O, how much older you look for it! Scowling is a habit that steals upon us unawares. We frown when the light is too strong and when it is too weak. We tie our brows into a knot when we are thinking, and knit them even more tightly when we cannot think. There is no denying there are plenty of things to scowl about. The baby in the cradle frowns when something fails to suit. "Constitutional scowl," we say. The little toddler who likes sugar on his bread and butter, tells his trouble in the same way when you leave the sugar off. "Cross," we say about the children, and "Worried to death,"

about the grown folks; and as for ourselves, "We can't help it." But we must. Its reflex influence makes others unhappy; for face answereth to face in life as well as in water. It belies our religion. We should possess our souls in such peace that it will reflect itself in placid countenances. If your forehead is rigid with wrinkles before forty, what will it be at seventy? There is one consoling thought about these marks of time and trouble—the death angel almost always erases them. Even the extremely aged in death often wear a smooth and peaceful brow, thus leaving our last memories of them calm and tranquil. But our business is with life. Scowling is a kind of silent scolding. It shows that our souls need sweetening. For pity's sake, let us take a sad-iron, or a glad iron, or a smoothing tool of some sort, and straighten these creases out of our faces before they become indelibly engraved upon our visages.—N. Y. Observer.

THE GREAT MASTER.

"I AM my own master!" cried a young man proudly, when a friend tried to persuade him from an enterprise which he had on hand; "I am my own master!"
"Did you ever consider what a responsible post that is?" asked the friend.
"Responsibility—is it?"
"A master must lay out the work he wants done, and see that it is done right. He should try to secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes straight, else he will fail."
"Well!"
"To be master of yourself, you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot, and if you don't master them, they will master you."
"That is so," said the young man.
"Now, I could undertake no such thing," said his friend; "I should surely fail if I did. Saul wanted to be his own master, and failed. Herod did. Judas did. No man is fit for it. 'One is my master, even Christ.' I work under God's direction. When he is master, all goes right."—Dr. Bacon.

DON'T AND DO.

THE "DON'TS."

DON'T wait for opportunities; make them.
DON'T wait to do great things; do the little things.
DON'T wait with your kind words till friends are dead.
DON'T wait to confess Christ; do it to-day.
DON'T wait for others to take part in the prayer-meeting; you begin.
DON'T wait till you are old to serve the Master.
DON'T wait until to-morrow to perform to-day's duties.
DON'T wait for the stranger to shake hands; offer yours first.
DON'T wait until next year to read the Bible through.
DON'T wait till you are better to become a Christian.
DON'T wait to forgive your enemies, do it now.

THE "DO'S."

DO wait and reflect before you criticise others.
DO wait to repeat what you hear until you know it is true.
DO wait for a nap until you get home from church.
DO wait to talk until you get out of the service.
DO wait to put on your coat till after the benediction.
DO wait to find fault with any changes until you know why they were made.
DO wait to make your long prayer at home.—Episcopal Recorder.

The Mission Field.

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

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

THE HINDERERS.

WE'RE careful souls, we're very careful souls;
Our touch is velvet and our step is down;
Our speech is honey served in painted bowls;
We smile, but never frown.

We're very careful souls—why should one wait,
Careless of shelter, till the tempest pours?
Whatever task delays without the gate,
We hide us safe indoors.

"Hush!" is our watchword, whispered under breath;
Our motto this: "Let well enough alone!"
We burrow, dim with dust, nor wait for death
To hide us 'neath its stone.

There are who lift their faces to the sky,
Sun-fronted, sun-illuminated, strong of hand;
We tremble as their earnest ranks go by
To labor in the land!

They sow, they reap, they do, they even dare!
We hinder, cautiously, not overmuch,
Laying a hand on progress here and there,
To thwart her with a touch.

We're very careful souls; we would not see
This venerable order pass away;
This hoary past is what it used to be—
A pattern for to-day.

Yet should the loud reformer chance to win,
And should the world at last by him be led,
We careful souls would hold it then no sin
To rise and eat his bread.

—*Ida Whipple Benham, in Independent.*

CHILIAN NOTES.

CHILI is a strip of coast pent in between nearly the loftiest mountains and the broadest ocean of the globe. Its area is said to be 220,000 square miles. It extends for 2,270 miles southward from Peru to Cape Horn,—that is, if Terra del Fuego is included. In breadth, however, it is very narrow, varying from the sea to the borders of Bolivia from forty to 200 miles.

The principal part of the country may be described as one broad valley, running north and south, with narrower lateral valleys, each rising step-like above the other, to the foot of the giant wall of the Andean range.

The Andes are very lofty, the highest peak being Aconcagua, 22,296 feet above the level of the sea. The slopes of the Andes are exceedingly steep; hence a journey across them to the Argentine Republic is very difficult. From Santa Rosa, a little village, and the terminus of the railroad which runs from Valparaiso toward the mountains, it is a mule-ride of six days to Mendoza in the Argentine Republic. From Mendoza it is four days by rail to Buenos Ayres. The distance from Santa Rosa to Mendoza is about 250 miles, and in summer, with agreeable company, is a pleasant and interesting trip. But in winter, snow-storms are frequent in almost all the passes. There are also heavy rains and furious gales, and all travel ceases, save that of the native couriers. To all ordinary travel the majority of the passes are closed for eight months in the year. Carriages cannot be used at all, but only mules, and in some of the more rugged places the traveler has still to be borne in a kind of chair, on the backs of Indians, who are more sure-footed than even mules.

There are but six passes in common use. Of these, the Portilla Pass, the shortest but one of the highest, was that crossed by the illustrious naturalist Darwin, in 1834. The Uspallata, however, is the most traversed at the present day.

During the whole summer, great numbers of cattle are driven over this route from the pampas of the Argentine Republic to the fruitful valleys of Chili. In the winter, the couriers crossing these passes wear shoes of raw leather, as ordinary boots would burn the feet. To keep warm at night, the extremely novel yet highly successful plan is adopted of taking along three or four

dogs as sleeping partners. These are transformed into very active partners by day, when, as necessity demands it, they are provided with snow-shoes. The human traveler, in addition to heavy winter clothing, wears sheep-skin trowsers, with the wool inside, as a protection against frost-bites in wading through deep snow-drifts.

The couriers will carry 100 pounds' weight of baggage, and yet readily keep pace with the unladen traveler. At different dangerous points on the Uspallata route, are distributed houses of refuge for exhausted or storm-bound travelers.

A railroad is now in course of construction through the Uspallata Pass. It is estimated that the road, when completed, will cost \$10,000,000.

Lakes fed by little rivers are common in the inland valleys of Chili. Most of them abound with fish. The Chilean rivers are in no case large, and few of them are navigable for long distances.

In the northern part of the country is that terrible desert of Atacama. In Central Chili are agricultural settlements, where are wheat farms which supply the great flour mills of the vicinity of Valparaiso, and the regions in which all the great cities and ports are situated. In the south are the forests and lakes of a cold, rainy zone. About one fourth of Chili is but little above the level of the sea, while another quarter of it attains almost to the limits of perpetual snow. In Middle Chili, June, July, and August are the rainy months. At Santiago, the capital, the mean annual temperature is 55° Fahrenheit. The Chilean spring begins in September, the summer in December, the autumn in March, and the winter in June.

Nearly all products of temperate and sub-tropical regions, therefore, prosper in some part of the country. Valdivia and Chiloe, for instance, export timber, potatoes, wheat, rye, barley, and flax; Concepcion and Aconcagua, where irrigation is necessary, flax, maize, grapes, figs, olives, peaches, and melons; and the northern parts, oranges, and lemons.

P. T. M.

EVANGELICAL DISSENT IN THE RUSSIAN CHURCH.

"HERMETICALLY to seal the Orthodox Church against all progressive and regenerative influences from without, and to throttle all evangelical tendencies from within," says the *Independent*, "is manifestly the policy of the present authorities of the Russian Empire."

To suppress freedom of religious thought, to bind men with the fetters of a lifeless religion, to keep them in utter ignorance of the liberty that Christ would have them enjoy, is the aim of that government which looks upon its subjects as fit to be governed, but not to govern themselves.

But Christ is that light which "lighteth every man that cometh into the world." And it is just as impossible for wicked men to suppress it, as it is impossible for them to suppress the light of a sunbeam from heaven.

The *Independent* of May 7, speaks concerning a body of evangelical dissenters from the Russian Church, known as Stundists. They have no ordained ministry, but select from their own ranks as leaders, those who have the necessary gifts. They have no fixed rites. The sermon and prayer are the chief features of their worship.

Once a month the Lord's supper is celebrated, and many congregations have the ceremony of *feet-washing* on Maunday Thursday. Smoking, drinking, and intoxicants are absolutely forbidden. Family worship is insisted upon, and before and after each meal there are prayers.

Says the *Independent*:—

Since 1884, the Stundists have general conferences, to which each congregation sends a delegate. The conference meets each spring, and among other things elects officers to manage the mission moneys and work. This mission work is done chiefly in Southern Russia, and is accomplished through traveling preachers, who in all cases are only peasants, but well gifted and especially well read in the Scriptures. . . . Naturally, no official

statistics of the Stundists, who live only because the orthodox authorities cannot suppress them, are in existence. But the testimony of friend and foe agrees in this—that they are rapidly spreading, and that they number tens and even hundreds of thousands.

Another body of dissenters from the Russian Church are also worthy of notice. They are known as "Christians," or "Brethren." Concerning them the *Independent* says:—

The official program of the Christians is "Faith in Jesus Christ, and a strictly moral life." Intoxicants, tobacco, and the like, are not tolerated. They celebrate the church festivals, but do not accept the saints of the Orthodox Church. Family worship is strictly insisted upon. The church, as a house of prayer, must be bare of all ornaments, without altar or crucifix or picture. They have no ordained pastors as yet, but are going to select presbyters, whom they will set apart by the laying on of hands. Infant baptism they do not practice, since these are thought not to need it, the Lord having said: "Of such is the kingdom of heaven." The marriage ceremony consists merely in a public declaration on the part of both parties; and marriages with those of another faith are not allowed. A change of faith justifies divorce, the faithful party being allowed to marry again. Their burial ceremonies are very peculiar. The Lord's supper is not accepted as a sacrament, but only as a memorial feast. . . . They never appeal to a civil court, basing this on 1 Cor. 6:1. Both "Christians" and Stundists are very loyal subjects, recognizing in the czar the ruler chosen of God, to whom, in worldly things, absolute obedience is due, but not in religious things.

In these two movements it is not hard to see that there are souls who are yearning for light. What but the *study of the word of God* could have led them to make these reforms? The power of God has been at work with them, causing them to take forward steps. It is the same power working in them and for them that worked in and for those who dug out what we know as the truths of the third angel's message.

Surely the closing work of the gospel begins to go with a "loud cry," and it soon will be cut short in righteousness.

P. T. M.

—At Ongole, India, during the last quarter of 1890, 2,023 converts to Christianity were baptized; of this number, 1,671 were baptized on Sunday, Dec. 28.

—Since the call for 1,000 missionaries for China, made by the General Conference held at Shanghai, over 100 have already reached the shores of that country.

—The adamantine barriers of China's religious and social customs are gradually breaking away, and Western civilization is coming in. The viceroy of Canton has formally approved the scheme for a railroad between Hong-Kong and Canton.

—Mr C. Pollhill Turner, one of the "Cambridge Band" which went to China in connection with the China Inland Mission, is now studying the Thibetan language, on the borders of Thibet, preparatory to making an attempt to carry the gospel into that land, which has so long been hermetically sealed against Christianity, even against the efforts of the indefatigable Moravians.

—There has been little mission work accomplished in Patagonia, but the Roman Catholics have a mission center at Viedma, in the Southern part of the country. They have twelve colleges with 5,000 students, and an industrial school with thirty apprentices of carpenters, blacksmiths, boot-makers, tinkers, and tailors. They have also a dispensary and the only hospital in the territory.—*Independent.*

—The Lamas (Buddhist priests of Thibet) have recently imported to Leh, a town in Kashmir, Northern India, from Chinese Thibet, a famous Buddhist work, in a hundred volumes, a load for twelve horses, at a cost of \$500, for the defense of their religion. This is significant that the Moravian missionaries, who have been laboring in the vicinity since 1853, are doing a work which the Buddhist priests have reason to be afraid of

Special Mention.

COLLEGE VIEW.

A Suburb Which is Growing with Western Rapidity.

[THE following from the Lincoln (Nebr.) Evening News, will give our readers something of an idea of how the work is progressing on Union College:—]

Perhaps few of our readers are aware of the importance of the improvements being made at College View, a southeastern suburb of this city. The Seventh-day Adventist association in an unpretentious and modest way commenced, one year ago, the erection of a college building on what was known as the May farm. It was generally understood that they would make improvements in the course of two years, to the amount of from \$60,000 to \$70,000. In many enterprises of this kind the estimates have been far in excess of the realities. In this case, however, the reverse prevailed. Already this association has spent more than was contracted, and from all appearance they have but commenced. Two fine buildings are now nearly completed, which, judging from appearances, must have cost \$100,000; and a third building is in process of erection, which will cost \$50,000 more. Aside from this, private enterprise has not been idle. Some fifty or more cottages have been erected, and more are in process of construction. In addition to the nearly 300 acres of land acquired when they first located here, they have since bought the Johnson farm of 150 acres, a part of the Morphit farm, and all of J. H. McClay's addition, at an expense of somewhere between \$30,000 and \$40,000. And there have already been several additions platted to College View besides, by others, and largely sold.

A long switch at College View is constantly full of freight cars loaded with material. It being its nearest point, the new normal school will obtain material for their building from this station.

About half a mile west of the present switch, Hester & Weaver have secured ground, and are going to commence the manufacture of brick. The association has set aside and platted a portion of their ground one mile east of the village, as a cemetery. In fact, this locality has a decided business-like appearance. And what makes it especially noticeable, is that but little has been said about it. These improvements are of much importance to Lincoln, as it is all new capital, coming from outside the State. Their faith in these improvements, and an appreciation of them, is shown by the building of a first-class electric motor line into this entirely new territory, and the activity in real estate in the locality. If present appearances are any indication, College View from now on will be one of the desirable suburbs of Lincoln. While the donation to this enterprise was of no mean proportion, yet had the influence upon the values of property been fully known, double the amount could easily have been secured. Nor is it to be considered merely as a commercial advantage. Such preparations mean much to this city in the way of advancing it to front ranks among the cities of the West as an educational center. By a talk with the management, we learn that it is expected to make Union College one of the foremost of educational institutions in the West.

THE CIVIL SUNDAY.

[PRESIDENT HARRISON and party, on their return from the West, stopped over at Glenwood Springs, Colo., Sunday, May 10. The President got a chance at a Sunday-school, and in his remarks boomed up the "civil Sunday," as follows:—]

I want to thank these children who have gathered for this Sabbath day's observance. I have had a life that has been full of labor. From my early manhood until this hour my time has had

many demands upon it. I have been under the pressure of the practice of my profession. I have been under the pressure of political campaigns and of public office. And yet in all these pursuits and under all these conditions, I have found simply as a physical question without a reference to its religious aspects at all, that I could do more work by working six days than seven. [Applause.] I think you will all find it so, and that as a civil institution rest on the Sabbath day is good for man. It is not only good, but it is the right of the working-man. [Applause.] Men should have one free day in which to think of their families, of themselves, of things that are not material, but are spiritual. [Applause.] I desire to express from a sincere and earnest heart my thanks to you all for all your kindness, giving you in return simply the pledge that I will in all things keep in mind what seems to me to be the true interests of our people. [Applause.] I have no thought of sections. I have no thought upon any of these great public questions that does not embrace the rights and interests of all our people and our States. [Applause.] I believe we shall find a common interest and safe ground upon all these great questions by moderating our own views, and making reasonable and just concessions. We shall find them all settled wisely and in the true interest of the people. [Applause.]—*Kansas City Daily Journal*, May 11.

THE COMING METAL.

WE shall before long have solved the question of how to extract aluminium from clay, in practical ways, and then a new era will have come. Iron is all-prevalent now, but when furnaces or retorts are able to produce aluminium, at even twice the cost of iron, it will be accepted almost everywhere as its substitute. The substance is at every door, in every clay bank, literally "as cheap as dirt," lighter than most woods, and therefore will float in water; can be left as soft as lead or tempered to the hardness of the best steel; does not corrode, is very tough, stronger than steel, and receives a fine polish.

It has already been reduced in price from several dollars a pound to about as many dimes per pound; and doubtless a process will be discovered for producing it, probably cheaper than iron is now produced, because the beds of clay are so much more abundant than the beds of iron ore, and so much easier to get at.

A very few years ago we were on the verge of the methods of dividing and using the electric current, for purposes of light and power, and for the transmission of speech. After a struggle of perhaps three or four years after attention was largely fastened upon the problem, we had produced the telephone and the arc and incandescent lights, and later on, the electric motor and the storage battery. And without fair doubt the solution of this problem is also very near.—*Golden Censer*.

A GIGANTIC ENGINEERING SCHEME.

ARTICLES of a corporation have been filed whose purpose is to connect New York, Brooklyn, and Jersey City by tunnels. Four tunnels, large enough for two ordinary and two express trains, are to be constructed, by which not only the three cities named will be connected, but the different surface railway systems of the cities will also be centralized. Enormous elevators will lead to commodious passenger and freight depots under ground, thus solving for all time the question of continuous and steady transportation at all hours for freight and passengers in the metropolis.

The directors of the new company are all well known in commercial and financial circles. The capital stock is \$50,000,000. The tunnels will be made wide enough for the tracks to be built in the very best manner, and delivered ready for use, for a sum not to exceed \$1,250,000 per mile. This does not cover, however, the cost of anything but the tunnel itself. The cost of excavation for under-ground stations, switches, real estate for

surface stations, plants for ventilation and lighting, and equipment will have to be added to this cost.—*Sel.*

"COST AND VALUE OF CROPS OF 1889."

MICHIGAN being an average producer of wheat, oats, and corn, the following items from a recent report of the Department of State brings to light one of the leading factors which make up the sum of the burdens which the farmers of this country carry, and one of the causes of their just complaint:—

The cost of the crops as here given is based on the total acreage of each crop, and the average cost per acre in the five years 1884-88.

The total cost of the wheat crop in the State was \$18,200,328; total value, \$16,728,803; total loss on the crop, \$1,471,525.

The total cost of the corn crop in the State was \$12,269,032; total value, \$7,254,245; total loss on the crop, \$5,014,787.

The total cost of the oats crop in the State was \$10,130,655; total value, \$7,390,457; total loss, \$2,740,198.

The total cost of the three crops in the State was \$40,600,015; total value, \$31,373,505; total loss, \$9,226,510.

—*The Sabbath Recorder*, Alfred Centre, N. Y., April 2, 1891, says:—

The new Roman Catholic University in Washington is to be placed under the direction of a foreigner, who comes with the blessing of a pope who hates free institutions and antagonizes the civil law in Italy. And yet American Protestants seek the alliance of Roman Catholics in the interests of "Sunday laws," an effort worthy only of the papacy itself. It is a Roman Catholic that heads a movement in Rhode Island, whose object is to oppress Sabbath-keepers in the land where Roger Williams found religious liberty among the Indians.

—The war clouds are again lowering over Eastern Europe. We may hope that the rumors now current will prove to be only another of the periodical spring "scares." But it must be confessed that the recent evidences of a good understanding between Russia and France, the constant military preparations and movements of the former, and other indications, are exceedingly ominous. The great conflict is almost sure to come some time, and may be very near. Whether or not Russian intrigues had anything to do with the assassination of the Bulgarian finance minister, probably in mistake for the premier, the other day, that incident affords but too favorable an occasion for Russian interference in Bulgaria. The events of the next few months will be watched with intense interest and anxiety by many.—*Canadian Baptist*.

—An unusual surgical operation was performed recently at the Cincinnati hospital, the object of which was to save a child from idiocy. The patient was four years old. She cannot talk and has all the appearance of confirmed idiocy. A sister, sixteen years old, is an idiot. It was found that the skull was abnormally compressed and prematurely ossified. The physicians decided to remove a portion of the skull so as to allow the brain to develop. The operation was successfully performed, a strip half an inch wide and five inches long being removed, and the scalp neatly joined over the space. The child rallied and appears to be doing well.—*Religious Intelligencer*.

—The new town of Harvey, eighteen miles out of Chicago, proposes to try this plan: In every deed is an iron-clad provision that if alcoholic liquors are ever manufactured, sold, or given away on any lot within its boundaries, said lot shall revert to the company. The town is established for manufacturing purposes, being the site of the great steel car works, which will commence business with \$1,000,000 paid-up capital and 1,000 workmen. Other manufacturing plants will be put in there, as their owners are wise enough to know that the absence of saloons increases the efficiency of their employees.—*Sel.*

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 26, 1891.

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AN EPIDEMIC OF ROMANS 14.

It is noticeable that at certain times, on certain questions, the minds of men seem to run in the same groove. Just now opposers of the Sabbath are turning so numerously to the 14th chapter of Romans, as a stronghold against the Sabbath, that we are having an epidemic of this kind of opposition. Whether the design is to prove the abolition of the Sabbath, or to establish the first day of the week, Romans 14 seems to answer alike for all purposes. And so more queries have come in to this Office for the past few weeks on this chapter, than on any other subject.

But what is most surprising is, that any Sunday-keeper should attempt to use this chapter against the seventh day, and in proof of the first day. In the argument of such we have this specimen of logic: "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind;—therefore the first day of the week is the day all men should keep as the Sabbath." We are not able to fathom such logic as that.

The fact is, if Romans 14 has any bearing on the Sabbath question at all, it teaches that there is no Sabbath, no first-day Sabbath any more than a seventh-day Sabbath; and that the question is one of entire indifference; that a man may keep it or not, just as he chooses; that it is no credit to him if he does, and no sin in him if he does not. Of course, there could be no obligation to any Sabbath on such a basis as that.

The whole question turns on the meaning of the phrase, "every day"—"another esteemeth every day alike." If that means the whole round of the seven days which constitute the week, then there is no Sabbath in this dispensation. But if the phrase is restricted to the six working-days, then it has no reference whatever to the Sabbath. And a glance at the context will show that it is confined to the secular days of the week, and has no reference to the Sabbath.

The first verse shows that the instruction was given concerning those who were "weak in the faith." These are the ones who are not to be judged in reference to the things of which the apostle speaks. Are we to understand, then, that one who is weak in the faith is at liberty not to keep the Sabbath, but one who is strong in the faith must keep it?—That would be absurd.

The apostle goes on to define himself in the next verse: "For one believeth that he may eat all things; another, who is weak, eateth herbs." And no man, he says, is to be despised or judged because of any course he may pursue in regard to these things. From this question of eating, he passes on to the subject of "days," and places them on the same footing with these things which some would eat and others would not.

Now the question is, Does he refer, in this instruction, to anything that pertains to the moral law? If he does, he undoubtedly uses the word "day" with reference to the Sabbath, which is a part of that moral law; but if he does not, then he has no reference to the Sabbath.

Now, we can say with all assurance that he has no reference to the moral law; for there is nothing about meats or drinks, as such, in that law. But there was much about meats and drinks in the ceremonial law of the Mosaic system. That law, Paul tells the Hebrews, "stood only in [or, consisted of] meats and drinks, and divers washings, and carnal

ordinances." Heb. 9:10. Those who first embraced the gospel from among the Jewish people, found it hard to give up at once all these distinctions; and Paul was disposed to deal gently with their still genuine, but then useless, scruples in this direction, and let them make use of their former ceremonial practices till they should become stronger in the faith of the gospel. By "weak in the faith," he means those who had not become fully established in the Christian faith.

Thus it is evident that the apostle refers to a system which had in it meats and drinks; but the Sabbath is never associated with such things. The moral law, of which the Sabbath is a part, had nothing to say about such distinctions and observances; hence the apostle had no reference to the Sabbath in his instructions in this chapter.

What, then, does he mean by the days of which he speaks? He must refer to the days which belonged to the same system as the meats and herbs spoken of; and it is well known there were many such days connected with the Mosaic system. There were three annual feasts of seven and eight days, and connected with them were seven annual sabbaths. These days and sabbaths are mentioned in Col. 2:16, 17, as meats, drinks, holy days, new moons, and sabbath days, in reference to which no man was to judge the believer. So the days of which the same apostle writes in Rom. 14:5, 6, are the same feast days and annual sabbaths of that system which had then passed away.

But some may be inclined to insist that Paul, by the use of the phrase "every day," must embrace all the seven days of the week, making no exception for the Sabbath. In reply to this, it is only necessary to say that the Bible does use the very same expression, when giving important instruction in regard to the Sabbath, and only means by it, the six working-days.

When the Lord was about to give manna to Israel in the wilderness, he thus spoke to Moses: "Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law or no." Ex. 16:4. Then they were told to gather a double quantity on the sixth day. During the week they learned both by instruction and experience, that if they attempted to keep the manna over night, it would be spoiled and worthless in the morning; so they must gather each day's supply by itself. But when they came to the sixth day, and had gathered a double quantity, or bread for two days (verse 29), they found themselves in a quandary; for they had not been told that the portion designed for the Sabbath would, unlike that on the other days, keep good if held over for that day; hence they wondered at the double portion on that day, since they could see nothing to be done with it, except to eat twice as much as they wanted, or throw it away, and in either case to fast on the Sabbath. So they came and told Moses. Verse 22. He then directed them to use what they needed that day, and lay the remainder up for the morrow. They did so, and it was preserved fresh and sweet. Then follows the statement in verse 26: "Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none." But some of the people, nevertheless, went out on the seventh day to gather it, but found none. Then said the Lord to them, "How long refuse ye to keep my commandments and my laws?"

So God had a law there, in accordance with which there was to be no manna on the seventh day, and none of the people were to go out to gather any on that day. And yet he had explicitly stated to Moses, as recorded in verse 4, that the people should go out and gather a certain portion every day. What did he mean by the expression, "every day"? Will any one say that he included in that the seventh day, when at the very time he said it, he did not design to give any manna on that day, and there was a law against their going out

to gather it on that day? No one will so claim.

Clearly, then, the Sabbath is excepted, and "every day" there means only the six working-days. And this gives us a divine precedent to help us to the meaning when we meet the same expression elsewhere. According to the context, as already noticed, Paul uses the expression in the same sense here. Therefore he has no reference to the Sabbath of the moral law in Rom. 14:5; and our friends may as well cease trying to apply that scripture either to the keeping of no day, or to the keeping of the wrong day.

IN THE QUESTION CHAIR.

PHIL. 2:7, 8. THE DIVINITY OF CHRIST.

H. W. J. and F. C. C. ask if Christ, in humbling himself and becoming obedient to the death of the cross, as stated in Phil. 2:7, 8, laid aside his divinity.

Answer.—By no means. In all his work on earth, and in whatever condition he assumed, he was the same pre-existent divine Son of God. If he had laid aside his divinity, it would have disqualified him for doing the very things he came to do for man. (See the article from Bro. Haskell, in this number.)

ISA. 8:19-22. TO THE LAW AND THE TESTIMONY.

Please explain Isa. 8:19-22, especially the expression, "To the law and to the testimony," in verse 20. J. E. G.

Ans.—We understand the prophecy to refer to the last days, and to point out the rise of modern Spiritualism. The question is asked, Shall the living seek to the dead, for instruction, as Spiritualism teaches? And the implied answer is, No; but go "to the law" of God, and to "the testimony" of the Scriptures, which from Genesis to Revelation are but a commentary upon the principles, workings, and objects of that law in this world. If they (any one) do not speak according to these principles, and this teaching, it is because they are in darkness and unbelief, and have no light in them; and their teaching should not be followed. Verses 21 and 22 set forth the condition of things in the closing time of trouble, the word "they" referring to those who reject the law and the testimony.

MATT. 6:21. HEART AND TREASURE.

What is the meaning of the word "heart," in Matt. 6:21: "Where your treasure is, there will your heart be also"? and in Rom. 10:10: "With the heart man believeth," etc? O. O. M.

Ans.—The word "heart" is used figuratively to represent the seat of feeling, impulse, affection, and desire. The teaching of the passage from Matt. 6:19 is, that if we have laid up treasure in heaven, that is, have so lived and used our talents and means here, as to secure a title to the promised heavenly inheritance, we shall esteem that, and not earthly treasures, as the chief good; our affections will be placed upon that, and our interest and desire will be to enter into possession of it. "Heart" in Rom. 10:10, refers to the mental qualifications of men, the seat of the intellect.

ACTS 20:7. SABBATON.

I was told by a Baptist preacher that the words "first day of the week" in Acts 20:7, were translated from *Sabbatus*, and should have been translated "Sabbath." Was he correct? If so, is the expression in John 20:1 from the same word?

O. O. M.

Ans.—"A little learning is a dangerous thing." If the Baptist minister had been a little better informed, he never would have made such an assertion; that is, if he had a conscience also. It is necessary to add this qualification, for some make the same assertion who know better. (See the tract entitled, "A Greek Falsehood," published at this Office, in which all the passages of this kind, found in Matthew, Mark, Luke, John, Acts, and Corinthians, are explained.)

JOHN 16 : 8. REPROVING THE WORLD OF JUDGMENT.

When and what is the judgment referred to in John 16 : 8 ? "He will reprove the world of sin, and of righteousness, and of judgment." W. B.

Ans.—The text asserts that this is what the Holy Spirit was to do among men ; and it seems to bring to view the three great elements in the work of redemption. The word "reprove" is rendered in the margin, "convince" ; and this, Dr. Clarke says, is altogether too weak a word. It means, as near as can be expressed in English, to convince with the same certainty as if proved by a demonstration. The working of this convincing power is set forth in verses 9-11. First, men are convinced that they are sinners and under condemnation ; secondly, of righteousness ; that is, of the necessity of being pardoned and made righteous through Christ ; and thirdly, of judgment ; that is, that there is a great day of judgment coming when only those who have thus been pardoned will be able to stand. Verse 11 says, "Of judgment, because the prince of this world is judged ;" or, to follow strictly the Greek tense, "has been judged." "The prince [or ruler] of this world" must refer to him who is called elsewhere, "the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2 : 2), the leader of the angels which kept not their first estate. These have been cast out of heaven, and placed in everlasting chains, reserved to the execution of the judgment in the great day. They have been judged, so far as rendering sentence of condemnation is concerned. These facts have been revealed, and plainly declare God's attitude toward sin. The Holy Spirit takes these great facts, and through them influences the hearts of men, convincing them that sin will in their cases meet the same desert at the hand of God. For the prince of this world has been judged ; and if God spared not angels because they had become sinners, neither will he spare men if they persist in sin.

1 COR. 15 : 31. DYING DAILY.

Please explain 1 Cor. 15 : 31 ("I die daily") and Isa. 35 : 8. E. O. H.

Ans.—1. 1 Cor. 15 : 31. Paul, by the expression "I protest by your rejoicing which I have in Christ Jesus our Lord," undoubtedly refers to the rejoicing which he felt on the account of his Corinthian brethren. It gave him such joy that they had accepted Christ, and were endeavoring to follow him, that he was willing for their sakes, as well as that of others, to expose himself daily to death (expressed by the phrase, "I die daily") in his work of preaching the gospel in the face of persecution and threatened death, if he might be a help to some.

2. Isa. 35 : 8. The statements of this chapter can apply only to the future redeemed state. Verse 8 must therefore apply there. We can easily understand how that "way" which is specified as "the street of it," that is, the broad street of the New Jerusalem (Rev. 22 : 2), could be called "a highway," and "the way of holiness ;" and also how "the unclean shall not pass over it," for they will have no part in the city ; but it (this way of holiness) shall be for "those," that is, the holy ones. The chief difficulty lies in the next sentence : "The wayfaring men, though fools, shall not err therein." There will be no wayfarers nor fools in the city ; but in this world the people of God are wayfarers, or pilgrims and strangers, and here they are accounted "fools" by the men of this world ; and may it not be that the mind of the prophet is pointed back, as it is when he uses the word "unclean," to this present state, and to the condition of that people while here. Here are two classes, the people of this world, the unclean, who are to have no part in the kingdom of heaven ; and here are the righteous, pilgrims and strangers, and counted fools for renouncing this world and seeking a heavenly country ; these are to gain the kingdom at last ; and when they reach it, and it is seen what they have gained, no one will then accuse them of having been foolish or of having made any error, in what they

here sought to secure ; they "shall not err therein." The prophet then goes on to show that there will be no element of danger there, or, as expressed in another place, "They shall not hurt nor destroy in all my holy mountain." Isa. 11 : 9.

WAS CHRIST DIVINE?

The divinity of Christ while here on the earth is questioned by many. The positions in regard to this may be stated something as follows : Those who believe he was divine, believe he was the same being, possessing the same power when on earth as when in heaven before he came to this earth. The other position is, that when he came to the earth he laid aside his divinity ; and the divine nature he possessed was what he received from God by faith in him, and that others might receive the same did they live as he lived, and believe as he believed.

The question really involves his pre-existence. For if the same Christ that existed before the world was, came to this earth, then he was divine. But if he was not the same, then we have another Christ, different from the one that existed before. The following scripture is to the point : "But thou Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel ; whose goings forth have been from of old, from the days of eternity." Micah 5 : 2, margin. This text is decisive. He who was born a babe in Bethlehem was he "whose goings forth have been from of old, from the days of eternity."

1. The same being that created the worlds, and had now come into the world in the form of humanity, was he that had previously existed. John testifies to the same thing in the first chapter of his Gospel : "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him ; and without him was not anything made that was made. . . . He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. . . . And the Word was made flesh, and dwelt among us." John 1 : 1-14. Did his being made flesh destroy his divinity ? It was the same Being that made the world, that was made flesh. Would it not be doing violence to his parentage to say that he was not divine, or that because he was made flesh he was no longer divine ? "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee : therefore also that holy thing which shall be born of thee shall be called the Son of God." Could a stronger testimony be produced to show that he was divine in his parentage and in his birth ? To explain how this can be, we cannot. But to believe it was, we can. Christ was the divine Son of God made flesh. He never lost his divinity by it, but by it he took hold upon the throne of the Eternal, while his human arm encircled our race ; and thus he became the ladder that Jacob saw connecting earth and heaven. It is thus he becomes the "door," the "shepherd," the "way," the "truth," and the "life." No man can come unto the Father but by Christ ; by him they can come because he is directly connected with the Father by nature, and that nature is divine.

2. The many expressions which declare that he came down from heaven, prove the same thing, as well as those which say that he who walked this earth existed before he came to this world. "This is he of whom I said, After me cometh a man which is preferred before me ; for he was before me." "Your father Abraham rejoiced to see my day, and he saw it, and was glad. . . . Before Abraham was, I am." These sayings the Jews could not understand. How could he be before his visible existence, and at the same time be human, possessing flesh and blood, born of humanity ? And how could he be the divine Son of God, and be a man of flesh and blood as they were ? So they reasoned,

"Thou art not yet fifty years old, and hast thou seen Abraham ?" A practical belief in his divinity was salvation, and it was this which was so difficult for Nicodemus and the Jews to understand ; for it could not be explained, nor was it reasonable to the natural man, but it must be believed. "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things ? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." "But the natural man receiveth not the things of the Spirit of God : for they are foolishness unto him : neither can he know them, because they are spiritually discerned." Fifteen times in the book of John he himself declares that he came down from heaven,—eight times in the sixth chapter. If he came down from heaven, he was divine ; and this is what the Jews could not comprehend. And so they reasoned, "Is not this Jesus, the son of Joseph, whose father and mother we know ? how is it, then, that he saith, I came down from heaven ?" "Many therefore of his disciples, when they had heard this, said, This is a hard saying ; who can hear it ?"

3. If he lost his divinity by being made flesh, then we had only a human sacrifice to pay the debt of transgression of a divine law. Sinless man or sinless angels could have paid it as well. But could they have done it ? Did it not require a being that was equal in nature to the author of the divine law, as well as sinless, to pay the debt ? And even more ; must not the being himself be above law, and not be amenable to it ? In this question lies the very essence of salvation.

4. It appears to us that it is the spirit of antichrist not to believe in this very point. "Hereby know ye the Spirit of God ; Every spirit that confesseth that Jesus Christ is come in the flesh is of God ; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God : and this is that spirit of antichrist, whereof ye have heard that it should come : and even now already is it in the world." To believe that Christ came into the world as a man, a human being only, is what Spiritualists claim to believe. But it is essential to believe something more than that, to have a faith that grasps his divine nature. And when we see in him the divine Son of God, and believe it, then it is that the divine is imparted to the soul. But if he was only human, then where is the power above the human to elevate ? A stream can rise no higher than its fountain. This idea of Christ being only human by nature, saps from the gospel the power of salvation to the human family. For the gospel is "the power of God unto salvation to every one that believeth." And this belief is in the divine.

5. But the question may be asked, What, then, did Christ lay aside when he came to the earth ? This he answers himself : "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." It was his glory he laid aside, his position with the Father in heaven.

It is said that Zinzendorf, a German lord, after embracing the gospel through the despised Bohemians, made over his entire estate to his wife, that it might not be taken from the Herr Hutters ; and became a common hostler that he might prepare himself in an unknown manner, to be ordained bishop and to be indorsed by the emperor, so he could go forth and preach the doctrines of what was afterward known as the Moravian faith. Here was the beginning of the Moravians, who have been such a missionary people. So Christ, the Lord of life and glory, the creator of the worlds, laid aside his glory, and the same Jesus came to this earth, took upon himself our nature with his own nature, that he might impart to fallen humanity the divine. He blended the human and the divine, retaining the divine that he might exalt the human to the divine. This is Christ ; this is our Saviour. The higher ideas we have of Christ, the more elevated will be our ideas of the religion he brought. The more common our

ideas are of Christ, the lower will be the standard we set before us: as we view the Lord, we become changed to the ideas we have of him. There is nothing higher than Christ. He is, and was, and is to come; the very Son of God, equal in power and nature to God himself. His coming to this earth was God manifest in the flesh, in all of his fullness. We are complete in God's sight through Jesus Christ. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." In him "are hid all the treasures of wisdom and knowledge."

For man to lay aside his position, and in lowliness of mind to "each esteem other better than themselves," is possessing the mind of Christ; for he, "being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." He voluntarily laid aside his position in heaven, the glory he had with the Father, and took our position on earth, in everything but sin, so that he might bring to man the divine in the form of humanity, and thus save a lost race, that through Christ, or by Christ, we might partake of the divine, and thus be restored to the family of sinless beings.

S. N. H.

CAMP-MEETINGS.

ANOTHER camp-meeting season is here. The appointments are already out, the laborers for these important meetings have been arranged, and we hope the arrangement may meet the approval of those concerned. We are very desirous that every meeting shall be a success in every respect. We see no reason why the camp-meetings of the present season should not be the best we have ever enjoyed. If we but relate ourselves properly to God and his work, we shall see of his salvation. We never were more needy of God's blessing than now. There is call for a general advancement all along the line. There can hardly come a more favorable time than this to advance the light and truth of God for this time. Everywhere the doors are open, and souls are seeking for light and calling for help. Both ministers and people need the special fitting up of God to act their part to his praise.

There is great danger that we will not discern the importance of our time and work. The present situation demands a most thorough consecration of ourselves and all our powers to God's service. The message is rising in strength and power, and the question will be, Shall we keep pace with the work, or will the message go on and leave us behind to grope in darkness, and be lost? This is a serious matter. We cannot mistake the signs of the times. The situation can hardly be more favorable for a general advance move in all directions and in every department of the work. God has gone out before us everywhere. Our people need to be instructed in reference to what God is doing. It is necessary that all should be intelligent as to the needs of the hour. Laborers in every branch of the cause are called for. A special effort should be made for the young. We have great resources in our young people. At present but little of this talent is utilized in proportion to what might be. All this talent should be put in process of training for usefulness in the work. We need ministers, missionaries, physicians, teachers, medical missionaries, editors, and business managers. We have not been keeping pace with the growth of the work. It is already in advance of us, and it stands us in hand to hasten our pace.

We need money to carry on the work. The tithe is the Lord's, and should be faithfully rendered to him. No one can rob God in tithes or offerings without suffering the consequences. The foreign missions need funds. The first-day offerings must not be forgotten. Free-will offerings

and thank-offerings should be made from time to time. Even trespass offerings might not be out of place in many instances. There is home work in every Conference that should be looked after and developed. On all these things our brethren should be intelligent. How can you expect to do your duty unless you are intelligent as to the work and all its needs?

You need the camp-meeting, and your children need it. You cannot afford to lose its benefits, if it is at all consistent for you to attend. Begin at once to get ready to go, if you have not already done so. And while you are making arrangements, do not omit to seek that preparation of heart which will enable you to receive the greatest amount of good from the meeting. God's servants will have a message from God to the people. But your mind may be so filled with the world and its cares, that there is no room for Jesus; or you may entertain feelings of envy and jealousy, or an unforgiving spirit, or a spirit of criticism and fault-finding, any of which will fill your soul with darkness. All this should be forever banished from the heart, and never taken to camp-meeting—nor anywhere else, for that matter. While you go to receive good, do not fail to take God's blessing with you, that you may contribute your part to the success of the meeting. The camp-meeting affords a most excellent opportunity for work for others. It is missionary ground indeed, and the managers of the meeting should see that every such opportunity is improved to the best advantage. May God bless the camp-meetings of 1891 is our prayer.

O. A. OLSEN.

THE RUSSIAN MISSION.

WITH deep interest we have watched the progress of God's truth in this great empire, and we feel grateful to God that in spite of the poverty of many, and the growing obstacles, the cause is still onward, and souls are coming constantly to the light as it comes to their knowledge. The great lack was that of laborers, Bro. L. being with four others at Hamburg, and Bro. K. being still retained on account of his passport. Our canvassers, also, could do but little, as the crops had been poor and snow-storms so bad that neither trains nor teams could go for weeks. When Bro. L. left us, we learned that a charge awaited him at home; but God answered prayer, and he was fully cleared. He now has his papers all in order, and is on a visit to the companies in the south. Bro. K.'s case looks more hopeful, and we daily expect to get news that he, also, can go south; yet he finds plenty of work in his neighborhood. Another brother, who was formerly in Hamburg, is now laboring in the same colony from which Bro. K. was rejected, and different ones are beginning to obey.

Bro. W., who also was at the institute, is shaping his affairs so that he may join Bro. Laubhan, and writes the following good news:—

"We had some good quarterly meetings; all our people were deeply interested to hear about the work in Hamburg. There are now six at the river Laba who observe the Sabbath, and four others wish to join. I expect by the 14th to go to a place some 200 miles farther, where about nineteen persons have begun to obey, and desire to see one of our preachers. Tracts, *Heralds*, and a 'Sabbath History' have been sent to them, and in this way they have received the light."

Another brother of one of our churches, who moved into a new country, writes that through God's help he and his family are no longer the only Sabbath-keepers, but that their number has increased to thirteen already, and he is anxiously waiting for one of our preachers.

Our publications circulated by our secretaries and tract societies continue to bear fruit. One brother who embraced the Sabbath by reading the *Herald*, writes:—

"O how I long to be visited, for I believe a visit here would surely bear much fruit! Here are

several who read the *Herald*, and acknowledge its teachings as right. They call for a living preacher. The wheat is ready to head out, but the heavenly showers are wanting."

But not only among the Germans in this field is the work onward, but also among the native population. Every week brings new tidings, and while I shall try to give some extracts, I hope that the dear readers will daily remember them in their prayers. Bro. B., who was ordained as elder of the company, expressed, when we were with him, the desire of visiting the city from which he had been exiled. A number of his former brethren, the Baptists, had, through his letters and the Russian Bible readings, embraced the Sabbath, and wished to come in full union with us. Accordingly, he left secretly, being four days on the cars, and visited, first, two villages. He generally spent all night in conversation with the brethren and those interested; and kept hid during the day. His own brother came to the meeting and seemed touched. He found seven ready to join, and after explaining to them the regulations of the church, he organized them, and celebrated the ordinances with them. Thence he went to the city, where a brother kept him carefully hid. He found eight souls rejoicing in the truth, and he had an opportunity to instruct them further. One is a clerk in a banking business, and he has a good education in Polish and Russian. He writes us often, and is now helping us in the preparation of Polish tracts. He desires to join the little company in the country, as it did not seem that the time had yet arrived to have two organizations. When Bro. B. left the brethren, several wept, and he felt richly repaid for the dangers he had faced. On his journey homeward, he stopped several hours in another city, and visited several interested ones. He was absent about three weeks, till Jan. 14. God cared for him, so his absence was not noticed.

Since returning home, they had baptism there at the beginning of March, seven willing souls, mostly bright young people, following their Lord. They then celebrated the ordinances. As only the regular members of the church were allowed to partake, several took offense, and one showed his real unworthiness by betraying and threatening them. They were, in consequence, summoned before the judge, the priests acting as accusers; but God brought to naught the counsel of the wicked ones. The following extracts, dated April 19, will show the present condition of these brethren:—

"I will hereby inform you that on the 11th the police was in our meeting, and searched all our books and also some tracts. On the 13th they placed a policeman in front of the house where we held our meetings, and if any came to meeting they took his name. We therefore selected at once another house. As to the future, we leave it with our gracious Father, who can protect us. Amid all these trials, we baptized two souls the same evening, about ten o'clock.

"From the company in the West I learn that the police has searched their houses taking all their publications, and one brother has been summoned to appear before the court. During his stay they condemned a Stundist to prison for one year. We hope to be remembered in the prayers of all our people."

Our brethren can see from this the trials of a church under persecution, and may the Lord help us who still enjoy freedom, to use it to his glory, and to remember those in bonds and afflictions. We feel to praise God that in spite of all the difficulties, the number of the believers increases. We have many evidences that the government is becoming more and more severe against all dissenters from the State Church; but we have the assurance that One mightier than all earthly rulers cares for his people, his truth, and the honor of his name. To him we quietly commit these brethren, thankful for the privilege we had of becoming personally acquainted with them, and thus becoming still better able to comfort and help them. May God's rich blessings rest abundantly upon all the faithful believers in this mission field.

L. R. C.

Progress of the Cause.

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

MY LIFE.

BY ELIZA H. MORTON.
(Portland, Me.)

In awe I stand and view the work
Of God below,
While others strong and fleet of foot
Run to and fro.

'T is not my lot to cry aloud
With trumpet tone;
I stand in silence far apart,
And toil alone.

And yet I know that I am blest
In what I do;
The burden that I best could bear,
The Master knew.

And so I strive to be content,
Tho' not for me
The heavy sheaves of ripened grain
That others see.

I know the future will reveal
A glory bright,
Beyond the flash of falling stars,
A lasting light.

Beyond the misty hills of life,
By faith I see
A mansion in a city fair,
Prepared for me.

Vain, flattering words from mortal lips
Are empty air.
My hope, my treasure, and my life
Are over there.

NEW ZEALAND.

THE cause of truth in this colony has progressed slowly since our last report. About the time of our last report a move had been made to Wellington, where the tract society head-quarters were established, since which time meetings have been held, with as yet but poor success. This city has proved a very unfruitful field, and yet there are scores of people who are fully persuaded that the "things of the message" are true; but business and other ties seem to have a stronger hold upon them than the truths which are so important.

In other respects we have reason to believe that in those parts of the colony where the truth has been established, progress of the right kind is being made. The churches are filled with missionary zeal, and the reports sent in are of an encouraging character. During the latter part of last year, we had a visit from Elder S. N. Haskell, and his counsel and testimony were much appreciated in the different churches. We should like it very much if we could have a visit from some of our American brethren more frequently. Our tract society work is growing month by month, and at the present time a special effort is being made with *Good Health* and the *Bible Echo*. At a meeting of the directors, it was decided to increase our order for these journals to 400 and 1,000 copies per month, respectively. We feel encouraged over the increasing lists of subscribers which are being obtained by the various workers.

Our Conference year closes with this month, and during the next twelve months we hope to still further increase the circulation of these journals. The canvassing department contains many encouraging features. Our agents are doing good work, and at the next general meeting of the Conference, which, by the way, has been postponed for a few months, we hope to hold a canvassers' convention, which we trust will be of individual and general benefit to the work.

Quite a refreshing experience was recorded by one of our agents recently. He was canvassing in the Taranaki district, and found a man and his family who had kept the Sabbath for eight years. He has a son in America keeping the Sabbath among our people. He was delighted to see another Sabbath-keeper, and sent in for reading-matter from our tract society.

We have sustained quite a loss in the removal of Elder Daniells to Australia. Since his advent to the colony, God has abundantly blessed his labors. Through his instrumentality the cause has been established, and quite a company of workers organ-

ized to carry on the work so successfully started. Our loss is Australia's gain, and we pray that God will bless him and his wife in their new field.

In closing, I might say that a series of tent-meetings are now being held at Blenheim, conducted by Elder Israel and Bro. Glass. A number have decided to obey. At Patone, a small town nine miles from Wellington, Elder McCullagh has been holding meetings in a hall, and there, too, several families have accepted the message. A great deal of prejudice has been caused by the accusations of an antinomian lay preacher in this locality; but his baseless charges are being met, and the people are beginning to realize that there is more in God's truth than can be overcome by off-handed assertions. Our motto is still, "Prove all things; hold fast that which is good." We feel encouraged for the future of our work; and while we feel sad at losing Elder Daniells, we pray that God will guide us in judgment, and add his blessing to the labor of those who have been left to carry on the work.

JAS. HARRIS.

Manawatu train, March 25.

MICHIGAN

WORK NEAR HOME.—A little more than one year ago I moved my family to a farm in the vicinity of Battle Creek. Since then I have been occupied largely with building a house and fitting up a quiet home. The community in which we live is unusually intelligent, but there are in it very few professors of religion. Adjoining my farm there is a school-house, and as there seemed to be quite an earnest desire to listen to the preaching of the word, I have spoken to the people occasionally of late, on subjects relating to the first and second advents and the coming kingdom of God. Thus far the attendance is quite encouraging, and the interest is excellent.

W. H. LITTLEJOHN.

MAINE.

THE institute at Hartland commenced April 16, and closed the 30th. Elder E. E. Miles arrived the 21st, and remained until the close. We were all glad to meet him again in our State, and to have the benefit of his counsel and experience. The institute was quite well attended. The whole number registered was twenty-three. During the session, instruction was given to a class in "Bible Readings," "Great Controversy," and *Good Health*. Good progress was made, and the workers seemed to be of good courage. The outlook is that we shall see good results in the State of Maine the coming summer. The work is onward, therefore let us be of good courage. Bro. B. F. Davis was chosen general agent for the ensuing year. He left for South Lancaster, Mass., Thursday, May 7, where he will receive instruction in regard to the best methods of labor. He will also spend about six weeks with the different workers in New England, thus qualifying himself for the work in our own State.

J. B. GOODRICH.

ATLANTIC CONFERENCE.

CAMDEN, N. J.—Since writing to the REVIEW, it has been my privilege to help build a very neat house of worship at Paulsborough, N. J., which was dedicated Jan. 18. I have been laboring for some time at Camden, and our meetings closed last night with eight accessions to the church. Ten were baptized on last Sabbath, in the Tabernacle Baptist church. We very much appreciated the kindness of our Baptist friends in freely granting us the use of their baptistery and robes for the burial of those dear souls, who we trust have truly been resurrected to newness of life. The attendance has been only fair, but many have been convinced of the truth, and a work from house to house by a good Bible worker might result in much good. I will pitch my tent soon, at Beverly, N. J., which will be my post-office address after May 16. We have had some precious seasons together, yet much needs to be done preparatory to the close of God's judgment.

D. E. LINDSEY.

TEXAS.

AMONG THE CHURCHES.—I left home March 3 to spend a few weeks among the churches in Texas. That day I gave one discourse at Black Jack Grove, and four individuals were taken into church-membership. March 4 I gave one discourse to a few members of the Dallas church, who gathered at the

depository at Oak Cliff. March 6-13 I spent with the Corsicana church, but on account of inclement weather, gave only four discourses. The subject of justification by faith was dwelt upon, and the brethren and sisters seemed to be hungering for such truths. March 13-19 I met with the church at Peoria, and held five services. Some of the brethren were greatly benefited by the preaching; the Spirit of God came in mightily upon them, and completely converted them. Others had not yet decided to cast their all upon God, and let him do the work for them,—the work of putting away sin which they have been so long trying to do for themselves. The Lord will put our sins away if we will only let him. March 20-25 I spent with the church at Oak Hill, where I gave ten discourses. Our brethren have a most excellent school at this place. The preaching was close and practical, and the Lord gave freedom. To him be all the praise!

March 26 I gave one discourse at Cleburne. Upon a few hours' notice, the sisters at Cleburne collected a good congregation, who assembled in the parlor of sister Hodge, and listened to a discourse on the subject of faith. March 27-31 was spent with the little company west of Joshua, Johnson Co. I gave seven discourses, which greatly strengthened them. April 2 I returned to Oak Hill, where I spent Sabbath and Sunday. April 4, 5 I was with the church in quarterly meeting, and gave six more discourses. The Lord came near and added his blessing. April 6-23 I was at Dallas, attending the spring camp-meeting. Those of our brethren and sisters who were not there missed the best meeting ever held by our people in Texas. Sabbath and Sunday, April 25, 26, I was with the Black Jack Grove church in quarterly meeting. The Lord came near and blessed the word spoken. Two more united with the church. May 1, 2 I was with the church at Fairland. While laboring among the churches, I made sixty visits.

May 7, in company with Bro. E. A. Wendt, I started for the field of labor assigned me by the Conference committee, where I arrived on the 8th, and will commence meetings to-morrow night, in a school-house three miles west of Holland, Belle Co., Tex. Pray that God will bless our efforts.

W. S. CRUZAN.

Holland, Tex., May 9.

ILLINOIS.

BLOOMINGTON, ROCK ISLAND, AND PLUM RIVER.—In harmony with the recommendation of the General Conference that I labor in Illinois, I left Battle Creek April 1, and went direct to Bloomington, where I found Bro. E. A. Merrell and Delmer Loughborough holding a series of meetings, with a good interest. By request I remained with them until after the quarterly meeting, which was held April 4, 5. The Lord came graciously near by his Spirit, and hearts were melted to tenderness and humble confessions were made. The enmity that existed between God and different individuals was removed, and as the result hearts that heretofore have been at variance were united in love. O "how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head," that reaches down even to the skirts of the garments. I enjoyed my visit with the brethren and sisters very much. May God continue to bless the Bloomington church.

I spent one night at Mackinaw, with Father and Mother Parmele. These veterans of the cross are growing old and feeble; notwithstanding this, they have much to thank the Lord for when they see so many of their children actively engaged in helping spread the glorious news of the soon coming Saviour to take his people home. We were granted the use of the Christian church, in which we held one meeting, we believe with good effect. I next went to Rock Island, where I spent Sabbath and Sunday, April 11, 12, with the little company of Sabbath-keepers. I found some good souls there doing what they could to hold up the truth. From there I came to Plum River, and began a series of meetings in a large union church, with some twenty-five or thirty present. I do not know as I ever before began meetings in a place where there was so much bitter prejudice as here, and yet I do not know that I ever began a series of meetings when I had more confidence that the Lord would bless; and in that I was not disappointed, for surely God has helped in presenting his word, and as the result many have become deeply interested, and some have already decided to give themselves wholly into the hands of

the Lord, and let him work in them both to will and to do of his own good pleasure. I have been here nearly three weeks, and up to date I have given nineteen discourses and made many visits. The truth has won many friends for me here. I praise the Lord for the degree of faith and confidence that I have in God and his truth. I feel so thankful for the privilege of having some part in the Lord's work, however humble it may be.

I have now been in my new field of labor one month, and I thank the Lord for what he has done for others through my efforts. Surely Illinois is an important field, and may the Lord help us so to connect with him that we may be instruments in his hands through which he may work for the salvation of souls. For he has said: "Without me ye can do nothing." M. G. HUFFMAN.

May 4.

STATE MEETING AT LINCOLN, NEBR.

As our time was very limited, we could remain here only about two days, or from April 24 to 26.

After making a brief visit to College View, the rest of the time was occupied in meetings and councils with the brethren present. Elder W. B. White was on the ground to take up the work assigned him by the General Conference. He seemed to feel much at home. The brethren there gave him a hearty welcome, and we believe that this move will prove a blessing to the work in Nebraska.

On Sabbath forenoon we spoke to the church at Lincoln, and in the afternoon at College View, to a congregation of more than 200. We had hardly expected to meet so large a company here. Their place of meeting was altogether inadequate to the needs of the congregation. They are now taking the preliminary steps for the organization of a church, and as soon as this is completed they will begin to plan for a church building, which they very much need. It was quite a surprise to meet so many old acquaintances from Michigan, Wisconsin, Iowa, Minnesota, and Dakota. College View will be an important center for our work in Dists. Nos. 4 and 5.

Sunday was spent in meeting and counseling with the brethren in reference to the work in the State, and in laying plans for the present season. The blessing of the Lord was with us in our councils, and we believe that the work that was arranged for will result in good. Nebraska is an excellent and important field, and we see no reason why we should not see much advancement in the work there in the near future.

On Sunday evening, April 26, in company with Bro. Henry, we left Lincoln to return to Battle Creek, to remain a day or two before starting for Europe. O. A. OLSEN.

ARKANSAS STATE MEETING.

This meeting began at Springdale, Wednesday evening, April 22, according to appointment. Owing to recent heavy rains and swollen streams, the brethren from other churches came in late, and some failed to reach there. It was in the midst of the planting season, which made it impracticable for many to come very far. Notwithstanding all this, a goodly number came, who, with the resident membership of the church, made a gathering of from eighty to 100. Bro. Underwood arrived on Thursday, much worn and feeble from the effects of *la grippe*; but the Lord gave him strength to speak once a day, and to assist in most of the other meetings. His labor was much appreciated by all. As we labored to present to our people some of the precious promises, blessings, and privileges of the gospel, the Spirit of Christ came in, faith took the place of doubt and courage the place of fear, and quite a number seemed to get hold of God by living faith. Bro. W. F. Martin rendered valuable assistance, especially in the Sabbath-school work, which received but too small a share of the time.

The attendance by those not of our faith was more than we expected, and the interest was very gratifying. Some were just commencing to observe the Sabbath through the influence of the missionary efforts of some of the members of the church. These were helped by the meeting, and an excellent impression was left on the minds of the people of the city. Bro. N. P. Dixon attended the meeting in the interests of the canvassing work, and gave much valuable instruction to all present who design entering the work soon. Arkansas is at present a promising field for canvassing. Prospects

for crops are good. The State has not, as many others have, been overrun with canvassers, and many are glad to see a canvasser with a good book. We look for great results from this branch of the work the present season. Within four or five weeks about ten or more of our canvassers, and as many from Kansas, will be at work in this State.

Our meeting closed on Tuesday, the 28th, with a precious season in which three, who we believe were soundly converted to God, were received into the church, and followed their blessed Saviour into the watery grave, and arose to walk in his life. All, both canvassers and ministers, go out with renewed courage in the Lord. Sister Wilcox, from Ottawa, Kans., attended the meeting, from which she went to Van Buren to take the position of secretary and treasurer of the tract and missionary society, made vacant by the removal of A. J. Burnison to the Pacific Coast.

Personally, I wish to say that I am well pleased with my new field of labor, and feel much at home with those with whom I have so recently met for the first time. My courage in God, and my confidence in the triumph of the message were never stronger than now; my physical strength increases every day. To Christ, the Great Physician, be all the praise! I am now at the mountain home of Elder Geo. W. Page, whose love for God and the present truth has not in any wise abated. I am rejoiced at the prospect of his soon entering again the work of proclaiming the last message of mercy. I shall remain here a few days, and then visit some lonely ones in the eastern part of the State. My address is Van Buren, Ark. I desire to have a constant spirit of submission to the will of the Lord.

C. Mc REYNOLDS.

A TRIP TO THE MARITIME PROVINCES.

In harmony with the recommendation of the General Conference Committee that Elder Goodrich and myself attend a general meeting in the mission field composed of New Brunswick and Nova Scotia, we made an appointment for such a meeting to be held at Truro, N. S., May 5-12. I left South Lancaster, Mass., Tuesday evening, April 28, which enabled me to spend a short time at the home of my childhood days, in Brighton, New Brunswick, from which place I left the parental roof a little more than twenty-one years ago. I was never more forcibly reminded of the changes that time is making, than during this visit. A railroad has been built through the old "homestead," the buildings have been burned down, and so many changes have taken place that I could hardly recognize the place; and as I inquired for one after another of those who were men in the prime of life twenty-one years ago, the answer in the majority of cases was, "Dead." I spent the time very pleasantly, calling upon the old friends and relatives who are left. On Sunday morning I attended church where I was formerly a member, and where I gained my first lessons in Christian experience. Being invited to do so, I preached to them; and as my eyes rested on the congregation, I could but ask myself, Where are the men and women who used to meet here? Where are those who twenty-five years ago took me by the hand and taught me, as it were, my A B C's in the language of faith? One spot which I visited, and which to me was of the most intense interest, was the graves of my father and mother. If the thoughts and recollections of the first twenty years of my life which passed through my mind while standing over their precious dust, could be written, they would fill a book. I felt to praise God for a hope which can look beyond this vale of tears, piercing even the portals of the tomb. "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." "But now is Christ risen from the dead, and become the first-fruits of them that slept." "As in Adam all die, even so in Christ shall all be made alive."

Monday evening I started for St. John, which place I reached Tuesday morning, and where I met Elder Goodrich, as we had appointed, and we proceeded thence to our appointment at Truro, N. S., a distance of 214 miles from St. John.

Our meetings began on Tuesday evening and closed on Monday. We held two public services each day, and three on Sabbath and first-day; the Brn. Morse, being present in the interest of the canvassing work, occupied the rest of the time. The preaching was of a close, practical nature, and seemed to be heartily responded to by our brethren and sisters. Quite a number not of our faith attended the evening services, and seemed to be much pleased and

interested. On Sunday evening, by request, I spoke on the Sabbath question, using as a text the words of our Saviour, "The Sabbath was made for man." By whom was it made? When was it made? How was it made? For what purpose was it made? How long was it to be of binding obligation? These were the phases of the question specially considered. Col. 1:15-17, and John 1:1-3 were read in proof of the position that Christ made the Sabbath; Gen. 2:1-3, that it was made at the close of the first week of time, by the doing of three special acts. These were, (1) God rested upon it; (2) after he had rested upon the first seventh day of time, he blessed the seventh day; and (3) he sanctified it. The blessing and sanctifying could not refer to the first seventh day of time, because that day was in the past when "God blessed the seventh day, and sanctified it: because that in it he had rested from all his work." It was shown that the Sabbath was an existing institution from creation to the time of the giving of the law. Abraham kept the commandments and statutes of the Lord. Gen. 26:5. The Israelites were tested on the question of keeping the Sabbath, thirty-three days before the giving of the law on mount Sinai. We have a record of this fact in the sixteenth chapter of Exodus. Verse 4 states that the Lord said to Moses, "Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law or no."

This was more than a month before the giving of the law; and if the people had had no knowledge of the Sabbath, they would have understood the expression "every day" to mean the seven days of each week; but on the other hand, if they had a knowledge of the Sabbath, they would understand the expression "every day," when applied to their own work, to mean the six working-days. It is evident that the children of Israel so understood this language, for the record states (verses 22, 23) "that on the sixth day they gathered twice as much: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord." We may trace the record of inspiration back from this text, and until we get back to the second chapter of Genesis we will not find where the Lord "hath said" that the seventh day is the Sabbath. The record also states that on the seventh day some of the people went out to gather, and they found none. "And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?" Thus we see that God's commandments and laws were in existence, and revealed a knowledge of the Sabbath prior to the ten commandments being spoken from mount Sinai; and that it is vain to talk about the Sabbath having originated at Sinai, being a Jewish institution, etc.

Coming down about a month later than this, the law of Jehovah was promulgated from mount Sinai, amid thunders and lightnings and awful grandeur, and the Sabbath was given the most conspicuous place in that law. It is admitted by all that the Sabbath was kept by God's people from Sinai to the first advent of Christ; but what about the New Testament record? That was under the old covenant, and we live under the new; was there not a different day brought into the new covenant? It is stated of Christ that during his ministry "he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." This, it will be noticed, was "his custom." The word "custom" is defined by Mr. Webster as "long-established practice, or usage."

During the public ministry of Christ, his work was to confirm the new testament, or covenant (Dan. 9:27); that will, or testament, was sealed and ratified by Christ's blood shed on Calvary, and therefore whatever was introduced into that covenant by Christ, before the shedding of the blood of "the everlasting covenant," must forever remain as a part of that covenant; and whatever was left out when that blood was shed, can never be made a part of it. We know very well that when a man properly makes his last will and testament, the very moment his death takes place it forever fixes that instrument, so that there is no power on earth that can put in or take out anything that was not put in or left out by the one who made the will. If this is true of a covenant, or will, made by men, how absolutely impossible it would be to bring into the new covenant anything which was not brought into it before the

death of the testator. Now it is an exceedingly interesting fact that the most remarkable instance of Sabbath observance on record is this side of the cross, and hence under the new covenant, the record of which is found in Luke 23:53-56. It is in connection with that memorable event when our blessed Lord hung upon the cross, and shed his precious blood as the last grand act in the confirmation of the new and everlasting covenant. He had just been taken down from the cruel cross, and laid in Joseph's new sepulcher, "wherein never man before was laid." "And that day was the preparation [the sixth day], and the Sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments [just before the close of the sixth day]; and rested the Sabbath day according to the commandment." (See the commandment, Ex. 20:8-11.) They regarded the Sabbath with so much reverence that they would not even anoint the body of their Lord—the Lord of the Sabbath—on that day; but when the Sabbath was past, "upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared." Luke 24:1. Now if the disciples of Christ kept the Sabbath, and if inspiration calls the day which comes between the sixth day and the first day the Sabbath, this side of the cross, when the new covenant was sealed by Christ's blood, when it is forever and ever too late to get Sunday-keeping into, and a part of, that covenant. The apostle says: "Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto." Gal. 3:15.

Not an intimation is found in the teachings of Christ, concerning the keeping of any day, except the seventh. And after we come down this side of the cross, just as we would suppose, we find the record of the Sabbath's being kept. We read that Paul, when he went to Thessalonica, "as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17:2. We are also told that he went to Corinth, "And found a certain Jew, . . . and because he was of the same craft, he abode with them, and wrought [worked]: (for by their occupation they were tent-makers)." But did he work on the Sabbath? Did he regard all days alike? This record further states that "he reasoned in the synagogue every Sabbath," and that "he continued there a year and six months, teaching the word of God among them." Acts 18:1-4, 11.

"We find that as late as A. D. 96, when John wrote the book of Revelation, there was a day which he designated as "the Lord's day," and the only day brought to view in the Bible, under such an appellation, is the seventh day. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable: and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." Isa. 58:13. "The seventh day is the Sabbath of the Lord thy God." Ex. 20:10. John, in heavenly vision, foresaw that under the proclamation of the last great threefold message of the gospel, as recorded in Revelation 14, just before the second coming of Christ there would be a people developed who would be designated as "they that keep the commandments of God, and the faith of Jesus." Rev. 14:12, 14. Isa. 65:17; 66:22, 23 shows that the Sabbath is to be kept after this earth is purified and made the abode of God's people.

The claim is often made that we keep the first day of the week to commemorate the resurrection of Christ; but who told us to do this in remembrance of him? The Bible never gives two memorials to commemorate the same event, and in all the memorials of divine appointment there is a striking similarity between the memorial and the thing to be thus commemorated. But the Saviour has given us most fitting memorials of his death, burial, and resurrection. In the broken bread and the sacramental wine, we have most striking emblems of the broken body and spilled blood of the world's Redeemer; and in the ordinance of baptism,—the candidate having died to sin, and in the likeness of Christ's burial, is buried beneath the water, where all life for the time is suspended, then rises again to mingle with the living throng, and "to walk in newness of life,"—we have the most fitting memorial by which to commemorate and

keep in mind the resurrection of Christ. Rom. 6:1-5. The same wicked power which has laid unholy hands on the institution of baptism, putting in its place sprinkling, an institution which cannot commemorate the resurrection, has also torn from its place in the decalogue, the Sabbath of Jehovah, God's great memorial of creation, and has foisted upon Christendom a false and counterfeit institution in its place. Some tell us this change was made by Christ; but he pleads not guilty to such a charge. Listen to his own dear voice: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18. It is predicted of "the man of sin," "who opposeth and exalteth himself above all that is called God, or that is worshipped" (2 Thess. 2:3, 4), that he shall "think to change times and laws." Dan. 7:25. The Romish Church claims to have made this change in the law of God, and presents it to the world in their standard works, as a mark of their power to legislate for the church. They say that "Protestants fondly contradict themselves, by keeping Sunday strictly, and breaking most other festivals commanded by the same church." But the prophecy says that this power would only "think" to change God's law. That law is as unchangeable and as immutable as the throne of God; and before the man of sin can make a real change in that holy law, he must be able to scale the battlements of heaven, and hurl God from that throne.

The Sabbath is God's great memorial, designed to keep in mind the Creator of the heavens and the earth, not only in time, but throughout the endless ages of eternity. The psalmist exclaims, "Thy name, O Lord, endureth forever; and thy memorial, O Lord, throughout all generations." Ps. 135:13. "Be ye mindful always of his covenant; the word which he commanded to a thousand generations." 1 Chron. 16:15. What is God's covenant, which he "commanded," and of which we are thus admonished to be mindful? "He declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4:13.

There are many very encouraging features in connection with the work in the provinces. Elder Cottrell and his wife have labored zealously the past year, and their labors have been blessed of God. A small company of believers were raised up at Kentville, last summer, through the tent effort there. A spirit of love and unity exists, and all seem ready to co-operate with Bro. and sister Cottrell in their work. There has been a good increase in the amount of tithes paid the past year, and this will be more than doubled the present year, if the interest taken in that question by those who were present at this meeting can be taken as an index on that point. We can see no good reason why there is not a reasonable prospect that the work in this mission field may soon become self-supporting. The canvassing work seems to be on quite an encouraging basis. Bro. Morse had a class taking instruction in that branch of the work, and quite a number who are having good success in the field were not present at this meeting. Two new meeting-houses are in process of erection,—one at Indian Harbor, and the other at the head of St. Margaret's Bay. The brethren in these places are hoping to have these houses ready for dedication the present season. This will be a source of encouragement in the work. We would have been glad to see at the meeting more of the brethren and sisters from these and other places. We would also have been glad to spend more time, and visit other companies, but this was impossible on account of other duties. We formed some very pleasant acquaintances, and were forcibly reminded of the fact that wherever the truth of the gospel finds people, it unites hearts, and makes all children of one family. Our closing meeting on Monday was a most precious season. The Lord came near by his Holy Spirit, and our hearts were melted to tenderness. We were exceedingly glad to have this opportunity of meeting with our brethren in Nova Scotia, as it brings us in closer sympathy with the work in that field.

A. T. ROBINSON.

South Lancaster, Mass., May 14, 1891.

—"Patience strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; it bridles the tongue, restrains the hand, and tramples upon temptations."

Special Notices.

NOTICE FOR WISCONSIN.

THE Sabbath-school lessons for the workers' meeting and camp-meeting, in the Senior Division, will be Nos. 11 and 12 of the regular series; and we would request that all in that division bring their lesson pamphlets with them, also their "Joyful Greeting" song-books. Lessons for the Intermediate and Primary divisions will be furnished on the camp-ground.

W. H. THURSTON, Pres.

JUNE MEETING IN MAINE.

THIS meeting will be held with the Canaan church, in the Salisbury meeting-house, June 13, 14, commencing Friday, at 7 P. M. Elder R. S. Webber will be with us. We hope to see a general gathering of our people at this meeting. Let no one stay at home that can possibly attend. Important matters are to be considered, and we need your counsel, brethren, and your help. There will be homes for all that will attend. Those coming on the cars should stop at Clinton. Write to Elder Geo. W. Howard, Canaan, Me., three days before the meeting, and some one will meet you at the depot. Come, praying that God by his good Spirit may meet with us, and that souls may be saved.

J. B. GOODRICH.

NEBRASKA, NOTICE!

HAVING now entered upon my duties as president of the Conference and tract society, I desire to do all I can for the success of the work here. I feel desirous of being in communication with all parts of the field, and would like to hear frequently not only from the laborers who are out in the work, but from elders, leaders, and librarians, in reference to the general interest in their societies. If you know of fields at or near your societies where there seems to be an interest to hear the truth, write and let me know, and as soon as possible we will try to send a laborer to your field. Already some calls of this nature are coming in, and we hope to receive many more. Surely this is no time for discouragement. The fields are white, ready for the harvest, and the message must go. May God grant us power to do what we can for its advancement.

Nebraska has been highly favored indeed by the location of Union College in our midst, and the work upon it is now being pushed rapidly. The college building and the ladies' dormitory are rapidly approaching completion, and the second dormitory is well under way. Everything is astir there now, and all seem to be busy. Yes, we are greatly favored by the location of this college, and we trust our Conference will render all the assistance possible to the enterprise. Probably two tents will be used in the Conference this summer, and other series of meetings held. Brethren, pray earnestly that God will give success to the laborers as they go forth to new fields to work for the Master. A local camp-meeting will likely be held in Dist. No. 4, before the State camp-meeting. The place and time will be announced later. We trust all will try to arrange matters so they can attend our good camp-meetings the present season, and enjoy the blessings God has in store for them. Brethren and sisters, be of good courage. God is in the work, and it will finally triumph; and let us be faithful, that we may triumph with it.

W. B. WHITE.

THE IOWA CAMP-MEETING.

AS previously noticed in the REVIEW, the Iowa camp-meeting will be held at Des Moines, June 9-16; and it will be preceded by a workers' meeting, which begins June 2. The grounds occupied last year will be used this year. The facilities for passing to and from the camp ground are expected to be even better than last year: for the steam motor line has been exchanged for the electric system, and the company operating the road have abundant cars at their service, which they run to the grounds from all parts of the city. The fare each way will be five cents.

Mr. L. J. Wells, of the city bus line, has contracted to deliver the baggage from the depots. He will charge fifteen cents per trunk for all regular trips. His men will appear on the principal passenger trains before they arrive in the city, and will check baggage to the camp ground. They may be known by their badges marked, "Camp-meeting."

The railway lines of the State have granted the usual reduced rate of a fare and one third for the round trip. It should be remembered that where two or more roads are traversed in going to Des Moines, certificates should be procured for each road.

The Iowa State Register and the Leader will furnish full reports of each day's proceedings, and papers will be furnished at twelve cents for the entire time, mailed to any part of the United States. The News and Capital will also insert reports, and these papers will be furnished at ten cents per week. Arrangements for all departments of the meeting are more liberal than for any previous gathering of our people in Iowa. We hope that the meeting will prove a season of great blessing to the cause

in our State. We extend a cordial invitation to the brethren and sisters of surrounding States to meet with us.
IOWA CONF. COM.

CAMP-MEETING IN SOUTH DAKOTA.

THE camp-meeting will be held at Madison, S. Dak., in the grove by Lake Herman, the same place where it was held last year. We hope that this location will accommodate the greater number of our brethren, so that by some effort they can attend this meeting.

Now, dear brethren, we feel very anxious to see a large gathering at this time. Do all you can to come, and seek the Lord earnestly for his blessing. Our workers now in South Dakota are few, and we cannot give you so much help at your homes as we all could wish; and hence you will have to come where we can seek the Lord together for his blessing. Dear brethren, begin in time to plan to attend this camp-meeting. Plan also to take your neighbors, friends, and relatives with you. Begin now to pray in earnest that God may open the way for you and others to go. Pray also that God will meet with us, and bless his servants in preaching and you in listening. Our last General Conference was the largest and best ever held by our people, and now what is there to prevent us from having the largest and best camp-meeting ever held in South Dakota? It may be so if we will only do our part, and pray God to bless us abundantly. Elders Haskell, A. J. Breed, L. A. Hoopes, and H. R. Johnson will be there to help us. Dr. Kollogg has promised to come and assist, if he can get away from the Sanitarium at that time.

The workers' meeting will commence on June 16; but all workers are requested to be on the ground on Monday, June 15. The camp-meeting proper will begin on Wednesday morning, June 24. The first session of the Conference will be held on Wednesday, at 9 A. M. All delegates should be there on Tuesday, if possible, and all the brethren also. Elder Kauble will try to secure reduction in railroad rates, and will report soon. Teams will be at the station to meet all trains and carry passengers to the camp ground.

O. A. JOHNSON, for CONF. COM.

TEXAS CAMP-MEETING FOR 1891.

THE time is fast approaching for another annual camp-meeting, and we trust that all our people are planning to attend. The meeting last year was the largest ever held in the State, and the spring camp-meeting this year was, without doubt, the best. God is at work among his people, and O how thankful we are that this is true!

The meeting will be held on the same ground as last year. We hope all will notice the change of time from Aug. 4-11 to Aug. 11-18. The workers' meeting will be held the week preceding the camp-meeting. We are glad that we can state to our brethren that the Conference now has about thirty family tents to rent. The prices will be as follows: Tents 10 x 12 feet, \$2.50; 12 x 14 feet, \$3.50. All parties who desire tents will please write at once to T. T. Stevenson, Oak Cliff, Tex., stating the size desired.

We hope that every worker in the field, and every one who desires to enter the work, will be present. Time spent in seeking God and preparing for the work is well spent. I would that all could realize the necessity of having the sanctifying power of the truth in their own hearts; but it is next to impossible for us to realize the need of that which we have never experienced.

We ask all our churches to be prompt in choosing their delegates for the Conference, and forward at once a list of the names to W. S. Cruzan, Sulphur Springs, Tex. Some of the most important questions will come before this meeting for consideration, hence the very best men in the Conference are needed as delegates.

W. S. HYATT.

The Sabbath-School.

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

EPISTLE TO THE PHILIPPIANS.

LESSON X.—THE HEAVENLY CALLING. PHIL. 3:7-14.

(Sabbath, June 6.)

1. Who does Paul say are the truly circumcised?
2. How did he himself stand with respect to outward things in which men trust?
3. Yet how did he regard them as compared with Christ? Phil. 3:7, 8.
4. What is shown by the fact that Paul counted all things as worthless, that he might win Christ? (See note 1.)
5. How did he desire to be found. Phil. 3:9.
6. What was the matter with his own righteousness, which was of the law? Rom. 8:3, 8; Isa. 64:6.
7. What was the righteousness which the Pharisees had? Matt. 23:25-28.

8. But what does the Lord require? Ps. 51:6.
9. Who is the embodiment of truth? John 14:6.
10. Then how can we have truth in the inward parts as God desires? John 14:23; Eph. 3:17. (See note 2.)
11. Will there be any lack then? Eph. 3:17-19; Col. 2:8-10. (See note 3.)
12. What did Paul want to know? Phil. 3:10.
13. Who are the ones that know the Lord? Titus 1:16; James 2:23. (See note 4.)
14. What was the power of Christ's resurrection? Acts 2:24.
15. How is it that we are to know that power? Eph. 1:15-20.
16. What is assured to those who know the fellowship of Christ's sufferings? Phil. 3:11. (See also 2 Tim. 2:11, 12; Rom. 8:17; 1 Pet. 4:12, 13.
17. Did Paul count his victory gained? Phil. 3:12, 13. (See note 5.)
18. When only will the warfare end? 2 Tim. 4:6-8.
19. What did Paul forget? Phil. 3:13.
20. For what was he continually reaching? Verses 13, 14.
21. What is the calling of God in Christ Jesus? 1 Cor. 1:9; 1 Thess. 4:7; 1 Pet. 1:15.
22. And what does this involve? Eph. 4:15; 1 Pet. 2:1, 2; 2 Pet. 3:18.
23. Where must we look in order to attain this growth? Heb. 12:1, 2.

NOTES.

1. The fact that Paul counted all his own righteousness as dung that he might win Christ, is evidence that there was nothing in it that would in the least help him in the way of salvation. As he wrote to the Romans, there is no difference between Jew and Gentile; no one has anything that will commend him to the favor of God. And if he had to count all his natural advantages as nothing in order to win Christ, then those advantages could be of no help to him after gaining Christ.

2. The righteousness which is by faith of Jesus Christ, is that perfect righteousness which the law requires, but which it cannot give to any man. This righteousness God gives freely to those who have true faith in the blood of Christ. (See Rom. 3:21-25.) When it is imputed, it not only cancels the sins of the past, so that they are no longer counted against the sinner, but it changes the man, making him righteous, so that out of the good treasure of his heart, he may bring forth that which is good.

3. There is nothing that so much exalts the law of God as the plan of salvation through faith in Christ. The fact that righteousness must be received as the free gift of God, shows that the righteousness of the law is perfect; that it is far above human grasp. There can be no true morality without faith in Christ. Any scheme of religion which proposes to gain righteousness by men's own works, without faith in Christ, must necessarily tend to immorality, by setting up a low standard. Thus: the man who says that he can work out his own righteousness, thereby proclaims that his standard of morality is no higher than his own acts. But this is not all. There is no one who will not acknowledge to having sinned. Now, in order that a perfect moral character be presented, it is necessary that the man make up the deficiencies of the past. He must now do more than he is required to do, in order to make up for past failures. Thus he advertises that his conception of morality is so low that his acts surpass it. So no matter how loudly he may talk about morality and progress, he is all the time unconsciously getting lower and lower.

4. Only those know Christ who believe and obey him. Knowledge of God is, in the Bible, made synonymous with obedience to him. It is said of the sons of Eli that they "were sons of Belial; they knew not the Lord." 1 Sam. 2:12. They knew of the Lord; they were priests, from whom the people were to receive knowledge of God; yet their wicked deeds showed that they did not know God. But Abraham, who had perfect faith in God, is called the friend of God.

5. "Not as though I had already attained, either were already perfect." The thing to be attained is in the preceding verse, said to be the resurrection of the dead. The idea that seems to be conveyed is that as probation ceases only at the coming of Christ and the resurrection,

unless in the case of a person who dies before that time, no living person can count himself safe. The Christian life is a continual struggle that will end only with life in this world. No matter how exalted a man's position nor how great his attainments in holiness, he is never in this life beyond the necessity of patient continuance in well-doing. There is always before him the possibility of still higher attainments.

News of the Week.

FOR WEEK ENDING MAY 23.

DOMESTIC.

—Tuesday seven earthquake shocks were distinctly felt at Susanville, Cal.

—Eleven Italians were buried by the caving of a sewer at Providence, R. I., Tuesday. Four were killed.

—It was reported Wednesday that several persons were injured, some fatally, by a cyclone near Sedalia, Mo.

—Sixteen skeletons, supposed to have been those of Mound Builders, were recently unearthed at Springfield, Ohio.

—Monday the Enterprise Wire Works, at Joliet, Ill., burned. The loss, \$125,000, is fully covered by insurance.

—A company was organized at Portland, Ind., Thursday, to build a railroad from Union City, Ind., to Huntingdon, Pa.

—West of Salina, Kans., all crops on an area two miles wide and ten miles long were destroyed by a cloud-burst and hail-storm Saturday.

—The bill entitling women to vote at school elections was, on Tuesday, recommended for passage by the Illinois House Committee on Education.

—Mrs. David Lemon, of Amboy, Ind., was stricken suddenly blind Tuesday morning, after which she became a raving maniac and at night died.

—The Bureau of Statistics reports the total arrivals of immigrants at the ports of the United States for the month of April, as 85,001 against 64,212 last year.

—One man was burned to death, and four men and two women were badly injured by fire caused by the explosion of a gasoline stove, at San Francisco, Monday.

—At a mass-meeting of Italians at Boston Sunday evening, a movement was started to present to the city a statue of Christopher Columbus, to cost about \$12,000.

—It is reported that the entire strawberry crop of Racine County, Wis., which ships more strawberries than all other counties of the State combined, has been entirely destroyed by frost.

—At the Pratt mines in Alabama, Friday, an explosion of gas killed ten negro convicts and one free miner. Officers of the company who went to the rescue narrowly escaped suffocation.

—Secretary Rusk, of the Department of Agriculture, Monday, ordered that all sheep and swine imported through Canada from Europe should be subjected to fifteen days' quarantine.

—Thursday, at Pittsburgh, Pa., Henry Brose and Thomas O'Rourke, recently poisoned by eating smoked sturgeon, died. A number of others who ate of the fish are in a critical condition.

—In a rear-end collision on the Louisville and Nashville Railroad, Monday morning, near Phelan, Ala., an engineer, a fireman, and a brakeman were killed, and several cars of merchandise were burned.

—Sparks from the locomotive caused the explosion of 1,200 pounds of dynamite on a flat car on which were also about forty Italians, near Tarrytown, N. J., Tuesday. About eighteen were killed and as many more were wounded.

—Thursday, fire starting in the yards of the Phoenix Lumber Co., at Galveston, Tex., destroyed five blocks of lumber yards, six blocks of residences, and St. Patrick's Church, causing a total loss of \$300,000, on which there was an insurance of about \$40,000. The lumber stock of J. W. Day & Co., at Minneapolis, consisting of 19,000,000 feet, burned. The loss was \$228,000, on which there was \$112,000 insurance.

FOREIGN.

—A snow-storm prevailed in some parts of England on Saturday, the 16th.

—Five thousand prisoners in Russia are said to be waiting suitable weather for their transportation to Siberia.

—Russia has secured control of the Châtelleraut arms factory in France, and has ordered 3,000,000 new rifles.

—A dispatch from London states that before prorogation, Lord Salisbury will ask Parliament for a grant enabling Great Britain to participate in the Chicago World's Fair.

The anti-Jewish riots in Corfu have resulted in the killing of fifteen persons, while twenty-five others died in privation.

Paris was visited with a cyclone Friday, in the midst of which a huge water-spout burst in the Jardin des Tuileries, causing considerable damage to trees, lawns, and flower beds.

Natalie, the ex-queen of Servia, has been forcibly expelled from Belgrade. Further trouble is feared, as the popularity of the exiled queen has greatly increased, and that of the ministry proportionately decreased.

The highest regularly inhabited place in the world is the Buddhist monastery Haine, in Thibet, which is 17,000 feet above sea level. The next highest is the railway station at Galena, in Peru, which is located at a height of 15,636 feet.

Turkey refuses absolutely to permit vessels of the Russian volunteer fleet to pass the Dardanelles, on the ground that it would be a violation of the regulations governing the passage of the straits, and agreed to by the leading powers of Europe. The Russians are very much excited over the matter, and a St. Petersburg report says it has been seriously proposed in the Imperial Council, to equip the Black Sea fleet and force the passage.

RELIGIOUS.

The Presbyterian General Assembly will next Thursday enter upon a twelve days' session at Detroit, Mich.

The Woman's National Missionary Association of the United Brethren Church, in session at Decatur, Ill., is opposed to the World's Fair being kept open on Sunday.

Appointments.

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

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

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

Appointments marked by a star will be preceded by a workers' meeting. GEN. CONF. COM.

APPOINTMENTS FOR EASTERN NEBRASKA.

Table listing appointments for Nebraska City, Brownville, Plattsmouth, Omaha, Blair City, and Decatur, with dates and names like W. B. White and Daniel Nettleton.

The next annual session of the South Dakota Sabbath-school Association will be held in connection with the S. D. A. camp-meeting at Madison, So. Dak., June 23-30, 1891. At this meeting the officers of the association will be elected for the ensuing year. MRS. HATTIE KAUBLE, Pres.

The Wisconsin Sabbath-school Association will hold its next annual session at Fond du Lac, Wis., June 16-23, 1891, in connection with the camp-meeting. This will be an important meeting, and we hope that representatives from every school in the State will be present to participate in the deliberations. W. H. THURSTON, Pres.

THERE will be a canvassers' institute held at Fond du Lac, Wis., commencing June 3, 1891. The district agent, F. L. Mead, will be there to take charge of the work, and all who desire to enter the canvassing work in Wisconsin are requested to attend that institute. This does not refer to our old canvassers, nor to those who attended the Milwaukee institute. W. H. THURSTON, State Agt.

DANA, Ind., June 5-9; Nashville, June 11-17; Unionville, June 18-22. At Dana and Unionville there will be opportunity for baptism. F. D. STARR.

THE Pennsylvania Tract Society will hold its annual session in connection with the camp-meeting at Elmira, N. Y., June 2-9. E. J. HIBBARD, Pres.

THE next annual session of the Wisconsin Health and Temperance Association will be held at Fond du Lac in connection with the camp-meeting, June 16-23. B. J. CADY, Pres.

THERE will be an annual meeting of the Iowa Sabbath-school Association held in connection with the camp-meeting at Des Moines, June 9-16, 1891. All friends of the Sabbath-school work are cordially invited to be present. J. M. WILLOUGHBY, Pres.

THE Minnesota Tract Society will hold its next annual session in connection with the camp-meeting at Minneapolis, Minn., June 2-9, 1891. Election of officers and other important business matters will be considered. R. C. PORTER, Pres.

THE next annual session of the Iowa Tract Society will be held in connection with the camp-meeting at Des Moines, June 9-16, 1891. The usual business of the annual meeting will be transacted, and such other business as may seem proper. J. H. MORRISON, Pres.

THE next annual session of the Minnesota Conference will be held in connection with the camp-meeting at Minneapolis, June 2-9, 1891, to elect officers and transact such other business as may be necessary. All delegates are requested to be present the first day of the meeting. R. C. PORTER, Pres.

THE next annual session of the South Dakota Tract Society will be held in connection with the camp-meeting at Madison, S. Dak., June 23-30. All the librarians, directors, and agents are requested to be on the grounds on Tuesday, June 23. The first meeting will be held on Wednesday, June 24. O. A. JOHNSON, Pres.

THE next annual session of the South Dakota Conference will be held at Madison, S. Dak., June 23-30. A workers' meeting will be held, beginning Tuesday, June 16. The Conference committee, the camp-meeting committee, and all the workers are requested to be present on June 15. All the church delegates are requested to be there on June 23. The first meeting of the Conference will be held on Wednesday, June 24, at 9 A. M. CONF. COM. per O. A. JOHNSON, Pres.

THERE will be a general meeting and Sabbath-school convention for Dists. Nos. 1 and 2 at Hillsdale, beginning Thursday evening, June 4, and closing on the Monday following. We expect our brethren and sisters in these districts will improve this opportunity to become more fully instructed in spiritual things, as well as in the Sabbath-school work. Let all our churches see that as many as possible of their officers attend this meeting. W. C. HEBNER, D. E. WELLMAN.

BUSINESS NOTICES.

[Under this head, short business notices will be inserted at one dollar for each notice of four lines or less. Over four lines, twenty-five cents a line. Persons unknown to the managers of the REVIEW must give good references as to their standing and responsibility. Ten words constitute a line.] FOR SALE.—In order to devote my whole time to tract society and Conference work, I still offer for sale my farm of 160 acres, in Caldwell County, Mo. (one of the best counties in the State). Good land, good neighborhood, well situated. Crop, stock, and tools sold with farm if desired, and immediate possession given. Price reduced from \$30 to \$25 per acre. Address me at Kingston, Mo. N. W. ALLEE.

FOR SALE.—Twenty acres of land, with good house, barn, and well; sixteen acres improved; two miles from Bancroft, Mich., where there is an Adventist church of forty-seven members. Terms easy. For further information address Mark Olmstead, Bancroft, Shiawassee Co., Mich.

LABOR BUREAU.

WANTED.—Five men to peel hemlock bark, and after the season of peeling is over, to help cut the trees into logs. Good wages. Pay sure. Address C. Mc Coy, Mosinee, Wis.

WANTED.—A reliable white man to work in a blacksmith shop, one who is capable of doing any kind of work which per-

tains to that business. A Seventh-day Adventist preferred. Address F. L. Whitehead, Arlington, Va.

A good opening for a Sabbath-keeping barber, in a thriving town, and no competition. For particulars, address W. J. Stone, Amos, W. Va.

READING-MATTER WANTED.

To the readers of the REVIEW and Signs we would say that we feel as though we need your help and prayers in this great field of labor; and if you have any papers and tracts you wish to use in God's cause, we assure you that we will distribute and use them to his glory, if you will send them to us. We aim to keep our rack at the depot continually filled, and we find that our supply is soon exhausted. Knowing they are all taken from the rack for the purpose of reading them, God grant that some, if not all who read them may profit by the precious seeds of truth they find contained therein. Please direct all papers and tracts to E. Lundi, 522 South Howard St., Sioux City, Iowa.

FRANK JEFFERS, 1318 No. Minnesota Ave., Sioux Falls, So. Dak., thanks the brethren and sisters for the reading-matter sent, and says he will be glad to receive a further supply, including health journals and other works on health and temperance.

A CARD.

LOUIS PEISKER, whose present address is Dousman, Waukesha Co., Wis., wishes to express his thanks to the brethren and sisters who sent him reading-matter while he was in the Soldiers' Home near Milwaukee. He distributed the reading-matter, and held a number of Bible readings while there, the results of which he believes will be good.

ADDRESS.

My address at present, is Quicksburgh, Va. AMY A. NEFF.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 30, 1890.

Table showing train schedules for East and West routes, including stations like Chicago, Detroit, and Buffalo, with arrival and departure times.

*Daily, †Daily except Sunday. ‡Daily except Saturday. Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6:16 P. M., arriving at Jackson at 7:55 P. M., daily except Sunday. Accommodation train for Niles and all intermediate points, leaves Battle Creek at 8:00 a. m., arriving at Niles at 10:05 a. m., daily except Sunday. Trains on Battle Creek Division depart at 8:08 a. m. and 4:35 p. m., and arrive at 12:40 p. m. and 7:00 p. m., daily except Sunday. O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.

CHICAGO GRAND TRUNK R.R. Chicago & Grand Trunk R. R. Time Table, in Effect May 10, 1891.

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

Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, Day, and Atlantic Expresses, daily. Meals served in C. & G. T. Dining Cars on all through trains. W. E. DAVIS, Ticket Agt., Chicago. A. S. PARKER, Ticket Agt., Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., MAY 26, 1891.

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CAMP-MEETINGS FOR 1891.

See appointments on preceding page.

The time for the Nebraska camp-meeting is changed to Aug. 18-25. Let all interested take notice.

Our acknowledgments are due to Hon. Chas. P. Lincoln, Deputy Commissioner of Pensions, for the "Report of the Secretary of Agriculture" for the year 1890, and also Agricultural Graphics.

The Colorado *Sun* of May 10, 1891, thinks we now have no grade of religion in this country which will be particularly damaged by opening the World's Fair on Sunday. It says:—

"Nor have we in these days any religion so severe as to demand that the doors of the World's Fair shall be closed against all these [the working-men] or their one day of rest and recreation, the one day on which they can seek entertainment and diversion?"

Elder A. T. Jones occupied the Tabernacle pulpit, Sabbath, the 23d. His discourse was on Eph. 1:4, setting forth the eternal purpose of God, that we should be holy and without blame before him in love. He showed how glorious a purpose it is, how much God has done to secure it, how sure it is, how willing he is that we should share in it, and what provision he has made for us to share in it. Christ said, "And I, if I be lifted up from the earth, will draw all men unto me." And if while Christ draws, the sinner yields, there is no power in the universe that can keep the believer and his Lord apart. Will we yield? As he has bought us with an infinite price, will we be his? In the good social meeting in the afternoon, many testified to the encouragement they had received from the remarks.

The flood of migratory filth and viciousness that is now being poured upon this country, from Europe, especially from Italy, is something colossal and alarming. In 1889, during the first quarter, January, February, and March, the number of immigrants arriving at New York was 38,490; during

the corresponding quarter in 1890, the number was 47,238; but the number for the corresponding three months of the present year foots up 65,354. If these were a moral, healthy, sober, industrious, or in any way estimable, class of people, it would not be so bad; but they are, most of them, just the reverse—fugitives from justice, moral lepers, cut-throats, villains of every hue, plague-smitten paupers. Cyrus Hamlin, who recently witnessed the landing of some hundreds of Italians at New York, speaks of them in the *Religious Herald*, as follows:—

"I took a position where I could look into their countenances and survey their persons as they passed me. They were a wicked looking set. I did not notice one whom I would like for a workman, a neighbor, or a fellow-citizen. They are an ominous addition to the population of the Union. If the murders, thefts, robberies, and adulteries which they will commit could be labeled upon them, the folly of our Government in permitting Italy to pour upon us such a mass of corruption and poverty would arouse the country. They are all papists. . . . Rome prepares these gifts for us. They are the legitimate result of her teaching and of her domination."

A HEARING CALLED FOR.

In Bradford, Pa., the Common Council have received a petition for the enactment of a rigid Sunday law, containing over 500 signatures. The matter was referred to a committee who deemed it advisable, before such a statute was enacted, that there should be a full discussion of the question *pro* and *con*, by all parties interested in the issue. Arrangements have accordingly been made for the securing of a hall, and holding a two days' discussion, in which all phases of the question may be publicly examined. The time is not yet decided; but if the dates fixed upon fall prior to his camp-meeting appointments, Elder A. T. Jones will represent the S. D. Adventists.

REMOVAL.

THE International Tract Society has moved its office from the REVIEW AND HERALD building, where it has been located for some time in the past, to 303 West Main St., Battle Creek, Mich., where it has much more room and many facilities which it did not have before. All mail should be addressed as heretofore: International Tract Society, Battle Creek, Mich., and not to the street number.

Arrangements are being completed for adding to our corps of office help those who can conduct correspondence in different languages, and I trust that the Society's usefulness will be greatly increased during the coming years. Contributions of publications and means for the work of the Society will always be thankfully received and judiciously used.
L. C. CHADWICK, Pres.

A SINGULAR "HAPPEN."

THE Columbus (Ohio) *Weekly Press*, speaking of the Sunday prosecution in Tennessee, and the employment, by the S. D. Adventists, of Hon. Don M. Dickinson to carry the case, if necessary, to the Supreme Court of the United States, says:—

"The day of rest fixed by law in the various States has no relation at all to religious belief. It happens to fall upon the day that the great majority of Christians recognize as their Sabbath. Mr. Dickinson undertakes a very bad case."

Isn't it strange indeed that the day of rest recognized by the laws of the States, should *happen* to fall on Sunday! Was n't it just as liable to fall on Tuesday or Thursday? And since it is all a *happen so*, how does it *happen* to be the same day in every State? why don't some of them *happen* to fall on some other day? He who does not know that all the Sunday laws in all the States owe their very existence to the *religious regard* for Sunday in the various churches, has yet to learn his first lessons in the philosophy of cause and effect.

This wonderful "happen" reminds us of the case of the Quaker who, according to his articles of faith, did n't believe in going to war and shooting people, but who found himself, nevertheless, drafted into the army and placed in the ranks. Taking a little more interest in the contest, however, than his creed

would strictly allow, he raised his gun and took good aim at one of the enemy, then smoothed the matter over to his own conscience by exclaiming, "Friend, it is very unfortunate, but *thee happen* to stand just where I am going to shoot!"—and then blazed away.

THE MEASURE OF LIFE.

"THAT life is long which answers life's great end." The great end or object of life is to glorify God; since all things were created for his glory. The Saviour has said, "Herein is my Father glorified, that ye bear much fruit." Here also fitly apply the words of another; "We live in *deeds*, not years; in thoughts, not breaths; in feelings, not in figures on the dial." Thus in the great judgment day, when God will "render to every man according to his deeds," it will then appear that life is measured by its true worth,—not how long the time, but how well improved. Many years might be spent in idle selfishness, and those years would be measured by a blank in the book of life,—would be an utter failure. Thus years of themselves are of no real value, but when well filled with improved opportunities,—deeds of mercy in honor to Him who is plenteous in mercy, and of love in honor to Him who is God of love,—then it is the measure of that life is full, always full. So that whenever the tender cord of life is broken, the record stands full. "The time that bears no fruit deserves no name;" but the soul that is alive to the needs of the hour, and with willing mind and hands and feet executes the divine will, shall find the measure of its life full, be its days many or be they few.
N. W. L.

LITERARY NOTICES.

Potter's New Advanced Geography.

OUR readers will remember that we gave, some years ago, a notice of this work, the author of which is sister Eliza H. Morton. A new edition has just come to our table; and we are happy to note the success of the work in that the publishers have been enabled to bring it out in a new dress, and a more attractive style. The engravings and all the mechanical work are first-class. New features are added, and it is brought down to date according to the last census. A series of blackboard exercises are given in the Introduction, which will add greatly to the value of the work as a text-book. All that was said at first of the matter of the work, and the author's apt and successful method of imparting instruction, was true; and more can be said now. It is just the book both for the family and the school-room, on this important subject. Price, \$1.50; postage, 20cts. Address, Eliza H. Morton, 615 Congress St., Portland, Me.

"SONGS OF FREEDOM."

LIKE many other enterprises of importance, this patriotic collection has grown beyond what was generally expected. At first it was thought that about sixty-four pages would contain all the valuable material of this character which could be collected; but more being contributed than was supposed possible, a change of size to ninety-six pages was announced, the prices being set at 30 cents, paper covers; 40 cents, boards; and 50 cents, flexible cloth.

And still the book grew in size. It now contains 120 pages,—too large a collection to be durable in paper covers, in which the 30-cent book was advertised to be bound; and hence it has been decided to issue the collection in but two bindings,—a heavy, card-board manilla, with cloth joints, at 35 cents; and a strong, flexible cloth, with cloth joints, at 50 cents, *postage paid*. In lots of twenty or more to one address, by freight or express, *prepaid*, 5 cents less per copy. The prices thus remain virtually the same, notwithstanding the book has been enlarged twenty-four pages.

And in order that all shall be satisfied, orders already in for the 30-cent book will be filled with the better; or 35-cent binding; and orders for the 40-cent book, in boards, will be filled with the 50-cent flexible cloth, at no extra charge.

As the books will be put up in the most substantial pamphlet bindings ever issued at these prices, we are certain that the compromise will give satisfaction to all, especially those who receive a *better* as well as a larger book at the old price, by virtue of their long and patient waiting for it.

All orders will be filled this present week.

W. A. COLCORD, Sec. N. R. L. A.