

The Advent Review and Sabbath Herald

HOLY BIBLE IS THE FIELD IS THE WORLD

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

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IN JERUSALEM THE CITY OF THE KING.

BY T. R. WILLIAMSON.

(Tallmadge, Ohio.)

O the ripples on the river, how they dance!
How the silvery sunbeams quiver, how they
glance!
How the radiant splendors blaze
Through the happy joyous days
In Jerusalem, the city of the King.

How the breezes whisper blessings as they blow!
All the starry flowers caressing as they grow!
How the palace windows shine,
Down the streets in brilliance fine,
In Jerusalem, the city of the King.

How the faces pure and truthful in that land
Flow with beauty pure and youthful, holy band!
And the crowns on foreheads fair
Sparkle in the heavenly air
In Jerusalem, the city of the King.

O thou city of my Saviour, and my home,
By thy limpid, bubbling river let me roam,
Where my loving Father's face
Blesses all who win a place
In Jerusalem, the city of the King.

Our Contributors.

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

ADDRESS TO THE CHURCH.

BY MRS. E. G. WHITE.

(Continued.)

WHAT more can I say than I have said to im-
press upon our churches, and especially upon the
church at Battle Creek, the eternal loss they are
able to in not arousing and putting to use the
creative ability that God has given them? If
members of the churches would but put to
the powers of mind that they have, in well-
matured efforts, in well-matured plans, they might
be a hundredfold more for Christ than they are
doing. If they went forth with earnest
and meekness and lowliness of heart,
personally to impart to others the knowl-
edge of salvation, the message might reach the
corners of the earth. How many more mes-
sages of reproof and warning must the Lord send
his chosen people before they will obey? I tell
you in the name of the Lord Jesus, who gave his
life for the life of the world, that as a people we
are behind our privileges and opportunities.
What rich feasts have been provided for the peo-
ple of Battle Creek! What opportunities have
been given them! The people have been con-

vinced that they should be laborers together with
God, but have they been converted to the idea?
The dangers of their course, the duties required
at their hands, have all been presented; earnest
appeals have been made to their understanding
and to their conscience, and light has been given
them so that they are without excuse. They
can have no cloak for their sinful neglect, but
the Lord does not urge men and women to the
work by presenting to them flattering induc-
ements. They can work for him only as they
work willingly, giving hearty co-operation.

The truth for this time has been presented from
the holy oracles, and has been witnessed by the
power of the Holy Spirit. It has been clearly
shown that in the righteousness of Christ is our
only hope of gaining access to the Father. How
simple, how plain has the way of life been made
to those who have a disposition to walk therein.
Would greater evidence, more powerful manifes-
tations, break down the barriers that have been
interposed between the truth and the soul?—No.
I have been shown that sufficient evidence has
been given. Those who reject the evidence al-
ready presented would not be convinced by more
abundant proof. They are like the Jews to
whom Christ said, "If they hear not Moses and
the prophets, neither will they be persuaded,
though one rose from the dead." The greatest
miracles performed before them would not sweep
away their caviling and unbelief. They have
sown stubbornness, and it has borne fruit accord-
ing to the design of Satan. Unless the trans-
forming grace of Christ cleanses and purifies
the soul, they will go on from darkness to
greater darkness.

If we would see light in God's light, we
must abide in Christ. The soul must receive
strength and nourishment from the living Vine.
The apostle says, "Know ye not your own selves,
how that Jesus Christ is in you, except ye be
reprobates?" But stubbornness effectually bars
the way to the entrance of the Spirit of God.
Stubbornness does not profit; it is the fruit of
selfishness, and the only cure for it is to cut it
up from the heart by the roots. Often the out-
ward manifestation of selfishness is done away
for a time, but its hateful fruit will again ap-
pear as do the leaves of a tree that has been
cut down, but whose root remains. If a fiber
of selfishness is left, it will spring forth again,
and bear a harvest after its kind.

The Spirit of God cannot work effectually in
any heart where pride and self-esteem exist.
But without the aid of the Spirit of God the
soul cannot be renewed, a new heart cannot be
created within. The Lord is at work seeking to
purify his people, and this great work is re-
tarded by unbelief and stubbornness. Many
think that had they lived in Christ's day, they
would have been among his believing followers;
but if all the miracles of Christ were presented
before those whose hearts are not subdued by
the Spirit of God, their convictions would not
be followed, nor their faith increased. Light
has been shining upon the church of God, but
many have said by their indifferent attitude,
"We want not thy way, O Lord, but our own
way." The kingdom of heaven has come very
near, and they have caught glimpses of the
Father and the Son, but they have barred the

door of the heart, and have not received the
heavenly guests; for as yet they know not the
love of God.

Think how great was the light that was given
to the Jews, and yet they rejected the Lord of
life and glory. Jesus says, "If I had not come
and spoken unto them, they had not had sin;
but now they have no cloak for their sin. . . .
If I had not done among them the works which
none other man did, they had not had sin: but
now have they both seen and hated both me and
my Father." The light became brighter and
brighter, until there was no escaping the con-
clusion that Christ was no ordinary teacher; but
when conviction is disregarded, when evidence
is rejected, men are forced to take a position of
active opposition and stubborn resistance. The
Spirit of God followed the impenitent, with
warnings and entreaties, the bright beams of the
Sun of Righteousness illuminated the mind; but
many refuse the compassion of a loving Saviour,
and would not permit their hearts to break and
melt under the beams of his love. They refused
the message of mercy, refused to do what God
required in the way that God required, and their
offerings were as devoid of merit as were the of-
ferings of Cain; for they mingled not with them
the virtue of the blood of a crucified and risen
Saviour.

It is beyond the power of man to please God
apart from Christ. We may make resolutions
and promises, but the carnal heart overpowers all
our good intentions. We may control our out-
ward conduct, but we cannot change the heart.
The whole head is sick, and the whole heart faint,
and yet the sinner will brace himself in pride,
and set up his will against the will of God.
Though Christ is working upon human hearts,
men utterly annul the work the Lord would do.
If they resist, question, and cavil, they will
place themselves in a position where it will not
be easy to yield to the persuasion of the Spirit
of God. There is a bewitching power that holds
them under deception; for the father of lies
works with the unsanctified heart. Over these
deceived souls the cry is raised, O that thou
hadst known "in this thy day, the things which
belong unto thy peace." And shall the irrevoc-
able sentence be passed, "But now they are
hid from thine eyes"?

There is less excuse in our day for stubborn-
ness and unbelief than there was for the Jews in
the days of Christ. They did not have before
them the example of a nation that had suffered
retribution for their unbelief and disobedience.
But we have before us the history of the chosen
people of God, who separated themselves from
him, and rejected the Prince of life. Though
they could not convict him of sin, though they
could not fail to see their own hypocrisy, they
hated the Prince of life because he laid bare
their evil ways. In our day greater light and
greater evidence is given. We have also their
example, the warnings and reproofs that were
presented to them, and our sin and its retribu-
tion will be the greater, if we refuse to walk in
the light. Many say, "If I had only lived in
the days of Christ, I would not have wrested
his words, or falsely interpreted his instruction.
I would not have rejected and crucified him as
did the Jews;" but that will be proved by the

way in which you deal with his message and his messengers to-day. The Lord is testing the people of to-day as much as he tested the Jews in their day. When he sends his messages of mercy, the light of his truth, he is sending the spirit of truth to you, and if you accept the message, you accept of Jesus. Those who declare that if they had lived in the days of Christ, they would not do as did the rejectors of his mercy, will to-day be tested. Those who live in this day are not accountable for the deeds of those who crucified the Son of God; but if with all the light that shone upon his ancient people, delineated before us, we travel over the same ground, cherish the same spirit, refuse to receive reproof and warning, then our guilt will be greatly augmented, and the condemnation that fell upon them will fall upon us, only it will be as much greater as our light is greater in this age than was their light in their age.

(Concluded next week.)

STRENGTH.

BY ELDER I. E. KIMBALL.
(Taftsville, Vt.)

STRENGTH is the one necessary thing in this world; it is the all-necessary thing for the Christian. It is not the power of wealth, not the power of force, but the power of God, revealed in and through his everlasting love to men, the mainspring of all his authority and power. So the power of the Spirit of God is for all; but where love is wanting and this heavenly principle is not in the heart, all our words are but sounding brass, and our works profit nothing.

If, then, we would wield the strength of God, and thus be enabled to do the works of God, we must take hold of the power of God by faith, "which worketh by love." Intellectual and moral, yea, physical strength will then be imparted of God according to the promises.

We have these words from Paul: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us," etc. He is able to do exceeding abundantly above all we ask or think by his power working in us. Why does he not do it, then? Yes, let it come home to me with all force; why is he not working in me according to his glorious power? Is he slack concerning his promises?—No. A respecter of persons?—No. His word a failure?—No. Is he unconcerned about the salvation of men?—Not at all.

Now, what is the matter? "All things are possible to him that believeth;" because "all things are possible with God." We "have no confidence in the flesh;" and know that the curse of God is upon "every man that trusteth in man and maketh flesh his arm;" but we are to trust in the Lord and in his everlasting strength. What is it, then?—We do not trust him; we do not believe his word; we do not roll ourselves upon the Lord in a way to take his promise.

We get strength from two sources,—the temporal and the spiritual. We "eat for strength," and very many among us imagine that were it not for the temporal bread, we would die; and such ones doubtless would die. They do not roll their life upon the Lord to that extent to claim physical strength. Then, when they are brought low in sickness, their faith is not up to the mark to be healed.

The measure of your faith is the measure of Christ's gift to you to-day, and will be to-morrow. Faith is not hope; we may hope the Lord will work for us, but it is our privilege to *know* he will do for us, and walk in that faith and grace day by day. We are bidden to trust the Lord for his everlasting strength to be given us. Now, if there is such a reservoir of strength that may be had if we will only bring our lives into harmony with God, why are we not taking hold upon it fully, so that in time of trouble we shall know from whence help cometh?

The oft-quoted text of Isa. 40:28-31, is relevant here: "The Lord, the Creator of the ends of the earth, fainteth not, neither is weary."

... He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." To those who have no might he increaseth strength if they will wait upon him for it. But no; we have so long trusted in the strength of the arm of flesh, it is like throwing ourselves into the jaws of destruction to have temporal sustenance taken from us. Hence we do not venture to rely upon the unseen. Even the youths in the pride of their strength shall fall; but he who takes the strength of God, shall "change" his strength, putting off his weakness, putting on God's power. He shall walk, and he shall run, and he "shall mount up with wings as eagles," and never faint.

GOD'S WORDS OR MEN'S?

Scripture or Tradition and Education? Which?

BY ETHAN LANPHEAR.
(Plainfield, N. J.)

MANY theologians say that man is immortal. The word says, speaking of God, "Who only hath immortality" (1 Tim. 6:16), "this mortal must put on immortality." 1 Cor. 15:53. Christ brought "life and immortality to light through the gospel." 2 Tim. 1:10.

Men say that the wicked shall be punished with endless torment. The word says they shall be punished according to their deeds. They shall be burned up, root and branch. Mal. 4:1. Men say the soul can never die. The word says, "The soul that sinneth, it shall die." "For his iniquity that he hath done, shall he die." Ezek. 18:4, 26. "He that hateth reproof shall die." Prov. 15:10. "The end of those things is death." "For the wages of sin is death." Rom. 6:21, 23. They shall be destroyed. "Vessels of wrath, fitted to destruction." Rom. 9:22. "Who shall be punished with everlasting destruction." 2 Thess. 1:9. They shall perish. Let the wicked perish at the presence of God. Ps. 37:20. "Whosoever believeth in him [Christ] should not perish." John 3:15. "Behold, ye despisers, and wonder, and perish." Acts 13:41. They "shall utterly perish in their own corruption." 2 Peter 2:12. They shall be burned up. "Whose end is to be burned." Heb. 6:8. "And the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1. They shall be consumed. "Consume them in wrath; consume them, that they may not be." Ps. 59:13. They shall be devoured. "They shall be devoured as stubble fully dry." Nahum 1:10. Shall go into perdition. 1 Tim. 6:9; Heb. 10:39; 2 Peter 3:7. "Shall cut him asunder." Matt. 24:51. "Cut down like the grass." Ps. 37:2. "As thorns cut up shall they be burned in the fire." Isa. 33:12. "For evil doers shall be cut off." "They that be cursed of him shall be cut off." "The seed of the wicked shall be cut off." Ps. 37:9, 22, 28, 34, 38. "The wicked shall be cut off from the earth" (Prov. 2:22), "cut in pieces" (Ps. 58:7), "chased out" (Job 18:18; 20:8; Isa. 17:13), "blotted out" (Ps. 69:28; 109:13; Ex. 32:33), "pass away." Ps. 58:8. How could the utter destruction of the wicked be more clearly stated, or more forcibly illustrated, than in the above scriptures? The soul itself shall die, and the wicked shall be no more. "The soul that sinneth, it shall die." Ezek. 18:4. "Both body and soul." Isa. 10:18. "Fear Him which is able to destroy both soul and body in hell." Matt. 10:28. The whole teaching of the Bible is addressed to the whole man, soul

and body. If man was immortal, God himself could not destroy him, any more than man could destroy God himself. This is the doctrine of men and the Devil, from the time he deceived our first parents. He said they should become as gods; and many seem to think they are equal with God, and assume to teach for doctrine the commandments of men and devils. Shall we believe God and his word, or men and devils?

GOD IN CHRIST.

BY WM. BRICKEY.
(Kimball, Minn.)

THERE is no more precious text of scripture in the Bible than the one that says that "God was in Christ, reconciling the world unto himself." 2 Cor. 5:19. It has been the studied plan of Satan, since the world began, to make God and misrepresent his character. The first record we have of him he is trying to make of that God is a liar and a tyrant, and he made us believe it. And from that time to this he has blinded men to the love of God, as shown by the horrid devil worship of the heathen, and the man sacrifices they offered to appease their gods. And the idea is still retained in the doctrine of eternal torment, which is foreign to the character of God, as manifested in the life of Christ. Would you know the character of God? Study the life of Christ. For "God was in Christ, reconciling the world unto himself." "He was rich, yet for our sakes he became poor." 2 Cor. 8:9. He "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men" (Phil. 2:7), even stooping to wash the wayward feet of his poor rebellious children. Is this the work of a tyrant? This is "God in Christ, reconciling the world unto himself." Men can never be reconciled to a tyrant; but "God is love," and every step of the life of humility and toil which our Saviour led, is a manifest token of God's love for us. Did he wait for us to repent and come to him and stop sinning?—Nay, but God commended his love toward us, in that, while we were sinners, Christ died for us." Rom. 5:8. "Herein is love, not that we loved God, but that he loved us." 1 John 4:10. Witness the sacrifice, the sufferings, the humility, the poverty, the toil, the reproach, the shame and spitting, the crown of thorns, the nails in his hands and feet, and the spear in his side, then hear him say, "Father, forgive them; for they know not what they do." Is this the work of a tyrant? This is "God in Christ, reconciling the world unto himself."

CRUMBS.

BY S. O. JAMES.
(Milford, Iowa.)

GOOD resolutions are as numerous as aspirations for political gain; but *resolution*—what a rare thing in a good cause!

It may signify but little for us to say to-day, "My will must bend to God's in every future moment of my life;" but to say in every future moment, "My will shall bend to thine," would make our experiences most blessed.

O if those who take life so hard (who fret and worry on account of—well, they can hardly tell what themselves), could only be persuaded that fretting is an evil itself, and can never cure any other evil, they would probably quit the habit. Jesus did not fret, worry, or complain at his lot. He was too intelligent to do either.

To conclude that the more thorough a man's experience in sin, the better his qualification for reform work, is to believe one of Satan's lies, and another, which is just as deceptive, causes some to think they have gained a valuable victory when they have silenced a brother or sister by vehement assertions, flat contradictions, and statements made very emphatic by a high tone of voice.

"I KNOW THAT MY REDEEMER LIVES."

BY MRS. NELLIE M. HASKELL.
(Hallowell, Me.)

I know that my Redeemer lives;
Assurance sweet!
Which to earth's weary toiler gives
Grand hope of victory complete;
He lives, who once was slain, that death and sin
Might be destroyed, divine life enter in
To souls which once were dead;
He lives to lead them in the living way,
To guide and intercede for them each day,
His grace on them to shed.

I know that he shall one day stand
Upon the earth, and bring his own
From every people, tribe, and land
To share their blest eternal home.
Glad, glorious day to those who love him here,
Who to his scepter bow in filial fear,
And with him daily walk;
But day of wrath to those who still neglect
His great salvation, and the love reject
Which by death pardon bought.

I know that cruel death must feed
Upon the forms which low shall lie
Within the grave, till he shall come,
And with his glory rend the sky.
But glorious consummation, in that hour
Both sin and death forever lose their power,
He complete victory brings;
Corruption incorruptible is raised,
Mortal becomes immortal, then to praise
For aye the King of kings.

I know that I shall see my God
In that glad day; oh, haste its dawn!
I in his likeness shall awake
On the glad resurrection morn.
I then shall see the Saviour face to face,
Who for me died, and keeps me by his grace,
And sweetest peace affords.
With this glad hope to cheer my pilgrim way,
I'll sing my song of praise each passing day,
While watching for my Lord.

THE LAW OF GOD IN THE GOSPEL AGE.

BY ELDER W. H. LITTLEJOHN.

(Batlle Creek, Mich.)

(Continued.)

"THERE is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1.

The eighth chapter of Romans is a continuation of the same line of thought found in the seventh chapter. Verse 1 sounds like the exultant shout of a victor. Paul has triumphed at last. He is no longer under condemnation, nor is any one who is in Christ Jesus who walks not after the flesh, but after the Spirit. Note the significance of the quoted words. They are those who "walk not after the flesh, but after the Spirit" who are freed from condemnation. You will observe that the flesh and the Spirit are opposites. He who walks after the flesh is condemned, while he who walks after the Spirit is free from condemnation. Throughout the whole of the seventh chapter the flesh had been represented as inciting to the transgression of the law. He who walks in the Spirit, therefore, would do the opposite; *i. e.*, struggle to observe the law of God. The argument might be closed here; for whatever may be said as to whether or not the seventh chapter presents the experience of Paul before conversion, we have his testimony here concerning the obligation of the law after he became a Christian. That testimony makes it clear that he revered and kept the law of God after his conversion, since it represents him as walking after the Spirit, and not after the flesh.

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Verse 2.

This verse states the reason why, as declared in verse 1, Paul, the Christian, was free from condemnation. The law of the Spirit of life in Christ Jesus, or the spiritual law of life in Christ Jesus, which is the same thing, had set Paul free from the law of sin and death. The law of sin and death here mentioned, was not the moral law, but that other law which Paul found

working in his members against the moral law, and bringing forth death.* Chapter 7:23.

The spiritual law of life in Christ Jesus is not the gospel teachings, but that principle of life and grace which is imparted to the believer in such measure as to enable him to triumph over the propensities of his evil nature, and free him from condemnation for past sins through the blood of Christ. The mere legalist, or the one who is striving for freedom from death which comes as a consequence of sin, is always under condemnation; for he finds it impossible, in his own strength, to keep the law perfectly. The Christian convert, re-enforced by the grace of Christ, goes on from victory to victory, until he reaches complete sanctification, or that stage of experience where he, as a spiritual man in Christ Jesus, can fill up the full measure of righteousness demanded by the moral law. Well might such a one shout the shout of triumph, and sing the song of deliverance.

"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Verse 3.

"There," says the objector, "do you not see what Paul says about the weakness of the law?" Yes, all can see it, and feel it also. Mark it, however, he does not say that the law was inherently weak, but says that it was weak *through the flesh*. That is, as argued all through chapter 7, the natural depravity of the natural man is such that unless the natural man who is endeavoring to keep the law receives the grace of Christ, he is sure to be overcome by his evil nature. But let us test the matter right here. Does the verse teach, as the objector claims, that Christ came to do away with the law because it was weak?—Nay, verily, the very reverse is true. Sin, as we have seen again and again, is the transgression of God's law. What does the verse say that God sent his Son to do? Was it not to condemn sin in the flesh? Then Christ came to condemn sin, and not to palliate it, did he not? But if he came to condemn sin, then he came to uphold the moral law, since sin is the transgression of that law.

"That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Verse 4.

Here again the moral law is vindicated. The "us" of this verse covers Christians of all ages. What was the purpose of Christ's coming according to this verse? Was it not that Christians should fulfill the righteousness of the law?—Assuredly it was, for so it is stated. But to fulfill means to fill full; *i. e.*, to fulfill the law means to meet all of its requirements. Surely this cannot be done by traducing and breaking the law. It can only be accomplished by working in harmony with Christ who came to magnify the law and make it honorable. Ps. 40:6-8; Isa. 42:21.

Observe that in this verse, as in the previous verses, those who fulfill the righteousness of the law are contrasted with those who walk after the flesh. Reader, as sure as the language of inspiration means anything, he who despises the righteousness of the law is walking after the flesh, and therefore not in Jesus Christ. Verses 7, 8.

"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." Verses 7, 8.

The sentiment in the first of the foregoing verses is both startling and suggestive. Many persons have been unable to account for the widespread hostility to the law of God. The apostle at this point throws light upon the situation. The carnal mind, he says, is enmity against God; for it is not subject to the law of God, neither indeed can be. In view of this declaration, it is useless to try to popularize the law of God with the unregenerate masses. In view of it also, it will be well for those who are constantly anath-

*Should the reader object to the idea that the law of "sin and death" mentioned in verse 2 stands for the principle of disobedience in the natural heart, he can apply it, if he likes, to the moral law. Should he do so, the text, if made to harmonize with the context, must be understood as teaching that the Christian is set free from the penalty of that law; *i. e.*, death, while at the same time, the law itself remains to him a rule of life.

ematizing that law, even while professing Christianity, to examine their hearts closely, in order to determine whether it is not possible after all that they are still in subjection to the carnal nature.

Under verse 4 it was remarked that those who walk after the flesh are those who deliberately break the law of God. To be carnally minded is tantamount to walking after the flesh; such according to verse 8 cannot please God.

The first eight verses of Romans 8, so far as they mention the law of God, or bear directly upon it, have been considered in connection with chapter 7. That the mind of the reader might not become confused by the introduction of a question foreign to our issue, the writer has purposely avoided a participation in the debate relating to the question whether Paul in these chapters is speaking of his own experience before or after conversion. Something could be said on both sides of this matter, but I have preferred not to encumber my article with it. If in the connection Paul treats for a portion of the time of the exercises of his own mind before conversion, in the matter of the law of God, it is undeniable that during a portion of the time also, he speaks of the law of God and his relation to it after he had become a Christian. Furthermore, all that he says about that law to the effect that it is holy, just, good, etc., etc., he so declares, because it appeared to him to be such from the Christian standpoint. As a legalistic Jew, he honored the law of God, and struggled mightily (though in vain) to attain to its righteousness.

As a triumphant Christian, he through Christ while acknowledging that in his own strength he had made a miserable failure in the matter of obeying the spiritual law of God, still continued the battle with more glorious results. If the seventh and eighth chapters of Romans do not furnish a complete vindication of the exalted character and perpetual obligation of the decalogue, than the pen of man guided by the inspiration of God never vindicated any truth whatever.

"But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone." Rom. 9:31, 32.

Israel, it seems, followed after the law of righteousness, or the righteousness which is of the law, but did not attain to it. Verse 32 explains the cause of the failure. The reason assigned is that "they sought it not by faith," but as it were, by the "works of the law." For they stumbled at that stumbling-stone." Why did the Jews not attain to the law of righteousness? Was it because of any fault in the law? Could a law that was intrinsically righteous be at fault?—By no means. The Jews themselves were to blame. They should have sought the righteousness of the law through faith, and not through works alone; they stumbled at that stumbling-stone, says Inspiration. That stumbling-stone was Christ, not the law. The Gentiles, we are told in verse 30, have attained to righteousness, even the righteousness which is of faith. The Gentiles, mentioned here, were Christians. They attained to righteousness. The righteousness to which they attained was, as the connection shows, the righteousness required by the law. By accepting Christ, who had fulfilled the law, his righteousness was imputed to them. Blessed imputation indeed! But tell me why the sinner of the nineteenth century needs to have the righteousness of Christ imputed to him before he can be saved, if the law, the righteousness of which Christ fulfilled for believers, was abolished nearly two thousand years before that sinner was born.

"For Christ is the end of the law for righteousness to every one that believeth." Rom. 10:4.

It is urged that this text inculcates the doctrine that Christ is the end of the law, in the sense that he did it away. Really the passage teaches the very opposite view. It does not say that Christ was the end of the law to every one. Christ, according to the text, is the end of the

law to those who believe; by every fair rule of interpretation, he is not the end of the law to those who do not believe. To those, consequently, who do not believe, the law is not ended. But in what sense was Christ the end of the law to believers? Can he abolish the law to them and still have it binding upon unbelievers? To say so would be to talk nonsense. A law abolished for one is abolished for all. A second thought will make the whole matter clear. The term "end" is often employed in the sense of object, or aim.* Is it not used here with that signification? If so, Christ has become to believers the object, or design, of the law as stated, for righteousness; that is, for the purposes of the righteousness, or right doing, which the law requires. Could he do this by bringing the believer into such a relation to the law that the latter could treat its provisions with contempt? Such a view is too absurd for discussion. It would dishonor God by permitting his subjects to condemn his statutes. It would dishonor Christ by making him the minister of sin, which he is not. Gal. 2:17. It would ruin the followers of Christ by allowing them to enact all manner of iniquity with impunity. Let the question be repeated: In what sense is Christ the end, object, of the law to believers? Obviously in the sense that he enables them to accomplish through him the design, aim, or object of the law; that is, the development of perfect characters. To do this, Christ through his own righteousness imputed to them, rescues them from the penalty of the law, which is the second death, and also by grace enables them to keep the law perfectly. Such a conception of the subject proves the unity of God, the Father, and Christ, the Son, and brings glorious liberty, life, and perfect righteousness to the saint.

*For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them." Rom. 10:5.

This text has no particular bearing upon our subject, save that it confirms the view already advanced to the effect that the promise of eternal life was made to those who should keep the law perfectly. (See Lev. 18:5.)

(To be continued.)

GOD'S PROMISES.

BY LIZZIE REDDING.
(Sanitarium.)

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. 7:7. "Cast thy bread upon the waters: for thou shalt find it after many days." Eccl. 11:1.

Promise arouses expectation and gives hope. Every promise of God is built upon four pillars, — God's justice and holiness, which will not suffer him to deceive; his grace or goodness, which will not suffer him to forget; his truth, which will not suffer him to change; his power, which makes him able to accomplish. How extensive God's promises are. He is willing to do so much for us, never forgetting us if we go astray, and guiding us through all the dark ways of life, into our heavenly home. He sees all the evil in our hearts, and declares his willingness to remove it. He sees the smallest atom of good in us, and promises to develop it. He sees away into the farthest future of our lives, and promises to carry us through safely, if we will but trust ourselves to his care. Are we not foolish if we decide to walk alone? Look up to God in every circumstance, in every moment of your life, and you will always find infinite love and guidance.

Our Lord has a keen eye for all that is good. When he searches our hearts, he never passes

by the faintest longing, desire, faith, or love of any of his people. He says to each and all, "I know thy works." He knoweth our frame. How that comforts us! What should we do—we who are striving to do right—if we were not assured of the sympathy of our heavenly Father? He sees the struggles that we have. He sees us in our ignorance, darkness, and sorrow, and gives us his sympathy. Like as a father pities, like as a mother comforteth,—those are wonderfully cheering expressions of God's love for us. Others may misunderstand us, and turn away from us, but the very look of God says, "I will never leave thee."

It is only by waiting upon the Lord, that his promises will be fulfilled in you. Wait upon the Lord frequently, faithfully, patiently, and you will be able to add that other word, "triumphantly." He promises to give us help in our troubles. He will never give us more than we can bear. He promises to give us strength enough for our burdens. If you cannot reach up to God in his greatness, remember that he can reach down to you in your littleness. "Ask, and it shall be given you." Look back at your early prayers. Has he not more than granted them? Did we even know how much he could do for us? Did he not answer prayer by opening a new way of prayer before us, giving us grace to ask for more, and faith to plead for more faith?

But some of us say that God does not always give us what we ask. He always will if it is best. But there are many things we want God to grant us, and we cannot see the consequences, if we should get them; but God in his love gives us what we need, and not always what we ask for. God will give us our petition if it seems wise to do so, if the giving of it will not interfere with some better blessing he has in store for us. If you are walking by God's side, you are going forward to nothing but good. Great goodness is laid up for you on the simple condition of your trust in God.

"Seek, and ye shall find." If you would know more of God, more of his nature and its sweetness, more of his works and the beauty of them, more of his power and the grandeur of it, more of his love and its infinite tenderness, more of his mercy and its all-forgiving compassion,—if you would know more of God in these ways, seek after the knowledge, and you shall find it. God promises that if we are in trouble and seek him, we shall find him. No matter how discouraged and downhearted we are, if we only trust God and look for him, we shall feel him near, strengthening us and soothing us by his love. He is always near his children in trouble, and no matter how dark the way or dreary, we can always find God; for his promise is sure and steadfast.

"Cast thy bread upon the waters: for it shall return to you after many days." Every gift to God is a seed planted, from which we may expect a harvest. We are to give what we have, and he will add the blessing. If there is love to our neighbor as to ourselves, it will cost no struggle to give to him for Christ's sake. It is said: "A drop of water for love's sake, in heaven be sure is stored." Life is so short, that we cannot do too much to make it as pleasant to others as we can. How often a little, that seems nothing for us to give, will give pleasure to others. We can give our words, our time, our love, and our sympathy to help our friends.

Can we ever give enough to God? We can put our hearts into our service, and try to lessen the world's troubles as much as we can. God has never failed us in any hour of need. No matter how large our request, he has been sufficient for its full supply. God promises us infinite blessings, God helps us infinitely, God loves us infinitely.

There may be times when you cannot find help; but there is no time when you cannot give it. Help your comrades, wherever you find them. Your struggles are theirs, their conflicts are yours.

There have been times in all our lives, when we have perhaps had some service done us by a friend. He has given us some unexpected pleasure, or perhaps we have been in trouble, and he has suddenly come to our rescue. We wonder that this friend has thought of us, has helped us; we think we have done nothing for him, that he should so thoughtfully render us his aid. But probably you have helped some one in the same way, have brightened some poor child of God with your ready sympathy; and God, who never forgets the labors of love of his people, has sent some one to you to cheer you in your trials. Some say the little they can do for God is nothing to speak of; but God sees the smallest thing that is done out of love to him, and he never forgets us.

"He that would be great among you," said Christ, "let him serve." He that would be happy, let him remember there is but one way. It is more blessed to give than to receive. You cannot be of service unless you are willing to give. It is our duty to give what we have. Christ will make it sufficient. O the peace which a true Christian might possess, if he would take God at his promise! if he would take God at his word, and trust him to make good his promise! Day by day his duties might be harder, his temptations stronger, his trials more severe; but he would find the strength given him grow at the same rate, so he would always be equal to his duties, victorious over his temptations, and be kept up under all his trials. If we wish to get the knowledge of the life of virtue and nobleness Jesus led, we must ask, and seek, and knock; but we must do it sincerely and earnestly. Is our asking sincere? Is our seeking close and earnest? Is our knocking hearty and persistent? We must be patient in trials and disappointments, study self-denial, and bear our burdens cheerfully. God bids us to leave the future to him, and mind the present. Think of his promised grace, and take courage; for in due time God will relieve you of your burden. He will never forsake us, nor leave us. He will give us every blessing. It is enough to know that God is good, and what he does is right. This known, then we know that the love of God is working to issues good and glorious.

NOT THE SERMON.

[The following anecdote was related to me by a lady, who, many years before, had heard it told by a minister.—A SMITH.]

A minister once delivered an eloquent and learned discourse for the benefit of an infidel parishioner. At the close of the services, in retiring from the church, the infidel politely assisted an aged colored woman down the steps. In gratitude, she pressed his hand, and looking up into his face, she asked, "Sir, do you love my Jesus?"

Soon after, the infidel experienced religion, and the minister, meeting him, said: "I thought that my sermon could not have been lost on you." But the gentleman replied, "It was not your sermon at all that led me to Christ, but the earnest words of the old colored sister in whose countenance I saw the image of her divine Master in ebony."

—Expressing love is as truly a duty as feeling love. Love gains by its expression, and he who does not express his love can never have that measure of love which is possible through its expression. Words and acts of love are needful, not in order to prove love, but to exhibit it, and to give it added strength through its exhibit. He who delights in telling God of his love for him, and in showing his love for God by acts of affection to those whom God loves, has more of love for God day by day because of this exhibit of his love. And the same principle holds good in our love for our fellows. It cannot be as great without its free expression as with it.—*Sunday-School Times.*

*The reader will perceive that the word "end" must have the signification of object, or aim, in the foregoing text. "For to this end Christ both died, and rose, and revived, that he might bring both the dead and living." Rom. 14:9. "For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things." 2 Cor. 2:9. "Now the end of the commandment is charity out of a pure heart," etc. Tim. 1:5. "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." James 5:11. "Receiving the end of your faith, even the salvation of your souls." 1 Peter 1:9.

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.

GIVE A KIND WORD WHEN YOU CAN.

Do you know a heart that hungers
For a word of love and cheer?
There are many such about us;
It may be that one is near.
Look around you; if you find it,
Speak the word that's needed so,
And your own heart may be strengthened
By the help that you bestow.

It may be that some one falters
On the brink of sin and wrong,
And a word from you might save him—
Help to make the tempted strong.
Look about you, O my brother,
What a sin is yours and mine,
If we see that help is needed,
And we give no friendly sign!

Never think kind words are wasted,—
Bread on waters cast are they,—
And it may be we shall find them
Coming back to us some day—
Coming back when sorely needed,
In a time of sharp distress;
So, my friend, let's give them freely;
Gift and giver God will bless.

—Selected.

THE STORY OF A HYMN.

MORE than half a century ago a young girl was preparing for a grand ball to be given in her native town. Full of gay anticipation, she started out one day to her dress-maker to have her a fine dress fitted for the occasion. On her way she met her pastor, an earnest, faithful man, and in the greeting that passed between them he learned her errand. He reasoned and expostulated, and finally pleaded with her to stay away from the ball. Greatly vexed, she answered, "I wish you would mind your own business!" and went on her wayward course.

In due time the ball came off; and this young girl was the gayest of the gay. She was flattered and caressed; but after dancing all night, laying her weary head upon her pillow only with the returning light, she was far from happy. In all the pleasures there had been a thorn, and now conscience made her wretched. The pastor had always been a loving and cherished friend, and her rudeness to him rankled in her breast. More than all, the truth of his words came to her heart, and would give her no rest. After three days of misery, during which life grew almost insupportable, she went to the minister with her trouble, saying:—

"For three days I have been the most wretched girl in the world, and now, oh, that I were a Christian, I want to be happy. What must I do?"

We need not be told that the pastor freely forgave her for rudeness to himself, nor that he joyfully directed her to the true source of peace.

"Just give yourself, my child, to the Lamb of God, just as you are." This was a new gospel to her; she had never comprehended it before.

"What, just as I am?" she asked. "Do you know that I am one of the worst sinners in the world? How can he accept me just as I am?"

"That is exactly what you must believe," was the answer. "You must come to him just as you are." The young girl felt overwhelmed, as the simple truth took possession of her mind. She went to her room, knelt down and offered her heart, guilty, vile as it was, to be cleansed and made fit for his indwelling. As she knelt, peaceful, overflowing joy filled her soul. Inspired by the new and rapturous experience, she then and there wrote the hymn beginning:—

"Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to thee,
O Lamb of God, I come, I come."

Little did Charlotte Elliott think of fame or the immortality of the words she had written.

It was simply putting her own heart on paper; and the hymn, born of mysterious experience, appeals to other hearts needing the cleansing power of the blood of the Lamb.

Charlotte was possessed of literary gifts, and when the editor of the *Literary Remembrances* died, she took charge. In making up her first number, she inserted several of her poems anonymously; among them was, "Just as I Am." It immediately attracted attention, was widely copied, and passed into the hymnology of the church.—Selected.

WHEELBARROW CHRISTIANS.

A WRITER in the *Religious Telescope* gives the following graphic description of resemblances between a wheelbarrow and a certain class of Christians:—

THEY MUST BE PUSHED.

A wheelbarrow is so constructed that it has to be pushed if it renders service. So some church people go only when they are pushed. The moment the hands are off, they stop, and there they stand until the power is again applied. This is rather a clumsy, unnatural way of handling them; but I suppose it is better to push them along than not have them go at all.

EASILY UPSET, AND NEVER GETS UP ALONE.

When a wheelbarrow upsets, it lies helpless until somebody sets it in position to be filled again. So with some men. They are not only easily upset, but they make no effort to get up when once down. The church must get under them and lift them to their feet, or they will never get there.

LOSES ITS CARGO WHEN UPSET.

A wheelbarrow always empties itself when it turns over. Likewise, some people cannot stumble and fall without losing all their religion. One step out of the way means for them to give up everything. The next winter the work must all be done over again. They have to be refilled.

A CLEAR TRACK, CAREFULLY BALANCED, VIGOROUSLY PUSHED, USEFUL.

A wheelbarrow, to be useful, must have a clear track, otherwise it is ugly to manage. Yet if there are no obstructions in the way, and it is carefully balanced and vigorously pushed, it is a useful article, and a good deal of valuable service may be got out of it. So it is with the class of Christians of which I speak. If the track is kept clear, and they are constantly pushed, they do first rate. Like the wheelbarrow, they have both capacity and strength, when right side up. The main trouble is experienced in holding them level and keeping them going.—Selected.

HUMBLE TRAVELERS.

THERE sat in a railway carriage in Germany a lady and gentleman, both well on in years. Their appearance and dress were somewhat quaint and old fashioned, and they attracted the attention and the curiosity of a fellow-traveler. Entering into a conversation with them, he tried to find out who and what they were. Where were they going?—To Stuttgart. Yes, so was he. Had they ever been there before?—No. What hotel would they stay at? They replied that they were going to visit a friend. The gentleman asked no further questions, but his curiosity in this simple and rather countrified-looking pair was unabated. He supposed they might be on their way to visit some of their married children in the city, who were probably working people. Arrived at Stuttgart, all alighted, and he watched to see where they would go. To his utter amazement he saw them accosted by a servant in splendid livery, and handed into a grand ducal carriage which was waiting for them, and driven off to a palace. He learned afterward

that they were Moravian missionaries, had been laboring in Labrador, and were esteemed for work's sake by one who was good as well as great, and so it came that they were the guests of the duchess of Wurtemberg. Many a man and woman in humble attire, who are little respected in the world, will, as the apostle James tells us, be warmly welcomed on high, when their work is done, by Him whom they have served among men.—Selected.

VERY SENSIBLE.

ONE of our lady friends is a sensible woman. This is the way she talks concerning the ups and downs of life, and she is right in her views. We wish every woman had the same independent ideas. She says, "It matters not whether my dress is silk or cotton, so long as it is clean. I prefer a clean cotton gown to a dirty silk one. Sometimes I have a visitor—a real live, heavy 'swell.' He or she finds me in a cotton gown, a shady one at that, whose only merit lies in its cleanliness, but what care I? My gown is cotton. My hands are red because I do lots and lots of housework, but my brain is just as it always was; and I can hold my own in spite of the cotton gown and red hands. If a visitor has any idea that I am not the proper person to be on friendly terms with, because I open my door in a cotton gown, it is the privilege of that visitor to walk down the steps and never ascend them again. If my matted rooms do not seem good in the eyes of my acquaintances, who possess body brussels carpets, they need not call. If I cannot hang up Landseer's pictures upon the wall, I am happy to get a handsome chromo in lieu thereof."—*Steuben Signal*.

NEARNESS TO GOD.

SOME one has said: "Never separate yourself from God. How sweet it is to live always near those who love us." But it is sweeter still to live near those whom we love, and the reason why men do not delight more in nearness to God is not because God does not love them, but because of their lack of love for him. Let the Christian meditate on the wonderful love of Christ, and the sacrifices made by him to save and bless lost, ruined sinners, until the fire burns in his heart, and he can say in sincerity and truth, "The love of Christ constraineth us." Then will we find it sweet to feel that we are near to God. Then we can sing,—

"Nearer, my God, to thee,
Nearer to thee!
E'en though it be a cross
That raiseth me."

Then, if perchance some sin committed by us has caused him to hide his face, like the psalmist we will soon be found crying out, "My soul thirsteth for God, for the living God; when shall I come and appear before God?"

SEIZING OPPORTUNITIES.

A LADY once writing to a young man in the navy, who was almost a stranger, thought, "Shall I close this as anybody would, or shall I say a word for my Master?" and lifting up her heart for a moment, she wrote, telling him that his constant change of scene and place was an apt illustration of the words, "Here we have no continuing city," and asked if he could say, "I seek one to come." Tremblingly she folded it, and sent it off. Back came the answer, "Thank you so much for those kind words. I am an orphan, and no one has spoken to me like that since my mother died, long years ago." The arrow, shot at venture, hit home, and the young man shortly after rejoiced in the fullness of the gospel of peace. How often do we as Christians close a letter to those who have no hope, "as anybody would," when we might say a word for Jesus? Shall we not embrace each opportunity in the future?—*The Word of Life*.

The Mission Field.

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

THE GERMAN AND RUSSIAN FIELD.

[An address before the General Conference, by Elder L. R. Conradi.]

(Concluded.)

Now about the canvassing work in Russia, and the difficulty of getting canvassers there. In the first place, our canvassers are not permitted to canvass in that country. They are liable to be put in prison at once. All the books we send into Russia have to pass the censor's office. There are men there who sort out the matter that is to be sent into the country. They look through all newspapers and books before they get into the hands of any man. We have sent out some of our books by mail, and they would be sent back marked "Jewish heresy," but we do not despair. We know some of them get in. It is pretty hard work to canvass in that way. We have two canvassers there now, and it may be interesting to you to read a few letters relating to their experience. First, they had to wait months for the books, and when they came, other difficulties arose. They were fined. One man sold eighty-one rubles' (which is about forty-five dollars) worth of books in two weeks. On Dec. 26 they wrote to me from Crimea as follows:—

"Since writing the first page of this letter, something altogether unexpected has befallen us. We write this guarded by two Tartars. Some Catholics in the village three versts from here, saw us there, and reported to the police that the Sabbatharians were around. In consequence, they have come, taken our passports and all our books. Only wind and snow have hindered them from taking us away, and we are guarded in the house of one of our brethren. Still we are of good courage, and our trust is in God. You will see that this is the same place where you were apprehended."

The next letter from them is dated Jan. 4:—

"We have now been here five days, but on account of the Greek Catholic holy days, things move slowly. This gives us a good chance to seek the Lord. We asked the Lord to turn the hearts of our judges as he once turned the heart of Esau to deal gently with his brother Jacob, and the Lord has heard. Yesterday the new Greek Church was dedicated. On account of this, the circuit judge of Perekop and many Greek priests came. In the evening our books were shown to the council. A Jewish doctor who understands the German well, explained to them the contents of these books in Russian, and told them they were for every one to read. They found only two pamphlets objectionable, but they bear the imprint of the censor office at Odessa, which is a great help to us. This morning the sheriff came and talked very friendly. He asked us whether we had money, otherwise he would furnish us, and gave liberty to choose one of our books to read. The 'Sunshine' pleased him especially, as it has the large bell at Moscow. He said that he knew our books, but they would compare them with those of our brethren in this place, to see whether anything had been changed. We have liberty to go out and buy our food on the market, but the guard must accompany us. Our condition as to the future is dark. Rev. 14:12 indeed applies to us, but we find such sweet consolation in different Bible texts, which never before seemed so precious."

Again on Jan. 14, they write:—

"Since Dec. 27 we have not written so rejoiced as now. Thus far the Lord has been our helper, and to him be honor and glory. We had our hearing, and have hopes of getting off with paying a fine of some twenty rubles. They have set us free until Jan. 21, without any security. We were asked where our members lived. We told them at different places, scattered over the empire. When the circuit judge returns, the case will be investigated."

So they are there at the present time. I have a letter from St. Petersburg, and there are Russians keeping the Sabbath there.

But I have not said a word about Germany. While the work is encouraging in Russia, I am thankful to the Lord that the work is growing in Germany. Only a few years ago we had but thirty-five or forty Sabbath-keepers; at the present time we have not much less than three hundred. How many ministers have we?—Only one, and two or three licentiates who have been raised up there. So at the present time we have in this great field but one minister and a few licentiates. We mass our forces mostly at Hamburg; and there are about one hundred and twenty-five Sabbath-keepers there. I have been in Europe six years, but never saw the time when all these countries were as open to receive the truth as at the present time. If we had twenty-five laborers, there are places open for every one of them. There is no question about finding a place; the whole coun-

try is open; and calls come in, "Can't you send us a preacher? Can't you stay with us?" And in every place where we have begun to work, the Lord has raised up a church.

I cannot stop to go into details about our canvassing work and the difficulties we have. Some one may ask, "Why don't you call for twenty-five German canvassers?" If you want to get a canvasser in Germany, the government asks for a permit, especially if you sell books; and the man must give a certificate that during the last two years he has not been fined by the police—his testimony of his good behavior. I will suppose that during the last few years he has been in half a dozen places. Whenever you stay in Germany any length of time, you have to go to the police office and give your name.

We have to write to the places where the person has been, to get these certificates. In one case we had to write to six places, and it took three months, and when we got the certificate, we felt thankful that another was now ready to enter the work. Last year we sold about six or seven thousand dollars' worth of books in Germany.

I cannot tell you about Austria, and how the work is opening there. We have persons in this country who speak several languages. You take Germany, and we have there besides Germans, about three million Poles; we have the Wendisch language, and the different other tongues. In Austria we have the Bohemian, the Hungarian, the Polish, the Rumanian, and farther south there are at least a dozen different languages. Now the letters come in in these different tongues, and we have secretaries in Hamburg who understand these languages, and they translate the letters for me. I then answer the letters in German, and they are translated and sent to them. They are kept busy translating and sending out literature into these different countries. We receive letters right along from persons who become interested and receive the truth from the literature sent out in this way. We have one man in Bohemia keeping the Sabbath, and some in Hungary also, in consequence of the work done in this way.

We have nearly eight hundred Sabbath-keepers in this field. You will understand that it is impossible for us at the present time to make a center in Russia, because the police might come there and take the whole thing away. And in Austria there is the same difficulty. You see the difficulty the Methodists have. The Baptists are not even permitted to put a sign outdoors in front of their meeting-house. It is a Catholic country. I do not expect we will get a depository there right away. The only way is to go to some place in Germany, and we have picked out Hamburg. The only good harbor we have in all this territory is in Hamburg, and as a harbor it has more commerce than all the rest of the German empire. The city alone has 800,000 inhabitants.

Now we need some place to educate workers. There are 800 Sabbath-keepers of these different nationalities. Men are offering themselves. Two Russian sisters want to come to Hamburg to be educated; but we have not room at the present time there for our own church. We have not room for a canvassers' institute; and, brethren, what shall be done? Here is the territory, with 200,000,000 people, and we have not a hall in which we can hold a meeting for the workers to be educated. We ought to have something now. Our brethren over there are feeling so deeply over the matter, that, though they are poor, they have subscribed \$1,000 to start with.

Two or three years ago our tithe was \$100; for the last six months it was about seven hundred dollars. I notice that every Sabbath-keeper at the present time gives an average of from ten to twelve dollars a year. But, brethren, they ask you to help them in some way to secure a building, that all these different nationalities can come in there, and the truth be carried to them.

Now I am sure that after the Lord has gone out before us in such a wonderful manner, not one of you will say, "Wait, we will stop the work," but you will help us with your prayers and with your means, that the good work may go forward; and souls be gathered in, and the loud cry go in that country as well as in this country; and in so doing the Lord will bless you, as he has in the past.

IN GERMANY.

In a recent letter, Elder J. T. Böttcher says: "I have an interesting letter at hand which will show you how the people call for us to come over and help them. It reads as follows:—

"Landsberg, Jan. 24, 1893.

"Inclosed I send to the International Tract Society the money for a yearly subscription to the *Herold der Wahrheit*. Please send it regularly to my daughter M. B., in Königsberg. My daughter is neither sprinkled nor immersed, but she has a love for truth. I also have two other daughters there, also a brother and a sister and other relatives; all these desire to read the offered paper. This paper was a blessing to me, and I am led to believe, yes, am sure, that it will cause my children and relatives to search the Scriptures diligently, guide them into all truth, and make them live godly. I have loaned my papers, and several numbers have not been returned, and as I can hardly imagine the future numbers can be so instructive, I beg the dear ones to send the volume for 1892 also to my daughter in Königsberg. I will mention one of my favorite articles, 'The Acceptance with God.' Such an article, so plain and full of truth, will indeed be milk for the children. That number I failed to get back. May the good seed fall on good ground. . . . As I have noticed from 'History of the Sabbath,' God has been with this mission and blessed it. But I would ask the society most earnestly to extend their work to eastern Prussia, especially in our capital, Königsberg. I think one can find twenty different denominations there, even those who keep the Sabbath of the Lord, although not in the light of Seventh-day Adventism. According to my judgment, the Sabbath truth would find an entrance without great difficulty. It would pay to hold meetings in our town, Landsberg, although it is hard to live the truth, because of the miserable 'Sunday laws.' For years I have longed for such fellowship, as has also my wife, who has never been baptized; therefore, 'Come over and help us.' How gladly we would welcome such a messenger of truth, and how gladly would we open our house for meetings, and invite the people! Cheerfully would we do all we can. When will the time come that our longing shall be satisfied?"

"What kind of answer can one give to such a letter, when there is no one to go? God will not permit such souls to perish; some one will go, and if we do not do it, some one else will. At present there is only one minister in this great field, with its millions. May God help, that others may feel the burden of the message."

WALLED IN BY CORAL.

A CURIOUS discovery has been made on the island of Kitaba, one of the Trobriand group, off the northeast coast of New Guinea. A great many sailors passing this little island have imagined that it had no inhabitants, because they saw no evidences of human occupation. Sir William Mc Gregor, the administrator of British New Guinea, says the island has an area of only five or six square miles. On all sides it presents a low and slightly sloping margin, usually about a quarter of a mile broad, covered by heavy timber. Within is a precipitous coral wall which can be ascended only at a few places. The bank rises to a height of 300 to 400 feet. Once at the top, the visitor finds within this wall a plateau which occupies the whole of the center of the island, and is from fifty to a hundred feet below the coral wall surrounding it.

There about one thousand natives live and till their gardens. The rich chocolate-colored soil yields them an ample supply of food. They are completely protected from the wind by the rocky rim that incloses their plateau. The island seems to have been an atoll which was lifted above the sea several hundred feet, so that the atoll ring now forms the coral wall surrounding the plateau. On this elevated and almost inaccessible plain are thirteen villages, each of which contains over twenty houses. Sir William Mc Gregor says the natives gave him a most pleasant reception. He found it difficult to travel through some villages, on account of the yams, cocoanuts, mats, and other articles that were laid down before him for his acceptance. There are no inter-tribal hostilities, and it is not possible for the natives of other islands to oppress the people, because on

ter plateau, naturally fortified as it is, they are accessible to hostile tribes. The drainage of the plateau is excellent. There are great cavities in the coral wall, through which the rainfall filters, and makes its way to the sea.—*New York Sun*.

Special Attention.

WANING FAITH.

The following significant item is taken from the *New York Sun*. How forcibly it recalls the words of the Saviour: "When the Son of man cometh, will he find faith on the earth?" The tendency of the human family is to be religious without faith. That is the theory of Unitarianism, and little wonder it should be growing in the West. It is a sign of the times. The item reads thus:—

Five Congregational clergymen of California in the past weeks have gone over to the Unitarian faith, four of them to take pastorates in that denomination. One of them took his congregation with him into the new fold. Among these ministers is Rev. Theodore Haven, a son of the late Bishop Haven, who was a prominent divine of the Methodist denomination, and chancellor of the Methodist college at Syracuse. A prominent Unitarian minister of California says these changes are but individual instances in a strong movement to Unitarianism in the West. He says that Dr. Scott, a prominent Methodist, and president of the Ohio State University, has asked for his letters of dismissal from the Methodist Church, because of his Unitarian sympathies. Dr. Thomas, of Chicago, estimates that there are at least one hundred Methodist ministers who would join the Unitarian denomination if they could find a moment."

WM. H. MILLS.

A SIGNIFICANT DECISION.

PERHAPS the most important question that Bishop Satolli has been called upon to decide is his establishment as a representative of the Church in America, is that which is known in the newspapers as the Westchester, Pa., school case.

The circumstances are these: It seems that some years ago a Mr. Bowen, a Catholic, refused to send his son to a parochial school at the command of the priest, but persisted in keeping him in the public school. For this obstinacy he was excommunicated, and denied the sacrament. Things changed until Satolli arrived, when the case was appealed to him, with the result that the decision of the priest was reversed, Satolli holding that Catholic children were not compelled to be educated in Catholic schools; and last Sunday for the first time in all these years, Mr. Bowen entered the pew and partook of the sacrament, while his son remained in the public school.

This is significant. It establishes the fact that the idea of the pope that there shall be more of a fraternizing spirit on the part of Catholics in American institutions than there has been in the past.

No sooner was this decision announced, than from all over the country went up a note of rejoicing. One paper stating that "now the great barrier that has stood in the way of a union of Catholics with our institutions is removed," and the *New York Herald* says editorially that "the wisdom of such a policy can be seen by every one who is not a rank partisan. It is broad, generous, and in its deepest sense strategic. It shows that Leo XIII. understands the temper and the temperament of the American people, . . . and cannot fail to bring about a very desirable harmony of action."

Exactly; and the very effect designed by this "strategic" act has been secured; viz., the allaying of the fears of those who have regarded with suspicion the encroachments of Rome. But this broad and generous policy is just what will throw, and already has thrown, the people off their guard, and caused them to fail to note the insidious advances of this foe.

Right at this time, when the Supreme Court of the land has decided that this is a "Christian nation," that it is constitutional to legislate on religion, as witness the Sunday-closing proviso of the World's Fair, and has utterly ignored the consideration of the constitutionality of these unconstitutional acts,—how fitting it is that Rome should immediately show her hidden hand, and seek to "bring about a very desirable harmony of

action, by establishing, as she has, a second pope at our national Capitol, founding the greatest university of the denomination at this point, and ingratiating herself into the good feelings of the legislators, which means that before they know it they will be powerless to withstand her demands. Indeed, now the startling statement is made that those who would, "are powerless to stay the incoming tide."

How easy can come in along these lines a fulfillment of the words that have come to us with such significance: "*Protestantism is now reaching hands across the gulf to clasp hands with the papacy.*"

Where is the student of prophecy who is watching the unfolding of these events who cannot see in them that which is most thrilling? How it should stir the very souls of every one who knows them, to the greatest activity.

W. E. CORNELL.

THE EVIL EVERYWHERE.

[The movement to unite the Church and the State is cropping out all over the world. The following from the *New Zealand Herald*, of Feb. 14, 1893, is the pointed reply of Elder Geo. B. Starr, to a writer in that paper who had been advocating the organization of a Council of Churches to super-vise political movements:—]

THE CHURCH AND THE WORLD.—ANOTHER VIEW.

To the Editor.

SIR: Under the above heading your correspondent of the 11th inst. commends the organization of the Council of Churches in Victoria, and in high praises recommends a similar organization for New Zealand, and inquires, "Which of the Protestant churches in Auckland will be first to take the lead?" To all of which we wish to offer our solemn protest, and call the attention of your readers to a few of the dangers of such an organization, and to the fact that the first Protestant church that moves forward in this direction will be the first to step down from the exalted platform of Protestantism, "the Bible and the Bible alone, and the entire freedom of the individual conscience to receive or reject its teaching," to the position of the papist, "the ministry, and the Ecclesiastical Council."

In the Victorian Council each church is to be represented in proportion to its numbers, and the primary object of the council, it is stated, is "to review the various political measures as they are brought forward, and judge them by the moral standard. If they decided that any proposed measure is morally right, the churches will support it; if not, they will oppose it with all their united strength." In other words, we have the spectacle of ministers of Jesus Christ, commissioned only to preach the word of God to the people, forming themselves into a political caucus, and instituting a religious boycott against any party or measure not in harmony with the mind of the council. Is this a proper use for the ministry to make of the influence given them by their call to the gospel ministry? Is an ecclesiastical union any better than a secular union? Is an ecclesiastical boycott any holier than any other boycott? For shame! have the ministry forgotten the statement of Christ, that "his kingdom is not of this world," and that "ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them; but so shall it not be among you"? And so it is not, among the ministers of Jesus Christ when they are attending to their ministry.

Persuading men, preaching the word faithfully accompanied by the power of the Holy Spirit, these are the agencies and the only agencies for good put into the hands of the ministry by God. But in all ages, as the ministry have neglected these, have they sought for civil power, and obtained and used it, not for holy ends, but to most unholy. Men who might once have been able to give sound counsel upon moral questions, because of their relations to God, become hard, exacting, tyrannical agents of Satan to enforce by civil power the dogmas of their councils, and to anathematize every honest dissenter.

These councils will not stop with boycotting

political movements not to their minds, which is a sufficient evil. They will legislate upon religious matters, and demand the enforcement of religious institutions by civil power, and require that offenders be properly punished; and so the inquisition is the legitimate child of such councils, and the men who preach that "vengeance and recompense belong to God," take it upon themselves to act for God, and become very zealous for his honor in things not delegated to them. The worst, the most cruel and wicked machine this world has ever seen, is an ecclesiastical council wielding power over the civil States. The Church and the State should be kept forever separate. Both have legitimate ends, and only attain them when separate. Both are degraded by a union. The State is ordained of God in matters civil, and is to be implicitly obeyed by all citizens—Christian or otherwise—in all matters relating to civility, the relations of man to man. But in things moral or religious it has no dominion whatever. The statement of Christ, "Render unto Cæsar the things that are Cæsar's, and to God the things that are God's," clearly separates them. The things of God are not to be rendered to Cæsar, the State, nor to God through Cæsar, but directly to God. The Bible abounds in clear distinctions of these two powers. Daniel and his fellows were definitely required by God to submit to the power of Babylon in all matters civil. Jeremiah 27. But the same God sustained by mighty miracles the refusal of these same persons to submit to religious requirements enforced by civil law. (See Daniel 3; 6.)

In the words of your correspondent, slightly changed, we say: "It is difficult to foresee the enormous influence for evil that this council will exercise both on the church and on the world."

Gibbon, the able historian of the decline and fall of the Roman empire, has recorded for the profit of this generation the workings of ecclesiastical councils in the earlier centuries, and that we would do well just now to review.

CONSTITUTIONAL AMENDMENT.

THE *Political Dissenter* is still laboring on in accordance with the original platform of the National Reformers, and is clamoring for constitutional amendments. In its issue of March it gives the following reasons for its position on this question in which from its standpoint there is no little force:—

"At the meeting of the ministers in Pittsburgh, Feb. 2, a resolution was passed, declaring that the bill to legalize Sunday newspapers violates 'the spirit of our constitutional provision against special legislation.' It is not said that such a law violates the Constitution, but only the spirit of the Constitution. Perhaps the lawyers will tell you that the special legislation forbidden is local legislation. If Sunday newspapers should be made legal in one part of the State, and illegal in another, the Constitution would be violated. It is doubtful whether any court would declare a law legalizing the Sunday newspaper in all parts of the State unconstitutional. It is very certain that a legislative act repealing the whole of our Sabbath law would not be unconstitutional."

Again it says:—

"The real danger to the Sabbath and other Christian features of this country is the secular character of the Constitution. We are trying to maintain Christian laws and customs on a secular basis. It cannot be done. It requires as much of an effort to save the Pennsylvania Sabbath law every time the legislature meets as would be necessary to put it on a permanent basis by constitutional amendment. If the Christian people all over the land would work as hard and as unitedly to amend the national Constitution so as to make it speak out on the Christian principles of civil government, as some of them are working in some parts of the land to close the gates of the Columbian Exposition on the Sabbath, they would certainly succeed. And when the Pennsylvania Sabbath law is saved, and when the gates of the Exposition are closed, what sure progress has been made?—None. When the next legislature meets, the sentiment against the law is stronger than ever, and the law still has no constitutional basis. When the next exposition is held, the sentiment in favor of open gates on the Sabbath has increased, and there is still no constitutional barrier in the way. When will reformers grow wise?"

The Review and Herald.

BATTLE CREEK, MICH., APRIL 11, 1893.

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THE LORD'S PRAYER.

Second Petition.

"Thy Kingdom Come." From the revelation of God to us, as our Father, a Father in the heavens, and therefore able to fulfill all that a kind father's care would suggest for us, the thought naturally runs into the desire that his name may be hallowed, or held in honor and reverence. And then one step further follows, as in the present petition, that this blessed Being may rule and reign over all things.

The word "kingdom" includes the idea of authority, dominion, power, and reign. But is it not a fact that God now rules over all things? And how then can we pray for that to come which is already established? It is true that God sits upon the throne of universal dominion, and holds control over all things, so that nothing transpires without his permission, to work out in the end some divine purpose, according to his wisdom and power. But it is also true that a usurper has entered his domains, and in some parts of his territory his authority is denied, and his power defied. It is especially to this that this petition has reference.

This clause in our Lord's prayer furnishes a veritable key to the question of the kingdom, over which so many have fallen into error and a misapplication of the prophecies. Through a brief reference to the situation, all this will appear. When this world was created, God said to the man whom he had formed to inherit it, "Be fruitful and multiply, and replenish the earth, . . . and have dominion." But man yielded to the temptation of the enemy, and alienated his title, transferred his authority and rule, to the usurper. Satan became the prince of this world. Here he finds willing subjects, and for the time being maintains his rebellion. But happily where the offense abounded, there grace did much more abound in the ordaining of the marvelous plan of redemption for the recovery of erring man. The ultimate design of this plan is to evict the unlawful tenant, Satan, bring back the world into allegiance to God, restore the dominion to its rightful place, and again have in this world a kingdom of God instead of a kingdom of Satan.

As death entered by sin, men have all along fallen in death, but the work of grace has gone forward just the same in successive stages. The antediluvian age was represented by Noah, the patriarchal age by Abraham, the Mosaic age by Israel, and the gospel age by a world-wide Christianity. The grandest epoch of all was, of course, when Christ came to this world, suffered and died, rose again and ascended to heaven, to be a mediator for all who might desire to come to God through him. One more stage remains. Christ is to return, raise his people from their graves, make them immortal, in due time destroy the great usurper and all his works, make a new heavens and a new earth from the fire-refined elements of the old, and establish his people therein in righteousness and joy and glory forever. Then God's original purpose will be fulfilled; then the kingdom of God will have come in its true and fullest sense. This is the kingdom which will be reached when this prayer, which our Lord taught his people to pray to the end of time, is answered.

There are many predictions of the coming of this kingdom in the prophecies, and way-marks and signs are given by which we may know when it is drawing near. In Dan. 2:31-45 and chapter 7:16-27, this kingdom is specifically brought to view. To make way for this kingdom, all earthly governments will be swept away, and those that offend and do iniquity will be gathered out and destroyed. Ps. 2:8, 9; Matt. 13:41, 42.

But right here not a few, even of religious teach-

ers, who have lost from their minds a true view of the plans and purposes of God, and from their hearts a love for the coming of their Lord, misinterpret the word of God and mislead unthinking souls. They have planned a kingdom to come in a very different manner from that which the Scriptures declare. The gospel, in their program, is to triumph everywhere, the world be converted, and the ministers be the great ones of the earth during a thousand years of peace and prosperity in this world before the Lord appears, at his second coming. If such a view is to stand one moment, the prophecies of Daniel above referred to, must be harmonized therewith. And they are accordingly applied by these interpreters to a kingdom of grace, which it is claimed was set up at the first advent of Christ. A simple refutation of that claim will utterly annihilate the whole temporal millennium scheme; and nothing is easier than to do this.

(1.) The kingdom of grace was established when the plan of salvation was instituted, at the fall of man. It antedates the incarnation of Christ more than four thousand years. It consequently could not have been set up at the first advent.

(2.) The kingdom of Daniel 2 and 7 was not, according to the prophecy, to be set up till the division into ten parts of the old Roman empire, which was symbolized by the iron legs of the image of chapter 2, and the fourth beast of chapter 7. But this division did not begin till 350 years, and was not completed till nearly 500 years, after Christ. And as the kingdom of the prophecy could not have been set up before this division, it certainly was not set up at the first advent of Christ. These stubborn facts utterly destroy the claim that any such kingdom as the prophecy contemplates, was set up in the days of Christ.

But, did not Christ say, "Repent, for the kingdom of heaven is at hand"? Did he not tell the people of his time that the "kingdom of God had come nigh unto them," and was "among them"?—Yes, and in these expressions he doubtless referred to the work of grace among mankind; for that the idea and the name of a "kingdom of grace," is a proper one, we learn from the fact that the Scriptures speak of a "throne of grace." Heb. 4:16. But this throne of grace is not the throne of glory, on which the Son of man sits when he comes with all his holy angels, and invites his people into the kingdom which they had not before inherited. Matt. 25:31-34.

The two kingdoms of grace and glory are most intimately and inseparably connected together. It is only by the kingdom of grace that subjects are developed for the kingdom of glory. There was in Athens a temple called the "Temple of Honor," before which stood another temple, containing the only entrance to it, called the "Temple of Virtue." There was no access to the Temple of Honor except through the Temple of Virtue. "So," says Mr. T. Watson, "the kingdoms of glory and grace are so joined together that we cannot go into the kingdom of glory but through the kingdom of grace. Many people aspire after the kingdom of glory, who never look after grace. But these two, which God hath joined together, must not be put asunder. The kingdom of grace leads to the kingdom of glory."

There are some important practical lessons also to be drawn from this portion of the Lord's prayer:—

(1.) Inasmuch as the kingdom of grace, in which we now are, is preparatory to the kingdom of glory, it follows that the kingdom of glory will come just as soon as the kingdom of grace has done its work, and prepared the citizens for that higher kingdom. To act, therefore, in harmony with this prayer is to put forth our utmost efforts to extend the conquests of the kingdom of grace through all the earth, that the kingdom of glory may follow.

(2.) To pray this prayer involves the surrender of all our preconceived ideas upon this question. We do not pray that "our kingdom come," but "Thy kingdom come." Men may form wrong conceptions, and fancy a kingdom based on false ideas and vain imaginations. They have so formed in their own minds a conception of a kingdom so different from what the word of God points out that it cannot come under the declaration,

"Thy kingdom." The Jews had formed so false an idea of the kingdom expected in their day, mistaking it such as their own carnal ideas would dictate, that when Jesus, the King, came to his own, his own received him not. So we are to beware lest we form such an idea of the kingdom which God is going to bring in that we may not recognize it, but reject the truth concerning it when it is presented. We are to desire only such a kingdom as God has purposed for his own glory and manifestation of his own love and power.

(3.) To pray for this kingdom is to pray for its principles, "righteousness, peace, and joy in the Holy Ghost," may reign in our own hearts. It is not enough to make us proper subjects of the kingdom simply to have God's will our law. As Emerson says, "The kingdom of heaven is not [to us] even when God's will is our law—it is when God's will is *our will*. When God's will is our law, we are but a kind of noble slaves. When his will is our will, we are free children."

THE POPE'S ENCYCLICAL.

WE are receiving from different correspondents so many copies of a circular, purporting to be a letter from the pope to his subordinates in this country, asking our opinion of the same, that it seems the most expeditious way of answering inquiries, to reply in this public manner. The document referred to goes on to state that Protestants of America are usurpers in this country, and have no rights or privileges which one is bound to respect; that they are incorrigible heretics, and should be disposed of accordingly, etc., etc., and that after a certain date, fixed September of the present year, Catholics are granted full permission to slay, kill, and destroy such heretics, and seize upon this country as their own. We are asked whether we think the document is authentic or not, and as we have stated many, by private letter, so now we state here, we do not consider that it is at all genuine. If it could be supposed that the papacy had such purpose or intention in mind, it cannot be supposed that the leaders in such a movement would ever issue a manifesto in such a way that it would be likely to fall into the hands of their enemies or opponents, as this has done, and so defeat every purpose they had in view. It is doubtless the work of some man or men who have seen grounds for grave suspicions that they might thought it safe to draw a little upon their imagination to try to arouse Protestants to their aid.

But while such is the case with this so-called encyclical, it is beyond question that the Catholic Church is meditating and plotting mischief against this government. Their forbearance cannot be credited to their good intentions, but only to their lack of power to accomplish what they would be glad to do. But, whatever may be their intentions, they would not be so unwise as to fix a date for the carrying out of any revolutionary attempt, at least while the relative strength of Catholicism and Protestantism is such as it is in this country at the present time. But there are sufficient indications continually cropping up to show that trouble is anticipated, and such should be sufficient to arouse Protestants and government to a serious consideration of the situation. There is said to be the clearest evidence that Catholics are gathering together large quantities of fire arms, and drilling men in the use of them. It is claimed by those who have given the subject attention and thought, that the Catholics have at least seven hundred thousand men under drill.

The index finger of the present hour would seem to point to a situation something like this: The trouble between labor and capital is increasing day by day. The very foundations of the social fabric are threatened. And when the day comes that the masses shall override all the aristocrats of this country, and confusion and anarchy everywhere prevail, as unrestrained lawless mobs wreak their vengeance upon supposed oppressors, then, if the Catholics throw into the field a well-drilled, disciplined, united army of toward a million men, they will take control of the country. Some movements

this kind they may have in view, and may be preparing for; but of course they cannot fix any date for its accomplishment. The hope of the Christian is that before they could in this way accomplish their ends, the Lord will appear for the deliverance and salvation of his people.

INDIVIDUAL WORK.

THE Christian life demands individual effort. The Christian religion is not a religion of churches, or Conferences, or tract societies, or other organizations; it is a religion of individuals. We have the work of all these organizations; we have special seasons, like the week of prayer, the General Conference, and other special meetings; but there is a sad lack of *individual* work, without which all else that is done will be of no avail.

We mean by this term independent efforts put forth by the individual, separate and apart from any special effort of religious organizations, for his own spiritual welfare, or for the welfare of others.

In the first place, individual work is essential to individual progress in the spiritual life. There are special times in which the church seeks after God, special meetings in which the power of the gospel is manifested, and the divine blessing felt by those present, through the labors of some faithful ones who are near to God. But these things do not constitute the mainspring of genuine Christian life. All these things are transient. They must come to an end; and then if the individual has been depending upon these, his Christian experience must come to a stop at the same time. This is just what happens to a great many professed Christians. They are warmed up and revived during some time of special effort on the part of the church, but when that ends, they are left stranded; they have nothing to carry them further. These special seasons are necessary, indeed, and occasions of greatest profit to all who rightly improve them, but they do not afford a lasting, permanent foundation for Christian experience; for that must be new and fresh every day. They can fill up the cistern, so to speak, but they cannot be an ever-flowing spring. There must come days, and very many of them, when the individual must be left to himself, when he must depend wholly upon his own individual connection with the Source of spiritual life. These days are links in the chain of his Christian life, and the chain is no stronger than its weakest link. He can maintain his own individual efforts in seeking God continually, every day, without interruption, and this is the only kind of religious activity which he can thus maintain.

In the second place, there is urgent need of *individual* effort for the salvation of others. While efforts put forth by the church and its kindred organizations are productive of most fruitful results, they do not have the effect upon many that might be realized by earnest individual work. Such efforts generally come at some stated times, which are announced beforehand, and consequently find the individual who needs help already braced to meet them. He is expecting that at certain times of the year efforts of this kind will be made, and prepares himself accordingly. What is said to him or done for him at such times, has to him the appearance of being done only because of the particular season which has arrived,—only because it is a time when such things may be naturally expected. But that which is said or done at a time when nothing is looked for on his part, must strike him with a conviction of sincerity, if not of truth. He is taken off his guard; he is not braced to meet it; and the chances are favorable that it will be appreciated, and perhaps make a serious impression. There are very many who are in an indifferent or ignorant condition, whose spiritual welfare is dependent upon some work of this kind. They must be reached in this way or not at all. And there is a blessing which goes with personal labor,—the blessing which comes from spiritual acquaintance and communion with one another. There is far too little knowledge on our part of the spiritual condition and needs of those whom perhaps we are accustomed to meet almost every day of our lives. When special times and seasons of spiritual revival, depending upon concerted, organized action and the presence of several leading laborers, have come to an end,—as such times always must,—there is abso-

lutely nothing left for these needy ones except the continued individual efforts of those whose piety and zeal have not departed with the enthusiasm of special occasions. Individual work alone is capable of daily continuance, from the beginning to the end of the year.

The experience upon which we must all stand must be an individual experience. There may be Noahs, Jobs, and Daniels in the land, but their righteousness will avail for no more than their own souls. The most dangerous time for the Christian is just after a season of spiritual revival, such as the church has lately experienced. What we are to get from revivals, is strength to live the Christian life alone, independent of all other persons and all special occasions. Without this, we will certainly fail in the day of trial.

L. A. S.

A DISTINCTION WITHOUT A DIFFERENCE.

THE ease with which our modern theologians and would-be reformers can pose as champions of the historic American theory of the separation of the State from the Church, and practically contradict each other, themselves, and every principle of logic, and still keep right on as though nothing had happened, is well illustrated by the queer position taken by Joseph Cook upon the part the Bible and the fourth commandment should take in the Sunday-closing act of Congress. In a late speech in Boston, speaking of the time when the Sunday-closing bill was pending in Congress, and referring to the action of Senator Quay in sending his Bible up to the clerk's desk, that the fourth commandment might be read as the basis of the Sunday-closing, Mr. Cook said: "I do not agree with him. I wish to shake myself loose from all theories which tend toward a union of Church and State."

Does not this sound finely? Behold the great Joseph Cook! He doesn't want to do anything that would "tend toward a union of Church and State!" Not he.

But some of his fellow-reformers felt very much hurt by such an exhibition of honesty; they thought he meant it. They felt pained, over what they thought was a departure from the National Reformers' faith, or, as they have themselves expressed their feelings, his statement "was the 'dead fly' that caused the ointment [National Reform ointment], to send forth a stinking savor." That is to say, the great Boston lecturer was a stench in the nostrils of his brethren. One of them was so nearly suffocated by this "odor" that he addressed Mr. Cook the following letter:—

"Your statement last Monday that the civil Sabbath is not based upon the fourth commandment, it seems to me, deprives our Sabbath laws of their moral value; for a law that has not the authority of God behind it will not bind the conscience. The ten commandments are a translation of the law of nature, as well as an authoritative rule of spiritual life. They are both a civil code and an ecclesiastical law. They were given to the nation of Israel as their constitution, and to the church of Israel as a law of ecclesiastical life. For the State to recognize them as the foundation of moral legislation no more tends to unite Church and State than family worship creates a union between the family and the church. The ten commandments have been placed in Christ's hands as the administrator. Every believer is under that law to Christ. Christ is King of nations. And nations, as moral beings, are under this law to him. The church is under this law to Christ. But this law, being a rule of life to the individual, the family, the Church, and the State, in their respective spheres, brings all into subjection to Christ. Our Sabbath laws are rooted and grounded in the fourth commandment. Separate from that edict of Jehovah, they are not worth the paper they were written upon."

This letter had the desired effect. No sooner does Mr. Cook become apprised of the fact that his dead fly is poisoning the whole National Reform pot of ointment, and having had the glory of making a grandiloquent speech which was trumpeted through all the papers, he now shows that he did not mean what he said, by the following very interesting reply:—

"Dear Dr. Foster:—

"We do not disagree in fundamental principles as to the divine authority of the civic rest day. But I could not make that divine authority depend wholly or chiefly on the fourth commandment; for I believe there was a day for rest and worship set apart at the creation; that the Sabbath is as old as the family, and that apostolic example and precept justify the observance of the Lord's day as a Christian Sabbath. The fourth commandment begins with the word 'Remember,' and itself stands on much that went before it as well as on what accompanied it. The self-revelation of God in the whole history of the rest day from creation until now was the ground on

which I placed the divine authority of our Sunday laws in their general outlines.

"Yours very respectfully,
"Joseph Cook."

With the above letter Dr. Foster tries to be content. He is so glad that Mr. Cook did not mean what he said, that he doesn't seem to care much how he tells it.

But let us examine his logic a little. He does not disagree with his brethren upon "fundamental principles." He would not make "that divine authority depend wholly or solely upon the fourth commandment." He believes there "was a day for rest and worship set apart at creation," and that the "self-revelation of God in the whole history of the rest day from creation until now" is the proper ground, and upon this basis and not upon the fourth commandment, he would base the Sunday law; and what is the strangest thing of all, he holds that Sunday enforced upon this ground would not be a union of Church and State; while if it should be enforced simply upon the basis of the fourth commandment, it would be forming such a union! The Sabbath enforced because of the fourth commandment would be a union of the State with the Church, and this he will not allow, but the Sabbath enforced because it existed from creation, which is the very thing that the fourth command states and upon which it rests, is all right, and should be done! To enforce the Sabbath by law on account of the fourth commandment, would be a union of the Church with the State, and he opposes it; but to enforce it upon the ground that it is a "self-revelation of God in the whole history of the rest day from creation until now," which revelation begins at creation, where the Sabbath was made, takes in the fourth command as given by God upon Sinai, and all the Bible, that can be enforced, and no harm will ensue, and the State will not be united with the Church.

Again: to enforce it because of the fourth commandment, would unite Church and State, and he is against it; but to enforce it because "apostolic example and precept" is added to all the other evidences, would not be doing so! And that is to say that because the apostles did a certain thing, and that which they did was sanctioned by the whole revelation, then it ought to be enforced by fines and penalties! Was there ever a more shallow attempt to make a distinction without a difference?

The revelation in regard to the Sabbath, Mr. Cook says, extends from creation till now. As there is no revelation concerning Sunday as the Sabbath during the time covered between the creation and the last recorded acts of Christ and his apostles; and since Mr. Cook does not seem willing to enforce his Sunday Sabbath upon either the original institution of the Sabbath at creation, the authority of the fourth commandment, or the general authority of all the Scriptures, but expressly includes in his authority for Sunday what he calls "self-revelations . . . until now," it therefore follows that the *real* authority upon which he depends, upon which his Sunday Sabbath actually rests, and upon which it is to be enforced, is some *later revelation* than the one given in the word of God.

As he does not say himself what that revelation is, it would, perhaps, be idle for us to speculate upon it. But since we are certain that it is not in the Bible, and in its practical working it contradicts both the letter and spirit of the Scriptures, we shall hold that it is anti-Christ, and consequently not to be regarded. Mr. Cook will have to "shake himself" a little harder than he has done yet before he gets all the Church-and-State theories eradicated from his mind.

M. E. K.

A BLESSED TRIP.

AFTER our excellent General Conference, the spiritual blessings of which were indeed seasons of refreshing, I left for the West, March 14, spending two days at Chicago, mostly in making several interesting calls on parties to whom I was directed by their relatives in Europe, also with a German minister. Next I made a short call at Minneapolis to see a Bohemian family, and found them promising help in this nationality. The following Sabbath

and Sunday morning I spent at Union College. I was very glad that the Lord had also bestowed his rich showers of blessings on this important institution, so that over forty students were baptized the Sunday previous. Sabbath forenoon and evening I spoke to the Germans, and in the afternoon in the English chapel. Sunday forenoon I addressed the two English foreign mission bands. It is refreshing to see so many willing to go at their Master's bidding, wherever he may call them; and as they learn to lay hold on him by faith, they will become fitted for success in his glorious service.

On my way to the German churches in western Kansas, I spoke by invitation to a large English assembly at Belleville, where I had to stop Sunday night. Monday night I spent with the church at Herrington, where Elder S. Shrock had already good meetings. From here we went to Tampa and Hillsboro. Though our people were busy with their farm work, they left it gladly and hungrily listened from morning till night to the solemn truths of these last days. The next Sabbath and Sunday I spent with the Rush county church. I was glad that this company which I once organized with five members, had grown to sixty, and though their meeting-house has been lately considerably enlarged, it was overcrowded, and the Lord gave us precious seasons. We had also several youth's meetings and one English sermon. Several gave themselves to the Lord, and some took a stand for the truth, while over three hundred dollars were pledged to help us with the Hamburg building. My time did not permit me to follow up the good work started or to perform the rite of baptism.

From here I went to Durham and held a two days' meeting, as I also did at South Cottonwood, the spacious school-houses being crowded to the uttermost. But when I came to Lehigh, our people flocked in from all the surrounding churches, and I could only deplore that our brethren had not taken steps long ago to build a good sized meeting-house for such occasions. Other bodies much smaller in membership have nice meeting-houses, while we have to depend on the mercies of others, and crowd into school-houses often unfit in every way. By a little encouragement in the right direction, a suitable building could easily be erected here. As it happened to be Good Friday, we were able to meet all day Friday. Some difficulties had existed in this church for some time, and the most wealthy member, with some others, had stood aloof from the meetings. As we presented the needs of the cause, to the surprise of many he gave thirty dollars in cash, I stopped with him during two nights, and as he laid his grievances before me, I pointed him to the Lord.

Sabbath forenoon I spoke on Psalm 40, and the Lord gave me freedom to set forth our duty of speaking of the righteousness of God in the great congregation, and how Satan often succeeds in closing our mouths. In the afternoon I gave a short talk on John 17, concerning unity. The remainder of the time was given to testimonies, and while the time was well filled up, something seemed to hold the free Spirit. I felt a deep burden for this brother; but he waited, and as he told me afterward, he had made up his mind not to speak. I held on, and finally as I looked at him, he broke down before the whole meeting. Light came in; confessions were made, and the moment our people cleared themselves, the converting power took hold of the young and outsiders. Without any urging, soul after soul confessed their sins and grasped the rich promises of God I presented to them, until in a short time nearly forty had taken a stand. Some young men who had before laughed and seemed unconcerned, seemed all broken to pieces, and testified to the forgiving power of grace. Under the circumstances, I felt it my duty to remain over Sunday. In the evening I presented the privileges of faith; Sunday morning I took up spiritual gifts, tithing, and health reform; in the afternoon we had another special meeting for the unconverted, and those newly started, and forty-two candidates presented themselves. As some of the lambs of the flock were examined, not an eye remained dry in listening to their plain and decisive testimony of the converting power of God during these two days. Some forty teams carried the people to the scene of baptism, and as I buried these forty-two souls with their Saviour, it left a deep

impression on the great crowd present. Afterward seven others of the Baptist church asked to be received, some of their children having been among the candidates. The oldest daughter of the brother mentioned above was also among the candidates; and when we made another call for means, he stepped forward and laid down fifty dollars more, praising the Lord who had set him free without any church trial.

I feel grateful that there is such a power in the word of God, and the more I learn to lean upon him, even in giving me the proper texts and words, the more I rejoice in his free Spirit. During these two weeks, some sixty persons have taken a stand for the truth and united with us, and as quite a number from Russia have also transferred their membership, the gap made by the large removal to Oklahoma is about filled, and the outlook is more promising than ever. The Lord has indeed given our people a spirit of liberality. Over one thousand and fifty dollars were pledged toward the Hamburg building, one fourth being in cash, making \$1,250 secured on this trip. I would gladly visit other churches, and follow up the good work started, but I must disappoint many, as I expect to sail by April 27, on the "Normannia," the Lord willing. I am now on my way to South Dakota, and am of good courage in the Lord who has promised his strength to the weak and unworthy.

L. R. C.

RETRIEVING OUR MISTAKES.

THE Lord has ever dealt with all his children in a merciful manner. His feelings toward us are well expressed in the words of the psalmist: "He knoweth our frame; he remembereth that we are dust." When our first parents failed to keep God's commandments, and brought upon themselves the fearful consequences of that act, the Lord did not cut them off, but in his mercy gave them another opportunity; and this new way of salvation through Christ made provision for repeated acts of transgression. Not that repeated acts of sin are expected or necessary; but God's mercy in Christ not only gave mankind as a whole another opportunity for salvation after Adam's transgression, but gave to every one a time of probation, which generally covers our natural lives with its successes and failings, its victories and defeats. And it is ever the mind of God that we may by our defeats learn our weaknesses, see our sins, lay hold of the divine strength that is so freely offered us, and gain victories upon the very points where we have been defeated. So when we fail in any particular way to meet the mind of God concerning us, God often brings us through the same experience again, to see whether we have repented and will now stand the test. Many illustrations of this truth are found in the Bible, but we are liable to read the scriptures which illustrate this feature of God's dealings with his children without discovering the lesson that the history of the events was intended to convey to our minds.

The experience of Judah, one of the sons of Jacob, is worthy of a careful study. Inflamed by a most wicked jealousy, he proposed to his brethren to sell his brother Joseph into slavery, and for many years helped to conceal from his father the secret of Joseph's mysterious disappearance. Years afterward, when by a train of remarkable providences, his brother Benjamin was about to be held as a slave by the ruler of Egypt, and he had the privilege of being considered blameless, with the liberty to go again to his father without Benjamin, as he had once before gone without Joseph, Judah refused to do so, and offered to give himself for Benjamin. No one can read his most touching appeal for his brother, and see the willingness he manifested to remain in Egypt as a slave, and never return to his father and to his family again, without believing that Judah had repented of his sin, and that nothing would lead him to do as he had done before. Genesis 44. The knowledge of this fact seems to have prevented Joseph from longer refraining from declaring himself before them, and he cried, "Cause every man to out from me." Gen. 45:1. Thus Judah had an opportunity to repeat his former sinful act; he was tested again upon the very point upon which he

had so shamefully fallen, but maintained his integrity.

And that God recognized and accepted his repentance, is clearly seen from the dying testimony of Jacob concerning Judah and his posterity. The children of Jacob were then gathered around his bedside, and Jacob, under the direct influence of the Spirit of God, pronounced blessings or condemnations upon them, according as their past course had been pleasing or displeasing to God. Then to this sinful but repenting son, the Lord gave this most comforting testimony and promise: "Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. . . . The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be," etc. Gen. 49:8-12.

Thus was he not only exalted above his brethren, but the promise of the Messiah was fixed in the family of Judah. How thankful we all should be that the Lord gives us opportunities to repent of our sins, to retrieve our mistakes, and to gain the blessing which we have lost by unbelief and disobedience to his will.

M. E. K.

WHITHER ARE WE DRIFTING?

No longer is this the query alone of theologians, who behold the world plunging deeper and deeper into the vortex of crime and wickedness. No longer must one be a believer in the prophecies of Holy Writ to find evidence to his mind that we are living in momentous times, and that the future is not by any means bright with the promise of prosperity and peace to earth's inhabitants. The trend of visible events, without any reference to prophetic declarations, are sufficient to force such thoughts upon the minds of observing men.

We are passing through a period of stupendous changes in the underlying ideas of our civil government, and as usual at such times, the mass of those living right in the midst of these changes are not aware that they are taking place. It is the same in the domain of religious thought and belief. Should time continue, succeeding generations would see clearly enough the significance of events that are now taking place, just as we can look back upon the fourth or the sixteenth century and understand the significance and importance of events which were steps in the revolutions of that time. But we are apt to be as blind to the meaning of what is taking place now before our eyes in State and Church as were Constantine and his subjects to the significance of his Sunday edicts, or the prelates of Rome to the "rebellion" of Martin Luther, or the Jews to their rejection of the Messiah. It seems to be a law of human nature to imagine that all things will continue as they are, when once they have acquired such a semblance of stability as not to have brought any marked upheavals in the political and social worlds for a space of a few decades. People will admit that upheavals and revolutions may come, that there are some indications pointing to them, but like Hezekiah of old, they comfort themselves with the thought, "Not in our day." Especially is this so at the present day, when the world has reached such an advanced stage of intellectual and political enlightenment. The people are trusting in this to preserve to them the rights and privileges secured by the struggles of their forefathers, as if the world had now reached a position of enlightenment from which it could never retrograde. They will awake ere long to realize their mistake.

There is soon to be carried to the Supreme Court of the United States—so it is said—a question which will vitally affect the great problem of harmonizing the relation of capital to labor, and which, if decided wrongly, may precipitate a great crisis in the industrial world. It is that of the right of labor organizations to precipitate strikes and boycotts. Until recently it had been considered the natural right of every man to be entirely voluntary in his performance of labor. Article 13 of our national Constitution declares that "neither slavery nor involuntary servitude except as a punishment for crime, whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to

jurisdiction." But a decision has now been rendered by a judge of a Toledo court, which reverses this, and declares that under conditions which involve the public welfare employees may be enjoined from refusing to work, under penalty of being arrested and fined or imprisoned for contempt of court. This of course would be nothing but involuntary servitude. If the Supreme Court affirms this decision, it may well be considered a death blow to the hopes of laboring men to secure what they deem their just due by means of the strike,—the only effectual weapon with which they are armed in their struggle with the rich and powerful. If labor organizations cannot make their demands; if they cannot enforce their demands; if they cannot enforce their demands, they may as well be out of existence.

Whether the ruling of this Toledo judge be right or wrong, its effect upon the working-men, if sustained, can hardly fail to be other than to foster antagonism which has so long existed between working-men and their rich and powerful employers, in other words, to add fuel to the internal fire of discontent which have already so frequently and seriously shaken the fabric of industrial prosperity, and threatened the peace of society. This is the important point. This is whither we are drifting.

And it can hardly be said, too, that we are drifting." We are moving too rapidly for that. An irresistible current is setting away from the principles established by our honored forefathers who gave birth to the Declaration of Independence and the United States Constitution, and the ship of state is being swiftly borne upon its surface. A few years ago came a revival of religious persecution; and within very recent times Congress has assumed the right to specify what kind of literature may be sent through the mails (that is, leaving it for a jury to say whether particular books, papers, etc., were of a pernicious nature or not), and more recently there comes from a leading church prelate, Bishop Coleman, of Delaware, a proposition to limit the freedom of religious discussion. Last summer our national Legislature took sides in a religious controversy, and legislated in the interests of an institution of the church (and the Catholic Church at that), and now comes this decision from Toledo, declaring that railway employees must continue involuntarily in the service of the company, on the ground of public utility.

All these are matters which touch the very foundations of our Republican system of government. They indicate the utter instability of the public mind regarding ideas and principles that are supposed to have become permanently fixed in that system.

In exchange, in commenting upon the situation, we are told, "Steadily, step by step, the whole field of personal right and public welfare . . . is being traversed." True; the question of personal right had been supposed to be pretty well settled in that great fundamental charter of American rights and liberties, the Constitution of the United States. But it is not so. We live in a time of ever lessening respect for this grand instrument,—of ever growing disregard for the principles it asserts. From the divine doctrine of individual rights, upon which all governments must be founded, the nation is hastening to take its stand upon the doctrine of mere individual subserviency to the will of the majority, or to that which is supposed to be the best interests of the majority, as interpreted by the courts. This is whither we are drifting, and it no longer needs the light of inspired prophecy to reveal the fact that troublous times are before us.

L. A. S.

THE BIBLE SECRET OF A HAPPY LIFE.

PERFECT happiness is a state for which all animate creatures were designed by their Creator. To pursue happiness untrammelled is the privilege of every creature, an inalienable right, as is well stated in that famous document that lies at the foundation of our national history. And, true to their privileges, all rational beings make this one their first, and some make it the only object in life. A great portion of the animate creation, including a majority of the human race, live for present happiness, or mere gratification of passing

desires. Others toil and sacrifice, in hope of a day that will bring rich rewards in satisfying pleasure.

There are ways and methods innumerable for securing the boon of a happy life. The animals seek for it in a selfish effort to gratify their desires, without regard to the welfare of others. They strive for the mastery of power, and use that power in obtaining that which gratifies their propensities, or pleases their fancies. Many men are animals in this respect. There is no real happiness in such a life. A sordid spirit may gloat over the gains of dishonesty or oppression; a libertine may glory in his spoils; but we cannot call such things happiness. True happiness has its source only in purity and virtue. It must be accompanied with a conscience void of offense. True happiness brings pleasure to the physical senses, satisfaction to the mental, and joy to the spiritual. Every emotion of our nature rejoices together under the influence of real happiness. This state cannot exist when any of the faculties are not in sympathy, or where they are blunted or their protests are hushed. In other words, true happiness comes only to him who lives in the strictest harmony with right principles and the fullest discharge of every duty.

To the Christian all happiness comes from God through the channels of blessing which infinite wisdom has ordained. These blessings may be divided into two classes,—those of which we are the recipients, and those of which we are the dispensers. There is great happiness and joy brought to us by the benefits we receive. The gospel message was announced by the angel who said to the shepherds, "Behold, I bring you good tidings of great joy, which shall be to all people." The reception of pardoning love, of the spirit of adoption, of blessings spiritual which come to us by faith in Jesus Christ, bring joy and happiness inexpressible to those who will receive them. Temporal relief and blessings in times of need make us happy in God; and we often feel that "with blessings unnumbered our cup runneth o'er." Faith in Christ, trust in God, abiding confidence in his word, bring peace and joy that the world cannot give nor take away. We have but to taste and see that the Lord is good. But he offers us more than a taste, he invites us to a perpetual feast of good things. Truly God is good, and blessed is the man that dwells in his house.

But, contrasting the two causes of happiness, Jesus said it was "more blessed to give than to receive." Blessedness and happiness are synonyms. He knew whereof he spake, and therefore he gave all the infinite treasures he had for a dying world. For the joy that was set before him he endured the cross, and despised the shame. This blessed secret of perfect happiness he most assiduously sought to impart to his disciples. "Freely ye have received, freely give," he exclaimed, as he sent his messengers out. It was essential that they should do so, not only for the good of others, but for their own good.

The divine purpose in blessing us is not one half met, even in our own behalf, when we with happy hearts praise God for what we have experienced of his goodness to us. That very blessing becomes a curse to us unless we impart it to others. Hidden under the bushel of selfishness or indifference to others the light that is in us becomes darkness, and oh "how great is that darkness!" We may as well try to retain the sunshine in an iron retort as to confine the light of God's grace in a selfish heart.

We are not strangers to the blessedness of receiving. Though there is great danger of our losing even this happiness, through ingratitude and want of appreciation. He who has only a limited sense of his dependence upon God and of the boundless compassion of heaven, must experience great satisfaction when he realizes that his wants are supplied by an everlasting love from unlimited stores; while he who meditates on these things will find such joy and peace, not only from what he has had and now has, but also from the knowledge of what he is yet to have, as are immeasurable. But as great and as deep as the happiness arising from such a faith is, it is small compared to that which awaits him who becomes a channel through whom the Lord bestows these same blessings upon others. We have but to refer

to our own experiences to recognize the fact that the most supremely happy moments we have ever had, have been those in which we have enjoyed the sweet consciousness of having administered to some fainting, heavy laden soul just the blessing God had bestowed upon us. It may have been in temporal matters. The Lord has given us strength and health. What for?—So that we may strengthen and care for the weak and suffering. The Lord has filled our flour barrel, that we may feed the hungry. The Lord has given us two coats, that we may divide with our brother who has none. The Lord has brought us the light of his salvation, that we may lead others to the light. He has forgiven our sins, and washed us clean, that we may lead sinners to the fountain of life.

The blessings that follow such a work are set forth in the following familiar language:—

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day: and the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Isa. 58: 6-11.

The psalmist speaks in the same tenor:—

"Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness." Ps. 41: 1-3.

The blessings pronounced in these passages are real tangible tokens of permanent good, and form the basis of a truly happy life. Nor are such blessings confined to this world. Our Saviour places the blessings of the world to come upon the heads of the righteous, because of these works of mercy and goodness which they have done for his sake.

There can be no lasting happiness as the result of simply absorbing by faith the blessings extended to us in the gospel. The essential principle of that gospel is self-forgetfulness, an unselfish devotion to others. We must first experience the grace of God. We drink of "the life-giving stream," our souls revive, we rejoice in a Saviour's love; our lives are full of joy. We turn to those who are perishing for what we have. For the sympathy we have received we give sympathy, love for love; mercy and patience we give for mercy and patience received; we give light because we have received light; and we give money or bread or clothing or care, because God has committed these very blessings to us; and, oh, it was blessed to receive those things, but how much more so to give! We sometimes tell the Lord that "giving doth not impoverish thee; nor withholding enrich thee." Well, bless his name, it is true of his people also. There is that which scattereth and yet increaseth.

Righteousness, faithfulness, usefulness; these three,—and the fruit of these is happiness forever.

G. C. T.

NEW PHASES OF THE SUNDAY SABBATH QUESTION.

24

It has long been the policy of the ministers of the popular churches of this country to stifle any and every attempt to discuss the question of the foundation of the Sunday Sabbath. They seem to have been fully satisfied that in this thing their strength was to sit still. Whenever an attempt has been made in any locality to test by Scripture, history, and logic, the commonly received notion of Sunday sacredness, the ministers have almost invariably deprecated the investigation as unwise; and instead of courting free investigation, they have done all they could to prevent people from even thinking about the matter at all. In spite of this attempt to ignore the question, the public mind is more and more being attracted toward it; and it is not a little remarkable in view of their former

course, that the ministers have at last themselves precipitated the conflict they have so long endeavored to avoid. This they did by their eager and officious course to influence Congress to clothe the World's Fair appropriation bill with a Sunday-closing provision.

As religious legislation is contrary to the Constitution, this action of Congress at the behest of the American clergy, has stirred up the liberty-loving people everywhere to resist this encroachment of their rights. The clergy, however, feel sure that by their threatened withdrawal of support to congressmen they have that body in the toils, and they therefore refuse to relax their hold. There has been much agitation over this matter, especially among the working people who desire to visit the Fair on their one leisure day. All of this has brought the subject of the Sabbath before the people, and many are learning that there is no Scriptural authority for keeping Sunday, and that any State-enforced Sabbath is an infringement of the natural rights of men, and of the especial rights guaranteed by the Constitution to every American citizen. Thus the efforts made to shut people out of the Fair on Sunday, which could only amount to an unreal and fictitious observance of the day by a few thousands in Chicago, has brought the great and underlying question, What day is the Sabbath? before an inquiring people who will in this age be inclined to look into the arguments generally used to sustain Sunday much closer than the ministers are desirous to have them.

The latest development in relation to this question of Sunday-closing is of a very interesting nature, and will be likely to strike the zealous advocates of Sunday with unpleasant surprise. The working-men of Chicago, finding that there is little prospect of their gaining a redress of their grievance, are entering into an agreement with their employers to work at their usual employment on Sundays, and then take their weekly day of recreation—for such it is to nearly all of them—on some other day when the Fair is open.

By this means they hope to get what the shortsighted Congress, backed up by the ministers, has denied them. Many of them are going to take Monday for the Fair. While Sunday is their first choice for a day of recreation, according to the general practice of the people of this country, they can, by the dictation of Congress and the clergy, work on Sunday, and take Monday for their weekly holiday!

One large body of laborers, the Central Labor Union, propose to take Saturday as their holiday, and they have passed a resolution to that effect. Some of the reasons that have led this body to choose Saturday for their day of "rest," as they call it, will make very interesting reading for the clergy of this country. The Chicago Record, of April 4, reports one of the leaders of the Chicago workmen speaking of the proposed Sunday work and Saturday holiday as follows:—

"This Sunday question," said J. B. Cogswell, president of the United Carpenters' Council, "is a religious question only, and there are many religionists who believe that Saturday is the true Sabbath. I am one of them myself. The old original Sabbath, the seventh day of the week, has never, I believe, been authoritatively changed. So far as I am personally concerned, I think that such a movement would be a good one. There are, however, some obstacles in the way of its enforcement. In the first place, most unions require double time for work done on Sunday, and I am of the opinion that few employers would be willing to pay it. The changing of the day of rest is something entirely new, but I do not wonder that working-men are casting about for some way out of the dilemma that the Sunday-closing of the Fair has placed them in."

We presume it never occurred to the United States congressmen that they were placing the workmen of this country in a position where they would feel compelled to work on Sunday; but it appears to be coming to this.

The practical results that have been gained by the Sunday closing of the Fair, therefore, now appear to be the following:—

(1.) A general interest in the subject of the Sabbath, which cannot but result in the turning of many to the observance of the only Bible Sabbath—the seventh day. (2.) A development of a strong feeling of hostility on the part of the working class against the popular Protestant churches. (3.) The determination on the part of thousands of workmen to work on Sunday publicly and openly, that they may keep their positions with their employers and still have one day each week to visit the Fair. In view of all this, we wonder if Congress and the churches feel happy over the result.

M. E. K.

Progress of the Cause.

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

THE SOWER.

BROADCAST thy seed!

Although some portion may be found
To fall on uncongenial ground,
Where sand, or shard, or stone may stay
Its coming into light of day;
Or when it comes, some pestilent air
May make it droop, and wither there—
Be not discouraged; some will find
Congenial soil and gentle wind,
Refreshing dew and ripening shower,
To bring it into beauteous flower,
From flower to fruit; to glad thine eyes,
And fill thy soul with sweet surprise,
Do good, and God will bless thy deed—
Broadcast thy seed!

—Selected.

WEST VIRGINIA.

THE canvassers' school began according to appointment, March 22. A good representation of the workers in the State were in attendance, and many who have not yet engaged actively in the work of the Lord were also present. The spiritual blessings began to be realized in a large measure from the first. Brother was reconciled with brother, worker with worker, by confessing one to another heartily with tears, that terrible sin of criticism. As this work was done at the beginning of the meeting, much was cleared out of the way so that the Lord could come in and teach his children. In the study of the books containing the words of the Spirit of God for our time, the truth comes down in showers refreshing the soul. How good the Lord is to forewarn us, so that we need not be taken by surprise at anything coming! One week of the institute has passed, and it has been a profitable season.

Elder S. P. Whitney, president of the West Virginia Conference of First-day Adventists, kept last Sabbath. He is much interested in getting the truth before his people, and has invited some of our laborers to come and present the third angel's message to their Conference soon to convene. They have quite a strong Conference in West Virginia. The message is rising; hearts are being prepared to receive the truth, and as it goes with power, our hearts are made to rejoice because of the wonderful works of God.

D. C. BABCOCK.

MICHIGAN.

GRAND RAPIDS.—As it is possible that the friends of the cause will be glad to hear of the progress of the "third angel's message" in this city, I will therefore report. The interest never was better than at the present. Our Sabbath and Sunday evening services are well attended. People are accepting the truth for these times; some have already offered themselves for membership. Our quarterly meeting was a precious season, especially the social meeting which followed the ordinances. Several were present whom brother Orlando Soule has been instrumental in bringing into the truth during his labors the past winter some seven miles from here. Their cheerful testimonies added interest to the occasion. We held services as follows: Sabbath, 10:30 A. M., preaching usually; also Sunday at 7 P. M. Children's meeting at 9:45 A. M., Sabbath. The children's meetings are seasons of interest, so much so that our brethren and sisters can hardly refrain from attending. Tuesday evening, missionary meeting; Wednesday, at three o'clock P. M., our sisters meet to pray especially for the cause of God in this city. God has sent, is sending, and will send answers of joy and of peace to these faithful ones. Thursday evening we have our general prayer-meeting.

Perhaps an item of finance might be of interest to our friends. Those who are acquainted with our brethren and sisters in Grand Rapids know that they are of the class whom St. James says the Lord has chosen,—"the poor of this world,"—and yet for the year ending April 2, 1893, fifty-one of these dear friends have paid a tithe of \$936.07. If we add the amount that some of our canvassing brethren have paid direct to the Office, I am quite sure that it would make an even \$1,000. This to me is very gratifying. And yet we are not doing all that we ought to do; for I say it with sadness that some are using the "Lord's money" for their own gratification. We humbly pray that they may see these things as they really are. The blessing of God is certainly of much more value than merchandise of silver or gold.

Then again: for fourth-Sabbath offerings we

have paid \$50.36; first-day offerings, \$27.60; Christmas donation, \$41; Orphans' Home, \$3.91; received on book sales and periodicals, \$156.60; free-will offering, \$100; Sabbath-school and foreign mission, \$127.82; donation to the poor, \$3. Besides this we pay \$180 a year rent for a hall to hold meetings in. Total, \$1,657.36. We hope to do much better for the year to come, by the blessing of God.

I brought the matter of the wants of the cause in Detroit before our brethren and sisters, who responded cheerfully, although we are sadly in need of a place of our own in which to hold meetings. But we feel that the cause is one, and that at present our friends in Detroit are not as well provided for as we are, and we are willing to make some sacrifices to help them. I rejoice to know that the cause in Detroit demands extension. I believe that God is on the giving hand. Let us look on and accept of proffered help.

My health is fair and my courage good. I rejoice that so many of this church are now at the canvassers' institute, preparing for efficient service in the work of God. I think, with those at the institute, that we have about seventeen who are now working in this precious cause. Remember, dear brethren, that fervent prayers are offered for you by those who remain at home, that God will bless before you. Trust in him and lean not to thine own understanding, and all will be well. Pray for the work in this city; for God has precious souls here.

L. G. MOORE.

March 2.

FLORIDA.

SINCE my return to Florida from Vermont in October, I have been associated with Elder L. Crisler. Our associations together have been the most pleasant character, and we have enjoyed many precious experiences, not only in our public labors, but also in the study of God's holy word.

It is not my present purpose to give a report of our meetings, as brother Crisler will do that; I wish to say a few words relative to our experiences at Grand Island. Meetings began there in a large school-house Jan. 1, and continued until March 1, at which time the house was closed against us. We continued to work among those who were interested, holding Bible readings at their homes. From the beginning of the meetings, we met the most determined and bitter opposition I have ever witnessed. I am sorry to say it came from those who profess to bear the fruits of the Spirit; "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5: 22, 23. "As many as are led by the Spirit of God, they are the sons of God." Rom. 8: 14. We leave the reader to judge by what spirit the people of Grand Island are led.

Many things were said and done to cripple influence, and destroy the power of God's truth. Ministers came in full force, and preached against us, but against God's everlasting gospel. They told the citizens to get those men off Grand Island as soon as possible. Efforts were made to bring reproach upon our characters by the circulation of false and wicked reports, which we have reason to believe started from a professed minister of the gospel of Jesus Christ.

But in the face of all this bitter opposition, truth was taking effect in the hearts of a few, fearing men and women; for God has said: "word . . . shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55: 11.

When every other means had failed to close the mouths of these "troublers in Israel," as we called them, then an effort was made to intimidate by posting a notice on the bulletin board at the office, threatening personal violence if we did not immediately leave the place. This notice, signed by what purported to be the secretary of the White Cap Club, a secret organization whose members are unknown, and which in all probability does not exist at all.

As servants of God who had been sent to claim the third angel's message, we could not leave to such a demand as that. We could not leave until the message had been faithfully proclaimed. To listen to the demands of the opposition, and leave the work our Commander had us to perform, would indicate a manifest lack of faith and trust in him whom we had chosen as leader. It will not do to manifest cowardice at a time like this. Let the watchword all along be: "Courage to the front; cowardice to the rear."

But not all on Grand Island were in sympathy with the spirit of the opposition. On the morning of March 7, when the notice referred to appeared on the bulletin board, a gentleman called on me to inform me of what was going on. He seemed agitated, and feared for our safety. I calmly said: "When our work is done, we will go."

we worship the same God that Daniel worshiped, and he was saved from the power of the lions, and the three Hebrew children were saved from the power of the fire, when cast into the burning fiery furnace, and our God is able to save us from the power of those who would injure us, if it is his will; but if not, if it would be for his glory and the advancement of his truth that we suffer, then we want to suffer." Luke 6:22, 23. He seemed somewhat surprised at my remarks, and said: "Well, I am not going to be frightened away. I am a Methodist, but I have no sympathy with any such movement as this. You have just as much right to remain on Grand Island and preach what you believe, as any other man. I would be willing to take my shot gun, and sit on your veranda, and guard you from harm." You see this man believed in religious liberty. Thank God, there are a few such men yet living. Not all are religious bigots who profess the name of Christ.

The mob spirit culminated on the evening of March 18. At the close of the Sabbath brother Crisler went to the office for his mail, and there he was brutally assaulted, knocked down with a hammer, kicked, and bruised in a most shameful manner. He did not resist in the least. About eight men were standing as lookers-on, among the number a local preacher. Not one of these men offered the least assistance, until brother Crisler said, "Well, I don't want to touch this man; are you going to stand and see him beat me like this?" At this some of them asserted their manhood, and took the man away who was doing this bloody work. The Spirit of Christ was so manifest in the deportment of brother Crisler that it has resulted in great good to the cause of truth. While I was dressing his wound, he wept like a child, saying, "I am so unworthy to suffer for Christ!" As the news of what had befallen brother Crisler fell upon the ears of those who had accepted the truth, their hearts were touched, and tears of sympathy were coursing their way down their cheeks, and so the truth of the "word" was verified: "Whether the member suffer, all the members suffer with it." 1 Cor. 12:26.

But amid it all brother Crisler was joyful and happy in God, weeping and praising him for the privilege of suffering for Christ's sake. But for what reason had he, a devoted minister of Christ, thus shamefully abused?—Simply because he said the same thing the God of the universe said, "The seventh day is the Sabbath of the Lord thy God." Many apparently well meaning Unitarians cannot bear to hear Seventh-day Adventists preach, and I know of no good reason, except it be that they say the same thing that God says. But we read in John 3:34, "He whom God sent speaketh the words of God."

2 Tim. 4:3, we read, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away from the truth, and shall be turned unto fables." Brethren, we have reached that time. The people will not "endure sound doctrine." They will persecute those who promulgate it. O, how difficult was the spirit manifested by the Saviour toward those who did not believe his words. He said, "If any man hear my words, and believe not, I judge him not." John 12:47. But not so with those who profess Christians. They judge us hypocrites, liars, impostors, fanatics, troublemakers of Israel, and why do they call us these names, and threaten personal violence, if we do not leave our country?—Because we speak the same words the great God speaks.

Brethren, everywhere, the world is making rapid strides toward its final doom. May God help us grasp the reality. Whichever way we look, we are converging of the lines to the focus. We stand at the confluence of a thousand streams uniting in a mighty torrent, carrying like an avalanche to destruction everything except "those things which cannot be shaken." We have been talking of this for a good while, and now it is surely here. This nation has decided that Sunday is the Sabbath of the fourth commandment. It has decided that we are a "Christian nation." The nation being "Christian," it has decided that it is all right to legislate on religious questions; and so in accordance with these decisions, it has begun legislating by saying that the World's Columbian Exposition shall be opened on Sunday. In doing this, our nation has clearly violated the principle of the first amendment to the Constitution, which declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." In closing the World's Fair on Sunday, the free exercise of the individual conscience has been throttled by the grip of the law. America, the land of the free and the home of the brave, has sold herself into the hands of the churches. They will, from this time on, dictate to Congress what they want, and it will not be wise statesmanship to refuse their demands, according to their own admissions. Christians, from now on, will be at the mercy

of a set of religious bigots. The most relentless persecutions may be expected, but, brethren, Christ is a mighty Rock, a strong tower into which the righteous may flee and find safety. What rest and comfort and peace, yea, what joy in believing it. As for myself, I can say I am glad we have reached this interesting time in the history of the closing work of the gospel. Beyond the dark clouds we can see by the eye of faith the glittering towers of the city of God. We hear the triumphant notes of the redeemed, the song of Moses and the Lamb. I long in my heart to be there. Brethren, let us lift up our heads and rejoice, knowing our redemption is near.

CHAS. P. WHITFORD.

NEBRASKA.

COLLEGE VIEW.—A Scandinavian church was organized at this place Sunday, April 2. Fifty-four brethren and sisters united to keep the commandments of God and the faith of Jesus. Most of these belonged formerly to the American church. Many of them are students, some of whom have lately been baptized. Quite a number have moved to this place to be near their children while they attend school.

Brother Lars Nielsen was chosen elder, and brethren John L. Hansen and J. E. Bodén deacons. This is the first Scandinavian church organized in this State. We hope and pray that it may be the means of raising up many more.

April 3.

J. G. MATTESON.

GEORGIA.

AFTER returning from the General Conference, I visited the friends at Douglasville, where I had been laboring the past winter. Much violent opposition had been raised here by a pretended exposé of "Adventism;" but it had abated somewhat on my return, the not too straight record of this "exposé" having followed pretty closely on his heels, which left him in no enviable position by any means, and which made it convenient for him to depart to "regions beyond." The few who have held on to the truth there seemed to be getting stronger in the faith all the time, and were very glad indeed to see me back, and were encouraged by the visit. If they will continue to hold on to God and his truth, and be true to the Lord, they may expect to be strengthened for every conflict before them, with still greater measures of God's blessing upon them, and a final entrance into his everlasting kingdom. May the Lord grant that this may be so. There are others here who have not yet taken an open stand with us, but who are firm friends to us, and for whom we still pray and have hopes. Since the doings of the above mentioned exposé, they seem more favorable than before. I pray the Lord that they may have the courage to come out fully with us.

March 23 I started on a tour of all the churches, companies, and isolated Sabbath-keepers in the State. Up to date I have visited the friends at Jonesborough, Griffin, Orchard Hill, Milner, Hope, Zebulon, and Reynolds, at all of which places they seemed glad of a visit from a minister, and were encouraged by it. I have just closed a very interesting meeting at the last named place, and now go to Dixie and Quitman, Brooks Co., near the Florida line. I expect to be back to Atlanta in a few weeks, to start out in the tent work with Elder Owen, whom I expect soon from Canada.

April 3.

W. A. MCCUTCHEN.

MASSACHUSETTS.

I CAME to Springfield Jan. 5, to connect with the canvassing institute, giving Bible readings and holding Sabbath meetings with the church at that place. As a result two have been converted to the truth, and are doing good work canvassing. Some others are quite interested in the truth as a result of the readings held, and the church has been strengthened and encouraged. March 1 the canvassers moved their home to Holyoke, a city near by, and I went with them there, where I have held readings, and find some interest to hear. I find that the books sold some years ago have been doing much good in a silent way. The canvassers find many books that have been read, and are spoken of very highly, and they get orders for other books from the same parties. This is especially true of the "Great Controversy." Were there Bible readers to fill the places which the canvassers find, as a result of the books sold, we would see a good work accomplished. I am convinced that the consecrated canvasser is doing a work as productive of good as any other worker, and in the end it will be seen to be so.

During my stay here, I have also visited the churches of Charlemont, South Amherst, and

Boston. At the two former places we found the brethren anxious to learn of the progress of the cause, and they enjoy the word that was spoken. This was also especially true of the church in Boston. There seems to be a growing interest among outsiders, several persons are much interested, and a few have lately taken hold of the truth. I hear of quite a number in and about Boston who have almost decided to obey God. The quarterly meeting held there last Sabbath was a precious occasion. Several who had not for a long time enjoyed the privileges of partaking of the ordinances, were present. The social meeting was one of deep interest, and two manifested a desire to be Christians, one of whom is a young man who has lately begun the observance of the Sabbath.

April 5.

H. J. FARMAN.

PROCEEDINGS OF THE VIRGINIA STATE MEETING.

THIS meeting was held at Winchester, according to appointment. Ninety-three of the brethren and sisters arrived in time for the first meeting.

FIRST MEETING, FRIDAY, MARCH 24, AT 3 P. M.—The President in the chair. Prayer was offered by Elder A. C. Neff. The President then spoke of the kind of work he thought ought to be done the coming season, and also that all should do what they could financially and spiritually to bring the third angel's message before the people in this State.

It was then voted that the Chair appoint a Committee on Plans and Resolutions. The Chair then announced the committee as follows: R. T. Foltz, C. D. Zirkle, A. M. Neff, T. H. Painter, G. A. Stillwell.

Meeting adjourned to call of Chair.

SECOND MEETING, MARCH 26, AT 9 A. M.—President in the chair. The report of the Committee on Plans and Resolutions was called for, and the following partial report was given:—

1. Resolved, That our camp-meeting for the coming season be held at Harrisonburg, Aug. 15-23, and that it be preceded by a workers' meeting, beginning Aug. 10.
2. Resolved, That a tent be located at Raphine, Rockbridge Co., about May 15, unless circumstances indicate otherwise.
3. Resolved, That the location of the second tent be left to the Conference Committee and those who go with that tent.
4. Resolved, That Elders A. C. Neff and G. A. Stillwell go with the first tent.
5. Resolved, That until the camp-meeting, the President of the Conference visit the different companies and churches, and present before them the new light, and if advisable build a church house in Spottsylvania county.

Meeting adjourned to call of Chair.

THIRD MEETING, MARCH 27, AT 3 P. M.—The Committee on Resolutions presented the following report:—

Whereas, The importance of the times demands immediate action, and since the work cannot be propagated without means; therefore,—

6. Resolved, That we all do what we can to lift the debt that now encumbers us; and, further,—
7. Resolved, That we advise the President of the Conference, when visiting the different companies and churches, to present before them just what work is being done, and to encourage them to donate all they can to carry forward the work.

FOURTH MEETING, MARCH 28, AT 9 A. M.—The committee presented the following report:—

Whereas, Brother W. W. Giles agrees to deed his home farm at Occoquan, Va., to seven trustees or their successors, to be used in proclaiming the third angel's message; therefore,—

8. Resolved, That the Virginia Conference of Seventh-day Adventists accept his proposition, and appoint as trustees to receive the said property, F. M. Roberts, A. C. Neff, W. W. Giles, R. A. Hyatt, R. T. Foltz, G. H. Pettifish, and C. D. Zirkle; and,—

Whereas, Brother W. W. Giles would like the privilege at some future time of helping to carry the third angel's message to foreign fields; therefore,—

9. Resolved, That when brother Giles may request it, we will appropriate one fourth of the net proceeds of said property, which may still be undisposed of, to the spreading of the third angel's message to foreign fields.

Interesting remarks were made by brethren Roberts, Giles, Neff, and others, to the importance of putting our means in the cause, and thus lay up for ourselves treasures in heaven. They also spoke of the importance of moving our headquarters of the Conference and tract society to Richmond, Va., instead of Winchester, where it is now located, and of locating our tents, Bible workers, and canvassers in the best part of the towns and cities; so that it will have a good effect on the better class of people.

This was the best State meeting we have ever had. Everything moved along harmoniously, and the blessing of God rested on the meeting. All returned home with hope and courage.

Meeting then adjourned *sine die*.

F. M. ROBERTS, Pres.

T. H. PAINTER, Sec.

Youth's Column.

"Remember now thy Creator in the days of thy youth."

BE AN EXAMPLE.

THE example of young people has much to do with their future lives. Young men who are careful that their ways are manly, are picked out by business men as the ones they wish to have in their employ. Then how applicable are the words of the apostle, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. 4:12.

The conversation of the young man and young woman is an index of their characters. If the time spent by young people is consumed by foolish conversation, idle chit-chat, or love-sick sensationalism, their characters will be of the same nature. Such young people cannot be relied upon. They are living in the air, building air-castles, which come to nought before they are completed. For all these idle, foolish words, there will have to be an account in the day of judgment. Those moments spent in foolish thoughts were moments of sin.

Young man or young woman, your ways are not only known by the Creator of all things, but those who are watching your daily lives are being influenced by what they see you doing. If your example is that of lightness, you will be left out of the important places that otherwise would be opened to you. If you are living to honor your Creator by using your strength and intellect to do his work, God is opening a way before you for a life of usefulness.

Your example should be shown by your charity. Charity is a wonderful thing. The apostle Paul says of it, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." If we had done all the things here spoken of, we would think we possessed a great deal of charity. But the apostle says, all this is of no profit. Then charity means more than this. If we are to be an example in this respect, we should know what it means.

Young man, have you studied it? Young woman, do you realize its power? Have you passed it by as a matter of little importance, and are you spending your time in idle talk and self-gratification? If you have neglected this important matter, please turn around and come with me, and let us examine the Scriptures in regard to your privileges. Let us see what charity is.

(1.) "*Charity suffereth long.*" That impetuous spirit of yours can be subdued by this great gift. If love fills the heart, you may meet your trials with a smile. The love for right will lead you to suffer wrong and be kind.

(2.) "*Envieth not.*" Envy is jealousy, and according to the word, is of the flesh. Jealousy takes away all peace. He who is ruled by this cannot be an example in charity. But he who is an example in charity is free from jealousy.

(3.) "*Is not puffed up.*" How many young people are ruined by being puffed up! If intrusted with responsibility, it lifts them so high that oftentimes they are disgusting in all their ways. In going from place to place, I have a good opportunity of observing these things. When I go into an office and meet young men and women who act as if they owned the whole establishment, and the State in which it is located, I can but say, "Puffed up." Such employees injure the reputation of the establishment in which they are employed.

When I go into an establishment and meet a young person who is kind, polite, and yet prompt and business like, it attracts me to that place to do business. Employers like such help, and will keep them when they find them. God loves such a course, and will open the way before them, that their lives may be useful. It pays to have charity.

J. H. DURLAND.

"THE LORD WILL TAKE ME UP."

I was much moved by an article which appeared in the REVIEW several weeks ago, where a little boy said: "Mama, they will put you in jail, too, and where will I be then?" The thought suggests

itself, Do we sufficiently realize the fears which arise in the tender hearts of childhood, in view of the dangers which threaten us in the near future? Life's lessons are as yet all before them; they have not passed through the trials and vicissitudes of mature years, neither have they experienced the deliverance which is in Christ Jesus. But, dear children, there are promises especially for you, and there is one that I learned to believe when a very young child. I had been placed on a low seat from which I could not rise, and being left alone for a short time, I began to be afraid, and called loudly for mother. As she did not come immediately, my fears and cries increased, but soon I remembered a little verse she had taught me, "When my father and my mother forsake me, then the Lord will take me up," so I ceased my crying and waited in simple child-faith till mother came for me.

I think my young mother was instructed of God to teach me that precious text from his holy word; for when I was scarcely four years of age, she was laid away to rest. Father soon followed her, and I was left a portionless orphan; but that promise of the everlasting God has proved a priceless legacy. How many times it has been verified.

Kind friends received me and ministered to my temporal needs; but I now see that during the snares and temptations of childhood and youth, God's hand, though unrecognized, has alone snatched me from destruction. With what gentleness and forbearance has the God of my trusting parents led me onward, and revealed to me the precious truths of the Sabbath and the soon coming of the Saviour; and now he offers me the robe of Christ's righteousness to fit me for a home in the heavenly mansions, where I trust he will one day receive me, all unworthy though I am.

Children, you may believe this precious promise, and make it your own. It cannot fail; for it is the word of the eternal God. Then should father or mother be separated from you by death or persecution, you are safe. The Lord will take you up, and will keep you in times of danger and temptation. He offers you the spotless robe of his dear Son, to cover you in the great day of wrath. Surely, in that dread day, the tender Shepherd of Israel "shall gather the lambs with his arm, and carry them in his bosom." A. W. H.

THE FORM OF GODLINESS.

THIS, without the power, is unprofitable to the soul. It is a mask without the head and senses; it is a statue without the living spirit; it is a tree without sap and heart; it is an automaton without flesh and blood. A man may have the voice, the eyes, the hands, the knees, the head of godliness, as acquired by art and custom; and yet want the inner life of the Holy Ghost. It is like a well-painted portrait, which has the chief *lineaments* of a man, but is wanting in the man himself.

The form of godliness is easily acquired, but not the power of it. It is common, but the power is scarce. It is cheap, but the power is dear. It is easy to keep, but the power is difficult. It is hard to lose, but the power readily. It is flattered by the world, but the power despised. It is unacceptable to God, but the power well-pleasing. It may be professed with secret wickedness, but not the power. It is a blazing comet, but the power a steadily shining light. It is a painted fire, but the power a warming heat.

The form of godliness may quiet the conscience, get a good name, be a cloak for sins, advance worldly interests, prevent persecution from the flesh, satisfy Satan, conform to custom, and serve the general purposes of religion in the society of man; but it does not renew the heart, elevate the soul, glorify God, and prepare for immortality. Affliction proves its emptiness, death tears off its mask, and eternity demonstrates its vanity. "Of all the sorts of sinners," says Thomas Brooks, "the formalist is the worst; and God so loathes him that he is resolved he will rid himself of him." "I will spue thee out of my mouth." Rev. 3:16. From all such who have the form of godliness, but deny the power thereof, the apostle warns us to "turn away," as though their example was vicious, and their influence corrupt. And we wonder not that he should warn us to avoid them, when we read the description which he gives of evils associated with their lives. He says they are "incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God." And yet with all these, they had the form of godliness, but denied the power thereof.—Bate.

Special Notices.

NOTICE TO OKLAHOMA.

BROTHER JAMES M. DICKERSON has been appointed to succeed W. M. Crothers, as canvassing agent of Oklahoma, and all correspondence relating to that line of work in Oklahoma or Indian Territory, should be addressed to him at No. 81 Noble St., Oklahoma City. Brother Crothers will connect with the work in Missouri, and will receive his mail until further notice, at 2,010 E. 23d St., Kansas City, Mo. W. M. CROTHERS.

TO OUR BRETHREN IN KANSAS.

THE vacancy in the secretaryship of the Kansas Tract Society, caused by the removal of brother Chambers to Dist. No. 2, is filled. Sister Lucy M. Olds, whose connection with the office as assistant for seven years, has fitted her well for the work, was by unanimous action of the Conference Committee, chosen secretary. H. H. Hall continues assistant. All communications should be directed to Lucy M. Olds, 821 West 5th St., Topeka, Kan. C. McREYNOLDS.

The Sabbath-School.

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

THE COMING OF THE LORD.

LESSON IV.—LOOKING FOR CHRIST.

(Sabbath, April 22.)

1. REVIEW questions:—

(a.) What three points in the work of redemption have we considered?

(b.) How and when will the work of redemption be completed?

(c.) Give three texts that speak of the restored dominion.

2. When did Peter say the restoration of all things would take place? Acts 3:20, 21.

3. Who does he say has spoken of this time? Verse 10. last clause.

4. What promise was made to Abraham? Gen. 17:7, 8.

5. Who are heirs of this promise made to Abraham? Heb. 11:9.

6. Did they receive the promise while they were living? Verse 13.

7. For what did they look? Verses 10, 16.

8. To what time did Job look for final deliverance? Job 25:27.

9. What was revealed to Balaam when he was seeking prophesy against Israel? Num. 24:17, 19.

10. What does the psalmist say about the coming of the Lord? Ps. 50:3-6; 97:3-6; 37:10, 11, 29.

11. What warning is given by Zephaniah? Zeph. 2:3.

12. Why were they commanded to seek the Lord? Ver. 1, 2.

13. To what point in the plan of redemption did all the prophets look, and why? (See note 1.)

14. What did Jesus say his people should do after they saw certain signs in the heavens? Luke 21:28.

15. What does Paul say of the coming of the Lord? Heb. 9:28.

16. Why should the Bible writers say so much about the coming of the Lord, when he would not come for so many hundred years after they wrote? (See note 2.)

17. What admonition did Jesus leave for his people? Mat. 13:35-37.

18. What effect should this theme have on all believers? 1 Thess. 4:18.

19. How can we comfort one another? Heb. 10:25.

NOTES.

1. Peter said that the time of restoration of all things was spoken of by all the prophets since the world began. By carefully studying the prophetic scriptures it will be noticed that the Lord very frequently reminds his people of a judgment-day when the Lord would take off the wicked and give the faithful an inheritance in the new earth.

(2.) The Scriptures everywhere teach that God hath appointed a judgment-day (Acts 17:31), when every man shall give an account of all that he has done. Eccl. 14; 2 Cor. 5:10. They also teach that all the dead are to be raised from their graves (John 5:28, 29), to receive their rewards, and that these great events are connected with the second coming of the Lord. 2 Tim. 4:1; Rev. 22:12.

News of the Week.

FOR WEEK ENDING APRIL 8, 1893.

DOMESTIC.

—Forest fires are raging in New Jersey. The damage already exceeds \$25,000.

—Dr. Talmage appeals to the country at large for help to pay off the indebtedness of his church.

—The President has nominated Thomas F. Bayard, of Delaware, to be ambassador to England. The nomination was promptly confirmed by the Senate.

—Ex-governor Porter, of Tennessee, who manifested such a friendly feeling toward Seventh-day Adventists, has been appointed United States minister to Chili.

—A San Francisco dispatch says the Chinese Six Companies have issued a new circular "officially and openly advising the Chinese to refuse compliance with the Geary law."

—The Mormon Temple at Salt Lake City was dedicated April 6. The services will be repeated daily for ten days, and it is expected that 100,000 Mormons will be in attendance.

—A public meeting was called at Galena, Ill., April 5, to make arrangements to celebrate the birthday of General Grant, April 27. Governor Mc Kinley was invited to deliver the oration.

—Judge Tafts, of Toledo, Ohio, April 3, rendered a decision in the Ann Arbor injunction case, in which he held that the brotherhood of locomotive engineers is a conspiracy against the laws of the country.

—The proprietors of the large corporations of Chicago are making arrangements with their workmen to let them off on Mondays so that they can attend the Fair, on the ground that they shall work Sundays.

—The Salvation Army has secured a site for its new headquarters in New York. It cost \$200,000, and covers an area of about twelve thousand square feet. A four-story, fire-proof, iron building will be erected.

—Much anxiety is felt for the Danish steamship "Hekla," which left Copenhagen March 9, and was due at New York March 27. She was spoken to March 31, by a French steamer. She then reported her machinery disabled.

—Severe storms of rain, accompanied by terrific thunder and lightning did much damage in southern Michigan, Illinois, and Wisconsin, April 6, 7, 8. At Joliet, Ill., nine men were killed. Many buildings were destroyed by lightning.

—The Law and Order League, of Pittsburgh, Pa., is still causing the arrest of newspaper men who work on Sunday. The League declares its intention to prosecute those who work on the Monday papers, if any of their work is done on Sunday.

—The Secretary of the Interior has decided that the Southern Pacific Railroad did not fulfill its contract with the government, and that the road had not acquired a title to the lands which it has claimed. The lands will now be thrown open to public settlement.

—Mr. Blount, the United States commissioner to the Hawaiian Islands, arrived at Honolulu March 29. He was given a royal welcome. Thousands thronged the beach, cannon were fired, the United States flag floated everywhere, his pathway was strewn with roses, and the people were delirious with joy.

—A movement for the suppression of gambling and the enforcement of the Sunday law in New Orleans appears to have begun in earnest. Citizens have organized for the purpose of upholding the laws and seeing that they are enforced. The association is styled the Sunday-closing and Anti-gambling League. There is a membership of 450, and the books show that \$30,000 have been subscribed as a fund to prosecute the gamblers and violators of the Sunday law. A well-known firm of detectives has been secured to obtain evidence and furnish it to the prosecutors of the offenders. The organization is essentially a secret one. None of the names of the members will be published, and the business of the association will be secret, in order that the workings of the order may be effective and complete. The best of the local criminal lawyers have been retained by the League to prosecute offenders.

FOREIGN.

—The revolutionists of Honduras appear to be getting advantages over the government.

—Late elections in Spain show that Republicanism is making a steady growth in that country.

—The sum of \$16,500 is asked in the supplementary estimates to purchase Martini-Henri rifles for the Canadian militia.

—The Chinese government has dispatched 15,000 repeating rifles to the western frontier in the vicinity of the Pamir, and numerous drill instructors accompany the transports.

—The pilots on the St. Lawrence predict a late opening of navigation, possibly not before May 10.

—The French Senate has elected M. Challeml-Lacour to the presidency of the Senate, made vacant by the death of Jules Ferry.

—The pope will not receive any Catholic sovereigns who go to Rome to attend the silver wedding of King Humbert and Queen Margaret.

—The Commercial bank of Melbourne, Australia, has suspended payment. This bank had branches in London, Edinburgh, Glasgow, and in all the principal Australian cities.

—The cholera has broken out again in Russia and Austria. Many fatal cases are known to have occurred in St. Petersburg, but the authorities seem to be endeavoring to conceal the facts.

—The outrages practiced upon American missionaries in Turkey have brought out a strong remonstrance from our government to the government of Turkey, coupled with a demand for an apology and reparation.

—Seventy Hottentots raided a Boer settlement in South Africa, and carried off a quantity of cattle. A Boer farmer and fourteen men set out in pursuit, and after killing thirty-three Hottentots, recovered the cattle.

—The attitude of Brazil and Argentine toward each other is becoming very warlike. The trouble has grown out of the manifest sympathy of Argentine for the revolutionists of Rio Grande do Sul, whom she allowed to find shelter in her territory.

—A return shows that out of four and a half million votes recorded at the last general election in Great Britain and Ireland, 135,605 were cast by persons who voted as illiterates. The number of ignorant electors in England and Wales was 46,109; in Scotland, 4,577; and in Ireland, 84,919.

—A destructive fire has been raging in the suburbs of Manila, Philippine Islands. Four thousand houses were swept away by the flames, and it is feared that some lives were lost. Many persons are known to have been injured while fighting the fire or endeavoring to save their property.

—It is reported by telegram to Washington that a mob in Peru had attacked the United States consulate, and sacked it, and that one of the consul's agents had been shot through the foot. Secretary of State Gresham immediately cabled the American minister there to make such demands as would maintain the honor of the United States.

—M. Charles Dupuy, who at President Carnot's earnest solicitation made a second attempt to form a new French Cabinet, has succeeded. The members of the ministry are: M. Dupuy, Premier and Minister of the Interior; Paul Louis Peytral, Minister of Finance; Senator Eugene Guerin, Minister of Justice; Raymond Poincarre, Minister of Public Instruction; Louis Lerrier, Minister of Commerce; Admiral Riouunier, Minister of Marine; Jules De Velle, Minister of Foreign Affairs; Francois Viette, Minister of Public Works; General Icozillon, Minister of War; Albert Viger, Minister of Agriculture.

RELIGIOUS.

—The Montreal Young Men's Christian Association intends to endow a Young Men's Christian Association among the Christian converts in China.

—The Catholics of this country contributed \$200,000 to the pope on the occasion of his jubilee. The total contributions from the whole world amounted to \$1,250,000.

—The arrangements for Mr. Moody's meetings in Chicago during the Fair have been completed. Preparations have been made to hold meetings in every part of the city each night, beginning with May 1.

PAPERS WANTED.

MRS. E. A. HIMEBAUGH, of Rapid City, S. Dak., would like unsoiled late copies of *Signs, Sentinel, Instructor, Little Friend*, and tracts on leading topics of our faith, for missionary work, sent post-paid to her address.

BUSINESS NOTICES.

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

WANTED.—A strong, skilled, willing Seventh-day Adventist teamster and boy to work out a home in this city; half of wages in cash; thirteen room house one and one-half blocks from the Tabernacle, \$1,600. Others at all prices; easy payments; steady work. Name wages and experience. L. J. Caldwell, Battle Creek, Mich.

WANTED IMMEDIATELY.—Sabbath-keeper to take good farm, with house and orchard and Chicago market. No rent asked, except to take good care of place, build some fences, and dig some ditches. Owner will furnish materials. No well-to-do man wanted, but one who knows his business, and deserves a lift. Address B. G. Borgesen, 1045 Belmont Ave., Chicago, Ill.

LABOR BUREAU.

ANY Seventh-day Adventist in need of a young, single man to work on a farm, please direct to Box 551, Grand Rapids, Mich.

WANTED.—A man to work on a farm for the season or year, a good milker; also a girl to help do house work. Steady employment, small family. Address E. Mack, Loyal, Wis.

WANTED.—A position with Sabbath-keepers to run a stationary engine, by one who has had thirty years' experience at the business. Is also a blacksmith and machinist. Employment at ordinary work with him also wanted for two sons, aged twenty and fifteen years. Labor preferred near a Seventh-day Adventist church. Address D. D. Snyder, Sunbury, Northumberland Co., Pa.

WANTED.—To give a home to a godly woman who is willing to work in caring for an office and assisting in household duties. Can pay no wages, but will give a good home. The object is that the wife and mother may devote her spare time to giving Bible readings to her neighbors. Any person desiring to aid the cause in this way will be fully informed by addressing the Ohio Tract Society, 74 Kinsman St., Cleveland, Ohio.

L. T. DYSERT.

ADDRESS.

The post-office address of Mrs. Luther Warren is Riverside, Mich.

CHANGE OF ADDRESS.

My permanent address is Springdale, Ark. J. M. REES.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 20, 1892.

EAST.	Day Express.	N. Shore Limited.	N. Y. Express.	N. Y. Fall & Buffalo Special.	Night Express.	Detroit Accom.	All'nd Express.
STATIONS.							
Chicago.	am 9.00	pm 12.20	pm 3.10	pm 4.55	pm 9.30		pm 11.45
Michigan City.	10.58	2.05	4.58	6.39	11.25		am 1.22
Niles.	pm 12.40	2.57	5.48	7.31	am 12.30		2.53
Kalamazoo.	2.05	4.00	7.04	8.57	am 7.10		4.28
Battle Creek.	2.45	4.30	7.37	9.28	2.35	7.52	5.20
Jackson.	4.30	6.38	8.52	10.42	4.05	9.40	6.45
Ann Arbor.	5.30	6.27	9.45	11.27	5.88	10.40	8.05
Detroit.	6.45	7.25	10.45	am 12.30	7.10	11.52	9.35
Buffalo.	am 8.00	am 6.35	7.35			pm 7.40	pm 8.20
Rochester.	8.50	9.55	11.20				10.20
Syracuse.	9.50	10.10	pm 12.10	pm 1.10			am 1.00
New York.	pm 8.45	8.40				am 8.45	am 7.00
Boston.	9.05	11.05	am 6.15				10.50
WEST.	Day Express.	N. Shore Limited.	N. Y. Express.	N. Y. Fall & Buffalo Special.	Night Express.	Detroit Accom.	All'nd Express.
STATIONS.							
Boston.	am 8.30	pm 1.00	pm 3.00	pm 4.55	pm 9.30		pm 11.45
New York.	10.30	2.05	5.00	6.39	11.25		am 1.22
Syracuse.	pm 7.30	11.35	2.10	am 8.50	am 7.10		2.53
Rochester.	9.35	1.25	4.20	5.55	9.35		4.28
Buffalo.	11.00	2.20	5.30	7.05	11.50		5.20
Detroit.	am 8.20	am 7.30	8.05	pm 1.20	pm 4.40	pm 9.00	6.45
Ann Arbor.	9.37	8.27	9.50	2.19	5.48	10.27	8.05
Jackson.	11.35	9.35	10.58	3.17	7.15	am 12.01	4.10
Battle Creek.	pm 1.18	10.43	pm 12.02	4.30	8.47	1.20	5.20
Kalamazoo.	2.05	11.30	12.39	5.05	9.45	2.18	5.50
Niles.	4.00	pm 12.40	1.48	6.17		4.15	7.15
Michigan City.	5.20	2.00	2.45	7.20		5.35	8.28
Chicago.	7.35	3.55	4.30	9.00		7.55	10.15

Daily. † Daily except Sunday. ‡ Except Saturday.
Accommodation Mail train goes East at 1.18 p. m. daily except Sunday.
Night Express goes West at 12.05 a. m. daily except Monday.
Trains on Battle Creek Division depart at 8.03 a. m. and 4.35 p. m., and arrive at 11.40 a. m. and 6.45 p. m. daily except Sunday.

O. W. RUGGLES, Ticket Agent, Chicago.
GEO. J. SADLER, Ticket Agent, Battle Creek.



Chicago & Grand Trunk

R. R.

Time Table, in Effect June 26, 1892.

GOING WEST.	STATIONS.	GOING EAST.
pm 7.15	Boston	am 8.00
pm 8.00	New York	am 8.55
pm 8.45	Buffalo	am 9.50
pm 9.30	Niagara Falls	am 10.45
pm 10.15	Boston	am 11.40
pm 11.00	Montreal	am 12.35
pm 11.45	Toronto	am 1.30
pm 12.30	Detroit	am 2.25
pm 1.15	Port Huron	am 3.20
pm 2.00	Port Huron	am 4.15
pm 2.45	Port Huron	am 5.10
pm 3.30	Port Huron	am 6.05
pm 4.15	Port Huron	am 7.00
pm 5.00	Port Huron	am 7.55
pm 5.45	Port Huron	am 8.50
pm 6.30	Port Huron	am 9.45
pm 7.15	Port Huron	am 10.40
pm 8.00	Port Huron	am 11.35
pm 8.45	Port Huron	am 12.30
pm 9.30	Port Huron	am 1.25
pm 10.15	Port Huron	am 2.20
pm 11.00	Port Huron	am 3.15
pm 11.45	Port Huron	am 4.10
pm 12.30	Port Huron	am 5.05
pm 1.15	Port Huron	am 6.00
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pm 2.45	Port Huron	am 7.50
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pm 4.15	Port Huron	am 9.40
pm 5.00	Port Huron	am 10.35
pm 5.45	Port Huron	am 11.30
pm 6.30	Port Huron	am 12.25
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pm 8.45	Port Huron	am 3.10
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pm 10.15	Port Huron	am 5.00
pm 11.00	Port Huron	am 5.55
pm 11.45	Port Huron	am 6.50
pm 12.30	Port Huron	am 7.45
pm 1.15	Port Huron	am 8.40
pm 2.00	Port Huron	am 9.35
pm 2.45	Port Huron	am 10.30
pm 3.30	Port Huron	am 11.25
pm 4.15	Port Huron	am 12.20
pm 5.00	Port Huron	am 1.15
pm 5.45	Port Huron	am 2.10
pm 6.30	Port Huron	am 3.05
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pm 8.00	Port Huron	am 4.55
pm 8.45	Port Huron	am 5.50
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pm 10.15	Port Huron	am 7.40
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pm 5.00	Port Huron	am 9.00
pm 5.45	Port Huron	am 10.00
pm 6.30	Port Huron	am 11.00

The Review and Herald.

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

BATTLE CREEK, MICH. APRIL 11, 1893.

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DISTRICT NUMBER ONE.

Pennsylvania,	June	6-13
New York,	"	15-25
Canada,	"	29 to July 4

DISTRICT NUMBER THREE.

Indiana,	Aug.	8-14
Ohio,	"	11-21
Michigan (State),	Sept.	21 to Oct. 1
Michigan (Northern),	Aug.	21-28
Illinois (State),	"	28 to Sept. 4
Illinois (Southern),	Sept.	13-19

DISTRICT NUMBER FOUR.

Iowa,	May	31 to June 6
Wisconsin,	June	6-13
Minnesota,	"	13-20
South Dakota,	"	21-28
Nebraska,	Aug.	22-29

DISTRICT NUMBER SIX.

California,	May	11-21
Upper Columbia,	"	24-30
North Pacific,	June	1-11
Montana,	"	15-21

GEN. CONF. COM.

Since Jan. 1, of the present year, forty-seven have been baptized in the Tabernacle, and have united with the Battle Creek church. Many others have been baptized here, during this time, to unite with churches in other places.

Elder J. O. Corliss spoke in the Tabernacle, Sabbath, April 8, on the work of Christ for his people, in putting his own life in the place of ours, to meet the demands of the law, clearly showing how complete in the Saviour the overcomer will be at last. In the afternoon, the social meeting was a most enjoyable occasion, on account of the freedom and presence of the Lord in our midst.

The report from brother Conradi, on pp. 233, 234 of this paper will be found especially interesting. Sixty converts in two weeks, which with the forty baptized at Union College, just before, make an accession of one hundred to the church, with \$1,250 raised in payments and pledges for the Hamburg mission, is indeed a most encouraging record. Other articles of interest will be found in this number.

The Austrian government has twice informed President Cleveland that the man he appointed for minister to that country is not acceptable on account of his religion, as he is a Jew. As the few Methodists in Austria are now under police sur-

veillance, it would not be in good taste for Mr. Cleveland to appoint a Methodist to that post. It must be a comfort to Mr. Cleveland to know that he can furnish most any kind of religion that foreign governments may demand. If Mgr. Satolli would become naturalized, we would suggest that he would be well received as a representative from this country to Austria.

A few more days will bring the opening day of the World's Fair; and there seems to be yet some possibility that the Fair may be kept open on Sunday. From the daily *Inter Ocean*, of March 29, it appears that Judge Edwin Walker, counsel for the World's Fair authorities, expresses the opinion that if the government deducts the so-called loan of \$570,880 from the appropriation of 2,500,000 souvenir half dollars, as there is some prospect that it will do, it will thereby break faith as to the conditions of the appropriation, and the World's Fair authorities will be under no obligation to keep the gates closed on Sunday.

The pope has lately completed an examination of the study of the Scriptures. He has indited a letter to the bishops, enjoining a more thorough study of the Scriptures. This is a new and unexpected way for Rome to reach out her hand to Protestantism, and the Protestant ministry will soon be willing to regard the "mother church" as being "evangelical." Since Rome can prove purgatory and prayers to and for the dead from the Scriptures, quite as easily as Protestants can prove sprinkling for baptism and the Sunday Sabbath, this new proposal of the pope to study the Scriptures should not lead Protestants to expect that Rome is coming over to Protestantism.

The latest action of the working-men of Chicago in regard to visiting the World's Fair, is very interesting, in view of the assertion so prominently and persistently made by the champions of Sunday-closing, that the Fair must be shut in order that visitors from abroad might see the "American Sabbath." What will they see? The gates of the Fair will be shut, so they cannot see anything inside (not even the American Sabbath) and in the great city, if the working-men carry out their intention, will be seen anything and everything but that which would be suggestive of Sabbath rest and worship. And meanwhile the preachers who are at the bottom of it all, will be conducting their church services with about a corporal's guard in attendance.

The proposal of the working-men of Chicago to work on Sunday for their employers, that they may not lose any time during the continuance of the Fair, is exciting considerable comment among the ministers of Chicago. One minister is reported to have said, "Let them try it. Then we will see if there is any law in this country." Another minister, a Presbyterian, is reported as saying,—

"I do not see why one day should be more sacred than another. The day has nothing to do with it. The ancients used to rest on the last day of the week. We do so on the first day in honor of our risen Lord. It is a custom adopted by all Christendom; it is too well founded to be changed in so short a time. It takes generations to do such things. It is wholly impracticable to make this change at this late day."

Thus the discussion concerning the Sabbath goes on, and we therefore rejoice, yea, and will rejoice.

The *Christian World* (Eng.), of Feb. 9, 1893, under the title, "A Bridge to the Unseen," presents a two-column leading editorial on "Spirit Communication." It sets out with the inquiry, "Is the present age about to receive, on a great scale, fresh evidence concerning man's relation to the spirit world?" "There is," it adds, "no doubt such a re-enforcement to faith would be an immense boon to multitudes of perplexed minds." Why are minds perplexed in regard to man's relation to the spirit world, and to his own future?—Simply because they will not receive what the Bible says upon the subject, which is perfectly plain and clear. So as they are looking elsewhere for the "immense boon," they will find a certain class of unseen intelligences ready to give them the evidence "on a great scale," in this present generation, as the Scriptures have foretold.

One of our religious exchanges has the courage to speak out against the celebration of Easter in the following manner:—

"As a matter of fact, Easter is only a heathen festival which the Romish Church has brought into prominence. Every Lord's day is an anniversary of the resurrection of Christ. Now, instead of singling out one day in a year in which to give prominence to the doctrine of the literal resurrection of the body, let us use every first day of the week for this purpose."

We are sorry that so true a statement as the first sentence of the above could not have had a more true and logical ending. An anniversary cannot come oftener than once a year. So, to have fifty-two anniversaries in one year, is a manifest absurdity. The truth of the matter is that neither Easter nor Lord's day, so called, commemorates the resurrection. Christian baptism is the divinely appointed memorial of the burial and resurrection of Christ, and every attempt to introduce man-made memorials only results in confusion and the dishonoring of the memorials instituted by God. Thus an apostate church began the observance of Sunday in honor of the resurrection. This soon led both to the degradation of the Sabbath and to the change from immersion to sprinkling and pouring for baptism. It is dangerous to depart in any degree from the commandments of God.

SPIRITUALISM.

Evidence is continually coming to light, to show that the churches are fast sinking to that degree of spiritual deterioration which will make them an easy prey to Spiritualism.

Mr. J. M. Peebles, formerly a resident in Battle Creek, when Spiritualism was a power in this city, is now conducting a sanitarium in San Antonio, Tex., and gives in the *Banner of Light*, of April 8, 1893, a bit of his experience with the Methodist ministers in that section.

A copy of a book by Mr. P., which with sublime audacity he names, "Christ the Corner Stone of Spiritualism," fell into the hands of a Methodist minister, who, accordingly, called on the author to converse on the subject of Spiritualism. The minister remarked that "if that [referring to the book] was Spiritualism, he saw but very little to condemn, and very much to commend. He further said that if Spiritualism strengthened faith in immortality, or conducted in any way to a better knowledge of a future existence, he would welcome it to his heart, and preach it from his pulpit."

The result of his visit was an arrangement for a gathering of fourteen Methodist pastors to listen to a private parlor address from Mr. P. (who claims to be a Christian Spiritualist) on that subject. He describes his condition while giving the address by saying, "I never felt more highly inspired. The spirit was upon me."

Unquestionably true of a certain kind of spirit. The pastors were pleased with the presentation of the subject, and one of them, at least, "hoped and prayed that spiritual manifestations were true."

When men are in such a state of mind, they will find no trouble in discovering evidence to prove that which they so much wish to have true. The churches having committed themselves to the doctrine of the immortality of the soul, contrary to the word of God, are now ready to avail themselves of any help to sustain a dogma for which there is no proof in the Bible. Having forsaken the "fountain of living waters," they are ready to hew themselves out cisterns which can hold no water. Having turned their back on the true light, they will suffer so-called disembodied spirits to kindle sparks for them, in the light of which they will walk into the greatest delusion of these last days.

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