

Adventist Review

OUR FIELD

AND SABBATH HERALD.

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

VOL. 66, No. 7.

BATTLE CREEK, MICH., TUESDAY, FEBRUARY 12, 1889.

WHOLE NO. 1802.

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

TWO DOLLARS A YEAR, IN ADVANCE.
50 Cents Commission for Each NEW Subscription.
SPECIAL TERMS IN CLUBS OF 100 OR MORE.

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REVIEW & HERALD, Battle Creek, Mich.

SUPPLICATION.

BY MRS. A. L. WALKER.

SPEAK to the restless tumult of my soul,
Dear Saviour, peace!
And from the surging waves that round me roll
Bring thou release.
O, to my troubled heart
Thy Spirit's peace impart,
And make me whole.

I'm weary of the world and all its woes;
Dear Saviour blest,
I would exchange for thy love's sweet repose,
This vague unrest.
Kind Saviour, at thy feet,
I seek a safe retreat
From all my foes.

Oft have I tested this world's love, and find
It all untrue;
And, Saviour, now to prove thy love divine,
I come to you.
Thou wilt not, Saviour, say,
"Depart from me away,"
For thou art mine.

For, Jesus, I remember thou hast said
To souls oppressed,
"On me let all thy cares and griefs be laid;
I'll give you rest."
O'er Galilee I hear
That sweet voice in my ear,
"Be not afraid."

Arcola, Ill.

Our Contributors.

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

THE RICH MAN AND LAZARUS.

BY ELD. L. R. CONRADI.

(Concluded.)
THE CAUSE.

THERE was some cause for every parable that Jesus uttered, and a complete understanding of the cause often gives rise to the right understanding of the parable itself. In Luke 15:1, 2 we read that when all the publicans and sinners drew near unto him to hear him, "the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them." Now this murmuring caused our Lord to give three parables, which exactly illustrate the proceedings of the Jews. Especially is this the case with the parable of the prodigal son. Yet Christ here mentions no punishment for such a course.

After this, the Lord gives another parable, in which he illustrates the necessity of helping the poor and needy with the riches intrusted to us,

thus gaining for ourselves friends in heaven. It is impossible for true believers to serve God and mammon at the same time. But in this he comes in direct conflict with the opinions of the covetous Pharisees, who devoured widows' houses, and for pretense made long prayers. They drew from Deuteronomy 28, an altogether different conclusion than the one which the Saviour drew; namely, he who is rich and happy on earth is beloved of God, pious, and certain of finally becoming a partaker of everlasting life; but on the contrary, he who is poor and miserable, is hated of God, wicked, and a child of perdition. While they professed to honor the law very highly, and in order to appear pious, observed its outward forms with the greatest zeal, they transgressed without scruple the most important part of the law—love—and despised their fellow-beings. On this account the covetous Pharisees, as they heard his words, began to mock him. But Jesus reproved them in the most direct and decided manner: "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God." While they boasted themselves of Moses and the prophets, they despised the works which these had foretold. John called to baptism and repentance, and many pressed in, as by force. Then came these proud Pharisees with impenitent hearts, and said: "We have Abraham to our father." (See Matt. 3:5-10.) The law of God remains unchangeable. Not one jot or tittle shall pass from it. But the Pharisees, through their views of divorce, love to parents and neighbors, and the observance of the Sabbath, had made the law of none effect on account of their traditions. Matt. 15:1-9. They boasted themselves of the law, but dishonored God by its transgression. Rom. 2:17-25.

Now follows the parable of the rich man and Lazarus, in which such conduct toward the poor is correctly pictured,—a perfect counterpart of the parable of the unjust steward. Lisco, a noted German commentator, sees correctly, in this reproof of the Pharisees in Luke 16:15, an introduction to the narrative of the rich man and Lazarus.

THE DIRECT REFERENCE.

But if the covetous Pharisees, which, as the leaders, represent the whole hardened nation, were the real cause, then we must expect that, in some way, their actions and their fate are here presented to us. Many of the parables of Jesus were given expressly for the Jews, and were, so to speak, prophetic in their nature. One needs but to read carefully the parables of the unfruitful fig-tree, the king's wedding, the wicked husbandmen, to be convinced of this. The description was often so manifest that "when the chief priests and Pharisees had heard his parables, they perceived that he spake of them." Matt. 21:45. And the same is the case in this parable.

Here we find the covetous, proud, and unmerciful Jew, who called Abraham his father, and had Moses and the prophets, but did not believe in them, and consequently also not in John and

the resurrected One; and he sees Abraham in the kingdom of God, but himself thrust out. Here is also the poor heathen and publican, who so long lay outside the door, without God in the world; but now that he has knocked, seeking for salvation, he receives the place of the proud Jew. This one parable presents to us all these different features. The more we consider it, the more distinct they appear; the more important becomes the parable; the plainer is revealed the depth and wisdom of the heavenly Teacher.

We are therefore fully justified, if we assert that this parable had direct reference to the proud Pharisees and their fate.

THE REAL MEANING.

If we have found the cause and the direct reference, it will not be difficult to find the real meaning of the parable. Now it will become clear to us why Abraham, the rich man and Lazarus, and the allusion to Moses and the prophets, find a place here. Yet as the true sense of the parable appears to be plain to different theologians, we will let one of them present his view. It is Dr. A. Schwegler, of Germany, who remarks in his work that he fully agrees with a view presented by A. Zeller (Theol. Year Book, 1843, p. 626 F.). Though both held the same view, independently of each other, he says in his work "Das Nachapostolische Zeitalter," Vol. II, pp. 65-68:—

The rich man, who had Moses and the prophets, but did not hear them, and therefore suffered torment, becomes now the symbol of the Jewish people, which in the midst of the fullness of divine blessings, revelations, and prophecies, remains hardened and unbelieving toward the prophesied salvation. The poor beggar, who sits before the gates, full of sores, which are licked by the dogs, and who desires to fill himself with the crumbs which fell from the table of the favored people, becomes the true image of the heathen world. Matt. 15:27. Thus we also find here the same thought, which our gospel pursues with especial preference, and which we see represented in a number of narratives, discourses, and parables; namely, that salvation, rejected by the Jews, who were hardened in unbelief, was to pass to the Gentiles; that those who were originally invited to the feast did not come, but the blind, the lame, and the beggars of the streets. Luke 4:16.

As Lazarus comes into Abraham's bosom after his earthly life, so will the heathen, who, desirous of salvation, nourish themselves from the crumbs of Jewish revelation, become the true sons of Abraham; and the Jewish nation, which, although in possession of the revelation and the promise, yet with unbelieving heart, first demands a sign; namely, the return of one from the dead, in order to believe in the Messiah,—will be cast out. As Matt. 8:11 very fittingly expresses it: "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." See also Luke 13:28.

If we look at the parable in this light, it receives an altogether different value, and strengthens most decidedly the truths expressed in the beginning of Luke 16; for it introduces father Abraham himself, whom the Jews praised so highly, as speaker, and as confirming the sentence pronounced by Jesus. In a free and figu-

rative representation, full of meaning yet strictly Biblical, the parable presents to us how the dead patriarch rejects his rich descendants, who seek their portion in this world, and takes in their stead the poor beggar, who is rich in faith, and, like Abraham, directs his eyes to the city whose builder and maker is God.

Lazarus rests in Abraham's bosom. Abraham is the father of all the faithful, Jews or Gentiles. Rom. 4:16-18. All the promises rest in him; they are still the anchor of every true son of Abraham. Heb. 6:13-19. Through his seed—Christ—the Gentiles also are now heirs together of his promises. Gal. 3:14, 16, 29. But the Jew, like Ishmael, the son of Hagar, when he murmured at Isaac, who as the true seed of Abraham, obtained salvation, is by God himself declared guilty, and his rejection justified. Judgment upon judgment came upon that guilty generation of the Jews, and the torment of *gehenna* awaits them finally.

There is a great gulf fixed. The judgment is irrevocable; he that is holy, remains holy; he that is filthy, remains filthy. "Where the tree falleth, there it shall be." The Jews had enough light in Moses and the prophets; had they searched there, they would have found the true faith of Abraham, and discovered the real seed, —the promised Messiah,—and also have learned that all the nations of the earth,—the Gentiles as well as the Jews,—should be blessed through him. "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

O that the unbelieving Jews would recognize the reason of their rejection, and instead of serving mammon as no other people do, return to the living service of the God of Abraham, Isaac, and Jacob! O that the five brethren who still remain of the fleshly house of Abraham, would take to heart this teaching of their father Abraham, that they might accept in faith the Messiah so long expected!

THE MORAL FOR US TO-DAY.

But the teaching of this parable also reaches down to our time, and reproves all those who do not follow the light that the Lord in mercy intrusts to them; and thereby not only reject Moses and the prophets, but also cast away Christ and the apostles. It is not to be forgotten, that "that which is highly esteemed among men, is abomination in the sight of God." If God spared not that privileged people, the Jews, as they closed their eyes to the light, and made mammon their God, their aim and object, even less will he spare the wild olive branches which have been grafted in, if they shall pursue a similar course. Let us not be proud and boastful, but fearful, and willing to learn. Behold the goodness and also the severity of God! How many a one to-day is proud of his Christianity, and boasts of his faith, but in fact serves mammon more than God! who casts away the light of truth for this time; and instead of having faith in the near coming of the bridegroom, and selling what he has (thus laying up treasures in heaven), keeps his talent wrapped in a napkin and buried! He also will see Christ and the poor man whom he looked down upon as lame and blind, in the kingdom of God, but himself irrevocably thrust out. "Blessed be ye poor: for yours is the kingdom of God." "Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh." "But woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep." Luke 6:20-26.

There is still a chance to hear Moses and the prophets,—yes, the whole word of God. "Now is the day of salvation." God's word is sufficient for a lamp to our feet; we need not to seek the dead. With Luther, we may say: "If a muttering spirit comes to you, regard it not, and be sure, it is the Devil." Remember, in this time of danger, that the dead know not any-

thing, until the "Prince of life" awakens them from their sleep. Rejoice over the glorious words of consolation from Him who gave this instructive parable: "Behold, I come quickly; and my reward is with me, to give to every man according as his work shall be."

DANGER AHEAD.

BY W. A. COLCORD.

NATIONAL Reform conventions and those of a similar nature are becoming numerous. The main object at which they are all aimed is not difficult to see. While the liquor traffic, easy divorce, and moral training in our schools are mentioned as matters of needed reform, yet Sunday legislation stands in the forefront, and is the great burden of each such gathering. And the tones in which the leaders in this movement speak are by no means ominous of peace, but betray the dragon voice. Although Christian in name, departing from Christ's manner of labor, they have lost that pleading and persuasive style of address, and are resorting to threats and intimidations.

The New England Branch of the National Christian Association met in convention Dec. 20, 21, 1888. Because the nation is having to carry, as they styled it, "the running sores of Sabbath desecration," they felt called upon to pass certain resolutions, indorsing Senator Blair's Constitutional Amendment bill, calling upon the nation to repent, etc. The second resolution passed by the Convention reads as follows:—

Resolved, That this convention would fail of its duty, if it did not express our strong convictions as to the Sunday railroad train, the Sunday mail, and the Sunday newspaper. They are forms of Sabbath-breaking which a Christian commonwealth will soon find the legitimate ways and means of suppressing. And we advise that Sabbath-breaking corporations and business men engaged in any pursuit that violates the Lord's day, do speedily withdraw therefrom. A prudent man foreseeth the evil and hideth himself, while the simple pass on and are punished.

Here is couched a threat by which these Christian (?) gentlemen seek to intimidate the irreligious, or those who do not agree with them in religion, from using their time as they see fit. And if those who have hitherto engaged in working on Sunday, do not "speedily withdraw" from such employment, they promise soon to "find the legitimate ways and means" of teaching them how properly to observe that day. And what can those ways and means be? Is it possible that the Christian ministry for the past eighteen hundred years, with a *Bible* in hand, have not had the proper means of warfare? Is it possible that the word of God is not the most successful weapon with which the Christian soldier can go forth to fight his battles, and that some new and better sword than the "sword of the Spirit" is about to be discovered? Can there be a higher plane for the ministers of Jesus Christ to act upon than that of reason and moral suasion? What is the conception of these gentlemen? Ah, they have mistaken their calling, if they think it is the business of ministers to appeal to the civil power to teach and enforce religious rites and ceremonies. They greatly mistake in supposing that they are now called upon to administer the letter of the new covenant instead of its spirit. 2 Cor. 3:6. They belittle the exceeding sinfulness of sin by threatening the inflictions of man instead of the judgments of God.

And what is the reason for all this?—It is simply because these professed ministers of the gospel are seeking to sustain an institution of which the gospel knows nothing. They are asking for a law which God never commanded, and threatening punishments for that which he never condemned. They are asking this nation to teach that which they cannot consistently teach,—that Sunday, the first day of the week, is the Sabbath, or Lord's day; that it is a sin to labor on that day, and that all offenses against its sanctity should be punished.

They "advise" that all this Sunday desecra-

tion cease speedily. And why?—Ah, there is danger ahead, they inform us. "A prudent man foreseeth the evil." And what is this evil? and who is to bring it about? Has God threatened his unmingled wrath upon those who disregard the Sunday?—No; it is the "wrath of man," when he shall say that no man can buy or sell save he who has "the mark, or the name of the beast, or the number of his name," and that as many as will not worship the image of the beast "should be killed." Rev. 13:15, 17. So these men tell us that as many as do not comply with their notions of things may expect to "pass on and be punished." And what power is to assume the responsibility of meting out this punishment?—A "*Christian* commonwealth." And what will be the punishment?—"A Christian commonwealth will soon find the legitimate ways and means." If Christ were here upon earth, we imagine he would say to these men, "Put up thy sword;" "thou savorest not the things that be of God, but those that be of men;" "my kingdom is not of this world: if my kingdom were of this world, then would my servants fight."

It is indeed well that men seek shelter from impending evil, but there is a calamity coming from which we shall wish to be hid, more terrible than all the machinations of man. Hence the Saviour has said, "Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him." Luke 12:4, 5. When the storm-cloud of God's wrath bursts upon the world, and he arises to sweep the earth with the besom of destruction, prudent will he have been who has sought refuge in the shadow of the Almighty.

A BASE FRAUD.

BY T. VALENTINER.

ESPECIALLY unpleasant to the advocates of Sunday sacredness, must be the testimony of prominent historians which completely disproves their claims, and they would doubtless be glad to have that testimony suppressed. Accordingly, we find that in one instance, at least, a bare-faced attempt of this kind has been made.

A comparison of the first edition of Neander's Church History (the great German church historian) with later editions, shows that expressions setting forth Sunday in its true light, have been left out, and others fraudulently substituted, which suit the first-day advocates much better, being made to read more in harmony with prevailing views. We find, for instance, in Vol. I., part II., p. 339, of the first edition, printed in 1828, in Hamburg, Germany, the following:—

Die Feier des Sonntags war immer nur, wie alle Festfeier, menschliche Anordnung, fern war es von den Aposteln, ein göttliches Gebot, in dieser Hinsicht, festzustellen, fern von ihnen und von der ersten apostolischen Kirche, die Sabbathgesetze auf den Sonntag zu uebertragen. Vielleicht aber schon am Ende des zweiten Jahrhunderts hatte sich eine falsche Uebertragung dieser Art gebildet, dem schon scheint man das Arbeiten am Sonntag als Sünde betrachtet haben.

Translated into English, it reads:—

The festival of Sunday, like all other festivals, was always only a human ordinance; it was far from the apostles to establish a divine command in this respect; far from them and from the early apostolic church, to transfer the Sabbath laws to Sunday. But perhaps at the end of the second century a false transference of this kind had begun to take place; for laboring on Sunday seems then to have been considered sin.

Here he says, in clear and definite words,—and other historians also affirm it,—that it was far from the intention of the apostles and the early church to transfer the Sabbath law to Sunday. Just the contrary is asserted by the defenders of Sunday,—and what is done? Why, this passage is deliberately left out in later editions. Thus we find in the fourth edition, Vol. I., p. 378, instead of the foregoing, the following substitute:—

Wie wir aber bei Tertullian schon eine Vermischung des Jüdischen und des christlichen Gesichtspunktes von den Festen bemerkten, so zeigt sich uns bei ihm

auch schon eine Spur von der Uebertragung des Sabbath-gesetzes auf den Sonntag, indem er das Verrichten eines Geschäfts am Sonntage als Sünde, betrachtet zu haben scheint.

The English of this is as follows:—

In speaking about Tertullian, we have observed a blending of the Jewish and Christian views concerning the festal days, and there we also discover a trace of a transference of the Sabbath law to Sunday, since he seems to have regarded the performance of work on Sunday as sin.

That sometime a *false* transference took place is true, as we all know, otherwise Sunday would not be kept by the majority of Christians. But that is not the question. The question is whether Christ or the apostles instituted the keeping of Sunday, *which they did not*.

Then, again, in the first edition, on p. 339, Vol. I., part II., we find the following foot-note about Acts 20:7, which is *left out* in the later edition:—

Durchaus beweisend ist die Stelle nicht, denn die bevorstehende Abreise des Apostels Paulus konnte die kleine Gemeinde zu einem brüderlichen Abschiedsmahl vereinigen, bei welcher Gelegenheit der scheidende Apostel seinen letzten Vortrag hielt, wenn auch noch keine besondere Sonntagsfeier statt fand noch weniger kann, in dieser Hinsicht, aus 1 Korinth. 16:2, bewiesen werden; alles würde sich hier hinlänglich erklären, wenn man auch nur an einen im bürgerlichen Leben gewöhnlichen Wochenanfang dachte."

Translated into English, it reads as follows:—

This passage is not a positive proof, for, on account of the near departure of the apostle Paul, the little church might have assembled to partake of a brotherly farewell supper, on which occasion the apostle delivered his last discourse, although no particular celebration of Sunday took place at that time. Much less can it be proved, in this respect, from 1 Cor. 16:2; all can be satisfactorily explained, if we only view it as the beginning of a common civil week.

As already stated, this note is left out in the fourth edition, printed in 1863, and perhaps in others also. Why? Is it because these passages are now especially used as proof(?) in favor of the keeping of Sunday? What a puerile attempt! These words of Neander cannot be destroyed. They live, though he has been dead for thirty years; and they will be a living testimony, though even more changes should be made. These words of Neander, and the sources from which he derived his information, remain, and many other testimonies besides. But, above all, does the Bible, the Book of all books, remain, which is able to show us the way of salvation. Its testimony remains,—“these sayings are faithful and true.” To all these efforts the words of Jesus to Paul may be applied: “It is hard for thee to kick against the pricks” (Acts 9:5); and also the consolation of the Saviour as found in Matt. 24:35: “Heaven and earth shall pass away, but my words shall not pass away.”

OUR WORK.

BY ELD. R. F. COTTELL.

THE Lord has a great work to do in the world, and he calls upon all who will, to take part in the work. Nothing should divert us from the work—the proclamation of the last message of the gospel to mankind. This message will bring the remnant of God's people into unity of faith. It is for us to endeavor to keep the unity of the spirit and the bond of peace. We cannot afford to neglect the main points, and descend to contentions about words, to no profit, but to the subversion of the hearers.

The great apostasy from the doctrines of the apostles developed a class of teachers called scholastic, who made more of some peculiar point of theology—some subtle distinction and untaught question—than they did of the preaching of the gospel in its simplicity, and earnest work for the salvation of men.

Human nature is about the same now that it ever has been since the fall. Pride of opinion, rather than the glory of God and the advancement of his cause, is liable to be the ruling motive, while we are so deceived as to suppose that it is only the glory of God and the salvation of men that we seek.

We have truth prepared at our hand which is convincing to all such as desire to know the

truth. Abstruse points and doubtful questions, or questions not so clearly taught, it were better to avoid. The salvation of no soul is dependent upon every one's interpreting Scripture just as I interpret it. Our message is destined of God, and admirably adapted to bring all true believers into unity of faith. Thus far, it has had this tendency; and it will so continue. Let not pride and self-exaltation come in to mar the unity. The meek will receive the truth, and be saved.

THE SHIP OF THE WORLD.

BY TORIA A. BUCK.

OUR good ship is sailing through shadows and light,
Through morning and through the dropped curtains of night;

Where sunset's red splendors are flung on the sky,
And the bright scarf of morning is waving on high.
The ocean is deep, and our highway is broad;
We sail with sealed orders, known only to God.
To the cool western breeze is our banner unfurled,
We're bearing right onward, the ship of the world.

How swiftly she sails! the breezes are fair,
The breath of old ocean is staining the air!
The fire of our binnacle brightens the sky,
While the light of aurora is dancing on high;
While the flash of each planet is brightening the blue,
We hail the good port of our harbor in view;
And He in whose name our bright flags are unfurled,
Now stands at the helm of the ship of the world.

Adown the past ages we've sailed the dark seas,
Through storm, and through shipwreck, through battle and breeze;

But the day of our longed-for deliverance is nigh,
It is writ with the lightning's bright hand in the sky.
Not storms, waves, or thunder our ship can o'erwhelm,
While our Admiral stands with his hand on the helm;
While bright to the breeze his red flag is unfurled,
He'll guide safe to harbor the ship of the world.

The long night is past, and the morning is near,
Cast anchor! we sail where the waters are clear;
The palm-trees of Elim are shading the shore,
We shall brave the wild storms of old ocean no more.
Our Admiral guides us through fire and through flame,
Across the dark sea, and he knows us by name,
Where his anchor's "let go," and his flags are unfurled,
He will guide safe to port our good ship of the world.

With the red flags of Zion adorning her spars,
We sail where the sunrise has opened her bars;
Where the sentinel stars in the west have grown pale,
We are bearing right steadily on in the gale,
And soon when the shadows grow dim in the west,
We'll anchor for aye in the "blue of the blest;"
Where the flag of Omnipotence wide is unfurled,
We'll anchor in Eden the ship of the world.

East Randolph, N. Y.

"LOVE YOUR ENEMIES."

BY JOSEPH CLARKE.

THE most striking example of the actual working out of this principle, was manifested on the cross, when the Redeemer cried out to his Father in his agony, "Father, forgive them; for they know not what they do." The principle of love, as exercised toward an enemy, is here disclosed to a world populated and governed by rebels against the government of God, in a manner and at a time, and by a person, all so unusual, so out of harmony with worldly motives, maxims, and principles, that the world seemed called to a sudden halt in its downward march to perdition.

Love your enemy! Who but a heavenly Teacher would have proclaimed such a principle? How different from the maxims of wise men and philosophers! Men conquer by force, or by artifice, or by stratagem, or by diplomacy, or by bribery, or by war, or by sternness of manner, or by worldly wisdom, foresight, and shrewd management. But here we see in our Saviour's example, the key to the human heart,—love to our enemies; prayer for them; suffering for them; patience with them. If there were not power in this principle, heaven would not have laid such stress upon it. Love is the ruling principle in the human mind. The love that is pure and holy, comes from above. The love that is impure and degrading comes from beneath.

The principle of love in the human heart is, in its origin, a holy principle; but so long has

the race of man been under the authority of Satan, that the true principle of love has become distorted, misshapen, deformed. Love to God and to his commands, is left out, and consequently, other developments of love are to be seen on every hand. All the way of human life is strewn with blessings,—from infancy to manhood,—and the principle of love is fostered in the heart. Every day brings new blessings,—food, raiment, home, friends, education, wealth, and influence. Every new gift of God becomes only a tie to earth. Blessings are received without a thought of the Giver. Every addition to our earthly store binds us more strongly to things below. Our love to God decreases, and our love to his gifts and blessings increases. God is forgotten, and almost ignored. The more selfish our love, the less we love God; and thus it is that we become unnatural, ungrateful, unlovely.

Love my enemy? "Who ever did such a thing?" says the man of the world. "No; I detest and hate him." It is not strange that you should, my friend; for all your life has been spent in selfish love,—from the toys of infancy to the more substantial gifts of riper years, your love of self and earthly goods has been strengthening, until your whole soul is bound up in farms and stocks and bonds; in houses and lands and friends; in office, honors, etc., until you are just as incapable of loving God as you are of lifting yourself, by main strength, to the planet Jupiter.

The love that would extend itself to an enemy must first exercise itself in love to God. The Lord said through Moses, and Christ reiterated the same principle: "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." See Deut. 6:5; Matt. 22:37. You must begin with the alphabet of true love. God is our creator, our best and only friend, who can succor us in all extremities. He demands our love, and deserves it; and we can never get at our normal condition, except by connecting with him (see 2 Peter 1:4), and becoming partakers of the divine nature. But says the man of the world, "I can never do this." No; you cannot, but God can do it for you, if you ask it of him, and are willing to come up to his conditions. As to loving God, you cannot help loving him, if you become acquainted with him in his work and ways; and this he asks you to do. Jer. 9:23 24.

SACRIFICE—NOT LEGISLATION.

BY ELD. M. C. WILCOX.

It is a principle but seldom recognized by present-day theologians, and especially ignored by National Reformers, that Christ does not save men by legislation. And, like showers in time of drouth, it is refreshing to read an outspoken utterance in its favor. Says Josiah Strong, D. D., in his wonderful essay, "Our Country," in speaking of the perils that menace our nation (p. 209):—

Again, our safety from the perils which have been discussed, demands the acceptance of this principle [true Christian giving]. It is not urged as a panacea; specific remedies, which there is no space to discuss, must be applied; reforms must be passed; we need patriotic and wise legislation, and to this end fewer politicians and more statesmen; but statesmanship cannot save the country. Christ's refusal to be made a king, and his rejection of Satan's offer of the world's scepter, ought to teach the world that moral means are necessary to moral ends. Christ saw that the world could not be saved by legislation; that only by his being "lifted up" could all men be drawn unto him. He saw that he could not save the world without sacrificing for it; no more can we. The saving power of the church is its sacrificing power.

But National Reformers have found a new way,—not by humility and sacrifice, but by haughty, assuming arrogance,—by lording it over God's heritage and men's consciences, or at least endeavoring so to do. This is not the way of Christ. It is begotten of him who first "rebelled against the Highest." It is contrary to all principles of true Christianity. It is opposed to justice and liberty. It is true that legislation

will not save the world. It is true that Christ's "kingdom is not of this world." It is true that the self-denying, self-sacrificing, godly Christianity of apostolic times never sought alliance with the world, but condemned such. And Christ is the same now, and true Christianity is the same now as when all alliance of the world was shunned, not sought. Let it be written in letters of fire, **THE WORLD CANNOT BE SAVED BY LEGISLATION.** Union with the powers of earth is treason to Christ. Exalted by the world, the church of Christ is degraded before her Lord. Humbled and persecuted by the world, she is exalted before God.

And yet, to show the inconsistency of modern theology, this same Josiah Strong, D. D., if reports are correct, is working with one of the parties (Prohibition) which make religious legislation prominent. We can look for consistency only in God's word. His "word is truth."

LOVE TO THE BRETHREN.

BY A. J. VAUGHN.

In looking over the past history of the world, and reviewing the primeval state of man, we see that the whole beauty and harmony of the creation below consisted in man's loving God above all, and valuing all other things according as they participated in his glory and attributes. That was a hopeless hour when the golden chain that bound man to his Maker was broken. The earth was cursed, and refused to yield her strength. Sin polluted all the joys of paradise; apostate man became the heir of misery, and henceforth dwelt in darkness, cherishing the seeds of malice and envy. Upon this dismal gloom, not a ray of light has dawned but from the cross of Christ.

It is the prerogative of the gospel of Jesus to publish the glad tidings of great joy, and while it proclaims, "Glory to God in the highest," to restore "peace on earth, and good will to man." This gospel breathes the spirit of love. Love is the fulfilling of its precepts, the pledge of its joys, and the evidence of its power. "We know," says the apostle, "that we have passed from death unto life, because we love the brethren." Jesus commanded that "ye love one another, as I have loved you." The love of the brotherhood is not one of the native affections of the carnal mind. This cold, degenerate soil bears no such heavenly fruit. The affection which Christians exercise toward one another as Christians, is the offspring of a brighter sphere. It is a principle of celestial birth. "Love is of God, and every one that loveth is born of God, and knoweth God."

Brotherly love is an affection which is limited to particular characters. There can be no doubt but children of God are kindly affectioned toward all men. Christian benevolence runs parallel with rational being. Genuine love to our neighbor is extended to all, according to their character and circumstances. It blesses those who curse us, and does good to those who hate us. This, however, is not the distinguishing nature of brotherly love. Brotherly love differs materially from the love of benevolence. It is the love of good men, and for their goodness only. It extends only to the followers of Christ. It is an affection which is directed toward the excellence of religion. It is a feeling of quiet pleasure in holiness.

There is something in the character of every true child of God that reflects the image of his Heavenly Father. It is this that attracts the eye, and wins the heart. And it is this loveliness that gives a spring to the affections, and draws forth the hearts of God's people toward one another, as they are drawn forth toward God himself. The children of God are partakers of the divine nature. From bearing the image of the earthly, they shall bear the image of the heavenly. God has imparted to them a portion of his own loveliness. He has made them new creatures.

By his grace, he has made them, as they are styled by the "wise man," more excellent than their neighbors. Hence they are lovely. They are the excellent of the earth. God loves them; Christ loves them; the Holy Spirit loves them. angels love them; and they love one another. It is around them that virtues cluster; from them that the graces of Heaven are reflected.

Love to the brethren is also an affection which rests upon the union which believers sustain with Christ. The Lord Jesus, with true believers, forms one mystical body. Christ is the head, and they are the members. From him "the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." This union is represented by the apostle not only as the foundation of that communion which believers maintain with Christ, but of that which exists between believers themselves. The same bond which unites believers themselves to Christ, binds them to one another. The love which is exercised toward the head, extends to the members.

This union itself necessarily involves a union of affection. Here all distinctions vanish. Name and nation, rank and party, are lots in the common name of Christian. Jew and Gentile, bond and free, rich and poor, are one in Christ Jesus. They have "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Actuated by the same principles, cherishing the same hopes, animated by the same prospects, laboring under the same discouragements, having the same enemies to encounter, and the same temptations to resist, the same hell to shun, and the same heaven to enjoy; it is not strange that they should love one another sincerely, and with a pure heart fervently. There is a unity of design, a common interest in the objects of their pursuit, which lays the foundation for mutual friendship, and which cannot fail to excite the "harmony of souls." The glory of God is the grand object which commands their highest affections, and which necessarily makes the interest of the whole the interest of each part, and the interest of each part the interest of the whole. They rejoice in one another's blessings. There are no conflicting interests. In a common cause, which, in point of importance, takes the place of every other and all others, the affections of the sanctified heart are one.

Love to the brethren, though in practice not always distinguished, yet in theory is easily distinguishable from all those affections and attachments that are purely natural. Men may love Christians, merely because they imagine that Christians love them. They may love particular Christians because they are of their party, and cherish their sentiments. This, like every other affection that is purely selfish, is unworthy of the Christian name, and is nothing better than that friendship of the world which is enmity with God. They may esteem Christians merely from the force of education and habit. Indeed, our conscience may constrain us to respect them, and may often lead us to associate with them, while we have no affectionate regard for the excellence of their character.

That love which is excited toward Christians, as Christians, is a constituted proof of saving grace. We shall do well, therefore, to examine our own hearts, and see whether we are conscious of cherishing love toward the people of God because they are the people of God. Do we love them because we discover in them the amiableness of that divine religion which is altogether lovely? Do we love them, not merely because they love us, or have bestowed favors upon us; not because they are of our party; but because they bear the image of our Heavenly Father? Is our love active? Is it a principle that lives, that manifests itself by all those methods whereby the good of the brotherhood may be advanced? Does it discover itself in the delight which we take in the company and conversation of the

Lord's people, and in every opportunity which we have to exchange the tokens, and strengthen the bonds, of mutual affection? Can we from the heart adopt the resolution of Ruth: "Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God?"

Brethren, do you feel toward the children of God as toward thy children of one common father, and the brethren of one family? Do you love them because they bear the image of our common Father? And do you love them in proportion to the degree in which they bear that image? Can you bear and forbear with them? Can you forget their infirmities? Can you cast the mantle of charity over their sins, and pray for them, and watch over them, and pity and love them still? And can you feel thus, and act thus, toward the poorest and most despised of the flock, and that because he is a Christian? If so, here is your encouragement, "He that loveth is born of God." Yours is the spirit of a better world. The paradise you lost by Adam, you shall regain by Christ. Allied to spirits born on high, you shall ascend to higher regions, and breathe a purer air. Freed from the tumult of this apostate earth, you shall yet rest beneath the peaceful shades of Eden, where bloom immortal flowers, and sing the song of Moses and the Lamb.

QUITE SIMILAR.

BY GEO. A. BATES.

In a recent discourse, Dr. Talmage, referring to the sin of Sabbath-breaking, and the miracles and judgments of God to stamp it with his displeasure, said:—

A farmer once said: "I defy your Christian Sabbath. I will raise a Sunday crop." So he went to work and plowed the ground on Sunday, harrowed it on Sunday, planted corn on Sunday, reaped the corn on Sunday, and gathered it into the barn on Sunday. "There," said he, "I have proved that all this idea about a fatality accompanying Sunday work is a perfect sham." But before many weeks passed, the Lord struck that barn with his lightning, and away went that Sunday crop. . . . The fact is, Sabbath-made ropes will break, Sabbath-made shoes will leak, Sabbath-made coats will rip, Sabbath-made muskets will miss fire, and Sabbath-made occupations will be blasted.

That sounds like a big story, Doctor, but Pope Gregory the Great told one on the same point that will bear as many exclamation points as yours. He says:—

A husbandman who upon the Lord's day [Sunday] went to plow in his field, as he cleansed his plow with an iron, the iron stuck so fast in his hand, that for two years he could not be delivered from it, but carried it about continually, to his exceeding great pain and shame.

Again: Pope Eugene (826 A. D.) says:—

Several of our countrymen following their husbandry on this day have been *killed with lightning*; others being seized with convulsions in their joints, have miserably perished.

One more:—

A miller, having broken the pope's Sunday edict by "grinding his corn, there suddenly came forth instead of flour such a torrent of blood that the vessel placed beneath was nearly filled with blood; and the mill-wheel stood immovable in spite of the strong rush of water; and those who beheld it wondered thereat, saying: "Spare us, O Lord."

Many more such quotations might be given. It is not very flattering to Dr. Talmage that he should thus be reflecting the sentiments of the "mother of harlots."

Green Vale, Ill.

—A man's conduct can easily blast all his good words. Men learn to interpret our utterances by the sincerity and stability of our life.

—A Christian should make his Saviour a perpetual companion everywhere and on every day of the week. Christ offers to walk with him in every day's journey of life. What companionship so enlivening and so purifying as his? and who else can so make our hearts "burn within us by the way"?

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.

MOTH-EATEN.

I HAD a beautiful garment,
And I laid it by with care;
I folded it close with lavender leaves,
In a napkin fine and fair.
"It is far too costly a robe," I said,
"For one like me to wear."

So never at morn or evening
I put my garment on;
It lay by itself, under clasp and key,
In the perfumed dusk alone,
Its wonderful broidery hidden,
Till many a day had gone.

There were guests who came to my portal,
There were friends who sat with me,
And, clad in soberest raiment,
I bore them company;
I knew that I owned a beautiful robe,
Though its splendor none might see.

There were poor who stood at my portal,
There were orphaned sought my care;
I gave them the tenderest pity,
But had nothing besides to spare;
I had only the beautiful garment,
And the raiment for daily wear.

At last, on a feast day's coming,
I thought in my dress to shine;
I would please myself with the luster
Of its shifting color fine;
I would walk with pride in the marvel
Of its rarely rich design.

So out from the dust I bore it—
The lavender fell away—
And fold on fold I held it up
To the searching light of the day.
Alas! the glory had perished,
While there in its place it lay.

Who seeks for the fadeless beauty
Must seek for the use that seals
To the grace of a constant blessing
The beauty that use reveals;
For into the folded robe alone,
The moth, with its blighting steals.
—Margaret E. Sangster, in Harper's Bazaar.

HOW THE NEWLY CONVERTED MISER WAS MADE GENEROUS.

PROBABLY the largest wood-sled ever built in County, says an exchange, was one built by Squire John Mc Clellan. For a number of years it was one of the local curiosities of the town of Woodstock, Ct., the early home of the Mc Clellan family. The narrator's father, who saw it frequently when a boy, says it was nearly thirty-two feet in length by three in breadth. The beams were of squared eight-inch timber, with studs to match, and the "shoes," or runners, were over a foot in width. For drawing it, there were two "tongues," or poles, in the forward end. It was never used save on one special occasion, when the team consisted of fifteen yokes of oxen.

The story of its origin is as follows:—

In the parish where Squire Mc Clellan resided, it was the custom every winter for such of the men as had wood lots, to give the parson a cord of hickory wood each, and thus make up to him a winter's supply of fuel. The Squire, in particular, was always punctual in December with his cord of nicely prepared hickory.

In that parish there was a man who had the reputation of being "snug," niggardly, and apt to shirk his due share of the burden of paying the minister. Indeed, his remissness in this matter had been a standing grievance in the place for many years.

One autumn there was a revival of religious interest in the place, and many members of the church were stimulated to earnest labor, and to live more strictly. Among these was the penurious man above alluded to, whom we may conveniently designate as Bro. Z.

Not a little to the astonishment of his neighbors, who had ample experience of his miserly dealings, he arose in prayer-meeting one night

and exhorted to liberal givings, not only to the parson, but to all benevolent objects. Waxing exceedingly earnest in language and tone, he declared, among other things, that he would that winter give the minister a load of wood. "Yea, brethren," he exclaimed, "the Lord has opened my heart! I will give him a load of wood, and a big load. I will give him the biggest load you can draw from my woods to his yard!"

"Truly the Lord must have opened Bro. Z.'s heart," said Squire Mc Clellan, at the deacons' meeting; and with characteristic Scotch shrewdness, he added, "but it may soon close, and may never open again. It behooves us, in the parson's interest, to avail ourselves of it. Let us build a sled that will carry ten cords—and do it at once."

So thought the others. The monster sled was privately but expeditiously framed in a back yard, and early one snowy morning in December Bro. Z. was amazed to see drive to his door apparently all the ox teams in town, drawing the Titanic sled, accompanied by a shouting throng of teamsters, and all the small boys of the parish.

The Squire was riding on the sled, and called out, "We've come for the parson's load of wood, Bro. Z. You bade us haul the biggest load we could, and I am glad to hear that you have lately had a fine lot of hickory chopped."

Bro. Z., however, seeing the magnitude of the sled, tried to explain and to demur, but in vain. The crowd roared him into acquiescence, and with a wry face he finally led the way across the snowy fields to his freshly corded tiers of hickory in the lot.

It is said that fully ten cords of wood were loaded upon the big sled, under the Squire's supervision, and then, to the tune of a most vociferous gee-hawing, the enormous load was successfully sledded to the parson's doorway. The worthy minister, equally amazed, but more agreeably so, issued forth to learn the cause of the uproar.

"Good people, good people," he cried, rubbing his hands, "what meaneth this? Have the windows of heaven opened?"

"Nay, nay, parson," exclaimed the Squire; "but the Lord has opened Bro. Z.'s heart; and that so great a gift could have issued from so small a receptacle is one of the wonders of saving grace. Question not, but take it, and keep ye warm."

The minister had roaring fires that winter, but it was long before Bro. Z. recovered his equanimity.—Sel.

GOD IS LOVE.

"BEHOLD, how good and how pleasant it is for brethren to dwell together in unity!"

How pleasant 't is to see
Kindreds and friends agree;
Each in his proper station move;
And each fulfill his part,
With sympathizing heart,
In all the cares of life and love."

It is indeed pleasant for a church or a family to be in harmony,—all gentle, courteous, kind, and loving. It is worth some sacrifice and strong endeavor to have it so. On the other hand, how dreadful it is to see strife, contention, and hatred, especially in the same family,—parents and children, brothers and sisters, estranged from each other, unkind, relentless, unforgiving.

This state of things arises from pride, self-esteem, and a spirit of independence that disregards the feelings and rights of others. How abhorrent it must appear in the sight of God! Can such a spirit enter heaven? And yet many will indulge and cherish it at the risk of being eternally lost; and that, too, while professing the faith of Christ, and indulging the hope of eternal life. How vain the hope! and how sad the disappointment when the Lord shall say, Depart; I never knew you! Dear reader, let us drink into the spirit of union and love. Love is of God. It is the bond of perfectness, and the only passport to heaven.

R. F. COTTRELL.

THE FALSEHOOD OF SILENCE.

THERE is a lying silence as well as a lying speech. There are times when God calls men to speak,—when truth is at stake, when righteousness is disregarded, when the unwary are deceived, and when there is need of prompt and energetic action and testimony to prevent evil and wrong. If at such times as this, men who know the truth, stand and listen in silence to falsehoods; if men who know the right, stand quietly while wrong and iniquity triumph; if men who could prevent the evil, see their fellows misguided and misled without warning, instruction, or admonition, surely they have a responsibility for their guilty silence under such circumstances as these.

"To him that knoweth to do good and doeth it not, to him it is sin." He may hope to avoid trouble, he may think to escape reproach, he may seek to win applause, he may have an eye on votes, and offices, and salaries; but let him beware lest in seeking to save his life he lose it, and lest in striving to gain a few things he lose his all. Everything a man gains at the expense of conscience and of right, shall prove to him a snare, a calamity, and a curse. We have no right to be silent when God calls us to speak. What is a man's tongue made for, if not to tell the truth? If a man dare not lift up his voice in the defense of righteousness, what is his voice good for? And how shall he give account in the great day, if he proves recreant to his trust in circumstances of trial, and fails to bear his testimony in the critical hour when it is needed?—Sel.

THE END FROM THE BEGINNING.

ONE evening in a parlor at a summer watering-place the young people were dancing. One young lady was not taking any part in the exercise.

"Does not your daughter dance?" asked another young lady of this young lady's mother.

"No," was the reply.

"Why, how will she get on in the world?"

"I am not bringing her up for the world," was the quiet answer.

That young lady is now a woman, and the influence of her consecrated life is felt in many of the Christian interests of a great city.

But for what are you bringing up your daughters, dear mothers of other young girls? What aim have you for them? Are you bringing them up for the Lord or for the world? What are your dreams and ambitions for them? What do you want them to become? Do you want them to shine in society, to "marry well," to live in wealth? Is that the vision that fills your soul when you think of them? Look on a little farther. Life is short. Suppose your dream is fulfilled—is it anything more than a dream? What lies beyond? The curtain is drawn, and there is the hushed chamber of death. What do you want for your child then? The curtain is drawn again, and eternity opens. What would your fond affection choose for her then? It is better to think matters of this kind through to the end?—Westminster Teacher.

IS YOUR HOME HAPPY?

If your home is not happy, why, and who is or are responsible? are questions for every member of the family beyond childhood to consider. We should not be satisfied with anything less than positive happiness in the tabernacle of home, made sacred by the altar of love. This can be had in spite of poverty and sickness, disappointment and sorrow, losses and crosses, age and loneliness. Her blessed presence will abide, though all these things be against her, but will flee from anger and selfishness, indifference and fault-finding, hypocrisy and sin. One sweet spirit can keep her hovering about; but only by the invitation of the majority will she come in, and by the courtesy of the controlling powers will she become a permanent guest.—Sel.

The Mission Field.

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

CONDUCTED BY J. O. CORLISS AND M. L. HUNTLEY.

HOME MISSIONS.

MISDIRECTED EFFORT.

In his infinite wisdom, God has seen fit to ordain that man should exercise the reasoning faculties and intelligence which he has given him, in carrying out the great commission, "Go ye into all the world, and preach the gospel to every creature;" otherwise he would have given express directions with respect to all the details of the work.

During the present generation he has brought together such conditions, and so overruled circumstances, that his work can be carried on by a greater variety of means than at any previous time in the history of this world. We have before us a work made up of various departments in which persons of different tastes, temperaments, and degrees of intelligence, education, and culture are engaged, and in which all who have faith in it are urged to unite. Under these circumstances it could not be expected that there would not be some misdirected effort. It is said that every reform suffers more from the indiscretions of its friends than from the opposition of its enemies. But however this may be, for us to remain inactive from fear of making mistakes, is one of the greatest mistakes we can make. If all should pursue that course, nothing would ever be accomplished. Another mistake equally great is that of doing the work mechanically, without a proper regard for results. The apostle Paul, in writing to the Galatians, says, "But let every man prove his own work, then shall he have rejoicing in himself alone, and not in another;" and from his epistles it would seem that he was constantly on the watch, lest the efforts he had put forth in various places should be in vain. He was by no means indifferent as to the results of his labor, but was continually seeking to make it more effective.

We may prove our work by the effects it produces, both with respect to ourselves and others. If the Spirit of God witnesses with our efforts, in our own hearts, making them warm and tender, and drawing them out toward others, we have good reason to believe that it will accompany our labor, and make it fruitful for good. If our influence and efforts have the effect to bring the people nearer to God and to ourselves, it is an evidence that he accepts what we do; but if they have the effect to repel and give offense, and if our own hearts are cold and hard, we may conclude that there is something wrong in our work.

After making a few efforts in some branch of the missionary work, and not seeing the desired results, many have ceased to work. This is wrong, even though their methods may have been defective. Such a course would never bring success to any enterprise. God has given us no permission to withdraw from his work, for such reasons. To become proficient in any calling, requires labor, painstaking, and experience. Men of the world reason from cause to effect. If results are not satisfactory, they change their methods, and watch the results. Why should not we take a similar course in the work in which we are engaged?

In war tactics, it is said that the best general is he who can turn a defeat into a victory, and more emphatically is this true in the spiritual warfare. Those missionary workers, who, by the aid of God's Spirit, learn from their own mistakes and the mistakes of others, to succeed, are the most successful. But in this, as in other things, experience teaches a good, although sometimes an expensive school. We cannot afford to have lessons many times repeated, or to neglect the instruction that God would impart to us in this way.

To those who may be in doubt as to the effi-

ciency of their efforts in the missionary work, we would say, Do not cease your endeavors, but seek to improve your methods of labor. Obtain the best instruction and counsel at your command. Engage in the work that is presented to you, and mingle with it much prayer and love for souls. The advice of an elderly physician to one of inexperience, is safe to follow, "Be sure that you do no harm, if you do no good;" but do not let your caution in this respect hinder you in the work that God would have you perform. He has said that he has chosen "the base things of the world, and things which are despised, . . . yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." He will magnify his grace by using humble instruments, when they are in a position to be used to his glory.

M. L. H.

WHAT MAKES LABOR SUCCESSFUL.

ALL who are saved in the kingdom of heaven will meet the influence of their life-work. "To one he gave five talents, to another two, and to another one; to every man according to his several ability." Every individual in this world is responsible to God for the talent he has given him; and every effort we make, however small, if prompted by the Spirit of God, will be crowned with success. If we are actuated by the love of Christ, God's blessing will be with our efforts, and that will make the work successful; but if we never stop to think how we can advance the work of Christ, it will be impossible for him to thus work for us, and we shall always be weak.

If we weigh well our plans, and carefully consider each step that we take, we can, like the meteor, leave a stream of light in our path. If we let our light shine, we shall not lose our reward in heaven; but if we neglect to give our mind and attention to these things, our efforts will not tend toward heaven, and we shall have to meet the result of our wrong influence in the judgment. It is not the amount of work we do that God regards, but the love that actuates it. A cup of cold water given to a disciple of Christ, will have its reward; and he who possesses this love will not be satisfied to do less than the most he is able to do. The Lord will accept the smallest effort that is made from love in the heart. When we begin to think how we can advance the cause of God, angels of heaven will co-operate with us; if we plan for the work, and pray for its success, they will lend their influence to bless our efforts, by bringing about circumstances that will favor our work.

Some men will go into a new field and never see an opening; and they wonder why there is none. Another man, who has his eyes open to the workings of God's providence, will see many openings, and be able to fill them acceptably. If a man is truly consecrated to the work, angels of God will go before him to impress hearts; God will attend his efforts by his Spirit, and he will be successful.

We may not now see the result of our labor, but it is our privilege to know from day to day that light is emanating from us. If our minds are constantly on earthly things, it is an indication that we are burying our talent in the earth. We should give close attention to the work of God. As we rise in the morning, we should ask ourselves, "What can I do for God to-day?" and then see that we are in a state of mind to discern his opening providence. If our minds dwell upon these things, we shall daily make progress in the work of God; if we would be successful, we must take some time each day to meditate and pray. Stop and think; plan for the work, and God will surely add his blessing. If the mind is exercised in these things, it will gain strength, especially if it is turned from the world to contemplate the character of God and his work. If we love to do for Christ, and to work for others, we shall never be cast down by trials, but will leave discouragements behind.

May the Lord help us to be faithful to the trust that has been given us, and may our hearts and minds be turned to him and to his work.*

S. N. H.

AGITATE, EDUCATE.

CHRIST is our example in the missionary work, as in everything else. This we all believe. Christ was alive to his work, and he wants us to be. He says, "I have meat to eat that ye know not of. . . . My meat is to do the will of him that sent me, and to finish his work." John 4:32-34. Christ was speaking to the disciples after his conversation with the Samaritan woman, and he says, I have been having a feast that you know nothing about; I have been talking with this woman, and have had a real feast. Now if you will notice the Saviour's manner of labor, I think you will find illustrations of the principle underlying the two words that we have had presented to us so often by the Spirit of God. You will remember the words when you hear them. They are *agitate, agitate, agitate*, and *educate, educate, educate*. Did not the Saviour agitate and educate a great deal? You notice that he was continually planning to educate people, that they might carry on the same work that he was doing in the world.

In the first place he selects twelve disciples to be with him constantly, that they might catch the spirit of his work, and afterward he calls seventy more, who unite with the twelve; and this makes eighty-two that he educated. And every opportunity he could get he was teaching some one. At Bethany we read that Mary sat at his feet to hear his words; and he was all the time teaching some one. I believe, as workers, ministers, and missionaries, God expects us to follow his example in this respect. If we sit down and talk with a person, and lay these matters before him as they are, we do not know but that one will engage in the work, and do more good in the world than we can do.

The case of one man comes to my mind whom I have met in the work. I have seen him as he was planning and thinking how he could get people interested in the truth. Sometimes he visits a family and secures the names of the children, and gives these names to the smaller children in our societies or families, that they may send papers and write letters to them. Thus he is planning all the time to keep up the work, and I believe we can do the same, if we set our minds to thinking. There are many ways in which you can work, which you will never see unless you do some studying.*

G. B. STARR.

FROM ISOLATED MEMBERS.

THE present work of circulating petitions, etc., in opposition to the proposed Amendment to the Constitution, has revealed the fact that there are many isolated brethren and sisters not connected with any State tract society who are anxious to do what they can to help forward the cause of present truth. We give the two following letters to show how the Spirit of God is urging different ones to engage in this work, and also how it co-operates with their efforts, when they yield to its promptings.

DEAR SISTER: Although I have read but little respecting the National Reform movement, I see that it is very necessary that we should obtain as many signatures as we can to the petitions in opposition to it. I feel it my duty to start out and do the best I can. All the information you can give me will be thankfully received. It is work such as I have never before undertaken, but with God's help I know that I can succeed. Please send the petitions as soon as possible.

The second letter reads:—

DEAR SISTER: Your letter received last evening, also the *Journals* and *Sentinels*. I presented the petitions for signatures yesterday afternoon, and secured seventy-two names before evening. I have the promise of the signatures of many to whom I have not shown the petitions. I am confident that I can fill all those you sent me, and more if you will please send them. Two gentlemen of

*Remarks made at a missionary meeting held during the General Conference, at Minneapolis, Minn.

ferred to help me, if I wished them to do so; and I shall give them petitions to-day. Also, the editor of one of the weekly papers published here, said that if I would bring him some of my tracts, he would print them for me. I feel more than encouraged in the work. Many people sign the petition as soon as I present it, while others do not until I explain it to them.

In a third letter, this sister says that she will do all she can to obtain subscriptions to the *American Sentinel*. Others write in a similar manner. One letter incloses money for *Sentinel* tracts and other publications, and reads as follows: "We are old and alone. There are none of our faith near us, still we are anxious to do something for the Master. We have seen none of the petitions circulated by our people, but think that there are many in our vicinity who would sign them."

We are glad to receive these letters, and to give any assistance in our power to those who are not connected with State organizations.

M. L. H.

Special Attention.

NO MAN'S LAND.

"NO MAN'S LAND" is the rather uncouth and vaguely-expressive title given to the so-called neutral strip of the Indian Territory, almost in the very heart of the United States. The anomalous conditions of social and political life which rumor affirmed to prevail there led recently to a thorough investigation of the country by a reporter of the *New York Sun*, which resulted in bringing to light many facts of interest and historical value. The following is taken from the editorial columns of that journal:—

No Man's Land is a curiosity and a problem. A territory larger than some States of the Union, with a population of seven or eight thousand people, citizens of the United States, without the protection of the laws of the United States or of any State or organized Territory, a region belonging to one of the greatest of civilized nations, yet outside of the jurisdiction of its courts, where every settler is a squatter, where land is bought and sold without a title, where the necessary punishment of crime is in itself a crime, where honest men and women live side by side with fugitives from justice whom justice cannot reach, and where the only final appeal is to Divine Providence or the self-cocking revolver—such a community is without another example in the history of the civilized world.

Next to the astonishing series of legislative blunders which left No Man's Land without law or State or Territorial allegiance, as the tide of settlement swept past it to the Pacific,—an unclaimed island in the middle of a continent,—perhaps the most curious thing about this community is the fact that its rude Constitution explicitly recognizes God. In the lack of any authorized government, some of the more orderly inhabitants—they cannot be classed as law-abiding citizens, for there is no law for them to abide—organized, on their own responsibility, a Territorial Council. At the earnest request of a Presbyterian preacher, the pastor of the only church in the Neutral Strip, with a membership of ten, including five from the minister's own family, the Council adopted a resolution declaring the Almighty God to be "the Supreme Ruler of the Universe, the creator, preserver, and governor of individuals, communities, States, and nations." Having thus supplied what the Presbyterian preacher pointed out as a defect in the Constitution of the United States, the Territorial Council added that revered document in block, as the rest of the fundamental law of No Man's Land.

A few of the anomalous features of life in No Man's Land, as given by the *Sun*, are as follows:—

Homes there are in plenty, but no man's house is surely his castle, except as he is prepared to defend it with fire-arms.

There are dealers and brokers in real estate, although no man in the whole Territory owns or can own a single foot of land.

There are merchants who buy, sell, and give credit, although there is no legal method of collecting debts, and not a few of the customers are people who are wanted elsewhere for crimes against property as well as against persons.

There is marriage and giving in marriage, but no law by which the married may obtain a divorce, nor is there a law to punish the crime of bigamy.

There are public schools, with well-paid teachers, and public improvements, such as carefully built and sustained highways, and yet there are no taxes, nor is there any penalty for the man who neglects public duties; more singular still, there are probably few men guilty of such neglect.

There are dealers in tobacco, wines, and liquors, from not one of whom the collectors of internal revenue ask or can ask a license-fee. There is at least one distillery at which whisky is made, the location of which is well known to the people and to the United States authorities, but no license-fee or tax is paid, either for the right to run it or on the manufacture or the sale of the product, nor has any United States officer any right to arrest the proprietor, or in any way to interfere with him.

There was even a factory where counterfeits of silver coins were made. The officers of the United States Secret Service knew all about it, but not until the proprietors foolishly ventured across the borders of this Territory into the State of Kansas, did the officers have any right, or make any attempt, to break up the nefarious business.

In short, although within the borders of the United States—indeed, not very far from the geographical center of the nation—this Territory, known generally to those who have heard of it as "No Man's Land," and to the Post-office Department at Washington as the "Neutral Strip, Indian Territory," is as much beyond the jurisdiction of United States law, not to mention State or Territorial law, as it would be if watered by the Congo instead of the Beaver River.

It was not accidental, but intentional, that No Man's Land enjoys the distinction of having a clear and explicit reference to the supreme authority of God in what serves as a Constitution for territorial government. This was brought about by a resolution introduced by Rev. R. M. Overstreet, a Presbyterian minister, and was the first business attended to after its organization into Cimarron Territory in 1886. He said that there was a grave defect in the Constitution of the United States, and he hoped that in the documentary organization of the new territory, the mistake of the fathers of the American Republic would not be repeated, and therefore moved the adoption of a resolution to that end, which he worded as follows:—

Whereas, The residents of Cimarron Territory are without the protection of law of any State or recognized Territorial government, and recognizing the urgent need thereof, and desiring to adopt and establish rules and laws for our protection, safety, and government, do hereby recognize Almighty God to be the Supreme Ruler of the universe, the creator, preserver, and governor of individuals, communities, States, and nations, and recognize the laws of the United States as our organic law, and adopt the same with the Constitution of the United States as the foundation and basis of all laws or rules for our government, and in so far as may be to execute and enforce the same,—

Therefore, Be it resolved by the representatives of Cimarron Territory in Territorial Council assembled, that we do hereby declare ourselves the Territorial Council of said Cimarron Territory, and do hereby adopt the Constitution of the United States and the laws thereof, as the groundwork and foundation for all our laws or rules to be adopted for our government.

It is evident, therefore, to the mind of any National Reformer, that the government of this territory is not an infidel government, but a distinctly Christian one, though doubtless its recognition of God is not as strong as the one such men as Wilbur F. Crafts, Felix Brunot, Joseph Cook, and others would like to see in the Constitution of the United States. There do not seem as yet to have been any visible results from this piece of legislative wisdom, for the reason, doubtless, that it has not gone far enough. It is almost a pity that since a national recognition of Christ as king and ruler, and of God's law as the code of civil governments, is bound to come, the experiment could not be tried on a small scale down in No Man's Land, before it is attempted by a great nation like the United States.

L. A. S.

STRIKES IN 1888.

Bradstreet's report of labor-troubles during 1888 shows that last year was marked by what that journal calls a "receding wave of strikes." There were 679 strikes reported for 1888, in which 211,016 strikers participated, against 872 strikes in 1887, with 345,073 strikers. The proportion of successful strikes, however, was considerably larger, numbering last year 225, or nearly 2.9 per cent, against 368, or 2.4 per cent, in 1887. The decrease was mainly in the coal-mining and building industries, in which 52,672 men were concerned last year, against 115,035 in 1887. On the other hand, the iron and steel workers largely increased the strike record, 1888 numbering 60 strikes, with 69,833 men;

while in 1887 the total was 81 strikes, with 32,987 strikers. The low prices for iron and steel enabled manufacturers to meet these movements with "lock-outs," so that only 18 out of the 60 strikes of 1888 succeeded, while in the previous year 44 obtained their demands. The record of days of labor lost by strikes is the strongest comment that could be made upon the policy of striking on any occasion except that of severest emergency. Last year 7,562,480 days' labor was lost; in 1887 the loss was 10,253,921 days. As usual, the unsuccessful strikes bore the largest part of this loss, numbering 5,589,578 days' labor in 1888, and 8,418,181 in 1887.—*New York Commercial Advertiser*.

EXTINCTION OF OUR DOMESTIC ANIMALS.

A RECENT issue of the *New York Herald* refers to the above subject as follows:—

Many of the animals native and peculiar to this continent are becoming extinct. The buffalo, less than twenty years ago, by its numerous herds, stopped a railroad train on the Western plains. It is now so nearly extinct that it has become a curiosity in menageries. Five years ago Western hunters announced that the last great herd had disappeared. A herd of elk once dispersed a California Legislature, but this animal is now very rare in that State, and is becoming scarce all over the country. The beaver, the moose, the caribou, the antelope, the mountain sheep, are disappearing fast before trappers and pot-hunters with "railroad facilities." The manatee of Florida will be extinct before the American people generally know of its existence. The Rocky Mountain goat is already almost an extinct animal. The grizzly bear is rarely found now where once his tracks were abundant. The elephant seal of our Western coast is actually extinct, and a recent report from California mentions preparations to "clean out the walrus" up in Alaska.

In view of which facts the present Congress is asked by scientific men in the interest of science, to grant, out of an overflowing Treasury, \$200,000 for the purchase of ground outside of Washington and the construction of necessary buildings for a zoological garden, to be devoted mainly to the careful preservation and, if possible, perpetuation in captivity of specimens of the animals we have named, and others peculiar to this continent.

STRANGE WORDS FROM AN EMINENT HEBREW.

ONE of the most prominent Hebrews of the Old World is the wealthy Baron Hirsch, of Paris, who has lately given 100,000,000 francs for educational purposes for Jewish children in Asia and Austria. Speaking of this gift to a correspondent of the *New York Herald*, the Baron said that it was not intended for Jewish children alone, but for Christian children as well, and then, as reported in the *Herald*, went on to say that, being the "enemy of fanaticism, bigotry, and exclusive theology," he did not believe in the continuance of the Jewish people as a separate sect, but favored their being merged into the masses of orthodox Christianity. He said:—

The Jewish question can only be solved by the disappearance of the Jewish race, which will be accomplished by the amalgamation of Christians and Jews. The Jewish race is now disappearing; there are numerous instances of conversion of Jews to Christianity, but I cannot recall an instance of a Christian becoming converted to Judaism. The salvation of Jews is assimilation. Let them be amalgamated by Christianity and merged in Christianity. Let Jewish isolation be broken down; let the Jews, as a distinct sect, disappear. This is the tendency of the age.

—Professor Buckner, of Germany, has been studying the rate at which germs multiply, and has shown that the time usually required for one microbe, or germ, to become two, by the process of division, is fifteen minutes. At this rate, a single microbe would produce in twenty-four hours a million million million times the present population of the globe.

—New York has but 450 labor unions, out of 600 in existence a year ago.

The Review and Herald.

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

BATTLE CREEK, MICH., FEBRUARY 12, 1889.

URIAH SMITH, EDITOR.
L. A. SMITH, ASSISTANT EDITOR.
G. I. BUTLER, S. N. HASKELL, G. C. TENNEY,
EDITORIAL CONTRIBUTORS.

PRESS AND PEOPLE.

Rising Voices on the Sunday Movement.

It is becoming more and more evident day by day, that the attempt, now fairly inaugurated, to erect in this hitherto land of freedom, a religious despotism, is destined to convulse the country as no previous agitation has ever done. When forced to an issue, its inevitable result will be to distract every community, and split every church and organization in the land; for not all the people are going to sit supinely down and calmly surrender their precious rights of conscience and freedom, as the would-be religious bosses doubtless expect them to do.

Though the friends of the Amendment movement have secretly and swiftly pushed their work till they have secured millions of signatures to the petitions for the passage of the Blair bills, some adults, and perhaps as many Sunday-school children, and reckon in millions of Catholics besides, on the strength of Cardinal Gibbons's approval of the movement, nevertheless the voice of remonstrance against the iniquitous measure is beginning to come up from the press and people of the land, like the sound of many waters. The St. Louis daily *Globe-Democrat*, Dec. 30, 1888, says:—

"Brother Blair, of New Hampshire, to the front again! This time he has a bill to force all creation to submit to his notions concerning Sunday. Why not a bill compelling Brother Blair to go to synagogue on Saturday; and to Quaker meeting on Thursday; and to duly regard those days as sacred? There are also saints' days, and other very holy days, that the Senator does not consider himself bound to recognize or regard. As to Sunday, is it not well enough if we observe the day as closely as John Calvin, who often adjourned his preaching to go to the theater with his flock? The trouble is not about a proper use of Sunday, but about such a use of it as the Puritan preachers found most conducive to their special absolutism over the community. However, these spasms of bigotry come and go with sun-spots, and do no harm."

The *Baltimore American*, quoted by the Omaha daily *Bee*, of Dec. 25, 1888, published a lengthy article on the subject, from which we take the following passages:—

"Possibly no graver mistake, from a religious standpoint, has been recently made than the attempt to secure Congressional interference with the observance of the 'Lord's day.' Putting aside entirely the consideration that the Blair bill is an unwarrantable interference with State rights, and would probably be declared unconstitutional if passed, and regarding the efforts of certain Christian denominations purely as intended to advance the interests of their churches, it seems to us altogether unwise, and more likely to injure than to further the cause of religion."

Speaking of its effect among the denominations throughout the land, the same article says:—

"The passage of the Blair bill would be merely the entering wedge, the signal for the various denominations to array themselves against each other in a desperate political struggle for supremacy, and the weaker would go to the wall. The provisions of the bill would be interpreted to suit the prejudices or convictions of the sects that are dominant in their respective localities."

If those who are urging on the movement, care nothing for the rights of those who observe the seventh day, others do not forget them. Of this class the article says:—

"There are other religious denominations who do not observe the first day of the week, but worship on the seventh, the day set down in the ten

commandments, delivered to Moses amid the fierce lightnings and the roaring thunders on the top of Mount Sinai. Are these people, who mount up in the millions, and who constitute one of the wealthiest and most progressive elements of our population, to be forced to conform to a faith which they conscientiously believe to be untrue?"

The closing paragraph of the article consists of the following sensible words:—

"So long as Christianity makes its appeals upon its own merits, and accommodates itself to the gradual changes in civilization, it has very little to fear from hostile attacks; but just as soon as the people become convinced that it is trying to avail itself of the civil government as a weapon for the enforcement of its doctrines, public opinion will change, and there will be an angry demand for the preservation of the Constitution in its simplicity, as understood by those who made it, rather than as misinterpreted and distorted by Dr. Sunderland and his co-laborers."

In the *Chicago News* of Jan. 22, 1889, A. C. Gruhlke, of Waterloo, Ind., says:—

"The first section of the Sunday-reform bill enforces the observance of the first day of the week upon all, irrespective of religious belief. Differing sects have no rights. They must take the day the State declares sacred, and must obey the State in preference to their God, should their religion differ. No work, business, amusement, or recreation shall be engaged in, that shall disturb others. There is nothing whatever that you could do or say that would be safe from disturbing others. This provision is one of the most outrageous attacks on liberty ever planned. And this, too, in this vaunted age of enlightenment. You may work, play, or amuse yourself, or even gamble, drink, and swear, if so inclined, from Monday morning until Saturday night, yet still be a good citizen, but the moment the first day is ushered in, even a little recreation is more highly criminal than some of the foulest crimes. But the fact is obvious to any candid mind, that they care nothing for the crimes, debauchery, or sins of the people, only so far as they prevent an attendance at church and a full contribution-box on Sunday."

More anon.

THE BLAIR AMENDMENT IMPRACTICABLE.

THE definition given by Senator Blair to the term, "principles of the Christian religion," as used by him in his proposed Constitutional Amendment, and noticed in last week's REVIEW, affords an opportunity of subjecting the working of his amendment to a practical test, by the aid of a few facts, which are too well known to be disputed. We give again the paragraph in the Senator's letter to the *New York Mail and Express* in which this definition is contained:—

There is a great deal of old-style depravity in the alleged apprehension that our liberties will be endangered by informing the otherwise heathen Anglo-Saxon child of the contents of the Ten Commandments, the Sermon on the Mount, and even teaching him to recite the Golden Rule.

This was written by Senator Blair as a direct comment upon his pending amendment, and was therefore intended as a definition, in part, at least, of those words of the amendment to which it evidently refers; namely, "the principles of the Christian religion." To teach these "principles," then, in our public schools, with the construction put upon the term by Mr. Blair, will be to give the pupils of those schools a knowledge of the ten commandments and the sermon on the mount. Let us imagine a teacher in one of our public schools attempting to carry out the instructions of the amendment in this manner.

Suppose, for instance, the teacher be a Methodist. He will give the pupils under his charge such a knowledge of the ten commandments as is in accordance with the faith of the Methodist Church. Among the latter, there will be, not unlikely, one or more children of Catholics, or of Jews, or Sabbatarians, or antinomians, or possibly atheists. Following the line of belief adhered to by the Methodist faith, the teacher instructs all these that the ten commandments, as given in Ex. 20:3-17, constitute God's moral law, which is unchangeable,

and binding upon all. Result: The Roman Catholic parent raises an objection on the ground that the ten commandments have been changed by the church,—the second having been dropped and the tenth divided,—and he does not wish his children taught otherwise; the Jew and the Sabbatarian object on the ground that the fourth commandment makes it binding upon all to keep Saturday as the Sabbath, and do not wish their children taught that Sunday is the Sabbath, or that the commandment does not refer to a particular day of the week; the antinomian believes that the ten commandments have been abolished, and hence does not wish his children taught that they are yet binding; and the infidel of course objects *in toto* to any teaching, in school or out, of a distinctly religious character. How long could that teacher proceed in his new task of expounding the "principles of the Christian religion"? How long would it be before a howl of dissatisfaction and indignation would be heard throughout the land? What would be the effect upon the public schools themselves? and what upon the community? None of these questions are difficult to answer.

And thus it would be, were the teacher of any other faith than the Methodist, so long as the children of these various classes were represented in the public schools. To carry out the provisions of this amendment therefore, would result in withdrawing from the public schools the children of parents of the Catholic, Jewish, Sabbatarian, antinomian, and infidel faiths, and the exclusion from the same of all teachers belonging to these classes,—a result which Mr. Blair probably did not contemplate, though the sequence seems too plain for any person of intelligence to have overlooked. And if so plain and unequivocal a document as the ten commandments cannot be understood alike by the leading denominations of Christendom, what difficulties will they not encounter when they come to deal with the sermon on the mount? Such an experiment, it is needless to say, will never be successful in this country. The Sabbatarians, being few in numbers, might be ignored by the more numerous representatives of other faiths, and probably would be; the antinomians and Jews might share a similar fate, though the supposition is not very probable; but the Catholics, the largest denomination in the land, would certainly have equal representation with the rest.

Senator Blair, therefore, by giving this elucidation of the intent of his proposed Constitutional Amendment, simply helps to demonstrate its utter impracticability on any consistent basis. For, as the Senator very naturally thought, a knowledge of the "principles of the Christian religion" must certainly include a knowledge of the moral law; yet no such knowledge can be taught in the public school without meeting at once the insuperable objection already noticed. How, then, do those who are working so hard for the Blair Amendment propose to meet this difficulty? Will they attempt to have the principles of the Christian religion taught without reference to the law of God? Such a thing cannot be done. Clearly, there is a dilemma in the path of this amendment, and it is strange that its supporters do not see it. But zeal in behalf of National Reform is always unaccountably blind. It can neither discern the dilemmas lying near at hand, nor the stupendous catastrophe looming up at the termination of its course.

L. A. S.

THE BOOK OF ESTHER.

SOME object to the book of Esther, and claim that it is uninspired, because the name of God does not once appear in it; but such an objection is without any foundation whatever. To make such an accusation as that, is simply to subject one of the books of the Bible to the tribunal of human judgment. It is demanding of God that he record his name a certain number of times, in order to prove himself the author of his own testimony. When such a principle is admitted; when we allow

questions to arise in our mind concerning the importance of any one portion of the Scriptures, above another, on the basis of inspiration, and select as inspired, only those portions which our fallible judgment dictates, we open a door for doubts and questions which is not easily closed. The tendency and result of such a position is evil and only evil. It is without a single redeeming feature. It is venturing on Satan's enchanted ground of unbelief, and the strongest minds are liable to find themselves in the quagmire of skepticism, from which they will never extricate themselves without being pierced with a thousand darts of Satan; for evil and doubt grow of themselves. It is the product of the natural heart; while faith, obedience, and hope have to be cultivated, like flowers in a garden. Weeds should never be cultivated, but should be continually dug up by the roots.

But there is another view of the book of Esther to which we wish to call attention. May we not find a significance in the fact that God's name is not mentioned? May it not be a hidden hand that shapes the scenery, and turns the actors on and off the historic stage? This book seems to be placed in the canon of the Holy Scriptures as a remarkable exhibition, or illustration, of God's providence, by the mysterious weaving in of different events in the fabric of God's design. It has been called the rose window of the Old Testament, transmitting through stained glass, a light, dim, perhaps, but rich with divine hues; and by that dim light, drawing attention to the exquisite tracery and workmanship in the symbolical design of its tinted panes.

Our great need at present is to see the hand of God in the affairs of human history; and this is vividly brought out in the book of Esther. It contains a story brimful of interest and instruction, which can be studied with profit by every Bible student. Israel was in captivity because of their sins. They were subject to derision and contempt because of their unbelief in the true God. Satan had put it into the mind of wicked Haman to destroy the Jews, and the decree had gone forth to that effect, from him whose word could not be altered. From the record, it was the faith, uprightness, and integrity of one man that brought about a train of circumstances, which proved the salvation of the people of God. Haman was a haughty, self-conceited man, who did not fear God, and would not hesitate to do anything that was sinful in the sight of Heaven to accomplish his hellish purpose. He had been exalted to great power, above all the princes of the kingdom, by Ahasuerus. Mordecai was a Jew, who sat at the gate, and would not bow to Haman nor reverence him. This filled Haman with wrath, and he sought the destruction of not only Mordecai, but all his people. He secured a decree to this effect; but previous to this, a plot had been laid to take the king's life, and having learned this, Mordecai informed the king of it. This circumstance had been recorded, but forgotten. Haman, in his anger, and by the advice of his friends, had a gallows fifty cubits high prepared, upon which to hang Mordecai. His glory was at its height, and what he now desired, to complete his selfish happiness, was the hanging of Mordecai and the destruction of the Jewish people.

This was at a time when the Jewish religion was in the utmost disgrace, and was apparently about to be swept from the earth. Everything was against this people. For some reason the king could not sleep on the night before the request was to be made for Mordecai to be hung. He asked for the reading of the chronicles, and during the reading it was brought to his mind that though Mordecai had informed him of the plot which was laid against the king's life, no public acknowledgment had ever been made of it. "On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king. And it was found written that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door,

who sought to lay hands on the king Ahasuerus." Esth. 6:1, 2.

In the morning Haman and the king met, each having a question for the other relating to the same man, Mordecai; but there was a striking contrast between these two requests,—one was for the taking of his life, and the other for his exaltation. The king spoke first, saying to Haman, "What shall be done to the man whom the king delighteth to honor?" Haman selfishly reasoned, "To whom would the king delight to do honor more than to myself?" so he answered from a supremely selfish stand-point, though just as he would have answered, had he possessed the same love for his brother as for himself. This changed the whole current of affairs. Mordecai was honored, Haman hung, and the people of God known and feared in every place, while a great slaughter came upon their enemies. Their captivity was turned.

We have here a lesson for our times. The present circumstances in relation to the work of God present a striking similarity to those in the days of Ahasuerus. It has ever been a source of annoyance to the wicked to have the people of God uncompromising in their faith and practices. The position of God's people will be such that when church and state unite, it will find them in direct opposition to such a work, and refusing to submit to any religion which they cannot read directly out of the word of God. The Scriptures teach that a decree will go forth to cause all, both small and great, rich and poor, free and bond, to receive a mark in their right hands or in their foreheads, and that as many as will not worship the beast and his image shall be killed. We shall be brought to a crisis on this point. It is then that God delivers his people, and these redeemed are seen by the prophet to stand on Mount Zion.

May we not reasonably conclude that the book of Esther was especially designed by God to reveal to us a lesson which can be studied with profit in the closing scenes of this world's history?

S. N. H.

THE PROVIDENCE OF GOD IN THE DISCOVERY OF AMERICA.

The providence of God reserved the discovery of America for the closing ages of this world's history. It is impossible to overestimate the importance of this event in shaping the affairs of the people and of nations, preparatory to the grandest crisis in the annals of mankind,—the end of this age. In the scheme of human probation, important eras and crises have from time to time appeared, which have exerted a vast influence on ages following. The deluge, the call of Abraham, the exode, King David's reign, the captivity in Babylon, the preaching of John the Baptist, the glorious work of our Saviour on earth, with the opening work of the apostles, the great apostasy coming to a head in Constantine's reign, the great Reformation, our national independence,—each of these exercised a molding influence on following ages. Conspicuously among them should be placed the discovery of America.

It seems strange that nearly six thousand years should pass away, and none of the powerful nations of the earth even dream of the existence of this vast continent. The Phœnicians and Carthaginians, as well as the Greeks and Romans, were great navigators. Good evidence has been adduced that the continent of Africa was circumnavigated, Great Britain often visited, and many other distant countries well-known to one or more of these ancient nations. Traditions even existed of countries lying far to the westward, and fabulous stories of islands and cities.

In more modern times the Scandinavian countries sent forth hardy "Norsemen" who roved the seas in all directions for plunder and booty; and they made remarkable discoveries, reaching as far westward as Iceland and Greenland. And many well-informed people believe that some of these adventurers penetrated as far as what is now known as the

coast of Newfoundland and New England, to which they gave the name of "Vineland." Yet so far as all practical knowledge is concerned, America was an undiscovered country till Christopher Columbus, in 1492, beheld from his little ship the Indian's light on one of the West India islands. When he returned to Europe with the news of this discovery, the tidings was rapidly disseminated among the nations of Europe, and they sent out expeditions in many directions, till the whole American continent was opened up, settlements made, and the seeds sown which have since ripened into such a wonderful harvest, affecting the welfare of all the nations of the earth.

The conclusion seems inevitable that there was a special providence in the long seclusion of this continent,—as if it waited for the auspicious time to arrive when God's great designs were to be wrought out in the closing scenes of earth's history. While reading Irving's "Life of Columbus" recently, I was struck with the author's description of the great discoverer's feelings and views, as he was trying to interest the sovereigns of Portugal and Spain, to obtain ships with which to proceed on his voyage. He fully believed himself to be an agent in the hands of God to accomplish a great work for humanity. He felt that he had a divine mission, and was specially called of God to this work. We make a few extracts for the benefit of the reader, from "Life and Works of Washington Irving" (two volumes in one. Pollard and Moss, 1883, New York):—

In the latter part of his life, when impressed with the sublime events brought about through his agency, Columbus looked back upon his career with a solemn and superstitious feeling. He attributed his early and irresistible inclination for the sea, and his passion for geographical study, to an impulse from Deity, preparing him for the high decrees he was chosen to accomplish."—P. 8.

Again:—

When Columbus had formed his theory, it became fixed in his mind with singular firmness, and influenced his entire character and conduct. He never spoke in doubt or hesitation, but with as much certainty as if his eyes had beheld the promised land. No trial nor disappointment could divert him from the steady pursuit of his object. A deep religious sentiment mingled with his meditations, and gave them at times a tinge of superstition, but it was of a sublime and lofty kind. He looked upon himself as standing in the hand of Heaven, chosen from among men for the accomplishment of its high purposes. He read, as he supposed, his contemplated discovery foretold in Holy Writ, and shadowed forth darkly in the mystic revelations of the prophets. The ends of the earth were to be brought together, and all nations and tongues and languages united under the banner of the Redeemer. This was to be the triumphant consummation of his enterprise, bringing the remote and unknown regions of the earth into communion with Christian Europe; carrying the light of the true faith into benighted and pagan lands. . . . The enthusiastic nature of his conceptions gave an elevation to his spirit and a dignity and loftiness to his whole demeanor. He conferred with sovereigns almost with a feeling of equality. His views were princely and unbounded; his proposed discovery was of empires; his conditions were proportionally magnificent; nor would he, even after long delays, repeated disappointments, and under the pressure of actual penury, abate what appeared to be extravagant demands for a mere possible discovery."—P. 15.

The following appears concerning Columbus's first audience with King Ferdinand:—

Columbus appeared in the royal presence with modesty, yet self-possession, neither dazzled nor daunted by the splendor of the court or the awful majesty of the throne. He unfolded his views with eloquence and zeal; for he felt himself, as he afterward declared, kindled as with a fire from on high, and considered himself the agent chosen by Heaven to accomplish its grand designs."—P. 24.

Much more of similar import might be quoted. How plainly we discern from these extracts the deep impressions made upon the mind of this most remarkable man, that he was an agent chosen by God to do an important work! It would be absurd to consider him a mere fanatic. He was one of the most remarkable men this world has ever produced. Clear in conception, decided in conviction, persevering beyond measure in his undertakings, a man of broad mind, of grand reasoning powers, of almost unlimited resources in execution, an equal in

almost any field with potentates and statesmen,—we may not call such a man a fanatic.

He had a most reverent mind, a deep religious nature. He worked from no merely selfish motive. He was a man for future ages to look back to with reverence. His work was grand beyond measure, opening up a new world, and revolutionizing human thought in many directions. We firmly believe God impressed his mind as a man of providence. His history is indeed that of a grand pioneer, opening up vast fields for others to develop. The influence growing out of his work will never cease. His ideas of religion were affected by his Catholic training, yet he was far ahead of his instructors in all moral and religious knowledge. His views seem, indeed, to have been almost prophetic.

It is impossible to estimate all the consequences which have grown out of Columbus's work,—they are so many,—but we will glance at a few of them. It led to the spirit of discovery which resulted in bringing to the knowledge of the Christian nations, every people of the earth. This has disseminated the knowledge of Christ and the Bible to every part of the earth, as Columbus believed it would. The various peoples now known to each other are like one vast family. How else could the world be warned of the coming of Christ? The discovery of America opened up a vast field for settlement, so that multitudes of people have found homes, and the comforts of life. It is appalling to think of the wretchedness which would have resulted, had all the millions who have settled in America remained in overcrowded Europe. The population is now so dense that multitudes can scarcely find employment. It has greatly ameliorated the condition of mankind, and imparted innumerable blessings.

The wealth of the world has been greatly increased by the gold and silver, the metals and ores of the New World. The Old World has been largely fed from the grains, fruits, and various foods of the new. Its millions are clothed by our cotton and wool; and thus a far higher civilization has been reached, and greater comfort enjoyed. The intelligence of the world has been largely advanced by it. The intellect of the race has been quickened through its influence. The spirit of enterprise gave a new life to commerce. The necessities of the public and of travel and news gave birth to the spirit of invention, which has brought forth the steamboat, rail-cars, and the telegraph, with a thousand other valuable accompaniments, which have revolutionized society, and brought nations, peoples, and tongues into close relationship, till every emotion, feeling, and pulse-throb of one nation is felt, as it were, by all the rest. We read in the morning papers what has occurred the day before in all parts of the earth.

The discovery of America came just in time for the expansion of the great Reformation. Protestant settlements were made in various parts of the New World, which have resulted in consequences impossible for any but God to foresee. Who can estimate the effect of the landing of the Pilgrim Fathers at Plymouth Rock? and the settlement of the British colonies by Protestants? Through this means, religious liberty was planted in this continent, and our free government has been established,—the best under heaven. Delegates from all nations have come here, and the principles of liberty have been reflected back to the nations from which these have come. Their governments have, in turn, been made more liberal, so that now a fair degree of toleration is to be found among the more enlightened nations. This makes it possible to spread the truth among them.

The cause of true religion has received a wonderful impetus from this event. By the opening up of these distant countries, the wants of the native peoples were brought to light. Their degradation and heathenism appealed to the benevolence of Christians in various parts of the world. Hence the creation of missionary societies, the sending out of devoted standard-bearers of the Cross, the translation of the Bible into hundreds of different tongues,

till multitudes have been converted to the Saviour. Who can estimate the vast benefits to the world, resulting from the dissemination of gospel light among the benighted nations of the earth in these last days? The discovery of America vastly strengthened, if it did not create, this movement. Surely, far more important benefits than even Columbus ever dreamed of, have come to the world from his efforts! We firmly believe that not only the discovery of America, but many other grand discoveries, inventions, and improvements brought out within a few centuries, which have caused such a wonderful revolution in the affairs of mankind, were directly designed by Providence, to prepare the way for God's closing work in the earth.

It was fitting at Christ's first advent that great light and knowledge should prevail. So the "Augustan Age" of the world then appeared, the brightest and clearest of ancient times. So at Christ's second advent, there will be greater light and more intelligence than has ever appeared before. It is the most important event that ever has appeared or will appear in this world. The destinies of man will then be eternally settled. All will be interested in it; for each has a case to be forever decided.

Providence has been shaping things for ages, preparatory to this grand consummation. America was discovered; the light of the Reformation broke forth; the printing-press disseminated light everywhere, till the Bible has been given to every people; the knowledge of Christ is brought within the reach of all; religious liberty prevails as never before in our world; rapid transit by steamboats and rail-cars brings all nations into easy speaking distance of one another; dark continents are being opened up to the knowledge of all,—these and a thousand other things connect the people of the earth in one great family, and render the warning of them all a possibility. God has been preparing the means for this great work for ages, and now the message is on its way, using these very agencies to speed it on through the earth.

How wonderful and comprehensive are God's plans! He never fails to provide for every emergency, nor to bring out the proper agents at the right time. The world must be warned of the coming of its Sovereign. His glorious appearing cannot be far away. The prophetic word is fulfilled and fulfilling, till only a very few particulars remain. "The great day is near and hasteth greatly." As we see how God has been making his preparations for this great event, may our faith not waver, but grow stronger in the certainty of its reality.

G. I. B.

REVIVAL WORK IN THE BATTLE CREEK CHURCH.

THE revival services held during the week of prayer and since that time have accomplished a good work in the Battle Creek church. Elds. A. T. Jones, J. O. Corliss, and others took an active part in conducting the meetings. The principal topic dwelt upon was justification by faith, and this truth came as meat in due season to the people of God. The living oracles of God were presented in new and precious light. The Holy Spirit, working through human agencies, revealed the deep significance of long-known truths relating to the new and startling movements in the development of the Religious Amendment to the Constitution. This made the meetings of more than usual interest as the application of prophecy was plainly made to our own time. The Lord worked with the efforts of his servants, and made his work effective.

Through all Scripture, in both the Old and the New Testaments, Christ himself speaks; for he is the Word of God; and he who communicates his word is only the instrument of his power. There must be the co-operation of the divine with the human, or the ministry of the word will be powerless. Said Christ, "Without me, ye can do nothing." The truth as it is in Jesus, accompanied by divine energy, has been brought before the people, and

we have reason to praise God that it has been with marked effect upon the church. The work of deep heart-searching has been gradually going forward. Many have sought the Lord with confession of sins and contrition of soul, and have been blessed and made joyful by the God of their salvation. Those who have hitherto been almost destitute of faith have discerned its simplicity, and have been enabled to lay hold of the promises of God. They could truly say, with the prophet, "The hand of our God is upon all them . . . that seek him; but his power and his wrath is against all them that forsake him. So we fasted and besought our God for this, and he was entreated of us." The prophet trusted not in man, but in God alone, and he received help. So it has been with the church. Their offerings were accepted, their faith was directed to Christ, our Righteousness, and the glory of the only begotten of the Father, full of grace and truth, has been revealed to their souls. Personal efforts have been made to reach those who were backslidden and enshrouded in darkness. But while many have found light and peace, there are still others in this large church who need a deep work of grace wrought in their hearts.

Meetings were held in the College which were intensely interesting. The Spirit of the Lord wrought upon hearts, and there was a precious work done in the conversion of souls. There has been no excitement felt or manifested. The work has been accomplished by the deep movings of the Spirit of God, and men have moved intelligently and in faith. The manner in which God works is always determined by the necessities of the case. The Spirit of the Lord, with its still, small voice, invites sinners to come to Christ, saying, "Turn ye, turn ye, for why will ye die?" "Come unto me all ye that labor and are heavy-laden, and I will give you rest." Divine wisdom suggests ways and means of reaching the conscience and the understanding. Precious facts in the history of revealed truth and in Christian experience were presented, and decisions were fully made on the Lord's side. Sinners were led to behold the Lamb of God who taketh away the sins of the world. The Christian life, which had before seemed to them undesirable and full of inconsistencies, now appeared in its true light, in remarkable symmetry and beauty. He who had been to them as a root out of dry ground, without form or comeliness, became "the chiefest among ten thousand," and the one altogether lovely.

All heaven is interested in the salvation of souls. As one after another of these students of Battle Creek College, hitherto ignorant of the truth and of the saving grace of God, espoused the cause of Christ, what joy was there in the heavenly courts! As they gave expression to their hope in Christ, it was not surprising that joy and gratitude to God were expressed by the workers.

Meetings were held in the morning at half-past five in the Sanitarium Hospital. I had much freedom in speaking to the workers from the various departments of the Sanitarium. From morning to morning, the social meetings increased in interest, and many precious testimonies were borne, expressing the joy that souls had found in believing in Jesus. There were many whose minds had been clouded with doubt, but the light received from the explanation of Scripture encouraged their faith, while the truth was revealed to their minds and hearts in a light in which they had never before seen it. They also had clearer views of the mercy, goodness, and love of God, and realized something of how dishonoring to their Maker was their unbelief. These meetings were protracted for the period of three weeks, and we deeply regretted that they could not have been longer continued.

The constant and diligent work which must be faithfully performed in the Sanitarium, makes it difficult to give extended time to meetings. The attendance and treatment of invalids require constant vigilance. But I thank the Lord for the

moral and religious influence that is felt in the Sanitarium. I thank God for the good work done in the Sabbath-school, the missionary meetings, and in the regular religious services for patients and helpers. Those who bear weighty responsibilities acted an interested part in the services. There are many who become interested in the truth at the institution, and many are here converted to God. Here is a broad missionary field, and a most thorough missionary work can be accomplished by wise and well-directed effort. If all who have a knowledge of the truth will daily put on the Lord Jesus Christ, and by a well-ordered life and godly conversation correctly represent what they claim to believe, a work may be accomplished in the salvation of souls that will make Heaven rejoice. God forbid that any one connected with this institution should be actuated in the smallest degree by selfish, worldly motives. The gospel of Christ will admit of no compromise. In the Sanitarium the people of God are brought into close connection with the people of the world; but the Lord requires his people to keep themselves unspotted from the world. He wants them to shine as lights in the midst of men. The Lord, in his providence, will yet cause the truth of his word to shine in the courts of kings, even going forth from this institution. The principles of divine truth are to be revealed in such a way as to affect the philosophy and the customs of men, both in society and in family life, and have a molding influence on individual character. To be the light of the world means more than many suppose. The receivers of the word of God are the active instruments in diffusing light to others. Those who go forth with a knowledge of how to treat the sick, and of the principles of temperance, in eating, drinking, and dressing, may not only do a work to relieve physical suffering, but may also lead souls to the Great Physician for healing. This is what Christ meant when he said, "Ye are the light of the world." The broad commission of revealing Christ to the world is given to every Christian, and none are to refuse to shine.

Meetings were held with the workers of the publishing-house from twelve to one o'clock daily. I had the privilege of speaking to the workers here, as the Lord gave me utterance, and these seasons were refreshing to my soul. Some time was devoted to social meeting. Many good testimonies were borne, and it made my heart glad to see those who had been connected with the publishing work for a period of thirty years, rejoice as young converts rejoice in their first love. They expressed their gladness and gratitude of heart for the sermons that had been preached by Bro. A. T. Jones; they saw the truth, goodness, mercy, and love of God as they never before had seen it. They humbled their hearts, confessed their sins, and removed everything that had separated their souls from God, and the Lord had put a new song into their mouth, even praises unto his name. It was manifest that a renovation had taken place; for they expressed their determination of soul to work earnestly to counteract the evil influence they had exerted in the past. There were many who testified that they were free in the Lord,—not free from temptations; for they had these to contend with every day,—but they believed that their sins were forgiven. O, how we long to have every soul come out into the liberty of the sons of God! Will any of these who have tasted of the Bread of Life ever loathe the manna that has been so sweet to their souls at these meetings? Thank God that every one may have the privilege of gathering according to his wants. Jesus dispenses his gifts liberally. May the good work begun in the Battle Creek church be carried onward and upward till every soul shall be consecrated, purified, refined, and fitted for the society of heavenly angels!

MRS. E. G. WHITE.

—It is a royal privilege to do well, and be evil spoken of.

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 CALL OF THE CHRISTIAN.

Nor always as the whirlwind's rush
On Horeb's mount of fear,
Nor always as the burning bush
To Midian's shepherd seer,
Nor as the awful voice which came
To Israel's prophet bards,
Nor as the flashing tongues of flame,
Nor gift of fearful words,—

Not always thus, with outward sign
Of fire or voice from heaven,
The message of a truth divine,
The call of God is given!
Awaking in the human heart
Love for the true and right,—
Zeal for the Christian's better part,
Strength for the Christian's fight.

And gently, by a thousand things
Which o'er our spirits pass,
Like breezes o'er the harp's fine strings,
Or vapors o'er a glass,
Leaving their token strange and new
Of music or of shade,
The summons to the right and true
And merciful is made.

O, then, if gleams of truth and light
Flash o'er thy waiting mind,
Unfolding to thy mental sight
The wants of human kind;
If brooding over human grief,
The earnest wish is known
To soothe and gladden with relief
An anguish not thine own;

Though heralded with naught of fear,
Or outward sign or show;
Though only to the inward ear
It whispers soft and low;
Though dropping, as the manna fell,
Unseen, yet from above,
Noiseless as dew-fall, heed it well,—
Thy Father's call of love!

—Whittier.

SOUTH AFRICA.

KIMBERLEY.—From the beginning of our work at this place, it became evident to our minds that, for the present, more could be accomplished by missionary labor than by preaching. We therefore turned our attention more particularly in that direction, and in the meetings that were held, sought to present such truths as would not be likely to close the doors of the people, which were now open to our workers, against them. We had tracts on the different points of our faith systematically arranged in packages. One brother began to canvass the city for "Synopsis of Present Truth;" and others of the workers, for tracts treating on the second advent and kindred themes. The weather, being excessively warm, had such an effect on the health of the workers as to hinder them considerably. Up to the early part of December, over 200 subscriptions had been taken for "Present Truth," and about \$175 worth of literature had been sold. Some Bible readings were also given, and we gained an acquaintance with some people of influence, which we trust will assist in the work in the future.

On the 7th of December, with my family, I came to Hebron, a small village on the Vaarl River, and have begun a series of meetings here. This is a diamond mining district, which is the principal source of industry. There is but one church in the place, and that is held in trust by trustees representing, respectively, the English, Dutch Reformed, Methodist, and Catholic Churches. This house is kindly opened for our meetings. The attendance, considering the circumstances, is fair, and we hope for some fruits of our labor.

The last Sabbath we spent in Kimberley a company of us went to a farm some seven miles distant, where three willing souls were buried in the likeness of Christ's death. Two young men remain to follow up the canvassing work, and thus afford the people an opportunity to become acquainted with the last message of warning. After making a thorough canvass with the literature pertaining to the second advent, we intend to follow it with that treating on the Sabbath question. It seems to us that the Lord has especially inclined the hearts of the people to purchase our literature. After spending a few weeks here at Hebron, we ex-

pect to return to Kimberley. The weather will then be cooler. We ask the prayers of God's people in behalf of the work here.

CHAS. L. BOYD.

Dec. 17.

MINNESOTA.

WELLS, GRAND MEADOW, AND DEXTER.—I left Illinois Dec. 5, 1888, to begin labor in this State. The 8th and 9th of Dec. I visited the church at Wells, and held two meetings. As the new church at this place was not ready for use, it was thought best not to hold any further meetings there until the church was completed. Dec. 16, I began a series of meetings three miles east of Grand Meadow, Mower Co., in a school-house. I held, in all, thirty-four meetings. Several have begun the observance of the Sabbath, and quite a number have embraced the principles of health reform as a result of health and temperance lectures. Sabbath, Dec. 26, we organized a Sabbath-school of some twenty members. I am now holding meetings in Dexter, with an average attendance of about one hundred. The Lord has helped me very much while presenting the truth.

C. H. BLISS.

Jan. 28.

MICHIGAN.

AMONG THE CHURCHES.—During the first two weeks of January, Bro. Richardson and myself visited all the churches and companies in Gratiot County, and since then, I have visited two other churches,—Carson and Matherton. At all these points the proposed Amendment was made prominent. Nearly all our people in these places are doing quite good work in circulating petitions of remonstrance. This work brings them in connection with the people, and in not a few cases, it is creating such a stir that the people desire to know more fully the reasons why the National Reformers wish to have our American Constitution amended. At Alma, both the local papers have contained articles opposing the Blair Amendment. Some of the lawyers are also interested in opposing it.

Many, if not all, of our people in Gratiot County are improving spiritually. I have just begun an effort with the church at Wright.

Jan. 28.

A. O. BURRILL.

ILLINOIS.

SPRINGFIELD, SADORUS, AND MONTICELLO.—During the winter I have spent much of my time at Springfield, looking after the work there. Since the camp-meeting, four have begun to keep the Sabbath, two of whom have united with the church. The others expect to do so soon. We are just beginning to build there now, and hope to see a strong company stand for the truth in this place till the work is done.

During the week of prayer I spent one Sabbath and Sunday with the company at Sadorus. I found them of good courage, and expressing a desire to do what they can to lift in this present crisis. It seems to me that if we ever intend to do anything, now is the time to do it. The fulfillment of Rev. 13:11-17 is just before us, and we need to seek God earnestly, that we may stand in the light in this trying time. At Monticello, I also found the brethren of good courage, and planning to assist in the work. Two of their number have since started out in the canvassing work. There never were better opportunities for those who desire to do something in the cause, than now.

A. O. TAIT.

Feb. 3.

WISCONSIN.

NORTH LAKE, HUMBIRD, AND BURNSIDE.—I met with the friends at North Lake Jan. 5 and 6. The friends at Summit Center attended, and we had a profitable time. The Sabbath-school is doing well, yet more labor in it would be well repaid. A tract society of twelve members was organized, and they begin work with good courage.

Jan. 11-13, it was my privilege to attend the quarterly meeting of Dist. No. 9. A good delegation of the brethren came from Loyal, Maple Works, and Augusta. About the usual number of reports was returned, which brought out some interesting items; but I am concerned about those who did not report. Do our brethren who do not report, mean to say that during three months, with this solemn truth in their possession, and souls around them in darkness and danger, they have not spoken to one concerning these things, or handed

out a tract or a paper, or written a letter? This is what they virtually say. The efforts made to instruct and encourage all in both the missionary and Sabbath-school work seemed to be appreciated.

I was with the Burnside church Jan. 17-22. This church is weak and much scattered, and not having had ministerial help for some time, they had become discouraged, and let their meetings go down, though they had kept up the Sabbath-school. The preaching seemed to be meat in due season to them, and all seemed to be encouraged to take hold anew in the different branches of the work. I shall be in the northwestern portion of the State for some time, and would be glad to hear from any in this part respecting the work in their respective neighborhoods. Address me at Madison, Wis.

Jan. 30.

W. W. SHARP.

INDIANA.

AKRON AND PLYMOUTH.—I met with the Akron church during their quarterly meeting services, Jan. 4-7. On the Sabbath the ordinances were celebrated. Nearly all took part, and in the social service spirited testimonies were given. All seemed to be rejoicing in the light of present truth. On Sunday a tract and missionary meeting was held. Interesting reports were read, and some practical remarks were made in regard to the progress of the missionary work. The Spirit of the Lord was present, and there was a good degree of faith and courage manifested on the part of all the members present.

From Jan. 11 to 14, I attended the district quarterly meeting at Plymouth. The North Liberty, Walkerton, and Bourbon churches were represented. The meetings were good from the beginning, and increased in interest until the close. The ordinances were celebrated on the Sabbath, and tract and missionary meetings held on first day. There was a good interest manifested in this part of the work. The blessing of God came in, and during the religious services many were in tears. All felt it was good to be there, and separated in good courage in the Lord.

W. ILL.

BROOKSTON.—I was with the church at this place, Jan. 18-21. The quarterly meeting of Dist. No. 4 was held at this time. The companies in this district have had but little ministerial help for the past three years, and many of them had become discouraged, some having given up entirely. The district secretary being absent, we did not have a full report of the tract and missionary work done in the district the past quarter; but after listening to a discourse from Matt. 9:37, all promised to engage in this work in the future more heartily than they have ever done in the past. The Spirit of God came into our meetings; the courage of the brethren and sisters was revived, and we had some precious seasons together.

On Sunday, Jan. 20, their new meeting-house was dedicated to God and his service. The company here have but little of this world's goods, yet they have sacrificed and worked very hard to erect the building; and now it is done and nicely finished, and, best of all, paid for. Prejudice here is not so strong as in many places, and the house was well filled at each service. One united with the church, and some who had backslidden promised that they would return to their Father's house. Here, as in other places where I have visited, the brethren showed a willingness to bear their part of the burden in helping to pay off the indebtedness of our Conference. It is good evidence that men's hearts are in the work, when they are willing to help with their means.

J. M. REES.

Jan. 29.

IOWA.

AMONG THE CHURCHES.—During the past few weeks I have visited the following churches: Fairfield, Salina, Bonaparte, Croton, Rome, and Mt. Pleasant. At all these places we had excellent meetings. The preaching was mostly of a practical nature, showing the importance of true repentance, which will lead to a taking hold in all branches of this good work, the paying of our tithes not excepted. In no other way, can we so fully secure the blessing. The meetings were well attended, and some interest was manifested by those not of our faith. Our social meetings were of a very cheering nature. Testimonies mingled with confessions brought the Spirit of God into our midst, and all were encouraged to press on in the good work.

One was added to the church at Croton, and five at Mt. Pleasant. One at Rome decided to keep all the commandments of God.

Several new ones are engaging in the canvassing work with good success. I was glad to have Bro. C. A. Washburn spend some time with me at some of the places above named. Some time was spent in showing the tract and missionary and church officers how to keep their books. They now have more courage in this part of the work. The ordinances were celebrated at each place, and the Spirit of the Lord came in. The meeting at Mt. Pleasant was of special interest. My prayer is that the good work may go on in all these churches.

J. S. HART.

AMONG THE CHURCHES.—After our most excellent meeting at Des Moines, Dec. 7, I met with the little company at Moravia, who have recently finished a neat house of worship, which was dedicated to God at that time. There seemed to be some interest manifested by those not of our faith.

The first part of the week of prayer, I met with the brethren and sisters at Sandyville. They were trying to observe the season as suggested, and seemed to realize its importance. The Lord came very near and touched all hearts. From there I went to Storm Lake, where we had a most refreshing time, as all testified. Some backslidden ones were reclaimed, and all seemed cheered and encouraged.

I then went to Council Bluffs, where they had just spent the week of prayer in trying to draw near to God. This church is still growing in grace, I trust, as well as in numbers. They have bought a church house in a very good part of the city. I feel that the labor bestowed at this place is not lost. This church seems to practice as well as in-dorse the tithing system, as the last quarter's report shows. I then went to Confidence, where there was also a church to be dedicated. This is where Bro. Larson has labored for some time in the past. I next met with the company at Grinnell, and the following Sabbath and Sunday I attended the quarterly meeting at Atalissa. This church is in a growing condition. All seemed to feel much encouraged.

We had good meetings at all these places. The brethren were working with considerable zeal and good success with the petitions. In some localities it was the subject of much discussion among the people. Many will doubtless become interested in the truth in this way, who never would in any other. The work in our State is moving on slowly, but, we trust, surely. We are trying to take advance steps in all branches of the work. Favorable reports are coming in from the week of prayer from all parts of the Conference.

J. H. MORRISON.

ARKANSAS.

THE work in this State is not being established without some difficulties. Unforeseen obstacles have arisen of such a nature as to greatly discourage some branches, but I trust that God, in his own good time, will remove them. Nearly one year has passed since I entered the State, and almost my entire time has been spent in organizing and systematizing the various branches of the work. We have endeavored to systematize the business transactions of the tract society so as to open communication with every church and isolated Sabbath-keeper in the State, and to have the arrangement so perfected that all orders, letters, and other communications will receive immediate attention and prompt answers.

As our work is to reach the entire State, it became necessary to locate the depository in the most convenient place for all. In this matter providence has greatly favored us. A sister living in Argenta, a suburban village of Little Rock, and within easy access of the post-office, freight depots, etc., has opened her hospitable home, furnished a room for the depository, and board for the attendant, with very little cost to the Society. The wisdom of this move has manifested itself in the great increase of business that has resulted, more than three times the amount being transacted during the same time, than heretofore. Our churches and scattered members are manifesting a zeal far exceeding our expectations. During the six months previous to Jan. 1, nearly \$1,500 worth of our publications, at wholesale rates, had been scattered over the State. Considering that our work has but just begun, we feel this is no discouraging report to bring.

A sister who has been educated in the work, and who has made herself familiar with the new system of book-keeping, has been secured to take charge of the depository. She will spend her entire time in this work, so that all orders, letters, and other communications will receive prompt attention; and it will afford her pleasure to give any desired information. All communications addressed to the Arkansas Tract Society, Box 249, Little Rock, Ark., will reach the proper destination.

To secure agents in the canvassing field has also been a matter of no little anxiety. We have many men and women who desire to work in the cause, but without proper system and drill, discouragements soon defeat their work. Efforts have been made to organize companies, to secure efficient leaders, and to assist our brethren and sisters financially, that this branch of the work might be an assured success.

Some success has attended our efforts in this direction. A number are in the field, we trust permanently, and are now taking orders aggregating from \$100 to \$200 per week, although it is the inclement season of the year. Our State offers so diversified a field, with its fruit, cotton, and lumbering industries, that we think it will provide territory for the canvasser the year round.

I am glad to know that many of our members and church elders have gone to work in earnest. One elder in Boon County writes me that one was baptized, and four joined the church during the week of prayer, and he calls for ministerial work in a new field where an interest has been aroused by missionary labor. Several other additions were made to various churches during the week of prayer and the quarterly meetings, so that our numbers are gradually increasing. One family in Cleyburn County report an organized Sabbath-school of fifteen or more Sabbath-keepers; another reports from Fulton County that an entire neighborhood is stirred on the Sabbath question, and call for a minister. A good sister in Bradley County reports an interest to hear, and requests ministerial help.

The same comes from Howard, Pike, Lawrence, and other counties. Many of these calls are brought about by the tract work. We need and must have more ministers. It is hoped our brethren and sisters will heed the article in last week's REVIEW on tithing, that we may be able to answer your calls in this direction.

J. P. HENDERSON.

THE SOUTH LANCASTER ACADEMY.

ACCORDING to appointment, the fifth annual session of the stockholders of South Lancaster Academy convened in the S. D. Adventist church in South Lancaster, Jan. 11, 1889, at 9 o'clock, A. M. The President, Eld S. N. Haskell, being temporarily absent, the meeting was called to order by the Secretary. Prayer was offered by Bro. C. W. Comings. Prof. G. W. Caviness was chosen temporary chairman. On calling the roll of membership, it was ascertained that 219 shares were represented by members present, and forty-eight by proxy. At a subsequent meeting, the amount of stock represented was increased to 324 shares. The report of the last annual meeting being called for, was read and approved. Prof. Caviness then made interesting remarks relative to the present condition of the school, noting the fact that there has been a constantly growing interest in spirituality among the students in attendance during the last term. He also referred to the present financial condition of the Academy, and expressed the hope that the friends of the school will rally around it in its present embarrassment.

On motion, it was voted that the President be empowered to appoint the usual committees, which were subsequently announced as follows: On Nominations, F. B. Reed, F. W. Mace, and J. C. Tucker; on Resolutions, Elds. W. C. White, G. W. Caviness, A. T. Robinson.

The meeting then adjourned to call of Chair.

SECOND MEETING, MONDAY, JAN. 14, AT 9 A. M.—President S. N. Haskell in the chair. The committees not being ready to report, Eld. Haskell made stirring remarks in reference to the work of education, and the place that it should occupy among us as a people. The chairman of the Committee on Resolutions then presented the following report:—

Whereas, The warning message of Revelation 14 must be carried to all classes of people, and those who bear it, will need, more and more, a special fitting up for the work; and,—

Whereas, The spiritual growth of those who have heard the truth, and especially of the young, depends upon activity in the cause of God; therefore,—

Resolved, That we will press our educational work with increasing energy and with a zeal corresponding to the demands of the times.

Whereas, The established rates of board and tuition at the Academy are so low that we cannot expect the school to pay its running expenses, and a large interest account in addition thereto; therefore,—

Resolved, That we request the friends of the Academy who can do so, to loan it money without interest; and further,—

Resolved, That we manifest our interest in the Academy, and in the cause of education which it represents, by taking more stock ourselves, and by encouraging others to do the same, that its indebtedness may be lessened.

Resolved, That we note with pleasure the fact that during the past year some twenty-five persons who have been connected with the Academy, have labored with a good degree of success in the canvassing and other branches of the home missionary work.

Resolved, That we heartily approve of the present economical management, and would recommend that, as far as possible, the financial cares of the school be lessened by renting the farm, the printing-office, and the wood-yard, to responsible persons who will manage them on their own account.

Resolved, That we extend an urgent invitation to Eld. A. T. Jones to attend our special course at the close of the school year.

The first resolution was spoken to by Elds. White and Caviness, and the Chairman. Eld. White thought we ought be educating workers in all the different phases of our work. We need specialists in the various lines of our work, and we must have educational facilities by which such persons can be fitted for these lines of work.

Resolution three was discussed with much animation by Eld. White, Prof. Caviness, A. T. Robinson, the Chairman, sister White, and others. The resolution was also responded to in a tangible manner, \$945 worth of stock being taken by persons present.

On motion, resolution five was referred to a committee of thirteen, appointed by the Chair, himself being its chairman.

The Committee on Nominations presented the following report: For Board of Directors for the ensuing year, W. W. Prescott, G. W. Caviness, A. T. Robinson, C. W. Comings, W. B. Mason, E. P. Farnsworth, and G. N. Collins. Pending action on this report, the meeting adjourned to call of Chair.

THIRD MEETING, TUESDAY, JAN. 15, AT 9 A. M.—On motion, the report of the Committee on Nominations, which was presented at the previous meeting, was amended by substituting the name of S. N. Haskell for that of G. N. Collins. The report as amended was adopted, and the nominees declared duly elected.

The committee to whom was referred the management of the printing-office, wood-yard, and the farm, recommended, 1. That the management of the printing-office be referred to a joint meeting of the Board of Directors and the tract society officers; 2. That a suitable person be employed to devote his entire time to running the farm; and 3. That the wood-yard be disconnected from the running of the school, either by selling or renting it.

Meeting adjourned *sine die*.

S. N. HASKELL, *Pres.*

A. T. ROBINSON, *Sec.*

THE H. AND T. WORK IN NEBRASKA.

THIS branch of the work has received some attention in this Conference of late; and in some localities an interest has been awakened which will, I trust, result in much good. December 26, I visited the church at Ft. Calhoun, where we had an interesting meeting. The brethren and sisters here seem anxious to take hold of this work and to revive the interest in it among them. Nearly all present signed the teetotal pledge. We organized a club, elected a leader and a secretary, and arranged for monthly meetings.

Dec. 27-30, in company with Bro. W. C. Boynton, I visited and held meetings with the Decatur church. The temperance work received its share of attention during the meetings, and some seemed to be anxious to give more attention to this branch of the work. So we organized a club, and the members promised to keep up monthly meetings. Jan. 21 we organized a club at Seward. Nearly all the members of the church signed the teetotal pledge, and manifested an interest in this work. They had been holding Bible readings on the subject of health reform previous to my going there.

I am thoroughly convinced that there is great

need of agitating the matter of health reform in all our churches. I would earnestly request all our ministers, district directors, and Bible workers throughout the State, to give this branch of the work a share of their attention in all their labors; and would also request church elders or clerks to ascertain who in their respective churches have signed the pledge, paid the twenty-five cents initiation fee, and thus become members of the Society. Please send the names and addresses of all such to Mrs. W. N. Hyatt, Blair, Neb. We desire to make up a new and correct list of membership, if possible.

W. N. HYATT, *Pres. Neb. H. and T. Ass'n.*

THE CANVASSING WORK IN WEST VIRGINIA.

IN accordance with the direction of the General Conference, I left Kansas City for this State Dec. 12, accompanied by my family, and brother and sister Robb. We first spent a few days at Kanawha Station in a workers' meeting, and then joined with the brethren there in the observance of the week of prayer and Christmas exercises. We came to Wheeling on New Year's Day, and after spending some time in getting satisfactorily located, we began to try to present the truth by canvassing for "Bible Readings for the Home Circle." The Lord has been working on the hearts of different ones to join us, until our canvassing company now consists of eleven earnest workers.

We have as yet put forth no special effort to make a great showing in book sales, as considerable time has been spent by the workers in obtaining a thorough knowledge of the contents of the books they are to present, as well as in seeking the Lord for a special preparation of heart, and a realization of the importance of the work in which we are engaged. We are thus trying to start the work on a firm basis.

Up to the present time we have taken 150 orders for the "Bible Readings;" 71 for the "Marvel of Nations;" 13 for the "Sunshine at Home," 7 for the "Life of Christ," and 335 for "Social Purity" pamphlets, besides 41 subscriptions for the *Sentinel*. That the Lord may keep us humble, and continue to bless us, is our prayer.

S. F. REEDER, *State Agent,*

Special Notices.

NOTICE FOR WESTERN KANSAS.

I WISH the addresses of all the brethren, especially isolated ones, living on the main line of the Kansas and Pacific R. R. or near it. I hope to start for Kansas about the 1st of March, with private conveyance, and will endeavor to see such, if they will communicate with me at once. Address me at Montclair, Colo.

C. P. HASKELL.

NOTICE TO TRACT SOCIETIES.

THE French paper, *Les Signes des Temps*, has been changed in size to an eight-page semi-monthly, and the subscription price lowered from one dollar to seventy cents per year. This change has been made with the hope of greatly increasing the circulation of this valuable journal. We trust that all tract societies now taking clubs will at least increase the club in proportion to the decrease in the price. Shall we not also hear from some who have not yet taken clubs of this paper to send to their French neighbors? Send all orders and money to REVIEW AND HERALD, Battle Creek, Mich. The terms for 1889 are as follows:—

Single copy, one year,	70 cents
" " six months,	40 "
Clubs, 5 to 20 copies, to one address, 50 "	
per copy.	
Clubs, 20 copies and upwards, to one address,	45 cents per copy.

Those that have ordered the paper at the old prices, will be credited on the list with sufficient time to make up the difference in price. All subscriptions that run out Jan. 1, will be treated in the same way.

H. P. HOLSER.

SPECIAL MEETING AT HILLSDALE, MICH.

MORE than ordinary interest should be taken in this meeting. Do not let the cares of this life or contemplated visits hinder your coming to the meeting. Make special efforts to bring your un-

converted children and interested neighbors with you. Sister White, no providence preventing, will be at the meeting. This, doubtless, will be her last visit to this part of the State for some time to come, and every one, as far as possible, should avail himself of this opportunity of hearing her words of warning and encouragement. Above all, earnestly seek God by prayer and self-examination before coming to the meeting. If this is done, greater benefits will be derived individually, and more lasting good accomplished for the cause.

The brethren at Hillsdale will do all in their power to make the meeting a success; but that they be not overburdened, those coming should bring bedding and provisions with them. The time is Feb. 15-17, and the first meeting Friday evening at seven o'clock.

M. B. MILLER.

The Sabbath-School.

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

CONDUCTED BY L. A. SMITH, G. W. MORSE, AND W. A. COLCRED.

OLD TESTAMENT HISTORY.

LESSON 8.—CROSSING THE RED SEA.

(Sabbath, Feb. 23, 1889.)

INTRODUCTION.—This lesson continues the Bible narrative from the departure of the Israelites from Egypt to their arrival at the Red Sea, including their miraculous crossing of the latter, and their wonderful deliverance from the pursuing army of Pharaoh.

Questions, with Scripture Texts, Notes, and Comments.

1. When the king of Egypt found that the Israelites had actually gone, how did he feel?

"And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?" Ex. 14: 5.

"And it was told the king of Egypt that the people fled." Pharaoh could not have been ignorant of their departure, since he had himself given them permission and even urged them to depart; but he seems not to have thought that their purpose included more than the three days' journey into the wilderness which constituted the first demand of Moses and Aaron. The expression of the text evidently conveyed to his mind the idea that they did not intend to return, which would naturally have aroused an intense feeling of reluctance in the minds not only of Pharaoh but of all the Egyptians, whose treasures the Israelites had "borrowed" from them. The readiness of Pharaoh to pursue the Israelites, notwithstanding the recent terrible judgments against him, must have been due largely to the peculiar condition in which he saw them placed. The natural route of their journey would have led them north of the Red Sea, and the strange proceeding of their marching southward along the sea into a place where all egress seemed to be cut off, may have led him to suppose that their God had forsaken them, and that they were entirely at his mercy.

2. What did he do?

"And he made ready his chariot, and took his people with him: And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them." Verses 6, 7.

Josephus states that the army of Pharaoh on this occasion consisted of 250,000 foot-soldiers and 50,000 horsemen. The chariots were drawn by either two or four horses, and held usually three persons.

3. Had the Lord foretold this action on the part of Pharaoh?

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea. For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in. And I will harden Pharaoh's heart, that he shall follow after them; and I will be honored upon Pharaoh, and upon all his host; that the Egyptians may know that I am the Lord. And they did so." Verses 1-4.

4. Where did Pharaoh and his army overtake the Israelites?

"But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon." Verse 9.

The weight of evidence favors locating the camp of the Israelites at this time on a strip of land running parallel to the Red Sea, and bounded on the opposite side by the mountain chain of Attaka, about twelve miles below the present site of Suez. This strip of land opens southward into the Valley of Bedea, a broad, alluvial plain which is on its southern side shut in by the termination of another chain of mountains, thus cutting off any

further progress in that direction to such a multitude as the Israelitish host. There remained to them only the alternative of plunging into the sea or going up the valley of Bedea, which would have taken them back to Egypt. By approaching them as he did, from the rear, Pharaoh seems to have had the design of driving them back before him, or of destroying them if they refused to go.

5. When the Israelites saw the Egyptians, how did they feel?

"And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the Lord." Verse 10.

6. How did they show their lack of faith in God?

"And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians than that we should die in the wilderness." Verses 11, 12.

7. What words of courage did Moses speak?

"And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace." Verses 13, 14.

8. What did the Lord say to him?

"And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: but lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea." Verses 15, 16.

9. What did he say that the Egyptians would do?

"And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honor upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen." Verse 17.

10. How did the Lord protect the Israelites through the night?

"And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night." Verses 19, 20.

11. What way of escape did he prepare for them?

"And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left." "But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left." Verses 21, 22, 20.

"And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea." Ex. 15:8.

The act of Moses in stretching out his rod toward the sea in the sight of the host of Israel seems to have been designed mainly to convince the people that Moses was the chosen servant of God, through whom he would work for them, notwithstanding they had murmured as they had, against him. The "strong east wind" here mentioned is a slightly figurative expression, used in the Scriptures to denote any uncommonly strong or violent wind, from whatever direction it blows. The purpose of this wind, which was doubtless hot and dry from the desert, seems to have been the drying up of the sea-bed after the waters had been divided, rather than the sun-drying of the water itself, which at that place is said to be about eighty feet in depth.

12. When the Egyptians followed them into the sea, what did the Lord do? Ex. 14:23-28; 15:9, 10.

It is not probable that the Egyptians, confused as they must have been by the intense darkness which overshadowed them, more from the cloudy pillar in their front than from the night itself, knew that in following after the retreating Israelites they were entering the bed of the Red Sea between two walls of water. It is more likely that they imagined the Hebrews were retreating back toward Egypt. Mr. Bush says, in regard to the act of Omnipotence in troubling the Egyptian host: "We suppose the fact to have been that the side of the pillar of cloud toward the Egyptians was suddenly and for a few moments illuminated with a blaze of light, which, coming as it were in a refulgent flash upon the dense darkness which had preceded, so frightened the horses of the pursuers that they rushed confusedly together, dashing the wheels of one chariot confusedly against another, upsetting, breaking, and tearing them from their axles, while the horses themselves, floundering in pools or sinking in quicksands, were thrown into inextricable confusion, and thus became an easy prey to the returning waves." From the words of the psalmist (Ps. 77:17,

18) there seems also to have been a commotion of the elements, with lightnings and tempests of rain or hail which beat in the faces of the Egyptians and made their progress extremely difficult.

13. What was it that enabled the Israelites to cross the sea?

"By faith they passed through the Red Sea as by dry land: which the Egyptians assaying to do were drowned." Heb. 11:29.

When we take into consideration the circumstances in which the Israelites were placed in entering at night into the bed of the Red Sea, between two threatening walls of water, not knowing with any certainty their destination or what was to be the outcome, it becomes evident to us that their action must have been accompanied by a sufficient exercise of faith to make true the statement of the above text.

14. What effect did this deliverance have upon the people of Israel?

"Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea-shore. And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses." Ex. 14:30, 31.

15. After such exhibitions of God's power and his care for them, ought they ever to have feared again?

16. Why were all these things written?

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4.

17. What song did Moses and the children of Israel sing after their deliverance? Read Ex. 15:1-21.

18. After the seven last plagues are poured upon the wicked, what song will the delivered sing?

"And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints; just and true are thy ways, thou King of saints." Rev. 15:2, 3.

19. Repeat the substance of this song.

"And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest." Rev. 15:3, 4.

News of the Week.

FOR WEEK ENDING FEB. 9.

DOMESTIC.

—Of the 198 members of the Illinois Legislature, 128 were born outside of the State.

—A floating island 300 feet in diameter is said to meander around Henry's Lake, Idaho.

—An epidemic of scarlet fever is said to be raging at Lima, Ohio, one physician having twenty cases.

—A slight earthquake shock was experienced in Lower South Carolina Tuesday night, but was of brief duration.

—There were manufactured in 1888, in New York City alone, 642,038,749 cigars, and 491,979,620 cigarettes.

—The Massachusetts House of Representatives adopted the proposed Constitutional prohibitory amendment, Tuesday, by a vote of 161 to 69.

—None of the bodies of the eight men killed in the Calumet-mine fire have been recovered, although the fire is out, and search was begun Wednesday.

—A fire at Antwerp, N. Y., Sunday night, destroyed about \$75,000 worth of property. Among the establishments destroyed, was the Antwerp Gazette office.

—Since natural gas was discovered in Indiana, about a year ago, no less than seventy-nine new manufacturing are reported to have been established in the State.

—By the explosion of a boiler in the boiler-house of the Insane Hospital at Indianapolis, Ind., Tuesday, two persons were killed outright, and four were seriously injured.

—Some twenty-five naval cadets at Annapolis, Md., failed to pass a satisfactory examination last week, and will either resign or be dropped. One of them was a first-class man.

—A disastrous conflagration visited the city of Buffalo on the morning of Feb. 2, destroying buildings covering six acres, in the business portion of the city. The loss is over \$2,000,000.

—Benjamin Harrison will be 55 years, 6 months, and 14 days old when he is inaugurated President of the United States. His grandfather was sixty-eight years old at the time of taking the oath of office, forty-seven years ago.

—The recent gold discoveries in Arizona which raised so great expectations, have proved disappointing. The gold is simply in pockets on the surface. Many prospectors have given up and quit the place.

—The Home Gas Fuel Company, of Youngstown, Ohio, has run short of natural gas, and has made arrangements for a supply of crude oil from the Lima oil fields, with which to manufacture gas to supply its demands.

—The brick wall of the Meyer's building, lately gutted by fire at Omaha, Neb., was blown down Monday, wrecking two other buildings. Five men were killed and several injured by the falling wall. All have been taken from the ruins.

—The great street-car strike in New York and Brooklyn inaugurated last week, is apparently a failure, the places of the strikers having been filled with new men, and all attempts to obstruct the running of the cars having been overcome by the police.

—Governor Lowry, of Mississippi, has ordered the sheriff of Kemper County to arrest every man implicated in the recent assaults upon the colored people of that county. He pledges the military, if necessary, to carry the order into effect. He says that all classes of people must and shall be protected against murderous violence.

—New York State's serious problem is its prisons. Sing Sing holds 1,558 men confined, but only 652 of these can be employed. The great majority suffer an enforced idleness that becomes maddening. The law that protects free labor, forbids the use of these convicts to any greater extent than is necessary for the manufacture and repair of articles used in the State's institutions.

—A sensational dispatch comes from Albuquerque, N. M., dated Feb. 4, as follows: "A remnant of the cliff-dwellers, supposed to be extinct, is said to be living in the San Mateo Mountains. They are very small, not over three feet in height, and wild. They have been seen also in the Black Range; and as soon as the snow melts, parties will go out and capture them, if possible. The facts are vouched for by reliable men."

—It is now proposed to defend American seaport towns by the use of petroleum. Having made, for example, provision for flooding the Delaware River at some point below Philadelphia by means of submerged oil pipes, connected with tanks on shore, at the approach of a hostile fleet, the river could be turned into a river of flame. No vessel could pass safely through such a fiery ordeal. New York could be readily defended in the same way. It is said the matter is being seriously considered by the Government.

—The town of Oskaloosa, Kan., in 1888 chose a woman for mayor and five women for the city council, thus placing the entire control of the municipal administration in the hands of women; the result of which is, as the mayor's inaugural expressly states, that every law in the Kansas statutes and the Oskaloosa ordinances will be strictly enforced, especially the Sunday law. All stores, barber shops, restaurants, livery stables, etc., have to close on Saturday night, and remain so till Monday morning, a loud popular outcry to the contrary notwithstanding. Is there any significance in this as to what would be one result in this country of acceding to the growing demand for "women's rights"?

FOREIGN.

—It is estimated that there are in London 314,000 persons wholly dependent on casual labor, and nearly a million who never go inside a church.

—Advices from Shanghai state that the severity of the winter is increasing the distress caused by the famine in Shan Tung and Manchuria. It is estimated that 250,000 persons are starving in Chen Kiang.

—Advices from Ching-Kaing-Foo, China, state that the American consulate at that place has been looted by a mob; that the European Concession building was fired; and that foreigners were obliged to flee over the hills for their lives.

—Advices from Burmah announce that Mandalay has recently been visited by two immense conflagrations. In the first the flames destroyed 632 houses, a bazaar, and a Buddhist monastery. In the second, 500 houses were burned. Both conflagrations were of accidental origin.

—At this particular time the following items about Samoa, furnished by the Hartford Courant, may be of interest: "There is no such island. Samoa is the native name applied to the islands that form the Navigators' group, about six hundred miles northeast of the Fiji Islands. The leading islands are Savaii, Upolu, and Tutuila. The people are estimated at 30,000 to 35,000." All the natives are professed Christians.

—The famous Parnell libel suit, which has for several months attracted so much attention in England and America, appears to be nearing its end. A London dispatch dated Feb. 5, says: "The action brought by Mr. Parnell against Mr. John Walter, registered proprietor of the Times, for libel, came up before the court at Edinburgh again to-day, and the case was dismissed, the costs being taxed against the plaintiff. The judgment was given on the ground that Mr. Walter, being one of the copartnership owning the Times, arrestments against him as an individual would be invalid. Mr. Parnell will appeal from this decision."

†Stops only on signal. Where no time is given, train does not stop.
 Trains run by Central Standard Time.
 Pullman Accommodation, Battle Creek Passenger, Chicago Passenger, St. Huron Passenger, and Mail train, daily except Sunday.
 Pacific Limited, Day, and Atlantic Expresses, daily.
 Sunday Passenger, Sunday only.

GEO. B. REEVE	W. J. SPIKER
<i>Traffic Manager.</i>	<i>General Manager</i>

The Review and Herald.

BATTLE CREEK, MICH., FEBRUARY 12, 1889.

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Through information from Bro. F. D. Starr, we are able to announce that sister White will be present at the Indiana general meeting at Indianapolis, Feb. 21-26.

One of our ministers, expressing his appreciation of the terms on which ministers receive the REVIEW, and promising to do all he can to increase its circulation, adds: "I am very much pleased with the paper. I could not get along without it. And I have thought that since New Year's, the paper has been better than ever." That is just what both editors and contributors are trying to make it week by week; and any evidence that the object is being gained is our greatest encouragement.

Is it a new time? L. Boutelle, in the *World's Crisis*, referring to the fact that over forty-four years have passed since the disappointment in 1844, says, "Nevertheless we are on the line of the type of the ancient church through the wilderness, and also of the very interesting Bronaugh probabilities." He then concludes that if these probabilities are correct, they are to see the Lord in 1889. In this conjecture there is, to be sure, a big "if" in the way; yet it reads very much as if the folly of time-setting had not yet died out among First-day Adventists.

BACKWARD MOVEMENTS IN ARKANSAS.

AFTER the shameful scenes of persecution recently enacted in Arkansas under cover of the Sunday law, when the venom of those who would use it to oppress observers of the seventh day began to appear, and it was seen what advantage the demon of bigotry was only too glad to take of such a law, the legislature rose in resentment against such work, and wiped the obnoxious statute from its records. But there are those in Arkansas who are still itching to get their hands again upon the seventh-day people, and to this end are working with might and main, and pulling all the secret wires in their power, to secure the re-enactment of

the old Sunday law. So a representative in the Arkansas Legislature, under date of Jan. 28, wrote to Bro. G. W. Copley, who communicates the facts to us. The bill was to have been introduced into the Senate Jan. 29th or 30th. We have not yet learned the outcome of the matter.

SIGNATURES TO THE PETITIONS.

WE have been requested to speak a word of caution to those engaged in circulating the petitions against religious legislation. It is in reference to lady signers. Take all such signatures just as the signers choose to write them, whether their full name, or preceded by Mrs. or Miss, or otherwise. The Methodist preacher in Otsego not long since said that those who are circulating the petitions were telling the women to sign only their initials, so that we could pass off all signers as men. If this is true of any one, it is wrong. It gives the enemies of the petition something out of which to make capital against it.

THE BLAIR BILLS.

WHILE the bills now pending before Congress, known by this name, are deserving of all the attention that is given to them as indications of the rapidly approaching fulfillment of the prophecy which points out the union of church and state in this country, none should fall into the idea that the mere passage of these or any similar bills, is all there is to the matter.

We occasionally meet with expressions in our correspondence indicating that the writers would consider the passage of these bills the formation of the image of Rev. 13: 14, 15. Not at all. Even if these bills should pass (which will not probably be effected at this session of Congress), it would be but the carrying of the first line of the defenses which guard the citadel of our liberties. After a proposed amendment of the Constitution has been adopted by two-thirds of both houses of Congress, it must then be ratified by the legislatures of three-fourths of the States (or by conventions in three-fourths of the States, if so proposed by Congress) before it will become a part of the Constitution. Then, before its provisions could be carried out, a body of ecclesiastics must decide how much, in the way of religion, the Government shall enforce upon the people.

It will thus be seen that something more than the passage of the bills must be accomplished, before we shall have, full-fledged in this country, an image of the ecclesiastical tyranny that constituted the disgraceful blot of the Dark Ages. But let such a beginning be made as the passage of these bills, and the rest follows as inevitably as the night follows the day.

THE "HOME MISSIONARY."

It is now three years since it was decided to publish the monthly Readings. The project was at first entered upon with some degree of hesitancy. It was felt there was a need for something of the kind, yet we did not know whether they would meet this want or not. But they have proved a success, and have been a blessing to many of our churches. At the meeting of the Committee of the International Tract and Missionary Society, after the General Conference, the propriety of publishing a missionary paper was discussed. It was finally decided not to publish the proposed missionary paper, but to open a missionary department in the REVIEW, and enlarge the Readings each month, and put a price to them. This would enable the Society to send them out at pound-rate postage, and also be a financial help to the Society, as it had heretofore met the expense of printing them.

When the first number of the Readings came to be made up, there was so much matter which it seemed ought to go in, that it was larger than was at first anticipated. The Reading each month will hereafter contain something especially for the children; so that they will be interested and instructed,

as well as the older people. If the department in the first number is a sample of what it is to be, the Readings will certainly be far more interesting with this addition than they were before. The price being only ten cents, it should have a wide circulation. Isolated ones especially should take it.

It takes the place of no other paper. Each State secretary should see that all the lone members have a copy. They should also subscribe for a sufficient number to supply their own Conference. This may be done by individual subscriptions, or by each tract and missionary society's subscribing for the State. Michigan has led off nobly in this enterprise. None can afford to lose any of the numbers. In the first number, in addition to the usual Reading, and the matter especially for the children, there are important questions on the subject of church and state. If these are studied, it will greatly aid in giving correct views on this important question. Therefore we would say, Subscribe at once.

S. N. H.

CAUTION.

LET all Seventh-day Adventists bear in mind that our work is carried on, not in a loose, haphazard manner, but according to system and order. And our organization is so perfected that every one who goes out as an evangelist with the approbation of the church, has the papers to show which entitle him to such a position; and any one who has not such credentials to show, if he claims to be a Seventh-day Adventist minister in good standing, is a deceiver, and should be avoided as such. We understand there is a man traveling in Missouri and Kansas, from whom the Kansas City church has felt compelled to withdraw the hand of fellowship, who is preaching and baptizing, without any authority to do so, and against the voice of the church. Brethren, do not be imposed upon by such characters, nor tolerate any such disorder in the church. There may be others to whom the same remarks will apply, and therefore we refer thus publicly to the matter. Any further information in regard to the case above referred to may be had by addressing the Kansas City church clerk, P. W. Rote, 1925 Main St., Kansas City, Mo.

FRUITS MEET FOR REPENTANCE.

THE following letter was recently placed in the hands of the writer, to be handed to the treasurer of the New England Conference; and although it was not intended to be read by any other person than the one to whom it was written, I take the liberty of sending it to the REVIEW for publication, withholding the name of the writer.

The Lord has just helped us to see how many years we have been using his money. Although we have tithed strictly since we came to the knowledge of the truth in regard to tithing, we do not feel satisfied to let go the many years in the past that we failed to do so. Praise his name that he has provided the means to pay up what we owe to him. So here it is. Thank the Lord for showing us our mistake, and also for his goodness and mercy in providing the means to rectify. I do not wonder that his precious cause lacks funds; for I have no doubt that thousands of Seventh-day Adventists are going on in the same way. May the Lord thoroughly arouse us all, and enable us by his grace to bring all the tithes into the store-house, and prove him now herewith.

The letter contained \$400 in cash.

A. T. ROBINSON.

"FATHERS OF THE CATHOLIC CHURCH."

THIS valuable work recently issued by the Pacific Press Pub. Co., I have read with much profit. To the itinerant minister and the Bible worker it is a desideratum, and will be hailed with joy by them. It is the result of able research, and the name of its author is a guaranty of its reliability. It is a valuable scrap-book of extracts from standard authors, and is a swift detective of the numerous insidious frauds, sought to be imposed upon an unsuspecting public, in support of the Sunday institution. It ought to have a wide circulation.

L. McCoy.