

The Advent And Sabbath **REVIEW AND 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.

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THE PILOT.

I HOPE to meet my Pilot face to face,
When I have crossed the bar.—*Tennyson.*

Who is the pilot into whose sure hand,
Waiting the summons as the day grows dark,
Upon the border of this earthly strand,
We may commit our bark?

Can Reason rule the deck, and firmly steer
Through depths where swirling maelstroms rave
and roar,
And madly threaten to o'erwhelm us, ere
We reach the thither shore?

Has calm Philosophy, whose lore unrolls
The axioms of the ages, ever found
A perfect chart, to map what rocks and shoals
Beset the outward bound?

Can Science guide, who with exploring glass
Sweeps the horizon of the restless tide,
And questions, 'mid the mists that so harass,
"Is there a farther side?"

Dare old Tradition set its untrimmed light
Upon the prow, and hope to show the way,
Through gulping troughs that blinder make the night,
Out into perfect day?

Nay, none of these are strong to mount the deck,
And, with authority assured and free,
Guide onward, fearless of the loss and wreck
That crowd this soundless sea.

O ye who watch the ebbing tide! what saith
The wisdom that through ages hath sufficed
For questioning souls?—The only chart is faith;
The only pilot, Christ!

—*Margaret J. Preston.*

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.

PERILS OF, AND PROVISIONS FOR, THE YOUTH.

BY MRS. E. G. WHITE.

THE solemn scenes of the judgment, which have passed before me in vision, have made a deep impression upon my mind. How can I present these things before young and old in such a manner as to impress them? The dangers and perils of the present time have been presented before me. The youth of to-day have a very faint conception of what constitutes true religion, and this makes the danger tenfold greater because many take the name of Christian who have no experimental knowledge of what is comprehended by this title. They have never drank at the living fountain, and are full of unrest, grasping at something to make life amusing and tolerable. They are homesick and lonesome, and full of longing for excitement. The voice of Christ invites them to come to him.

He says, "If any man thirst, let him come unto me, and drink." But many of the youth refuse to go. They do not seek peace and contentment and happiness in Christ. Their life is destitute of real enjoyment. The help, the influence, and the talent of men who will have an elevating, expanding, refining influence on all who are connected with them, are needed in the work.

2 With humble views of self, the teacher of truth will not manifest arrogance, although he may have superior knowledge of the Scriptures and of science. Unless the intellect of man is connected with God, and sanctified by the grace of Christ, he will work but foolishness. The teacher should open the Bible to the students, and draw their attention to it, that they may search its pages for hidden treasure, and discover jewels of truth. If the Bible were studied as it should be, men would become strong-minded and intellectual. The subjects treated upon in the word of God, the dignified simplicity of its utterances, the grand and noble themes which it presents to the mind, are calculated to develop faculties in man which cannot be otherwise developed. In the themes of the Bible, a boundless field is open for the imagination.

3 The Bible is an inspired history which should be placed in the hands of all, that men may become acquainted with our first parents as they stood in innocency, communing with holy angels, looking upon glorious Eden as it was adorned by the hand of their Creator. By perusing its chapters, men may see how sin was introduced into paradise, and how it resulted to the disobedient pair. The pages of inspiration give us the privilege of having intercourse with patriarchs and prophets. The student may move through the most grand and inspiring scenes; he may behold Christ, who thought it not robbery to be equal with God, humbling himself to humanity, and working out man's redemption. He may see him walk a man among men for thirty years, living an example, dying a sacrifice, for the fallen race. The student will come from the contemplation of these grand and elevating themes, from association with these lofty thoughts, more pure and elevated in mind than if he had spent the time in contemplation of the exploits of the Pharaohs, Herods, and Cæsars of the earth. The powers of the youth are restricted and torpid, because they do not make the fear of the Lord the beginning of their wisdom. God gives men wisdom; he gave Daniel wisdom and understanding because he refused to be molded by any power that would interfere with his religious principles. The reason why we have so few men of mind, of stability, and of solid worth, is that God is not feared, God is not loved, the principles of religion are not carried out in the life as they should be. The Lord can do but little for men because they so easily become exalted.

4 God would have man enlarge his ability, and avail himself of every means of cultivating and strengthening his intellectual powers. Man was born for a higher, nobler life than the life which now is. This time is one of preparation for the future, immortal life. Where can be found grander themes for contemplation, a more fascinating subject for thought, than the sublime truths unfolded in the Bible? Can earthly science reveal anything equal in sublimity to the knowledge of God? The truths of the Bible will do a mighty

work for man if he will but follow what they teach. But how little the Bible is studied! Every unimportant thing is dwelt upon in preference to its themes of thought. If the Bible were read more, if its truths were better understood, we should be a far more enlightened and intelligent people. The psalmist declares, "The entrance of thy words giveth light; it giveth understanding unto the simple." Energy is imparted to the soul by searching the pages of the Bible. Angels from the world of light stand by the side of the earnest seeker for truth, to impress and illuminate his mind. He who is dark of understanding may find light through an acquaintance with the Scriptures.

5 God designed that his people should be a separate people from the world. The line of demarcation should be made plain and distinct between his followers and the dwellers on earth. The people of God are to be living epistles, known and read of all men; but when those who profess to be soldiers of Christ mingle with worldlings, and intermarry with those who care not for God, apostasy will be the result. When the professed children of God unite with the Lord's enemy, and are not particular to choose for associates those who are friends of God, they are going over to the enemy.

6 "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Here are stated the conditions of adoption into the family of God. We are to separate ourselves from the enemies of the Lord. Those who will firmly take their stand upon God's word, and obey his commandments, will be called old-fashioned and singular. But God designed that his people should be a peculiar people, zealous of good works. Christ gave himself for us, that he might redeem us from all iniquity, purifying unto himself a peculiar people. Those who belong to Christ are not like the world in thought or action, and only those who are unlike the world will God acknowledge as his. There are many pretenders to piety, but few really live for Christ, and let their light shine forth to the world in good works. Those who are content to have little knowledge of God here, who take no delight in communing with him, will never see heaven, because they do not delight in heaven or heavenly things.

7 John says, "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." This is glad news to all who love God; but is it a matter of rejoicing to those who delight in feeding the mind on commonplace and trivial things? Those who take no pleasure in thinking and talking of God in this life, will not enjoy the life that is to come, where God is ever present, dwelling among his people. But those who love to think of God will be in their element, breathing in the atmosphere of heaven. Those who on earth

love the thought of heaven, will be happy in its holy associations and pleasures. The prophet says, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads."

Those who love God will have an intelligent knowledge of him. The image of God will shine forth from the faces of his servants, and they will be openly acknowledged as sons and daughters of God. When in the world, they did not claim to be their own, and God set to his seal that they were his. Heaven will be for those who desire it with intense desire, who put forth efforts in proportion to the value of the object which they seek. The thoughts of those who will obtain heaven, will be upon heavenly things; but those who are all taken up with the excitement and pleasure of this world, will have no love whatever for God or heaven. Superficial minds and carnal hearts love the things that are earthly, sensual, and devilish.

We should be careful as to what kind of record passes up to heaven concerning our daily life; for God is no respecter of persons, but will render to every man according to his works. The Judge of all the earth will try every man's case. You may deceive human eyes. In the courts of justice on earth, justice is not always done; the innocent often suffer, the guilty are often set free, for lack of proper evidence; but there will be no lack of evidence in the court of heaven. The deeds of men, with every concealed motive, will be revealed. The eyes of the Lord run to and fro over the whole earth. He who has offered salvation to the sinner will one day judge the thoughts and deeds of all who stand before him. He who died that man might become a partaker of the divine nature, will one day acquit or condemn him before the Father and the holy angels. Gold and silver will not be a sufficient ransom in that day; nothing but the merits of the blood of Christ will suffice to wash out the guilty stains from the hearts of men.

NOT EXCUSED.

BY BYRON TRIPP.
(Grand Forks, N. Dak.)

OUR Saviour, near the close of his earthly ministry, gave a most important commission to his disciples, a command that was fraught with mighty results to the people of earth,—“Go ye into all the world, and preach the gospel to every creature.” Jesus knew that the fulfillment of this commission would subject his followers to many trials and perplexities, which would have a tendency at times to cause them to lose heart. So he gave them the assurance of his presence, even unto the end of time. This presence would secure to them help in time of trial. When the burden should grow so heavy that they could no longer carry it, then he would reveal himself to assist. When darkness should be so great that they were about to be shut in by it, then he would emit a ray of light, and the gloom would be dispelled. They could rest on the sweet assurance that when they needed aid, when they had gone to the extent of their strength, then the Saviour would reveal his power to open the way.

This was satisfying to the humble, trusting disciples. But they must not get the impression that he was to do it all; no, for he has given “to every man his work,” and he must perform it faithfully, if he shall at last hear it said, “Well done, good and faithful servant.” He did not promise to do what he had commanded man to do. He desires that his followers shall go as far as they can, and do their part, and then believe he will take the work up just where their strength fails. To illustrate: Jesus came to the sepulcher of Lazarus with the mourning sisters. He had a definite purpose in view. He was to

perform a miracle, and raise this disciple from the grave. He stood in the midst of that sorrowing company, and, touched by their grief, he wept with his friends. Drying his tears, he commanded those standing by who had accompanied him to the tomb, to roll away the stone from the grave. This was something that they could do, and it was assigned them as a part of the transaction. This was all that they could do. This was their extremity. Now came God's opportunity. Jesus lifted his eyes toward heaven, and cried, “Lazarus, come forth.” This was his part. And the dead received life, and came forth bound with grave clothes; and when he commanded, they loosed him, and let him go. In this transaction, Christ could have commanded, and the stone would have been removed by invisible hands; and the grave clothes would have fallen off also, by a word from him. But no, this was not his purpose; he would have them act a part, and he assigned them a place that they might “be partakers of his glory.”

So it is in the things of this life, in the carrying out of the commission before mentioned. Many are the stones to be rolled away. God places the means within our reach, and expects us to do the rolling. But in this work we sometimes come to a stone of a different kind, even like the one at the door of the sepulcher that held our Lord, “sealed and guarded;” and we may wonder, as did the holy women, Who shall roll away the stone? We know that we cannot do it unaided. But this, let us remember, is God's part, and we shall find, as did the women, when we come to the place, that the stone will be removed, not by our might, but by the power of God.

Then, fellow-laborers, let us place ourselves in the right relation to God and his work, doing faithfully the part he has assigned us, and rely upon him to do the part that goes beyond our strength. Dire results will follow a neglect of our part. Indifference in this matter may cause great loss to us. An attempt to occupy a neutral position may result in a curse, even as it did anciently to the city of Meroz. Here was a lack of interest and a cruel neglect to come up to the help of the Lord against the mighty; hence the curse of God. The place assigned them had not been filled. Shall the work given us be thus slighted, and criminal neglect be chargeable to us? or shall we learn a lesson from the experience of those who have lived in the past, and gird up our loins and march forward, even though there may be a Red Sea before us, believing, meanwhile, that when the water's edge shall have been reached, the power of God will open the way for us to advance? Let our faith take hold of God's promise and God's work. None are excused.

THE LATTER RAIN.

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

(Continued.)

THE Scriptures abound in prophecies of a similar character, in which are set forth the mighty workings of the Holy Spirit through the remnant of God's people. The following is a sample of those encouraging portions of Holy Writ (Micah 5:7-9): “And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of man. And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of the sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver. Thine hand shall be lifted upon thine adversaries, and all thine enemies shall be cut off.”

The lion is at the head of the beasts of the forest. So shall God's people have the priority among many peoples as they let their light shine through the power and sanction of the mighty Spirit of promise. Having been refreshed by the dews of heaven and by showers of spiritual blessings, they will, in turn, be blessings to oth-

ers. They will be like the dew and like showers that tarry not for man, nor wait for the sons of man. When night comes, the dew does not wait for men to get ready for it; so of showers; and so will it be with those upon whom Heaven has graciously and mercifully poured the rich showers of the latter rain. They will long to see others enjoy the same inestimable blessings, and to this end they will hasten to communicate unto them the last message of mercy, and will not wait for every obstacle to be removed out of the way before laboring for those for whom Christ died.

All of God's blessings are bestowed upon conditions, and there are conditions to be fulfilled on our part that we may receive the latter rain. The first of these conditions that we will mention, is that we understand and realize in our own experience the ordinary workings of the Spirit of God.

All the idea that some seem to have of the workings of God's Spirit is that it blesses or approves those who are its happy recipients. While we are far from denying that God's Spirit does at times approve and comfort, we would not put down the approving blessings of God's Spirit as the first blessings that that Spirit dispenses unto men. If the Spirit of God first approved men, it would not be “the Spirit of truth,” but the spirit of error. It would tell men they are right while they are wrong, and would begin its work by confirming men in their sins, and by closing up the way for them to see and put away their sins.

The first work that the Spirit of God does for men, is thus set forth by Christ: “And when he [the Holy Spirit] is come, he will reprove the world of sin, and of righteousness, and of judgment.” John 16:8. The Spirit of God first convinces men of sin, of righteousness, and of a judgment to come, that they may repent of their sins and practice righteousness. When it has done this, and men have responded to its first workings by turning away from their sins and cleaving to righteousness, then can it consistently bestow upon them its approving blessings.

It is selfish and unwise to reach out after the approving blessings of God's Spirit when we have not complied with these first conditions, and when we are not in a state to be approved by God through the Spirit he is so anxious to bestow upon us. Let God be first honored by our acknowledging that wrong is wrong, and is heinous in the sight of a holy God who has given us life and all our blessings, and even his dear Son to die for our sins; that right is right, and that conformity to it on our part is pleasing to God. Let us heartily repent of our sins, and humble our souls in true contrition, because we have, by our transgressions, grieved and dishonored God, Christ, the holy angels, and the Holy Spirit; and let us exercise living faith in Christ for pardon, justification, and overcoming grace. Then may we consistently expect the approving blessings of God's Spirit.

Sin is the thing that grieves God and his Spirit; therefore to invite God's Spirit to our souls, we must, by repentance, faith, and earnest endeavors put away our sins. And the more thorough we are in this important work, the more fully shall we enjoy the presence and workings of the Holy Spirit. We cannot expect to enjoy the approving blessings of God's Spirit while harboring any known sin. All that God's Spirit can do for us while we are cherishing known sins, is to reprove us for our sins. As we confess and strive to forsake our sins, imploring God's aid in our work, the Holy Spirit comes in and gives us the victory. It helps us in cleansing the soul temple from all its defilement, that it may abide with us with all its fullness.

Some, overlooking the first offices and ordinary workings of the Spirit of God, and the part that they should act in order to secure God's blessing, will reach out after the approving blessings and extraordinary manifestations of the Spirit. They will reach out after feeling and emotions, as though the Spirit of God was not enjoyed with-

out some great sensational move,—unless the entire person of the individual is wrought up to a great pitch, accompanied by extraordinary physical feats and gestures; and sometimes they do get wonderfully blessed. But what kind of a blessing do they receive? Is it the approving blessing of God's Spirit? We answer emphatically, No; for the Spirit of God does not approve those who are defiled by sin, and do not feel any special anxiety to put forth efforts to forsake their sins. Such generally oppose the truth that points out their wrongs; but the Spirit of God ever works through the truth, and in harmony with the truth, and never aids in opposing it.

It is no new thing for men to pursue this course. The false prophets under the old dispensation did the same thing when they opposed those whom God sent with messages of truth for the people. The Reformers of the sixteenth century had to meet similar characters—men and women whose lives were corrupt, yet cried, "The Spirit! the Spirit!" and worked themselves into a frenzy, showing great physical demonstrations to cover their sins, and avoid going through the fiery ordeal of deep and thorough repentance. And we must expect that as important truths are being restored, and the work of reform is being carried forward, a similar course will be pursued by persons who will resist the truth. But we need not be deceived. Whatever spirit opposes God's truth, may be safely put down as the spirit of error.

Those who are really preparing to receive the refreshing showers of the latter rain, will have it as the first and great business of their lives to search their own hearts and motives, and overcome all their defects of character; and while they will be found hungering and thirsting more and more after the Spirit and truth of God, they will desire to have God bestow the approving blessings of his Spirit upon them only as fast as they, by his grace, overcome their wrongs, and do those things that are well-pleasing unto God; and they shall not feel to ask God for a continual approving blessing until they are where he can consistently with his glory and with their best good, continually approve them.

One whose words have weight among us, has said:—

I saw that none could share the "refreshing," unless they obtain the victory over every besetment, all pride, selfishness, love of the world, and over every wrong word and action. We should, therefore, be drawing nearer to the Lord, and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy, and that none but holy beings can ever dwell in his presence.—*Experience and Views*, p. 59.

By the "refreshing" is here meant the latter rain. I believe these words, because they agree with reason and with the Bible. How can God bestow his Spirit without measure upon persons who have besetments, or sinful habits that would check them in doing the work of God, and in running the Christian race? How can God freely give his Holy Spirit to those who are proud, selfish, who love the world, and indulge in wrong words and actions? Only perfectly clean vessels can be intrusted with so pure and precious a treasure. "God resisteth the proud, but giveth grace unto the humble." James 4:6. If a proud and selfish man should receive the precious showers of the latter rain, he would at once build himself up by them, and would not give the honor to God. If an envious man should be promoted and honored, he would envy the promotion and honor of others, and would seek for an opportunity to belittle and tear others down, instead of rejoicing to see them prosper. Therefore God cannot give a large measure of his Spirit to an envious man. If a lover of the world, a covetous man, should be greatly blessed by receiving a special effusion of the Spirit, he would take advantage of his blessing to make it appear that he was a very good man, that he might take advantage even of his brethren in trade. The only blessing that God can bestow upon such characters till they reform, is a *reproving* blessing.

(To be continued.)

GOD'S MEMORIAL.

BY N. W. VINCENT.

GREAT God, thy holy day I love!
It helps to draw my thoughts above,
Where Christ, thy Son, now pleads for me,
And joys abide eternally.

O hallowed rest! Sweet Sabbath day!
Draw near, O God! thy grace display;
In Christ's dear name let help be given
To win our hearts to thee and heaven.

Thy love in nature may we scan,
Thy pity in redemption's plan;
In providence thy wisdom see,
While hope makes bright eternity!

Blest day! for man divinely made
Ere sin cast over earth its shade,
When our first parents Eden trod,—
Seal and memorial of our God!

To God's sweet service be it given,
The crowning joy of all the seven;
And in the new creation fair,
The glorious Sabbath will be there!

A LETTER TO AN S. D. B. MINISTER.

BY ELD. D. P. CURTIS.

(Hutchinson, Minn.)

MY DEAR BROTHER: Your very interesting and carefully written letter of Jan. 23, came to hand in due time. . . . I was glad to learn of your establishment in your new charge. Inasmuch as your convictions of duty have not yet led you out of that long-established style of labor, which, to my understanding, fails to fully meet the design of our Lord in sending out his messengers, I am glad that you have become settled, and hope that your new field may prove fruitful, and that your relations may not be disturbed in the manner they were at ———. You speak of "living under the shadow of . . . where the young people especially are well posted and well educated," and of feeling the responsibility which such a position throws upon you in your ministrations. Allow me to express the hope that this feeling will lead you to drink deep at the living fountain, the unadulterated word of the Lord, that you may be able to bring forth out of its store-house things new and old, like a "faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season." That which was meat in due season a hundred years ago, is not so to-day.

In every age there has been a "present truth," and the servant who would give "meat in due season" will anxiously inquire what is *now* that "present truth," and will give it to the household, "whether they will hear, or whether they will forbear." You say, "I have in the past learned, and to my joy, new truth, which gives me confidence to believe that God may unfold things new and old to me, and cause me to rejoice in the unearthing of rich treasures." I have the same cause for rejoicing, and I hope that when, if ever, I come to the point where I shall feel that there is no more for me to learn from the word of God, in other words, that I have *graduated*, it will be the good pleasure of God to *lay me away* where I shall not be a stumbling-stone to others. I have no apology to make for any S. D. Adventist, if such there be, as you suggest, who thinks that there is nothing more to learn, further than that he is not fully instructed in the faith; for as a people we believe in keeping pace with advancing light, and in accepting light, from whatever source it may come.

But I will say this, that what may appear to others to be *light* viewed from their stand-point and tried by their standard, may appear to us *darkness*, viewed from our stand-point, and tried by our standard, which is *the Bible, interpreted by itself*. It may be true that some accept our views before they have given them as full an examination as some others might need to give them before accepting them; but I feel thankful that we can present a system of Bible truth that is so clear and connected and harmonious, and which will so commend itself to the understanding, that it only needs to be clearly presented to minds of

ordinary intelligence to be accepted. If this remark should seem egotistic to you, I could excuse it on the ground of the difference in the stand-point from which we view these things, and can express the hope that in process of time we may come to see eye to eye.

That our people do not give more attention to the reading of literature outside of our own, is, I think, largely due to the fact that we keep them so well supplied with our own publications, which are full of that which is "meat in due season," that they have little time to devote to other reading. There certainly is no effort to restrain any one from reading any and all good, wholesome literature which he has the means to procure and the time to read. On the other hand, this is encouraged by our leading brethren, and our offices of publication and our State depositories are supplied with the best selections of books from other publishers, and our people are urged to procure and read them, not excepting the writings of those who teach differently from what we believe on many subjects. I think that if you were conversant with our views and practice in regard to these things, you would not look at the matter in the light that you put it in your letter.

It is true, as you say, that "it takes time to find many truths." I did not come to my present understanding of Bible truth in a month nor in a year, but was long years engaged in the study and investigation of these questions, and I know how to be patient with others who I can see have an honest and earnest desire to "know the truth," that it may make them free. You say that "the field of prophecy is both profitable and dangerous." Possibly it is so, though Peter did not seem to see the dangerous side of it when he said: "We have also a more sure word of prophecy; whereunto *ye do well that ye take heed*, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts; knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1:19-21. Nor did Christ appear to consider prophecy dangerous when he said to the two disciples, "O fools, and slow of heart to believe all that the prophets have spoken." (See Luke 24:25-27.) You say, "Even S. D. Adventists have found themselves mistaken in their interpretations, and started anew." Will you do me the favor to point out in what particular they "have found themselves mistaken in their interpretations" of prophecy, "and started anew"? for I am not aware that such is the case, and would like to be informed of it if so, simply as a matter of fact.

I come now to the point on which you appear to lay the most stress in your communications, and which seems most objectionable to you; viz., the position which sister White occupies among us. I am aware that this point is one on which our S. D. B. brethren are very sensitive, and that it is perhaps more objectionable to them than any other one point in our whole system. I apprehend, however, that their objections largely grow out of a mistaken application of the language of the angel to John in Rev. 22:18: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." At least this is generally brought forward by those who object to the work of sister White, in a manner which indicates that in their estimation it furnishes a sufficient and final answer to all claims in that direction. But as you have not intimated anything of this sort, I will not pursue this thought any further. You admit that if what you claim that our people understand her position to be is true, the course which you understand them to pursue would be consistent. But the question is, Does your understanding of our position on that question harmonize with the facts in the case? If I comprehend your language, I think it does not. You say, "She is a dictator of faith and practice," and no man can have full and hearty fellowship among them, that does not admit her claims, and act accordingly.

That you honestly believe this to be so, I do not doubt; but you have learned long ago that even honest men may be in error, or be mistaken. That she is gifted with "the spirit of prophecy," we fully believe. But what is "the spirit of prophecy"? Is it that which makes its possessor a "dictator," or is it that by means of which God points out to his people their errors and sins, and warns them of their dangers, and shows them the path of right? (See Jer. 25:3-7; 35:15; 44:4, 5, and many other scriptures of like import.)

Thus the prophets of old came to the people with the words of the Lord. If the ancient people of God needed such work done for them by "the spirit of prophecy," do not his people of more modern days need the same? *Has human nature changed? Has the Devil changed?* But it is said, in reply, that the ancients had not the *written* word of God as we have. True; but do the moderns pay any better heed to his *written* word than did the ancients to the *spoken* word? Do they not need just as much correction, reproof, and instruction in righteousness as the ancients did? Then why object to the work of sister White, which is of this same character, calling the attention of the Church to the word of the Lord? Those who have read her testimonies know that this is her work, to call attention to what the Lord has said, and to direct the mind to, and enforce the claims of, God as set forth in the written word. That some may go to extremes, and make claims for her which she does not make for herself, may be true; but if such will take her own words, they will stand reprov'd; for she says, "The written testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed." And Paul, to the Thessalonians, says, "Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good." And the context shows that this is directly applicable to the Church in the last days. And let me ask, Would it not be better to judge her work from a personal knowledge of her writings, than from what may be gained from the sayings or writings of either friend or foe? You know that infidels base their objections to the Bible largely upon wrong conceptions of what the Bible teaches, gained from the sayings and writings of those who claim to be its exponents, rather than from actual acquaintance with the book itself. So it is in reference to the work of sister White. I have yet to learn of a single person who has given heed to her testimony, whether personal or general, who has been made worse by doing so, or who has lost any love or reverence for the Bible on account of doing so. On the contrary, those who most highly regard her testimonies, are the ones who have the greatest veneration for the Bible. "The tree is known by his fruit."

In regard to God's having "set some in the Church, first apostles, secondarily prophets," &c., you say, "But how can the conclusion follow that the Church *now* has that precise order?" You cannot deny that this is the order established by Christ in the organization of the Church. Can you show that he has since given any different order? and if not, does not this order remain in full force? What was the object for which this order was established? Paul compares the Church to the human body, and says that the several members were placed as they are, and exercise their respective functions, in order that "there should be no schism [or *division*, margin] in the body." 1 Cor. 12:25. And the same idea is more clearly taught, if possible, in Eph. 4:11-16, to which I called your attention in my former letter. But you ask, "Where are the apostles? Do you find any in the nineteenth century?" You will allow me to ask, What is an apostle?—Simply "one sent forth." *Proof*.—Paul says (Heb. 3:1): "Consider the Apostle and High-priest of our profession, Christ Jesus." How was Christ an apostle? Let him answer (John 20:21): "As my Father hath sent me, even so send I you." Again (John 17:18): "As thou hast sent me into the world, even so have I also sent

them into the world." You ask again, "Does the revelator speak of more than twelve?" and you add, "If all these gifts, . . . 'stand forth in the remnant' Church, then shall we eventually find other apostles than the twelve chosen by Christ?" Would you have me to understand that you do not recognize any other as apostles than the twelve chosen by Christ? I hardly think it, and yet what else can I gather from your language? Then how about Paul? (See 1 Tim. 2:7; 2 Tim. 1:1, and other scriptures.)

You suggest that I "believe in the apostolic succession." I do, in this sense, that when Christ organized his Church, he placed apostles in it, with other officers, or, if you please, workers; and he gave the apostles the leading position, not necessarily the most important, but the first in point of prominence; and he designed that his Church should go through to the end with all the different orders of workers in it (speaking in an accommodated sense) which he placed there; and it was and is simply and only because of the departure of the Church from "the simplicity that is in Christ," that these have not been seen in every stage of the gospel work. Do you not believe that Eld. Eli S. Bailey, Eld. Wm. B. Maxson, Eld. N. V. Hull, Eld. Thos. B. Brown, and other leading men in the S. D. B. Church were "sent forth" of Christ to their work? I do. And I just as much believe that Eld. Jos. Bates, Eld. Jas. White, and Eld. J. N. Andrews were "sent forth," as apostles, if you please. It will not do for us, my brother, to ignore the great prominent facts of the organization of the Church, and the reasons for it; nor, again, the fact that there has been a terrible apostasy of the Church; nor, again, the fact that God is going to bring the Church, *his Church*, up out of that apostasy, and place it on its former basis, so that when Christ shall return for his people, he will find them such as he left them, and "without spot or wrinkle"—"without fault before the throne of God."

Again you ask, "If not (any apostles in the nineteenth century), may not the next class be lacking also?" I reply by asking, May not the *next one*, "evangelists," be lacking also? and the next, "pastors and teachers"? Why not *these* as well as any? Is there not danger of losing all of them, if we begin to alter the Lord's arrangement? I think, my brother, it is the better way to leave the matter just as the Lord has arranged it. . . .

There is another point in your letter which I will notice before I close. You ask in regard to our people, "By what authority do they neglect the great work of heralding the gospel to those in heathen darkness? Does their distinctive mission release them from obedience to this command of Christ?" I think that you certainly cannot be informed in regard to the work which our people are doing in spreading the gospel, or you would not have written thus. Perhaps it is from the fact that our missionary work is accomplished in a different manner from that of other denominations, that it may be thought we are not doing anything in that line; but surely those who know of what we *are doing*, do not think of charging us with inactivity in the missionary work, even though we have no established mission in China, or Japan, or Africa, after the manner of some other people. Probably no people of our age and numerical and financial strength are doing more than, if as much as, we are, to spread the gospel in the different nations of the world. Our publications are going among almost all nations where the leading languages of the earth—the English, French, German, Scandinavian, Italian, etc.—are spoken, and we have missions established in many of those foreign countries and continents, while tons of our publications go out weekly all over the world, and are reaching thousands where the living preacher would probably not reach hundreds. These go ahead and prepare the way for the living teacher to follow. . . .

You say, "The great points of difference between the S. D. Adventists and myself are, the claim of sister White, the question of 'soul sleep,'

so called, annihilation of the wicked, and the like. Concerning these, I am open for more light." These are the very points on which I differed with them when they were first brought to my attention, for the simple reason that I had been educated to believe differently without having examined the Scriptures for myself, to learn what their teaching was in regard to them. When I did this, and laid aside my preconceived opinions and prejudices, I was constrained, against every natural desire and instinct, to abandon my former teaching, and accept the freedom which the truth brings. As I said before, I was a long time coming to my present conclusions, and so I know how to be patient with others who are candidly investigating. . . . In regard to "essentials" and "fundamentals," probably we might not be very far apart when we came to understand how we used the terms. Much of apparent difference in understanding between parties, arises from a failure to define the terms used, at the outset. I will simply say in regard to the subject of man's nature and destiny, that I regard it as a fundamental question, and one without a proper understanding of which I do not see how a preacher can understandingly present the plan of salvation to the minds of men. In short, I believe that a failure to understand this subject has led to a large proportion of the skepticism and infidelity that is so prevalent both inside and outside of the Church, and is one of the chief hinderances to the progress of Christianity in the earth. . . . I shall be glad to hear from you whenever you can find the leisure to reply.

HUMILITY.

BY MYRTIE E. RUST.
(Grandville, Mich.)

It is not natural for man to obey God. The apostle Paul says, "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. The Lord requires of us to do justly, to love mercy, and to walk humbly before him. (See Micah 6:8.) As the end draws near, he exhorts us to seek righteousness and meekness, and to watch and pray, lest the tempter should come upon us unawares. (See Zeph. 2:3; Luke 21:34-36.)

We should seek the Lord morning, evening, and while about our daily toil. We should pray to him not only when we are in trouble and deep affliction, but also when we are enjoying the comforts of this life, thanking him for his goodness, and for his many blessings which he has bestowed upon us. The question may arise, When may we expect to find the Lord? The prophet Jeremiah assures us in his letter to the captives: "Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart." Jer. 29:12, 13.

We cannot expect to find the Lord if we retain the sins of hatred, pride, or covetousness in our hearts, but we must humble ourselves before him in an acceptable manner, confessing our sins to our Lord Jesus Christ, who is able to forgive us and cleanse us from all unrighteousness. (See 1 John 1:8, 9.) What a consolation it is for a Christian to know that when he is in trouble and affliction, and all earthly friends forsake, he has a friend in Christ Jesus, one that will never forsake him! "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57:15.

Those who humble themselves to walk with God, and thus become pure in heart, have the promise of seeing Jesus when he shall come to take his people home, and will share in that glad consummation of the Christian's hope.

—The only way to flee away from God is to flee unto him.—*Phillips Brooks.*

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.

A FRAGMENT.

BY M. E. MCCUNE.
(Fair Water, Wis.)

WHEN the shades of night have gathered,
And the long June day is done;
When the dreary tasks are ended
That came with the rising sun;

Ended, too, the sad temptations
That have taxed my patience sore,
And with brain and heart both weary,
Homeward fly my thoughts once more.

As a child, when tired and weary,
Seeks its loving mother's breast,
So the heart of woman hastens
To its home for peace and rest.

And a peace both sweet and lasting,
Creeps into my bosom sad,
And, as if by magic touches,
Makes my heart both light and glad,

For I know that in that homestead,
Kneeling are my parents mild;
That their blended prayers are wending
Upward for their absent child.

THE DEACON'S DREAM.

Yes, the deacon was sharp in name and in nature, until the night of that memorable dream, and after that—well, my "sentiments" on the subject are exactly parallel with those of good old Deacon Balmy, as expressed one "prayer-meeting night," after Deacon Sharp had told his story. . . .

Every person in the church had known the stern old man as a genuine New England Puritan, reserved, and strong in his belief, with little thought for "the minor courtesies of life, which are, after all, like sunshine to the day," as his pastor had said—but with an unchanging regard for uprightness, and honesty, and the more rugged virtues.

Both the deacon and his wife were quiet, hard-working people. Their principles extended even to their clothes. Mrs. Sharp's spare figure was never seen in bright garments; her dresses were invariably of the plainest material and the soberest hue. Life on the Sharp farm meant hard, unceasing labor. Only on the annual Thanksgiving feast was there the slightest approach to mirth.

Even then the unusual cessation of work gave an oppressive feeling. "Like Sunday," the deacon's youngest was heard to remark, "only we don't study our Bible lessons all day."

Mrs. Sharp always cooked a bountiful dinner with the regulation dishes which form part of the New England creed. Turkey, cranberries, pies, mince and otherwise,—all that is included in the New England Thanksgiving *menu*. Nothing was lacking in the way of food. But the meal was a silent one, and the family wandered restlessly over the house afterward. The father read his papers, walked over the farm, and I am obliged to confess that, strict Puritan as he was, he glanced now and then surreptitiously at the clock, secretly indulging in the heretic hope that the day was almost over and that to-morrow he could resume the work which he so disliked to lay aside even for one day.

Knowing him as they did in that little country church, where almost all the members had known each other from childhood, it was no wonder that the deacon's dream and its results thereafter constituted the eighth wonder of the world for them.

Not that the dream itself was so strange, but it had so strongly impressed the dreamer that he was ever afterward a changed man. One cause was, no doubt, to be found in the fact that the week before the pastor had likened the minor courtesies of life to sunshine, and had tried to impress upon his people the duty of happiness.

"I had a dream lately, my friends, that I feel I must speak of," and the deacon's face softened in the telling of his story. Evidently he had be-

gun to believe in the joy there may be in life.

It was a week ago to-night that the vision came to me. I had talked in meeting, as you may remember, of how many things ought to be changed in this world; I said that every one ought to feel a terrible responsibility resting on church-members to be shining lights for wanderers, and I'm afraid, brethren, that I was down upon most everybody, and made the world seem a pretty hard place to live in. I believe in duty to-night, brethren, just as much as ever, but somehow in this week that has gone, I have thought more about the sunshine in life that our pastor talked to us about last week. You see, this was the way of it. I'd been working in the fields all day, and during the meeting I kept right on thinking of work, work, in one way and another, till those thoughts passed into my dream, I suppose.

I thought it was about midnight, when suddenly the room grew light, and an angel stood by me, as by the men in Bible days.

"Arise," he said, "follow me; a new day is beginning, in which the world shall be changed in accordance with your wishes."

I followed the vision up through the night, until a little above the earth, we seemed to reach the end of our journey.

"Over the souls of the children of men no power is given you," said the angel; "but over the world of nature you may this day rule, and in a measure have power over the actions of man. May the day be blessed to thee, my brother, for thou art groping in the dark. May the sun shine in upon you," and the vision faded.

It was now early dawn, but in the dim light I could see a dark shadow slowly creeping up over the earth, and wherever it settled a blight seemed to fall.

I had always thought it would be better to have the sun come right up, in a business-like way, so up it came on a sudden, right out of the east, two or three hours earlier than usual. It blinded me for a few minutes, and I thought to myself, "The old, kind of gradual way is a little better, I really believe." Well, the sun had hard work trying to shine through that thick cloud all day, and, brethren, it was a sight I can never forget,—that shadow, and the sun only dimly shining through, like an eclipse. Brethren, it was the shadow of my darkened soul.

Everything I had grumbled about was changed that day. As I started out for my work in the fields, I noticed that the grass was a sort of brownish color, even the sky, as far as anything but that dark cloud could be seen, was gray. I remember how I had often told my wife that time could be better spent than in admiring a lot of clouds, that might just as well be one solid color.

There were no flowers to be seen; they cluttered up the fields, I thought. No leaves were on the trees. Trees would make just as good wood without the fuss of leaves, I had said once. My crops needed the sun, but could get along without the shade. I said nothing to the rest of the family, but wondered all day at the way they worked. I noticed that mother didn't say as much to the others as usual, and the girls didn't sing around the house, but worked steadily, hardly saying a word.

How everything I had ever said about such things came back to me! No need of a lot of talking and singing; work was the thing to do. Yes, that was the reason. But somehow that was the dreariest day I ever saw. The neighbors said very little, too. Everybody was driving for dear life. The birds didn't sing once, and that made things lonelier, somehow. I can assure you that I was thankful when night came, and I knew the world would jig on the next day in its proper way.

"Why, brethren, perhaps you'll think it irreverent in me to tell this in the house of God, but I tell it because I see now that He has "made all things good," as the Bible itself says, and I don't want things any different. This was a little enough thing, but it struck me very forcibly.

Even my little Tommy's kitten didn't play that day."

"Yes, yes," murmured Deacon Balmy, musingly. "The Lord made 'em the way He thought best, and He made 'em happy. Why, in the good book it tells about the little hills 'clapping for joy!' Let the young things play."

And no one thought of smiling at what either of the deacons said.

"Well, brethren, that is all I can tell you about that dream of mine; but it meant a great deal more than I could explain, to me. And I want to say, right here, to our pastor, who has tried to teach us this lesson, and to you all, for we all need to realize our duty in this respect, as well as in other matters,—and I mean this as long as I live,—that henceforth I intend to preach the duty of Christian joy more, and mourn less about the misery of the world, and our fearful responsibility. For I don't believe, brother," turning to Deacon Balmy, "that the Lord likes the sound of such mourning."

"Yes, yes," assented the gentle deacon. "He only wants us to have a proper sense of responsibility—not bear it like a regular terrible pilgrim's burden, day and night. 'Cast thy burden upon the Lord,' you know, my brother, 'and he shall sustain thee.'"

"I don't mean that I shall not do all I can to lighten the misery that there is, but I do mean that I don't want to groan away, by making the new life seem so hard, the young folks who might be won by other kinds of treatment. And, my friends," concluded Deacon Sharp, "I pray for you and myself, that the path of our Christian life may grow brighter and brighter until the perfect day."

"Amen!" said Deacon Balmy, softly.—*Jean Halifax, in Illustrated Christian Weekly.*

SOUR WORDS.

1. THEY indicate a sour origin. They show that the heart is in an acid state. The hearer of such words can but have his own, and not very complimentary opinion of the speaker.

2. They make the speaker himself more sour. Words react upon those who utter them. As kind words beget kindness, and increase the power of it in the soul, so sour words increase the bad temper of him who uses them. They add fuel to the fire and augment the heat.

3. Sour words dangerously tend to make the hearer sour. They create an atmosphere which he breathes, and the virus is likely to penetrate his soul and make him sour too. Vinegar gives its own character to anything it can reach. So it is not the fault of the sour in heart and speech that they do not spoil all the sweetness that there is about them.

4. Sour words are all but certain to give sourness to the countenance. The face is a tell-tale of the heart, and the heart's sourness, rising to the lips in bitter words, has wonderful power over all the features. Look on the countenance as the owner is using sharp and bitter words. Do you see a smiling June or a scowling November?

5. Sour words are not soon forgotten. Sharp and piercing, they enter, like iron, into the soul. As with hooks of steel, they hang to the memory. All that you can recollect of some people is the sour words you have heard them use.

Now, my friends, if sour words indicate a sour heart, and make the speaker more sour, and make hearers sour, and give a sour countenance, and make one's sourness long and painfully remembered, there are five reasons why these words should never be found upon your lips. Let the last ones you have used be the last!—*Observer.*

—Don't be disturbed by a little fault-finding. Go ahead with your work, and do your best every time and all the time.

—We must know something of heaven upon earth, if we are destined to know anything of heaven hereafter.

Special Mention.

THE ELECTION OF A POPE.

At the moment of the death of the pope, the cardinal *camerlengo*, or chamberlain, is summoned to his chamber. Taking a small hammer, he strikes three times upon the forehead of the dead man. At each stroke he calls him by name,—not by the title by which he is known to the world, but by the name, we might almost say, by which he is known to his Maker. “Joachim Pecci!” the *camerlengo* calls thrice, and receiving no answer, he draws from the finger of the dead pontiff the Ring of the Fisher, and retires. This ring is a signet, bearing a representation of St. Peter drawing a net with fishes from the water, and is presented anew to every pope.

Ten days must elapse between this event and the meeting of the Sacred College. This is in order to permit cardinals living at a distance to reach Rome in time to take part in the election of his successor. The interval is devoted to celebrating the funeral ceremonies, and in making preparations for the coming conclave, as the session of the cardinals is termed. These consist principally in arranging for the transaction of the business of the church during the interim, and in selecting certain officers, servants, and workmen, who are to attend to the wants of the cardinals during their seclusion.

At the first of these preliminary meetings the cardinal *camerlengo* produces the Ring of the Fisherman, and solemnly breaks it before the assembly, as well as the molds of the seals which are affixed to the papal bulls.

Meanwhile, a wing of the Vatican is made ready for the use of the conclave. All but one of the doors leading into this part of the palace, are walled up with masonry. The windows are treated in the same manner, with the exception of the topmost panes, which are covered with white curtains. Temporary cells, or chambers, are constructed for the members of the college, so arranged as to be not unlike some hospital wards. On the afternoon of the tenth day, after a solemn religious service in the Sistine Chapel, the cardinals retire to their cells. They are accompanied by a great crowd of relatives, friends, distinguished strangers who may chance to be in Rome, the ambassadors of the Catholic powers and the leading Roman clergy and nobility. It is the last opportunity which the cardinals have to receive private communications, and the time is chiefly spent in discussing and promoting the claims of prominent candidates for the papal throne.

An hour and a half after sunset a bell resounds through the crowded corridors and cells. Half an hour later a second is heard. At the end of three hours it is rung a third and last time, and the master-of-ceremonies appears, ringing a small bell, and crying, “*Extra omnes!*” (Out all!)

Upon this, all except the cardinals and their attendants hasten out of the single open door, which is immediately locked with four keys, two of which are kept inside and two outside, and the conclave has begun.

From this time no one can leave the inclosed part of the palace, except in case of extreme illness, and no one can enter except a cardinal accompanied by his two, sometimes three, attendants. All communications to or from the conclavists pass through the hands of, and are read by, certain officers. The food, which each cardinal receives from his own house, is carefully searched for hidden letters before it is passed through the “*rota*” or turnstile. The cardinals are allowed to receive visitors at stated times, but an iron grating separates them, and all conversation must be carried on in a loud voice.

At nine o'clock on the following morning, the members of the Sacred College assemble by themselves in the Sistine Chapel, for the election. A violet silk curtain divides this chapel, famous for the matchless frescos of Michael Angelo, into two parts. Around the four walls of that part in

which stands the altar, are arranged the thrones of the cardinals, in the order of their rank. Each throne is surmounted by a canopy to which a cord is attached, by means of which it can be lowered instantly. Fronting these are tables on which are materials for writing and sealing the ballots.

In the center of the space are six more tables similarly furnished, while before the altar is a table on which are two silver bowls to contain the ballots. Upon the altar itself is a communion service, the chalice being covered by the paten. Over the altar is placed a picture representing the descent of the Holy Spirit upon the disciples of our Lord.

There are, according to M. Barbier de Montault, a chamberlain of Pius IX., eighteen different modes of election, four only of which need be mentioned.

The first is the method of “*inspiration*” or acclamation, in which the cardinals spontaneously and unanimously designate their choice. In this manner twelve or fourteen popes, including the famous Hildebrand, Gregory VII., have been elected.

The second method is by “*compromise*,” in which the cardinals, when a choice by the whole body seems to be impossible, select one or more of their number to name the pope.

The third and ordinary way is by ballot. When the chapel has been carefully searched, to see that none but the cardinals are actually present, three of their number are chosen by lot as inspectors of the ballots, and three to receive the votes of the sick or infirm who may be detained in their chambers.

The senior cardinal-bishop, the dean of the college, then takes a ballot to the table in front of his throne. It is a paper about eight inches long by four wide, divided into five sections. In the first, after the printed words, *Ego cardinalis*, he writes his name, and folds it over the second section so as to conceal the writing, and seals it at both ends. In the middle section he writes the name of the cardinal for whom he votes, after the words, *Eligo in summum pontificem Reverendissimum D. meum D. Cardinalem* ———. (I choose for supreme pontiff the most reverend Lord Cardinal ———.)

In the fifth section he writes an arbitrary number and a device, commonly a sentence of Scripture, as “*20, Gloria, in excelsis Deo*,” folds this upon the fourth section, and seals it at either end. The ballot is then folded in the middle.

Each cardinal in the order of his rank follows the example of the dean of the college; though if any are afraid of being overlooked, they take their ballots and prepare them at one of the central tables. Then each, beginning with the dean, holding his ballot on high between his thumb and finger, so minute are the rules, goes to the altar, and, kneeling, takes this solemn oath:—

“*Testor Christum Dominum, qui me iudicaturus est, me eligere quem, secundum Deum, iudico eligi debere, et quod idem in accessu preestabo*,” which being translated, is, “I call to witness Christ the Lord, who will be my judge, that I choose the one whom, before God, I think ought to be chosen, and that I will do the same at the accessit.”

He then puts it upon the paten and drops it into the chalice. When all have voted, the inspectors take the ballots and, unfolding them, read simply the name of the person voted for, the cardinals at the same time marking a list prepared for the purpose.

If, as is ordinarily the case at first, no person has received the necessary two-thirds of the votes of the cardinals present, the ballots are immediately mixed with some damp straw and are burned. The dense smoke, which escapes through a pipe into the open air, reveals to the people, who are gathered in vast numbers at every point from which the Vatican can be seen, the fact that there has been no election. Day after day, morning and evening, when there is delay in the choice, the people eagerly watch for the appearance of the smoke.

The session of the conclave ends at the burn-

ing of the ballots, only one vote being taken at a sitting. From eleven until half-past five the cardinals pass the time as they please, receiving visitors, walking in the court of the conclave, and making the combinations from which the election will eventually result.

At half-past five the Sacred College re-assembles in the Sistine Chapel, for a second vote. If from the result of the morning's ballot it should appear that a person would be elected who was objectionable to one of the four great Catholic powers, the cardinal who represents that power will now formally exclude that candidate, in words spoken according to this form: “The imperial and royal court of Vienna cannot accept for sovereign pontiff his Eminence Cardinal Severoli, and give to him a formal exclusion.”

In these words Austria prevented the election of Cardinal Severoli in 1823, while Spain exercised the same power in 1831. This, as we have already said, makes it almost impossible to foretell the result of an election, as the intention to exclude is kept a profound secret until the moment it is pronounced.

At this time the fourth method of election, the “*accessit*,” may be adopted. This involves simply a change in the ballot, all the other formalities being the same as before. A ticket is used in which the words “*Accedo, etc.*” are substituted for the words “*Eligo, etc.*” Upon this a cardinal may write the name of any one who has received one or more votes at the previous balloting, he himself not having voted for him.

When it is at last announced by the inspectors and the revisors that a cardinal has received the requisite two-thirds vote, and it has been determined by examination that he has not voted for himself, as in that case the election would be void, the ballots are again immediately burned.

But this time the smoke is not allowed to escape into the air, and the appointed hour having passed without its appearance, the watching crowds shout, “The pope is elected!”

At the same moment a bell is rung, and certain officials of the conclave are admitted. The senior cardinals of each of the three orders immediately go to the throne of the cardinal elected, the dean saying to him, “*Acceptasne electionem de te canonicè factam in summum pontificem?*” (Do you accept your election canonically made to be supreme pontiff?)

As soon as his consent has been manifested, all the canopies, save that of the newly elected pope, are lowered. The dean then asks by what name he wishes to be known.

Up to 1009 the popes retained their baptismal names. That year a person was elected whose name is said to have been Peter; and not deeming any man worthy to bear the name which Christ had given to his apostle, he took that of Sergius IV. Since then all the popes have imitated his example of choosing some other name, though not for the same reason.

When the name has been officially recorded, the pope retires behind the altar, where he is clothed with the pontifical vestments. Returning to his throne, after blessing the cardinals he receives their homage. On their knees they kiss his foot and hand, and on rising receive from him the twofold kiss of peace. Some popes have used this moment for designating to the cardinals the offices to which he intends to appoint them.

With the putting on of a new ring of the Fisher, the conclave closes.

The workmen, meanwhile since the first news of the election, have been busily removing the masonry which has closed the window opening upon one of the great balconies. As soon as this is done, one of the cardinals appears in the balcony, and says to the expectant people:—

“*Annuncio vobis gaudium magnum: Papam habemus, Eminentissimum ac Reverendissimum Dominum [Joannem-Mariam, archiepiscopum Imolanum, tituli SS. Petri et Marcelli presbyterum, S. R. E. cardinalem Mastai-Ferretti], qui sibi imposuit nomen [Pius IX.].*” (I make known to you a great joy: we have a pope,

the very eminent and reverend lord [Giovanni Maria, Archbishop of Imola, of the title of saints Peter and Marcellin, cardinal-priest of the holy Roman Church, Mastai Ferretti], who has taken for name [Pius IX.].

The people respond with joyful shouts. The soldiers drawn up before the palace discharge their muskets; the drums beat a salute, the trumpets are blown. The guns of the castle of St. Angelo are fired, and all the church bells announce to the expectant world that a pope has been chosen.—*James M. Hubbard, in Youth's Companion.*

The Mission Field.

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

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

WHAT SHALL WE DO FOR MISSIONS?

"WHAT shall we do for missions?" Well, well! The question is proper, and so, let me tell What all should do for the missions.

Well, first of all, be sure every day From the fullness of your heart to earnestly pray For the blessing of God on our missions.

Then let each give; as God gives the dew And all the favors with which he blesses you, So give all you can for the missions.

For praying without giving, as all may see, Is not the best way for you or me To supply the need of the missions.

MICRONESIA.

(THE Rev. R. W. Logan, who has been a missionary in Micronesia since 1874, prepared in 1883 the following historical sketch of Micronesia and the work of God therein, and it was published by the American Board of Missions.)

Micronesia is a subdivision of Polynesia, the generic name of the myriad islands scattered over the broad Pacific Ocean. It is composed of four groups: the Gilbert or Kingsmill Islands, which lie on both sides of the equator, and a little beyond the 108th meridian; the Marshall or Mulgrave Islands, subdivided into the Radack and Ralick chains; the Caroline, and the Ladrone Islands. The three former groups only are missionary ground, as the Ladrone Islands are a Spanish penal colony, and the native race is extinct.

The islands of Micronesia are in the great coral belt,—the Gilbert and Marshall groups being exclusively of coral formation,—and lie in the Caroline Archipelago, which stretches over the sea a distance of 2,000 miles from east to west. Many of the atolls, or coral islands, inclose lagoons from ten to fifteen miles broad, and from twenty to thirty miles long.

The climate of Micronesia is a never-ending summer; never so hot as the hottest summer days in America, and never cold enough to cause chilliness. The greatest range of the thermometer experienced during a residence of several years on Ponape, one of the Caroline group, was 13°—from 74° to 87° in the shade. On some of the islands the rain-fall is excessive, on others but moderate.

The islands of Polynesia are inhabited by two races of people, brown and black. The brown are found on the Sandwich Islands, the Marquesas, the Society, and the Samoan groups, the Hervey, and New Zealand. To this race belong the inhabitants of Micronesia. The Melanesians, found on the Fiji Islands, New Caledonia, New Hebrides, the Loyalty and Solomon groups, New Britain, and New Guinea, are akin to the African, having the woolly hair and the physiognomy of the Negro races. They are lower down in the scale of civilization than their brown neighbors, being, as a rule, cannibals, fierce, warlike, treacherous, and intractable. It was among these people that John Williams, Bishop Patteson, the Gordons, and other missionaries lost their lives. But degraded as they are, the entire history of Christian missions can show no

greater transformation than has taken place on the Fiji Islands, as the result of English Wesleyan missions.

The islands inhabited by the black Polynesians enter like a wedge among those inhabited by the brown race, the apex being the Fiji Islands. The accepted theory, until recently, has been that the brown Polynesians belong to the Malay race. Later investigations, by Judge Fornander, of the Hawaiian Islands, and certain German scholars, render it probable that they may be a branch of the Caucasian race. It is thought that by means of their languages, traditions, and mythologies, the Polynesians can be traced back from their present abode, step by step, through the island groups of the Pacific and Indian oceans, to the Indian Peninsula, and onward to the central table-lands of Asia, whence the Caucasian races, in the beginnings of history, emigrated westward and southward. In those groups in which the different islands are near enough to allow of communication, even though comparatively infrequent, there is usually a common language, where widely separated, different languages have been developed. Most of the various dialects abound in vowel sounds, two consonants rarely coming together in the middle of a word, and all words ending in vowels.

Religious beliefs and observances varied with different groups, yet had certain characteristics in common. The people were not idolaters. They believed in the existence of spiritual beings, whose power they feared and whose anger they sought in many ways to avert. But we never found any conception of a *supreme* Deity, or a belief in one Spirit surpassing all others in power. They believed that the spirit of man survived his death, and lived on in one of two places, or states, one more desirable than the other, but with no difference based on clearly-defined desert, or moral character. They recognized the fundamental distinction between right and wrong, and the binding force of most of the decalogue, when it was presented to them.

On some of the islands there was a regular priesthood, with rites of worship; on others, little more than certain superstitious observances. They prayed to spirits, and offered gifts and oblations. Their traditions and mythologies were usually only a confused jumble, and their religious beliefs seemed to have little influence on their character. Christianity has to overcome rather the inertia and the opposition of wicked hearts, than any firm adherence to their beliefs.

The missionary work among the islands lying south of the equator is carried on by various English societies, the London Missionary Society taking the lead. The islands north of the equator are the field of the American Board, no other society occupying any portion of the field.

The work of the American Board in Micronesia was begun in 1852, the pioneer band consisting of Revs. Benjamin G. Snow, Luther H. Gulick, M. D., and Albert A. Sturges, with their wives, and two Hawaiian families. Ponape and Kusaie, of the Caroline Islands, were occupied. From two to six families of white laborers have been at work in the various groups for thirty years. The night of toil was long, but the morning at length began to dawn. The confidence of the natives had to be won, their languages acquired and reduced to writing, and the Scriptures translated. Homes, churches, and school-houses were built. The people were given the rudiments of an education, and taught the vital truths of Christianity. Churches were gathered and instructed, and native youth were trained to become teachers and pastors at home, as well as foreign missionaries in the islands beyond. At the beginning, the people were savages, having, on some of the islands, the vices and diseases of civilization superadded to their own. Now, five languages have been reduced to writing, and school books prepared and printed in all of them. From fifty to 150 hymns have been translated, or composed, and set to music. Books of Bible stories, and catechisms have been prepared, and portions of the Scriptures

translated. The whole New Testament has been put into two of these dialects, and in one—that of the Gilbert Islands—it has already reached the fourth edition. Twenty-nine different islands are now occupied, and on fully half of them heathenism has disappeared. More than twenty native preachers have been raised up, of whom the majority are doing faithful and effective work. There are about forty organized churches, with a membership, it is estimated, of nearly 3,500.—*Gospel in All Lands.*

(To be continued.)

MISSIONARY PRAYER-MEETINGS.

THEIR attendance should be increased tenfold. If a right spirit pervade the frequenters of them, I would augur great things to the cause. But I think one great purpose of such meetings is, by many, almost wholly overlooked. They pray for missionaries. They pray for the heathen. They pray for the influences of the Spirit to descend upon the teachers and the taught. They pray for success to the work at large—and, so far, well. But they forget to pray that they themselves may be enabled to know and to do their duty in helping the work. A man fallen into a pit, and another at the pit's mouth praying to God to help him out, is a fit emblem of a prayer-meeting where the members never think of their having anything more to do in the work. If the perishing man overheard such a petitioner offering up his prayers, and then going away about his own business, he would surely question his sincerity. But if he heard the man praying for courage to descend into the pit, or for wisdom and zeal to find out and employ proper means for his deliverance, he would conclude he was in earnest, and believe that such a prayer would undoubtedly be heard and answered. I should like, therefore, to hear the members of missionary prayer-meetings making this a prominent part of their supplications, that they themselves and others also, may be stirred up to devise, and act, and suffer what they ought, that the heathen may be brought out of darkness into the marvelous light of the gospel.—*Rev. Wm. Swan, in Letters on Missions.*

IT IS A GLORIOUS WORK.

It is not my habit to say anything to induce young men to devote themselves to this work, for I have a wholesome dread of man-inspired missionaries. But I cannot allow this opportunity to pass without telling you young men who are preparing for the ministry, that I thank God most sincerely and devoutly that I am a missionary. I have never regretted the step I took many years ago, in opposition to the strongly expressed wish of my best friends; and if there is a sincere desire burning within my breast, it is that I may live and die in laboring and suffering for Christ among the heathen. Oh, it is a glorious work! I know no work like it—so real, so unselfish, so apostolic, so Christ-like. I know no work that brings Christ so near to the soul, that throws a man back so completely upon God, and that makes the grand old gospel appear so real, so precious, so divine.—*Griffith John.*

DO HEATHEN HAVE LOVE FOR EACH OTHER?

A LADY asked the missionary, Rev. Henry Richards, if the Africans among whom he had labored were affectionate, kind, and faithful to their relatives, the same as Europeans.

He replied: "That is just what they ask about white men. I sat up one night with my wife when she was very ill. The next day I looked somewhat pale from anxiety regarding her. Lydia, a woman who came in to help, observed my looks, and I overheard her saying to a neighbor, 'What do you think? These white people actually love each other the same as we do. She is ill, and he looks pale.' It was evidently a new discovery to her that white people have human feelings. I have come to the conclusion that there is no difference in this direction."

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 13, 1890.

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BLESSED ARE THE MERCIFUL.

In this fifth beatitude, we come to a grace which implies a receiving before a giving. When Christ says, "Blessed are the merciful: for they shall obtain mercy," he looks into the future. He might also have looked into the past, and said, Blessed are the merciful, for they have obtained mercy. He who is able to show, and has a disposition to show, mercy to others, thereby shows that he has already obtained mercy for himself. Mark on what ground Paul urges the Ephesians to forgive one another: "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:32. And what a lesson did Christ teach in the parable of the unmerciful debtor: "Shouldest thou also have had compassion on thy fellow-servant, even as I had pity on thee?" Matt. 18:23-35. So Jeremiah says, "It is of the Lord's mercies that we are not consumed, because his compassions fail not." Lam. 3:22. Thus mercies received are set forth as the basis for mercies to be shown.

Mercy is defined to be "a disposition to overlook injuries, or to treat an offender better than he deserves; inclination to forego justice, to remit penalty, or to forgive obligations, out of compassion for the offender or debtor; clemency; 2. An act or exercise of mercy or favor, pity, or compassion; leniency; tenderness; mildness." Such being "mercy," they only who exercise such traits of character can be called "the merciful."

It is thought by some critics that the word "merciful" hardly conveys the force of the original in this instance, the Greek word having rather the sense of "pitifulness," compassion, such a sense of regard for, and interest in, others as would lead us to help them. The ground urged for this distinction is, that the English word "mercy," used in its English sense, conveys rather the idea of a person in a high position showing leniency or kindness to an inferior, as a prince to a subject, or a judge to a criminal. But he who pities or is merciful in the sense of Christ's words, as a Christian, does it not as one occupying a higher plane, or being better or holier than the one to whom he shows mercy. But he does it as one who in the school of his own experience has learned the deceitfulness and power of temptation, and the bitterness of sin; and having obtained mercy himself, he meets others on the same ground, being ready to show them all pity and mercy himself, desiring also that they may receive what he has already received from heaven. The quality of which Christ here speaks is not the pitifulness or mercy we might feel were we unfallen beings, or beings of a higher order than men, but the mercifulness which Christian men, having themselves obtained mercy, feel for others; and it is a feeling which extends not to the spiritual condition of men only, but to their temporal wants and relations as well. The Jews regarded mercy as embracing two things,—"the pardon of injuries and alms-giving." It extends alike to those above us and those below us; and it is not merely an idle pain at viewing their sorrows, but a fervent desire to relieve them.

On this point Dykes makes the following forcible remarks: "This 'mercy' of the text, and of all these texts, is a very wide word. It covers both the kindly feeling and the kindly act; and it stretches itself over both the great departments of human necessity—men's sufferings and men's sins. The same attitude of mind which makes one relent-

ing or forgiving to the penitent offender, makes one also pity and relieve the supplicant sufferer. He who sins becomes a candidate for mercy as soon as he acknowledges his sin."

The same writer further says: "The Son of God gave us a most illustrious pattern of mercy. The great inducement to veil his original glory in assuming our nature was not our merit, but our misery. He came to seek and to save them that are lost. When he beheld the multitudes wandering as sheep without a shepherd, he was moved with compassion. Matt. 9:36. When his hearers opposed the designs of his instructions, he was grieved for the hardness of their hearts. Mark 3:5. I take Jesus, then, to be the mercy of God, translated into act, embodied in a person; it follows that the fundamental grace of his kingdom's righteousness is mercy. Tender-heartedness flowing out into practical, helpful beneficence is the world's want; it is the divine response to human selfishness; it is, in a word, Christ's life; therefore it is the first virtue of a Christian."

In a world of sin and suffering like ours, think how essential this grace is, and what the world would be without it. How many hundred-fold would the shadow of darkness and despair deepen over our pathway were this quality withdrawn from the earth!

Mercy embraces in its acts, (1) a careful consideration of the situation of our fellow-men, in a search for ways to do them good; (2) compassion for their unfavorable circumstances; (3) prayer for their needs; and (4) helpfulness according to their necessities and our ability.

The objects for the exercise of this grace, are found (1) in our neighbor (Luke 10:29-37); (2) the erring (James 5:19, 20); (3) the offending (Matt. 18:21, 22); (4) those who persecute us (Matt. 5:44, 45); (5) those who are in want (James 2:15, 16); (6) those who are in sickness (Matt. 25:36); and (7) those who are cast out, and lose their relatives, friends, and support for the truth's sake. Isa. 58:6, 7. Broad, therefore, as the wants and woes of human nature is the field for the exercise of this grace.

Then comes the glorious promise, "They shall obtain mercy." And what do we poor, erring mortals, caught in the fatal snare of sin, need more than this? This promise has not only its positive side, which Christ presents, but its negative also; namely, they who are not merciful shall obtain no mercy. By an inflexible decree, the mercy which we are to receive is proportioned to the mercy which we show. Thus we are taught to pray: "Forgive us our debts, as we forgive our debtors." And then Christ adds: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6:12, 15. In the parable of the unmerciful debtor, after his debt had come back upon him in all its crushing weight, because he would not show mercy to his fellow-servant, Christ said, "So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Matt. 18:35. James also says: "For he shall have judgment without mercy, that hath showed no mercy." James 2:13. Augustine says: "A beggar is at thy gate; thou art thyself a beggar at God's gate; thou art sought, and thou seekest; as thou dealest with *thy* seeker, even so God will deal with his."

The promises to the merciful, even in this life, are many and great: 1. They are promised deliverance from trouble (Ps. 41:1; Isa. 58:10, 11); 2. A blessing is promised upon their labors and undertakings (Deut. 15:10); 3. Trouble shall be postponed for them, and their tranquillity shall be lengthened (Dan. 4:27); 4. A Heaven-approved plenty shall be theirs (Prov. 19:17; 3:10); 5. They shall share in the honor that cometh from above (Ps. 112:9); 6. They will be delivered from the devices of their enemies (Ps. 41:2); 7. They shall have comfort in sickness (Ps. 41:3); and, 8. A blessing is pronounced upon their posterity. Ps. 37:26.

But the great fulfillment of the promise we reach

in the future state. In the redeemed state only can we realize its infinitude. When from the eternal world we survey the depths of the pit from which we have been rescued, see in its true light our ill desert, and the great sacrifice Heaven made to save us, contrast the vistas of eternal glory which will then be ours, with the darkness of the second death, which but for God's mercy would have been our portion, we shall realize the fullness of the promise, "They shall obtain mercy." "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

The beautiful lines of the great English dramatist involuntarily connect themselves with this theme:—

"The quality of mercy is not strained.
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice blessed;
It blesseth him that gives and him that takes;
'Tis mightiest in the mightiest: it becomes
The throned monarch better than his crown. . . .
It is an attribute to God himself;
And earthly power doth then show likest God's
When mercy seasons justice. . . .
Though justice be thy plea, consider this,
That in the course of justice, none of us
Should see salvation. We do pray for mercy;
And that same prayer doth teach us all to render
The deeds of mercy. . . .
Why, all the souls that are, were forfeit once;
And he that might the 'vantage best have took
Found out the remedy. . . .
. . . O think on that,
And mercy then will breathe within your lips,
Like man new made."

THE CHURCH AND THE WORLD.

THE proper position of the Church with reference to the world has been compared to that of a ship upon the sea. The ship is built expressly for contact with the water. That is its proper element. It is all right and necessary that the ship should be in the water, provided the water does not get into the ship. So the Church is designed, in the present order of Providence, to be in contact with the world. Our Saviour, in his memorable prayer for his disciples and his Church, said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." The people of God are not merely suffered to remain in the world, pending the inauguration of a new era in which the present necessary evils shall have disappeared. They are not here merely to endure trials and develop character. Christ said to his disciples, "Ye are the salt of the earth." The Church is necessary to the world in every way, even to the maintenance of its existence; and so long as the purpose of God extends to the salvation of sinners, a light must shine in the midst of the world's darkness, and that light is the Church.

There is danger, of course, as history well attests, that in the contact of the Church with the world, the world will get into the Church. But while the Church must keep herself separate from the follies and fashions of the world, she must also take care not to shut up her influence and her light within her own borders. This is a result for which the great enemy of the Church has worked, as well as for the diminution of her light through the introduction of worldly elements.

It has ever been the purpose of Satan to keep inspired truth confined within the narrowest possible limits. The less its light shines out into the world's moral darkness, the better is he satisfied. He would doubtless, were he able, take the disciples of Christ out of the world altogether, that he might take away with them the light of which they are the bearers. But not being permitted this liberty, he has erected between the various companies of those disciples the barriers of denominationalism. Thus truth is covered with the stigma of sectarianism, and remains shut up, to a great extent, within the narrow confines of sectarian limits.

The natural tendency of such unfortunate conditions is to develop, in each separate denomination, a feeling of exclusiveness which arises from the peculiar features of their denominational faith. With a denomination which has not the advantages of numbers and popularity, and whose members

are distinguished by peculiarities of faith and practice, this tendency becomes most marked. It is to be feared that this has been too much the case with Seventh-day Adventists,—that the matter of their influence upon the people of the world or those of other faiths, through the avenues of personal contact and communication, has been too much left to those especially appointed to go out and proclaim the truth, while the large majority of less prominent members have looked upon the world of "outsiders" as people whose society they were scarcely expected to seek.

This cannot be the true view. If the faith of Seventh-day Adventists be correct, they, of all people on the earth, have the least right to be exclusive. They have the least right to shut themselves out from the society of those of other faiths around them. The barriers between them and other denominations should be thrown down in every possible direction. Every open door should be entered, and every effort should be made to open those that are now shut. The truth, the all-important truth for the living of our times,—important as much to every individual of the race as to us,—should have no removable obstacle in the way of its free circulation. In the ranks of those to whom such a message has been committed, there is no place for any orders of monks and nuns. The light of present truth was not meant to burn dimly in monasteries and convents. It is the light of the world, and those to whom it has been given are in duty bound to carry it to the world, through every avenue and by every means which Providence has placed within their reach. L. A. S.

CULTIVATING DEVOTION.

PROPER feelings of devotion toward God should be constantly entertained by all his intelligent creatures. God is our Creator. We owe our existence, our all, to him. Every blessing in life, every faculty or power of mind or body, everything that delights the intelligent consciousness and makes life worth anything, comes from him. He is infinite in majesty, glory, power, wisdom, goodness, mercy, justice, and loving beneficence. Worship, therefore, becomes every intelligent creature. Worship is but the "paying of divine honors" to God, "reverencing him with supreme respect and veneration." Truly, if it becomes each one of us to treat our fellow-men who are worthy of it with courtesy and respect, it becomes us a thousand-fold more to treat God with the respect due to him. His claims upon us are infinitely higher.

Devotion is a worshipful attitude; the holding of God, and things which pertain to him, in that regard which becomes dependent creatures upon an independent God; the raising of the thoughts above the worldly plane, to dwell upon God's attributes, perfections, and glorious majesty; meditating upon his goodness and love,—what he has done for us, and what he will do for us if we are faithful, his merciful dealings in the past toward the race of man, the gift of his Son, and all the lovely perfections of our Saviour. And surely such themes as these are every way worthy of our thoughts and constant meditations.

Man is the only creature made in this world that has faculties of mind designed for devotion. Many of the animals, like the elephant, the horse, and others, manifest much intelligence in some directions. But none can appreciate God's dealings, or exercise in any degree the forms of worship. In this respect their minds are deficient. These faculties not only distinguish man from the brute, but demonstrate a capacity for communion with Deity. They are a mark of superiority, indicating man's higher nature and destiny. Hence, in man everywhere we see an inclination to worship *something*. The Creator conferred the power. But man has perverted it grievously to many unworthy objects. Hence idolatry exists in all directions. No nation exists but worships something. An enemy has evidently been at work to lead man astray, that he

may forget God, the Creator, and pervert these noble faculties to ignoble purposes.

The highest reason teaches the propriety, yea, the absolute necessity, if we would attain to that noble manhood God designed, and properly educate and develop *all* the powers he has bestowed, of cultivating devotional feelings. God must have a large place in our thoughts, meditations, and contemplations, or we are doing our minds a great injury, and destroying our noblest powers. When we do not welcome thoughts of God, how soon the mind becomes sordid, earthy; and secular thoughts, and even blasphemous expressions come in upon certain occasions!

Devotion is not natural to the unconverted man. It is a heavenly plant, which demands careful cultivation. The brutish faculties and appetites grow strong by constant cultivation. The inventive powers increase likewise by it, till wonderfully developed. The mathematical gift increases by constant use, till it can reckon with lightning speed. The reasoning powers grow by practice, till they attain heights almost divine, and surpass seeming possibilities. Why may not reverence, faith, conscientiousness, and hope also grow by cultivation? Why may not our minds come to that point where thoughts of God and eternal things will constantly dwell in our meditations, and all our aspirations be quickened by them? Truly, it may be so.

We will not attempt to claim that such results can be reached by the exercise of our own faculties unaided. The divine Spirit is necessary. But as soon as we realize our need of such assistance, and turn our thoughts in the direction of spiritual culture in earnest, the Saviour knows it, and at once comes in as a help. Yea, more than this, he is ever endeavoring to woo us to begin this work of spiritual development, inciting good thoughts, and convicting our hearts of sin, so we will see the need of such helps.

Truly, men are to be pitied who have neglected the proper cultivation of the spiritual nature, the noblest part of us. Men are delighted when the imagination is in lively exercise, or the musical faculty listens to sweet melody, or the affections are called out, or the love of the beautiful is gratified, or when looking upon the sublime scenes of nature. Multitudes find their chiefest joy in the gratification of the senses, or passions, the appetites and lusts, or the gathering of riches which are liable at any time to take to themselves wings and fly away. But how far short all of these fall to the communion of the Holy Spirit, to the dwelling of Christ in our hearts by faith, to a union of soul with the great Mind who made us, and rules the universe! When the noble faculties through which spiritual influences come to the soul as a channel, are dwarfed or grown up to weeds and evil growths, perverted from their true design, or barren like a heath in the desert, surely we know not when good cometh; we are suffering a great loss, and hardly know what is the matter.

The writer was once an unfortunate skeptic, honestly so, not knowing the value of spiritual things. I could then read the historical parts of the Scripture with real interest, being a reader interested in history, and loving to gain information on many subjects. But when I would get to the Psalms or other devotional books, I could not keep up any interest whatever in them. My good Christian mother, who loved prayer and good meetings, delighted in those books more than in any other. At this, I wondered much how it could be so. But when God brought his love to my soul, and for years the spiritual faculties had been exercised and cultivated, it was a secret no longer. Now I love to read the Psalms. There is a response in my heart as God is praised, his majesty exalted, and all his sacred attributes admired; and the soul drinks in these precious sentiments, the heart fills with purest joy, and rejoices in the precious promises of God, and looks forward with fond desire, to the hope of the faithful.

Our faculties grow by exercise. This is the law

of nature. One may have a true conversion, and the heart may be touched with the living flame, and yet if the attention is called to other things till godly thoughts have lost their interest, that person may soon be as far from loving devotion as ever before. This shows the importance of ever keeping the mind in a devotional frame. How may this be done?—

1. By giving the heart to God, fully deciding to be wholly his.
2. By seeking daily for divine assistance, by fervent prayer in secret, and at proper times in public. Earnest prayer is devotion. It brings us near to God, and as we form the habit of prayer and praise to God, the powers of the soul are called into requisition. This exercise strengthens the devotional nature more than any other.
3. By reading the Bible, especially such portions as the Psalms of David and kindred scriptures. How beautifully and forcibly these express the great truths concerning God and Christ, which are calculated to elevate the thoughts, and inspire the whole devotional nature! Other good books produce measurably the same effects.
4. By attending the worship of God, and at proper times taking part in the same. Here the powers of the mind are called upward from earth, to dwell in a pure spiritual atmosphere.
5. By resolutely directing our thoughts toward God in our daily life, not only at times of set devotion, but amid our labors in our meditations, casting out not only low and groveling thoughts, but an overplus of mere worldly thoughts, and welcoming in precious reflections upon the great and good things of God. In these ways our spiritual education will go on. We shall never graduate,—certainly not in this world,—and perchance our souls will expand more and more in a higher and better world, through all the eternal ages, drinking in deeper and fuller draughts, as our capacity increases, of the infinite excellence of our Lord and his Christ, till the soul is completely captivated with the theme.

We read that the angels who surround the throne cry, "Holy, holy, holy, Lord God Almighty." We may be sure this is no dry, cold, formal, dreary routine they are forced to go through with, in the presence of the great God. Oh, no. But as they stand in his presence, such a sense of his glory fills them, that these pæans of praise flow forth from full hearts. O that a measure of this same devotion might fill our poor hearts full, and we ever live in an atmosphere of worship, with Christ and heavenly angels near us, and in communion with us! Then would the religious life not be a cold, dreary, dreaded affair; but it would be full of sweetness, moisture, and holy joy. Then we could realize the full meaning of that phrase, "enjoying religion." If religion is not to be "*enjoyed*," what can there be in this world that is? If communion with God, the blessings of Christ, the presence and guardianship of heavenly angels, the hope set before us in the gospel, the evidence of sins forgiven, and the peace and acceptance of Heaven,—if these are not precious and enjoyable things, where, indeed, shall we look for them? Oh, they surpass all earthly good a thousand-fold! G. I. B.

INDIA.

INDIA is a country of ancient renown. It is alluded to in the Scriptures as early as the days of Esther. To it the ships of Solomon are said to have sailed, bringing back great riches for Israel's temple and the palace of the king. Point de Galle, Ceylon, has been identified by some English writers as the Tarshish of the Bible; and there is a legend that the apostle Thomas preached the gospel in Southern India, and was there murdered. The Romanists, as is their characteristic in such cases, show where his hands struck when he fell, and they have erected a monument to mark the spot. Whether these traditions be correct or not, in many respects India is, beyond dispute, a wonderful country.

It is a pear-shaped country, and the distance across the widest portion is about the same as the distance north and south; viz., 1,900 miles. A better idea of the country and the density of its

population can be formed by comparing it to the United States east of the Mississippi River, which is about the same size; but it contains more than four times the number of people dwelling within the limits of the North American Union. They are estimated to exceed 268,000,000.

To sustain this immense populace, the soil yields two crops a year, and in some portions three. It is a land in which labor is cheaper than machinery; grain is reaped by hand with a sickle; women can be secured to labor in the fields for two cents a day, and men for four cents, and board themselves. They not only reap, but at night will carry the result of their toil to the threshing-floor. There it is threshed in the most primitive manner, by being placed on the ground in a circle round a pole, to which a rope is attached, and fastened to this, side by side, are cattle, which are driven around blindfolded. Boys follow to keep them moving, and the ox is muzzled while he treads out the corn. It is a land of the palm and the sandal tree, and prominent among other crops are tobacco and opium, with which bodies and souls are destroyed to the annual enrichment of England by \$15,000,000. The jack fruit and the mango grow in abundance. Bananas, limes, oranges, lemons, and tamarinds supply the natives with a bountiful amount of healthful food. There are also wood-apples and Indian plums. Almost every kind of fruit and vegetable is grown in some part of India; wheat and rice are the staple articles of diet. In this country is also found the celebrated banyan tree, sometimes covering two acres. Two varieties, called the asvatta, or pihul tree (*ficus religiosa*), sacred to Vishnu, and the vata banyan, or Indian fig-tree, which is also sacred to Vishnu, are worshiped by the Hindu, and under them can be found his god.

In India dwell the cobra and the viper, whose bites will cause death within ten minutes. So numerous are the varieties of reptiles, that it might be called a snake country. They are so common that even in the cities they are found in the gardens. They will go into men's houses, and lie on the ottomans, and will even get under the pillows on the beds, for warmth. In the jungles, elephants and tigers, and other wild animals, large and small, abound.

It is a land of poverty and a land of wealth; even among the natives, the two extremes meet. Their desire to hoard up gold and jewelry is such that gold cannot be kept in circulation. Rich palaces, much larger than Solomon's temple, are made of solid marble, without wood or iron, and have walls inlaid with precious stones, and ceilings inwrought with gold. These palaces are preserved as specimens of wealth and the greatness of former kings. Some of them have been built for over 275 years. The architecture surpasses in grandeur and magnificent splendor, any of modern date. All this shows elegance and taste rarely exhibited by the builders of the nineteenth century.

At the foot of the Himalayas are found Indian corn and the vine. Sacred streams water India's thirsty plains, cleansing the soul, if not the body, of the Hindu, who religiously laves therein; for the physical properties of the Ganges and its consorts are far from being pure. So efficacious are the waters of the Ganges, that the bones of the departed, brought here and washed, will at once transport the soul from the lowest hell to the uppermost heaven. It is also a land of wells, where men and women alike draw water for camels, and sheep, and all kinds of cattle.

Here the hot monsoon winds blow with the rain for over three months in the year, and for the three months preceding, humanity has roasted in the scorching sun. During this season it is not safe for Europeans to walk out after 10:00 A. M. In some parts even the natives are known to drop dead with the heat. The Himalaya Mountains on the north, with the high table-lands of Thibet, and Mongolia beyond them, are of immense value to India. They shut in the rain-fall, preventing it from going to other lands, and send river after river in almost endless succession to the country beneath. In fact, the riches of India, and the fertility of her soil, are almost wholly owing to this range and the ocean. The latter supplies the air with moisture,

without which the burning plains would be a desert.

India has 14,000 miles of railroad, and the grandest irrigation works in the world. Whole rivers of great size are lifted bodily into canals, and spread over the plains in a net-work of channels, the total length being over 28,000 miles. S. N. H.

(Concluded next week.)

THE KALAMAZOO CONGREGATIONAL CHURCH IN TROUBLE.

[The two following articles appeared in the Kalamazoo (Mich.), *Daily Telegraph*, under dates April 18 and April 24. The Mr. Lee referred to has been book-keeper in the Kalamazoo Michigan National Bank until recently, and withal, a deacon and leading member of the Congregational church of that place. About four months ago he, with his wife, became fully convinced of the correctness of the views held by Seventh-day Adventists, and began keeping the Sabbath. The banker dealt very kindly with him after his change of views and practice, retaining him for three months thereafter, at no reduction of wages, and even allowing his pay to go on a month after finding another to take his place. The church to which he and his wife belonged, however, seem loth to give them so kindly a discharge. The articles are self-explanatory. W. A. C.]

CHANGED HIS DOCTRINE!

FROM CONGREGATIONALIST TO ADVENTIST.

Mr. W. Milton Lee, a Deacon in the Church, and His Wife Ask for Letters of Dismissal—Will the Church Grant Them?—A Committee to Investigate.

The prayer-meeting held at the First Congregational church last evening was a most interesting and yet peculiar one. There was a large attendance. A request was made from Deacon W. Milton Lee and his wife, which will doubtless cause considerable discussion, and has already agitated the officers of the church as well as the congregation.

The request asked for letters of dismissal from the First Congregational church, for both Mr. Lee and his wife. For the past three months it has been known that Deacon Lee and his wife had experienced a change in their doctrinal belief, and that their religious views were akin to those of the Adventists. The most important question that has affected Mr. Lee has been that regarding the Sabbath day. He firmly believes, as well as his wife, that Saturday is the Lord's day, from sunset of Friday to sunset of Saturday. Accordingly, Mr. Lee, who is the book-keeper in the Michigan National Bank, has done no work on Saturday for some time past. Mr. Lee has had some intention of removing with his family to Battle Creek. In regard to this, he said to the *Telegraph*:—

"I have thought considerably of removing from the city, but have not determined whether I shall or not. Should I go, it might be to Battle Creek or some other place. It is a great sacrifice for me to give up my surroundings and my home in this city on Stuart Avenue. Should I do so, it would only be a sacrifice to my religious views. The change came upon me some time ago, when an Adventist lady in my home told me I did not interpret the meaning of many passages in the Bible in the right manner. This set me to thinking and studying, and after a careful and thorough review of my work, I became firmly convinced that I had been in error, and so changed. The pastor of the church and others have labored with me, but I can see no strength in their arguments."

Rev. W. A. Waterman, in referring to the matter last evening, said that he and, doubtless, many of the other preachers have been to blame for not teaching and preaching more thoroughly the doctrine of the church. "But," Mr. Waterman said, "I have been again and again asked not to preach doctrinal sermons, by many persons who said they preferred discourses of a different character. And so, perhaps, the doctrine of the church has not been thoroughly imbued in the minds of the members. It is a question in my mind whether the letters should be granted or not. It is a part of the covenant of the church to watch over and protect its members. Mr. Lee and his wife have fallen into error, and it remains for us to do what may be in our power to bring them back into the church. The question is an important one, and one that the church will soon be asked to decide upon."

Mr. Waterman then conducted the prayer-meeting, calling for many passages given out to the congregation, which related to the old law of the Old Testament, and to the new law of Christ. After the reading of these passages, Mr. Waterman discoursed on each verse, showing that the Christian law is above the Mosaic law, and is, in their belief, the one to be followed. He explained Mr. Lee's position as falling back from the Christian law to the old law of Moses, which the New Testament supersedes.

"The law," says Mr. Waterman, "is for the sinner, not for the righteous or the Christians. So do not pull down from the higher law of Christ to the old law or covenant, which has been superseded by Christ's law."

The question of granting Mr. and Mrs. Lee letters was deferred, and it was decided to appoint a committee of five to visit and labor with Mr. and Mrs. Lee, and then report back to the church. Mr. Waterman will name the committee next Sunday.

WHY THEY CHANGED

FROM CONGREGATIONALISM TO ADVENTISM.

Are They in Error?—Deacon W. M. Lee and Wife Give Their Reasons for Their Change of Views—An Interesting Topic.

The proposed withdrawal of Deacon W. Milton Lee and his wife from the Congregational church in this city to join the Adventists, has, of course, been the subject of much comment among the large circle of friends they possess, and the very full report in the *Telegraph*, of the prayer-meeting at the Congregational church last week, in which the respected deacon's course was discussed, naturally aroused more interest. To that report the *Telegraph* appended a short interview with Mr. Lee, but to-day that gentleman and his estimable wife give more fully their views in the following card:—

"Kalamazoo, April 23, 1890.

"To the Editor of the *Telegraph*.

"It is with no desire to force ourselves into public notice that the following lines are given to the press. As our cases, however, have been referred to and commented upon publicly, we deem it no more than justice that a few words be said in reply.

"Mrs. Lee and the writer have been professors of Christianity and members of the Congregational Church for a number of years. Ever since starting in this line we have ever tried to keep our minds open to the reception of light and truth, and to cheerfully follow the path of duty wherever it might lead. The severance of church relationship which we were well aware a change of view would occasion, has not been sought nor desired by us; but with the loyalty to convictions of right and duty which Henry Clay had when he said he would rather be right than president, we have felt that we would rather be right than mere nominal members of any church. When we started, we took the Bible as our guide, and to this we still look for our instruction in all matters of faith and practice.

"According to the report of the 'interesting yet peculiar' prayer-meeting, held in the First Congregational church last Thursday evening, as given in the Friday evening *Telegraph*, the pastor, Mr. Waterman, says: 'Mr. Lee and his wife have fallen into error, and it remains for us to do what may be in our power to bring them back into the church.' To this we would say that we are as anxious to avoid remaining in error as the church can be for us to do so, and that we are desirous of having the truth whether it leads us into the Congregational church or out of it. But having taken the Bible as our authority for all matters of doctrine, we are forced to demand of those who differ with us and seek to convince us that we are in error, to show us *from the Bible* wherein we are wrong. We believe that the Scriptures were given by inspiration of God; that they are able to make us wise unto salvation through faith in Christ, and are 'profitable for doctrine and instruction in righteousness.' We have recently heard Mr. Waterman preach two discourses upon the Sabbath question, and attempt to give the authority for the change of day. But while showing that Christ is Lord of the Sabbath (Mark 2:28), and asserting that he therefore had a right to change it, the evidence that he *did* change it Mr. W. failed to give. The argument fell short at the vital point.

"Furthermore, we see no reason for the change. Man stands in need of the Sabbath the same now as ever. The only foundation for dividing time into periods of seven days is the great facts of creation, and the only reason God gives for setting apart a weekly rest day for man, and commanding him to remember it to keep it holy, is because 'in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day.' Ex. 20:11.

"And further, from a candid and diligent investigation of the Scriptures, we have been unable to find that the Lord has ever blessed or set apart any other day than the seventh as the weekly Sabbath of rest for man.

"Moreover, we find that there is but one moral law running all through the Bible, which, as Webster says, is summarily contained in the decalogue, or ten commandments, and is thus recognized by nearly all Protestant denominations. This we find was not only the basis of the old covenant, but was also to be an integral part of the new covenant which the Lord promised to make with the houses of Israel and Judah (Jer. 31:31-33) with this difference, that in the latter it was to be written in the heart.

"It is true that laws are made for the lawless and disobedient, but the only way we know how to learn whether we are lawless or disobedient is to test ourselves by the law. 'By the law is the knowledge of sin,' says the apostle, and 'the strength of sin is the law.' Rom. 3:20; 1 Cor. 15:56.

"While, however, we do not expect to be saved by keeping the law (for no man has ever kept it), but rather by the grace of God through the righteousness of Christ, yet we acknowledge the justice and immutability of the law, and would not dare to go on in open and known violation of it. Instead of adopting the erroneous idea of continuing in sin that grace may abound, Paul says, 'Let not sin therefore reign in your mortal body.' Rom. 6:1-12.

"Whether we or Bro. Waterman and the Congregational Church are in error, we leave for a candid public to decide, reserving only the personal right to follow the dictates of our own consciences.

"MR. AND MRS. W. M. LEE."

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.

REST.

WHAT rest is there for him who knows no labor,
Hands idly folded all the livelong day,
Never a thought to give to friend or neighbor,
No toil to share, no load to lift away?

How can rest come to him who has no sorrow,
Life drifting smoothly and serenely by,
Each bright day followed by a bright to-morrow,
And not a cloud within his sunlit sky?

What rest for sinews that are never weary,
For life that falters not beneath the strain,
For eyes that weep not in the darkness dreary,
Heart that goes not alone in smothered pain?

But rest, at length, how sweet to them who under
The heavy burden, tremulous and faint,
Can neither pause nor turn, and yet who wonder
If ever peace will soften sorrow's plaint!

And rest how passing sweet, when to love's waiting,
Weary and sore, forevermore is given
Love's fair, fond treasure, its long pain abating,
Once and eternally, in the glad heaven!

When toil-worn feet the last lone reaches making,
Up to the Father's door of life have come,
And out of lips the fairest, dearest, breaking,
Welcome forever greets the weary home.

Then, nevermore can sin or sorrow seize us;
Hath He not promised, "I will give you rest"?
At rest, at home, in Paradise, with Jesus,
Could weary heart be more supremely blest?
—Alexander R. Thompson, D. D.

ILLINOIS.

ST. ANNE, IRWIN, AND KANKAKEE.—During my labors in these localities, I enjoyed much of God's blessing. After an absence of two years, I was grateful for the growth in spiritual life that most of the French brethren and sisters manifest. The doctrine of justification by faith alone, has had its precious influence here. The teaching was mostly practical, and was anxiously received. Four dear souls have begun to keep the Sabbath mainly through the labors of the church; others are interested. Eld. Merrell's labor was appreciated. I go to Wisconsin to continue the work among the French.
PAUL E. GROS.

KENTUCKY

HAMILTON, OHIO Co.—I have been holding meetings here since April 18, and have had fair-sized congregations, with good attention. Seven have decided to keep the Sabbath; others are convinced that they ought to obey, but will not yet do so for fear they will lose their employment, as they are working in the coal mine. The interest at this place was begun by Eld. E. E. Marvin, who labored here two weeks in February, but was obliged to leave to attend the State meeting at Bowling Green. There is quite an under-current of opposition and prejudice on the part of many, and they did what they could to keep others from attending the meetings. Book sales amount to over ten dollars; donations, to four dollars. I also obtained two subscriptions for the REVIEW.
R. G. GARRETT.
May 2.

COLORADO.

AMONG THE CHURCHES.—After our State meeting at Denver, I visited the churches in the northern part of the State. Sabbath, March 15, I was with the Pleasant Valley church, near Ft. Collins. We had some good meetings, and I spent a week in drilling and accompanying a brother who was starting in the canvassing work. I left him doing well. I spent a day at Ft. Collins, and arranged for one of our sisters to go to Cheyenne and Laramie City, Wyoming, to canvass for "Bible Readings," and another sister to go with her to canvass for our health works. Sabbath, March 29, I was with the Hillsboro church. We celebrated the ordinances at this time, as they have no ordained elder. Four were baptized, and united with this church. One sister will spend some time in canvassing for "Bible Readings." Sabbath, April 5, I spent with the little church at Berthoud, holding the regular quarterly meeting. This was the first time in nearly three years that the ordinances had been celebrated. There are a number of faithful ones here, but the

church needs faithful labor to bring some more fully into the whole truth, where they can see the importance of coming out from the world. One sister will spend a part of her time in canvassing for "Bible Readings." During my stay with these churches, I spent a portion of the time canvassing for this work, with good success. April 15, I left my home at Boulder, and went over into the Gunnison Valley, my former home. I held meetings the following Sabbath with the Crawford church. One was baptized and united with this church. About the middle of May I start out with some brethren from this church to spend a couple of months in canvassing for "Bible Readings" among the mining camps on the San Miguel Range.

GEO. O. STATES.

CALIFORNIA.

TULARE.—This is a city of about 3,000 inhabitants, beautifully situated in Central California, in the famous San Joaquin Valley. This portion of the valley because of the great heat of summer and the lack of rain, was almost a desert; but by irrigation it now blossoms as the rose, and is most fruitful. Here I have labored a portion of the time for several months, continuing the work begun by Elds. Hunter and Thorp. By God's blessing ten more souls have been added to the original number of Sabbath-keepers, and we have succeeded in organizing a church of twenty-two members, including some who had embraced the truth in neighboring towns. Thus we rejoice to see the Tulare church launched upon the great ocean of life. May this church be a staunch gospel ship which shall endure the shocks of the dragonic tempest, and with many added passengers at last reach the haven of eternal life.
April 20.

A. W. BARTLETT.

KANSAS.

CHEROKEE COUNTY.—Since our ministers' meeting, Dec. 1, I have labored in this county. In company with Bro. J. L. Beilhart, I held a series of meetings in a school-house near Columbus. Sickness, together with bad weather, made it difficult to hold the interest. But despite all difficulties, the Lord blessed us, and a few are obeying the truth. A Sabbath-school of twenty-five members has been organized. I have also spent some time with the churches of Columbus and Neutral, visiting from house to house, and holding meetings when it seemed best.

April 15-21, Eld. C. P. Haskell was with me at Neutral. We held the first quarterly meeting with this church. The Lord came very near, and we all felt that it was good to be there. Two were received into the church. A good interest among those not of our faith was manifest. Two others promised to obey all the commandments. They will unite with the church soon. The church was much strengthened. The membership now numbers thirty-six. As I bade them good-by, it was with feelings of gratitude to God that he had so blessed my efforts to work for him.

I am now at home, to remain a short time before entering the tent work in the northeast part of the State. My faith in the Lord and his truth was never stronger.
T. M. THORN

April 24.

AMONG THE CHURCHES.—During the week of prayer, and since that time, I have visited the following churches: Concordia, Beloit, Portis, Osborne, Alton, and Amboy. These have all been reduced in numbers by removals, and by the more active members engaging in the canvassing work. This has had somewhat of a depressing influence on those who have remained at their homes; yet we have had some refreshing seasons at these meetings. I also visited and held a few meetings on Paradise Creek, where a few families of our people reside. At Palco I presented the leading doctrines of our faith. At Stockton a few still keep the Sabbath. A few meetings were held here in a private house. By invitation, the last meeting was held in the Christian church, and I was favored by the presence of a large audience.

I next visited some of our faith in Cawker City, and held some meetings in a neighborhood where a number are seeking for light. A short stop was made at Clay Center, where a few families keep up a Sabbath-school and meetings. I then made a short visit to Leonardville, where two families have embraced the Sabbath, and others are interested, from seed sown by canvassers. A few days were then occupied with Eld. Dexter, near Soldier, where

he had been giving a course of lectures. Several intelligent parties were deeply interested. At Holton I found two families in the truth. At many of these points, there are earnest calls for labor. I am now at Ottawa, where a canvassers' institute is being held with success.
JOHN GIBBS.

May 1.

MICHIGAN.

ALAIEDON.—I visited this church April 2-15. The roads being unfavorable for traveling during the first week, there was but a small attendance at the meetings; but those who did attend were interested in the word spoken, and used their influence to get their neighbors to come out, until we had a good congregation. This church was raised up about twenty-one years ago, by Eld. J. G. Matteson. Quite a large proportion of the present membership accepted the truth at that time. A good feeling seemed to exist among the brethren, but many felt that they were not enjoying what they once enjoyed. After visiting and holding meetings for nearly a week, there was a change, and light broke in; hearts were made tender, and all drew near to the Lord.

When the time came for me to leave, I found an excellent outside interest had been awakened. I was sorry to be obliged to leave at this time. Three were baptized, and four united with the church. May the Lord lead the brethren that they may do the work that is laid before them.

J. H. DURLAND.

WISCONSIN.

DIST. NO. 2.—Since Oct. 23, I have visited the six companies and the scattered Sabbath-keepers in this district. I left Boscobel after I had labored with Bro. E. W. Webster three weeks, being called home on account of sickness. Nov. 27, I again visited Boscobel, and held a few meetings; also visited some of the members of the church. From Boscobel I went to Debelo, where I preached twice. During the week of prayer, I visited the church at Hundred Mile Grove. We had some good meetings. Nearly all seemed to be of good courage in the T. and M. work.

Dec. 27, I again visited the Waterloo church. I preached five sermons there. Some of the members of this church need a deeper consecration to God. Jan. 7, I visited the Mt. Hope church, and remained one week, holding meetings. Jan. 14, I went to Boscobel and joined Bro. J. C. Mikkelsen in the work. Feb. 5, I went to Darlington, and held a few meetings with the brethren there. I then went to Monroe, to visit the church at that place. A few meetings were held, and I tried to encourage all to work in the cause of God. Sickness among the members hindered the work at that place. I then returned to Darlington, and visited the scattered members. I also organized two Sabbath-schools. Some requested that meetings be held at a school-house five miles from Darlington.

Feb. 27, I began a series of meetings with the Waterloo church. I preached eighteen times, and held two Bible-readings. I was obliged to stop in the midst of the interest, on account of bad roads. Some who had never before attended any of our meetings, attended regularly. Some who have been separated from the truth for a number of years, are renewing their covenant with God. I hope some here not of our faith will yet obey the truth.

March 27, I again went to Hundred Mile Grove. This church is active in the cause of God. I held several meetings, and did some visiting. This society takes a large club of *Sentinels* and other periodicals. April 1, I held one meeting with the society at Madison. Good courage seems to be manifested. A club of twenty *Sentinels* was taken.

April 2, I went with Eld. A. J. Breed to attend the institute at Milton Junction. This was one of the best meetings I ever attended. From the testimonies given it was evident that light on some points of the Bible had been received. If all the laborers will put in practice what they learned at the institute, the work of God will advance in all branches in the State of Wisconsin.

Besides holding meetings as above mentioned, I lectured on temperance at Debelo, Valton, Cazenovia, Waterloo, Mt. Hope, Boscobel (five miles distant from the town), British Hollow, and Darlington (five miles from the town). I have made considerable use of Dr. Kellogg's charts, to good advantage. At Cazenovia I lectured in the M. E. church, to a large congregation. I tried to get the use of the M. E. church when I lectured in British

Hollow, but some of the members objected. The school board desired me to lecture in the school-house, and I did so. I think some good will result from it. Some hard drinkers remarked that they never had thought that alcohol would have such an effect on the stomach and other organs of the body. I spoke to a large congregation at Waterloo and also at Mt. Hope. A good interest in the temperance work has been manifested by many in different places.

I feel to praise God for his help in the winter's work, and am resolved to take hold of it with greater courage and zeal. SWIN SWINSON, *Director.*

RELIGIOUS PERSECUTION IN TENNESSEE.

I WISH to call the attention of the readers of the REVIEW to the tract recently published, relative to the trial and religious persecution of Bro. King in Tennessee. It is well worthy of a careful perusal, and should be procured by all our people everywhere, and circulated as extensively as time and means will allow. It shows the intolerant spirit of not a few so-called Christians, who are clamoring loudly at our legislative halls, for a national Sunday law which shall compel honest, conscientious, law-abiding citizens of the United States to worship on a day which an inborn and constitutional right permits them to disregard, if they choose.

It seems marvelously strange that with the facts of history before the world, concerning the evils of religious legislation, any man, much less a body of Christians, should so far depart from the principle enunciated by Christ in Matt. 7:13,—“Therefore all things whatsoever ye would that men should do to you, do ye even so to them,”—as to petition Congress to invade the freedom of religious worship by assuming the power to compel others to do that religiously in which they have no faith, and which they have an inalienable right not to do, if they choose. In all matters of religious faith and practice, we are accountable only to the Author of our existence, the great Architect of the universe. God has never committed authority to the State to enact compulsory laws compelling his people, the children of his care and the objects of his love, to do religiously that in which they have no faith, and which they have a God-given right not to do, if they so desire. By so doing, it assumes control of the rights of conscience, and thenceforth all are required to worship according to the dictates of the State.

We believe in the rights of all the people to worship or not to worship, according to the dictates of their own conscience; and in opposing religious legislation, we are advocating the rights of conscience of all the people. We are not only pleading for our own rights to observe the Sabbath “according to the commandment,” in harmony with the dictates of conscience; but we are also pleading for the rights of all our fellow-citizens to worship God as they choose, and when they choose, according to the dictates of their own conscience, in harmony with their understanding of the Bible and of God's requirements. We plead that all men be forever free from the interferences and dictation of the State in all matters pertaining to religious faith and practice. And in so pleading, we are only asserting the doctrine of the National Constitution.

In the history of the formation of the Constitution, Mr. Bancroft says that the American Constitution “withheld from the Federal Government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul.” May voices everywhere be heard saying, Let the American Constitution, wisely framed in the interests of Civil and Religious Liberty, forever remain as our forefathers established it. Let the watchword of every man who loves liberty and his country be, Freedom for all; oppression to none.

Moultrie, Fla. CHAS. P. WHITFORD.

RELIGIOUS LIBERTY WORK IN THE SOUTH.

THE good results attained through the circulation of the *American Sentinel* and other Religious Liberty literature, among lawyers and other leading representative men of the South, has been to me personally a source of great encouragement. I feel truly that we have abundant reason to thank God and take courage in the work. The many letters of commendation which we are constantly receiving in behalf of the *Sentinel*, and the noble work in which it is engaged in defending those grand underlying principles upon which our Government was founded,—Civil and Religious Liberty,—will be read with in-

terest by every individual who loves liberty and his country.

For the encouragement of our brethren, and all our missionary workers everywhere, I present to the readers of the REVIEW the following communications:—

Jacksonville, Fla.

Yours of the 14th was duly received. I fully concur in all you say in regard to the proposed Sunday laws. They are conceived in bigotry and brought forth in intolerance. I hope the time has passed when the passage of so-called Sunday laws will be possible. I am glad, however, that steps are being taken to block such legislation. I return the petition you sent me, with a small number of signatures hastily collected. I have no doubt I could get a thousand signatures to such a petition right here in Jacksonville, if I had the time to devote to it. Every one to whom I mentioned it readily signed it. I had a conversation with a minister on the subject a day or two ago, and he agreed with me that the observance of Sunday should be left to the persuasive influence of the Church, and that asking the Government to come to the rescue, was a confession of weakness on the part of the churches. Hoping that the attempt to form a union of Church and State will be effectually defeated, I remain, R. B. A.

Nineteen signatures were affixed to the petition returned with the above.

Savannah, Ga.

I have read with much pleasure and profit several copies of the *American Sentinel*, and am heartily in accord with the principles which it advocates. While I embrace the teachings and doctrines of Christianity, and am an earnest advocate of everything that tends to promote the spiritual and moral welfare of humanity, I am, at the same time, opposed to any encroachment upon the Religious Liberty or conscience of the citizen. I believe in the right of every man to worship his Maker according to the dictates of his own conscience, without governmental interdiction or interference; and deprecate all coercive legislations in this direction, as violative of the spirit of the Constitution. I think the *Sentinel* is engaged in a commendable work, and wish it abundant success. It is, in my opinion, voicing the principles held and cherished by the framers of the Constitution, and which they embodied in that instrument. W. L.

Dade City, Fla.

I desire to return you my thanks for sending me the *Sentinel* and other reading-matter touching the intolerant spirit and efforts of some of our people in various localities, which lead to a subversion of the principles of the Constitution of our fathers. I am in hearty accord with you in your opposition to this infraction (if it should possibly succeed—which, God forbid!) of the grandest and most sublime organic law ever framed by any people. This movement is no *new* departure. It is the same old spirit of persecution which deluged the olden countries with blood, in the efforts to make the *civil* subservient to the *ecclesiastical* power. It is the same old *hydra-headed demon* which every true lover of Civil and Religious Liberty should *uncompromisingly* oppose. Accept my sincere congratulations for the splendid work you are doing, and command me if I can aid you in any way. J. G. W.

NOTE TO PETITION: The first signer to petition (myself) is a lawyer; second, druggist; third, mayor of our town; fourth, druggist,—all of Dade City, Fla. Send them the *Sentinel*. J. G. W.

Ocala, Fla.

Yours of the 14th received, etc. In reply I will state that my sentiments are aptly expressed by Vattel in his “Law of Nations,” as follows: “Worship consists in certain actions performed with an immediate view to the honor of God; there can be no worship proper for any man which he does not believe suitable to that end. The obligation of sincerely endeavoring to know God, of serving him, and adoring him from the bottom of the heart, being imposed on man by his very nature, it is impossible that, by his engagements with society he should have exonerated himself from that duty, or deprived himself of the liberty which is absolutely necessary for the performance of it. It must, then, be concluded that liberty of conscience is a natural and inviolable right. It is a disgrace to human nature that a truth of this kind should stand in need of proof.” Therefore I take it that any law which has a tendency to violate this right is a bad law from any stand-point, morally, and I take it legally, under our Constitution. O. T. G.

Ocala, Fla.

Yours of the 14th inst. received. I beg leave to thankfully acknowledge the receipt of several copies of the *American Sentinel*. While I have not made a critical examination, I can state that I was at once impressed with the fine, broad, liberal expressions of progressive views. W. S. B.

Gainesville, Fla.

I am decidedly of the opinion that one day in seven is necessary for rest and moral and religious development; that the closer and stricter the sabbath is observed, the better it is for society; and that much of the misery and suffering in our great cities is caused by dissipation and extravagance of certain classes on the sabbath day. A law for the suppression of labor and ordinary business on the sabbath is a good law. But any law looking to the

enforcement of any manner of religiously observing the day, would be dangerous. J. H. G.

Orlando, Fla.

The *Sentinel* has been duly received, and was quite interesting, and I must say that it takes the right view on Sunday legislation. It shows the tendency of the Church to usurp the rights of the State. The Church government over temporal affairs is sought to be enforced, and the stand taken by the *Sentinel* is, in my opinion, correct. W. L. R.

Jacksonville, Fla.

When the Congress of this nation shall begin to legislate upon religion, if it ever does, the doom of the religious freedom, the foundation of which is set like a diamond in the Constitution, will have been fixed; for the onward march will surely be, step by step, down the road of religious intolerance to religious tyranny, thence quickly to horrors overshadowing even those of the ancient barbarous commune. That this nation of people tend not at all in that direction, let them forever cherish and practice the patriotic sentiment that “eternal vigilance is the price of liberty.” And let their legislative servants understand, under penalty of denunciation and discharge, that no attempt must be made to “remove the ancient land-marks which the fathers have set,” by meddling or interfering with the religious freedom which is so firmly grounded in the *magna charta* of these United States. D. C. D.

It is truly encouraging to know there are very many good people who dare speak out decidedly against the wicked scheme embodied in the Blair Sunday Rest bill, as well as against every assumption of power not strictly warranted by the Constitution. These men have no faith in reforming the world by means of a union of the Church with the State. They believe that if the Christian religion and its organizations be a failure in this particular, there is no hope of success from any other source.

The idea of enforcing Christian observances and morality by legal enactment, smacks too much of a policy that has been tried in other ages and other lands, with results which should be far from encouraging to us. The inevitable end of the introduction of religion into legislation, has always been religious tyranny. Whenever any law enforcing any religious observance is placed upon the statute-books, however good may be the motives of those who make or pass that law, it will be taken advantage of by religious bigots, to oppress conscientious people who are not in harmony with it. The religious persecutions of the Dark Ages began with laws even milder than those now proposed by some of our so-called National Reformers. Over-zealous religionists believed that religious legislation was necessary to protect and advance the cause of Christ. They argued just as people do nowadays, that God's will ought to be made law. But it was God's will as interpreted and enforced by the majority, that put to death the early Christians as well as the untold millions of the Dark Ages.

Should the ecclesiastical gain control of the civil power in this country, but two alternatives will lie before those who conscientiously believe the seventh day to be the Sabbath, and are trying to observe it according to the commandment—either stultify conscience, yield to the laws of men and transgress God's law, or say as did those of old, “We ought to obey God rather than men.” We can only protest and intreat. The responsibility of a wrong course must be left with those who pursue it. Vengeful persecutors may light the furnace fires, but the great Refiner will allow only the dross to be consumed. The gold will be preserved for the heavenly kingdom, where Christ will then reign through his own mighty power and immeasurable love. CHAS. P. WHITFORD.

May 1.

CANVASSING AMONG THE FRENCH PEOPLE.

OUR company of four French canvassers left Battle Creek, Mich., the 26th of March (at the close of the French course, which was held for three months in that place), to begin canvassing for our French book, “Life of Christ,” in the State of Illinois. We came to La Salle County, where we found a goodly number of French people. All were very much encouraged from the first. Our first efforts go to show that the French canvassing work is a success, and will be still more so as we gain experience. During two and a half weeks, we took fifty-six orders for books, and delivered forty-eight of them. Since then, we have taken orders for thirty-seven copies more. If new workers can, by the help of God, do so well at the beginning, what may we not expect when we have made progress in knowing how to labor among our good French Roman Catholic friends?

The work is most encouraging. We find souls

hungering after the truth. We are all impressed that the work of canvassing is more sacred than it ever appeared to us before, and its importance is second to no other. The French course is now to us of invaluable help, and all of us who had the privilege of attending it testify that we appreciate the good it did do and is still doing. We wish to let all know that it will pay them to attend the course to be held next fall. We would express our heartfelt thanks to our leading brethren who have so encouraged the French branch of the work, and would request to be remembered in the prayers of all interested in this branch of the work.

E. P. AUGER, *Leader.*

THE MICHIGAN STATE MEETING.

A REPORT of this meeting has already been published in the REVIEW, but a few words more concerning it will not be out of place. It was a very refreshing season to all who attended it. We had good help. There were those at the meeting who fear God, in whom the love of the truth is, and who have a knowledge of the extent and wants of this great cause. Their words of faith, courage, and hope brought light and blessing into the meeting. Best of all, the Lord was present by his Spirit, in a very marked degree. The attendance was larger than at any previous State meeting. About 100 were present who have enlisted in the canvassing work, and a large number besides, so that on Sabbath and Sunday the house of worship was filled almost to overflowing, and all enjoyed this favored opportunity of learning present duty.

Much valuable instruction was given in all the varied branches of the one great cause of present truth. The reports of ministers and directors from the field were cheering and encouraging. Yet there came to us the same unceasing cry from the churches, that they all need help. The Conference committee, in the distribution of labor, has arranged to bestow more labor in the churches the remainder of the Conference year, than formerly.

The following ministers will give their time wholly to church work: I. D. Van Horn, J. Fargo, J. H. Durland, and A. O. Burrill, will labor in any part of the Conference where the calls of churches and duty may open the way; E. Van Deusen will work as director of Dist. No. 7, and will have charge of the Saginaw mission; E. H. Root, as director of Dist. No. 4, and will visit churches in that district; Wm. Ostrander and E. S. Griggs will visit churches in Dists. Nos. 6 and 7, as the way may open; T. M. Steward will work in Dist. No. 6, and perhaps some in Dist. No. 5; R. C. Horton and H. S. Lay will visit churches in Dist. No. 11, till after the Northern camp-meeting, then in the south part of the State; J. L. Edgar will take charge of the work in Kalamazoo and vicinity; L. G. Moore will work in Grand Rapids, and in other churches in the vicinity as he is able; R. J. Lawrence will visit as the way may open, and as his age will permit; M. S. Burnham will labor in Toronto, Canada. Others, when not engaged in tent work, will do what they can for our people.

Tent companies have been formed for the season, with appointments for labor as follows: 1. M. E. Cornell, I. H. Evans, and C. P. Whitford, to labor in the Saginaw valley; 2. J. W. Covert, T. S. Parmelee, and W. H. Falconer, to work in the northern part of the State, Dist. No. 11; 3. H. C. Basney, J. F. Hutt, and Frank Hutchins, to work in the southeast part of the State, Dist. No. 1; 4. L. N. Lane, O. F. Campbell, and E. L. Michael, will probably pitch their tent in Kent County; 5. J. F. Ballenger, F. I. Richardson, and Henry F. Randolph, to work in Dist. No. 3, in the southwestern part of the State; 6. A. J. Haysmer, J. C. Harris, and Fred Brink, to labor in Dist. No. 10, in the western part of the State; 7. C. B. Hughes, J. C. Rogers, and Homer Day, to labor in Dist. No. 7, in the eastern part of the State. H. M. Kenyon, Eugene Leland, J. E. Evans, and others, will work in Ontario, Canada, and will use one or two tents. We hope earnest, devoted, and faithful labor will be done by these companies, and by all the laborers in the Conference.

Plans were laid in our good State meeting, to push forward the cause in all lines of work. We hope we shall not be disappointed. No one should expect to succeed without a connection with God. We have abundance of evidence that the Lord's hand is in this work, and no doubt should be allowed to rest in the breast of any laborer. Strong faith in God is the power that will move the work in every part of the field.

I. D. VAN HORN.

Special Notices.

NOTICE!

THE T. and M. society of Washington, D. C., request most earnestly that all who have clean periodicals to spare forward the same, prepaid, to their city missionary, A. J. Howard, 2145 F. St., N. W., Washington, D. C. An effort is being made to extend the work in this city, and it is desired that from this time as much matter as possible be sent us for free distribution.

J. H. HOWARD.

MINNESOTA WORKERS' MEETING.

THIS meeting will begin May 20, and we are permitted to say that Elds. Farnsworth, E. H. Gates, and perhaps W. H. Wakeham will attend from the beginning. The railroads have granted reduced fare, to take effect in time for this meeting. Your certificates will be honored if dated within three days before the beginning of the meeting. We confidently expect the Lord to meet with us.

MINN. CONF. COM.

PLACE OF MEETING AT KALAMAZOO, MICH.

As some have written us inquiring where our meetings are held in Kalamazoo, and others, we learn, have been here, and not knowing the place, have been unable to attend, we wish to say that the little company of those who observe the seventh day, which was organized by the Conference committee, about a year ago, meet each Sabbath, in Room 5, Academy of Music, at 10 A. M.

M. G. LANGDON, } *Committee.*
JAS. K. GILBERT, }

WORKERS' MEETING FOR NEW YORK.

THIS meeting will begin June 3, and continue until the beginning of our regular camp-meeting. Much valuable instruction will be given during the meeting, that will be of lasting benefit to our workers. The general canvassing agent of Dist. No. 1 will be present, and especial attention will be given to this branch of the work. We hope every one who has been canvassing during the past year will be present. The place of meeting is so centrally located that the expense of getting there from any part of the State will be small, and none of our canvassers can afford to miss this golden opportunity of receiving new courage and impetus for the work this coming season. Your good testimonies and reports will also be a help in getting others to engage in this work.

We know there are those in this Conference who are almost persuaded to engage in the canvassing work. To such we say, "Now is the accepted time." Come and hear the good reports of those who are in the work, and prepare at this meeting to engage in it yourself. This is the most favorable year we shall ever have in which to spread the message. Every year and every day brings us so much nearer the time when we shall not be allowed to either buy or sell. There are honest souls all around us who are longing for the truth, and what is being done to enlighten them? Instead of fifteen canvassers in our Conference, we ought to have five times that number. The question as to whether one can make a living by canvassing, has been settled beyond all controversy. What we need now is more workers, men and women of faith, who are willing to endure hardship as good soldiers, and who will *push* the work to success. Who will respond?

N. Z. TOWN, *State Ag't.*

NEW YORK CAMP-MEETING.

THE New York camp-meeting will be held this year at Fulton, Oswego Co. Fulton is a city of some 10,000 inhabitants. The truth as taught by our people has never been presented in the place. We are led to believe that a large attendance can be secured. The ground secured is a beautiful one. It is the fair-ground, situated on a beautiful lake, and will constitute a good place for the meeting. Three lines of railroad center in Fulton, the station of one being but a few rods from the ground; the other two stations are one mile away. A street railroad connects these stations with the camp-ground, which is accessible from all parts of the city. Fulton is eighteen miles north of Syracuse,

and ten miles south of Oswego. We expect to obtain the usual reduction of railroad fare generally granted to us. Tents of the usual size and prices will be on the ground to rent. All desiring to rent tents are requested to correspond with J. V. Willson, 317 West Bloomfield St., Rome, N. Y., stating the size desired. We would be glad to hear immediately from all who desire tents. The workers' meeting will commence June 3, and continue one week. The camp-meeting proper will begin Tuesday evening, June 10, and continue until Tuesday morning, June 17. Elds. A. T. Jones, O. A. Olsen, and A. T. Robinson are expected. We have some hopes that sister White, also, will be in attendance.

We expect all our canvassers and Bible workers and ministers and all who desire to canvass during the coming summer, to attend our workers' meeting, which will be one of importance; and we urge all our brethren and sisters to be present. We hope that every brother and sister in the entire Conference, who can do so, will be sure to be present at the camp-meeting. We expect to enjoy one of the most interesting and profitable meetings we have ever experienced. Let none fail to come. The servants of the Lord who will be present, will have much valuable instruction to impart to us, and the Lord will bless.

The message in which we are engaged as its proclaimers, has assumed wonderful proportions, and it is important that all keep pace with its developments; and this meeting will aid us in the good work of so doing. Let nothing of a trifling nature keep any away from this important camp-meeting. Notice in relation to reduction of railroad fare will be given in due time. Let all begin immediately to prepare to come. If delegates from the various churches to the State Conference have not been already selected, let them be immediately chosen. Please send the names of all delegates, to the Conference secretary, Eld. F. M. Wilcox, 317 West Bloomfield St., Rome, New York.

S. H. LANE, *Pres. N. Y. Conf.*

PENNSYLVANIA CANVASSERS, ATTENTION!

You have doubtless noticed the appointment of a workers' meeting to be held May 27 to June 3, preceding our camp-meeting, and it is for the purpose of emphasizing its importance and the necessity of having a general attendance of our workers, that we notice it further.

In reviewing the history of our work the past winter, we have only words of commendation to our canvassers for their faithfulness, and praise to God for his signal blessing that has attended their efforts. For the past three months the retail value of sales reaches over \$9,682, and at this rate, which we may reasonably hope to maintain, the amount of sales this year would exceed those of last year by two and one-half times.

The above result is the more remarkable when we consider that the two great industries of the State—lumbering and coal-mining—have been practically at a stand-still during the winter, owing to lack of snow with which to get in logs, and the warm weather cutting off the demand for coal. Up to the present time, only thirty-nine out of the sixty-seven counties of the State have been entered by this work, and in many counties entered, only a beginning has been made, so that we have a great field before us; and the question arises, How will our people come up to the help of the Lord in this work?

The president of our Conference recently wrote us that, with the exception of the ministry, a few Bible workers, and a sufficient number to man the depository, the canvassing work could take in the Conference. This we can hardly hope for; but we would earnestly request that all church elders, directors, and leaders look over their respective companies, and *urge* all suitable individuals to attend this meeting with a view to entering this branch of the work. Eld. Miles, our district agent, will be present to give instruction, which will be of the utmost importance, not only to those just entering, but to our experienced workers, since he has a knowledge of the work in all parts of the district. So we say to all, Come and share in the blessings of this meeting, and prepare to do more efficient service for the Master.

Many are gaining precious experiences in this work, of which others deprive themselves by burying their talents in the earth. It is not unfrequently that the report comes that another benighted soul has found the precious truth as a result of this work, and we often hear the expression, "I would

not take anything for the experience I have gained in the field."

We are satisfied there is in our churches much latent talent yet to be developed, and we trust this meeting will bring some of this to the front. God is graciously holding the winds, giving us golden opportunities to carry forward the truth, and we shall do well to take home to ourselves the words of the apostle in Rom. 13: 11-13.

E. W. SNYDER, *State Ag't.*

RAILROAD FARE TO THE MINNESOTA CAMP-MEETING.

The following roads have granted us a rate of one and one-third fare, on the usual certificate plan: B. C. R. & N.; C. & N. W.; C. M. & St. P.; C. St. P. M. & O.; C. St. P. K. C.; M. & St. L.; C. B. & N.; the Nor. Pac.; "Soo" Line; St. P. & D.; Eastern Minnesota, and all lines of the Great Northern or Manitoba.

Please notice that in every case, in order to secure the benefit of reduced rates, it will be necessary to obtain a certificate of the agent or agents where you buy tickets coming to the camp-meeting. This certificate states that you have paid full fare coming, and it must be preserved and handed to Eld. D. P. Curtis, Secretary of the Conference, for his indorsement. When presented to the agents of the different roads here in Minneapolis, it will entitle you to return tickets for one-third fare. I make this explanation so that all may understand the importance of securing certificates or receipts. When coming over two or more roads, always buy local tickets over each road, and secure certificates from each agent, except in the case of the C. & N. W., and the C. St. P. M. & O. Those coming on those lines by way of Kasota can buy through tickets, as the same certificate will be honored on both roads. The C. & N. W. Road east of Kasota, will honor certificates at the following junction points: Waseca, Owatonna, Dodge Center, Zumbrota, and Rochester. The C. M. & St. Paul Road will honor certificates at Mankato for those living on the Wells Branch, so as to enable them to come the most direct way. We have no arrangement with the Duluth, Redwing, and Southern as yet, for reduced fare over their part of the line from Rochester, but we hope to make such arrangement. Those coming to the workers' meeting on Monday and after will get the benefit of the reduction.

As stated in a former article, the meeting will be held on the same ground as last year, and will be reached by the steam motor. The cars start from the city at the corner of Washington and First Aves. south. Passengers will have to change cars at 31st St. Junction, where they will take the Washburn Park train and go to 44th St., which is at the corner of the camp-ground. Those who come to the workers' meeting should bring their baggage checks to the grounds and deliver them to D. W. Emmerson, and the baggage will be delivered by team.

Let all observe these directions carefully.

ALLEN MOON.

The Sabbath-School.

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

LETTER TO THE HEBREWS.

LESSON 34.—HEBREWS 11:20-30.
(Sabbath, May 24.)

1. What blessing did Jacob pronounce upon Joseph's sons just before his death? Gen. 48: 16, 19, 20.
2. Since he had no possession, how could he say with such assurance what they should have? Heb. 11: 21.
3. How did Joseph at his death, show his faith in the promise of God? Heb. 11: 22; Gen. 50: 25.
4. How did the parents of Moses show their faith in God's promise? Heb. 11: 23.
5. What did Moses' own faith lead him to do when he was grown? Verse 24.
6. What did he prefer to the sinful pleasures of Egypt? Verse 25.
7. In making this choice, with whom was he casting his lot? Verse 26.
8. If by choosing to be known as an Israelite he was sharing the lot and reproach of Christ, who must have been the guardian and leader of Israel?
9. What promises are to those who suffer with Christ? 2 Tim. 2: 11, 12; Rom. 8: 17.

10. What sustained Moses in leading the children of Israel from Egypt? Heb. 11: 27.

11. How did Moses keep the passover? Verse 28.

12. Who is the real passover? 1 Cor. 5: 7.

13. Then since Moses kept the passover through faith, what did he see in it?

14. How did the Israelites pass through the Red Sea? Heb. 11: 29.

15. By what were the walls of Jericho thrown down? Verse 30.

16. For what purpose are all these things recorded? 1 Cor. 10: 11; Rom. 15: 4.

17. What practical application may we make of the fall of Jericho? 2 Cor. 10: 4, 5.

NOTE.

The history of Moses furnishes a wonderful instance of the confidence and courage born of faith. When Moses trusted in his own strength and military skill to lead the people of Israel from Egypt, and began the work, a poor laborer's taunt made him tremble, and the rumor of the king's anger made him flee for his life. But when he went bearing the commission of Heaven, distrusting his own ability, and trusting only in God, Pharaoh on his throne, surrounded by all his soldiers, could not cause him to fear. And so he "left Egypt, not fearing the wrath of the king." Truly, "in the fear of the Lord is strong confidence."

News of the Week.

FOR WEEK ENDING MAY 10.

DOMESTIC.

—The bodies of five more victims of the great flood were found, Thursday, at Johnstown, Pa.

—A Senate bill has been reported to the House, changing the capital of Alaska from Sitka to Juneau.

—A movement has been started in Georgia to so amend the State constitution as to deprive colored children of education in public schools.

—A storm struck Murraysville, Ill., Sunday night, ruining crops and stripping leaves and blossoms from the trees. Hail fell to the depth of three inches.

—A freight train on the Milwaukee Railroad dashed into a herd of horses near Andover, N. D., killing eight of them, wrecking the train, and fatally scalding Engineer Joe Dixon.

—Wednesday night, at Preston, N. Y., the Chenango County Poor-house and Insane Asylum was destroyed by fire. Many insane and idiot women perished in the flames, the number being variously stated at between thirteen and thirty.

—The statement was made on Tuesday, that the Atchison, Topeka & Santa Fe Railroad has reduced all salaries to the figure at which they stood before the raise Jan. 1, and ordered all employees to refund all money received in advanced salaries since that date.

—Murderer Kemmler, of Buffalo, N. Y., who was sentenced to be executed by electricity, has secured a stay of proceedings. His attorney has made application for a writ of error, and will be given a hearing May 19. The constitutionality of the new execution law will be tested.

—The works of the Singer Sewing Machine Company, at Elizabeth, N. J., were destroyed by fire Tuesday night. The loss is placed by the officers of the company, at \$2,000,000, fully covered by insurance. Fifty thousand sewing machines and 18,000,000 needles were destroyed.

—The passage of the bill appropriating \$150,000 for the relief of the sufferers in the Mississippi Valley, was one of the quickest pieces of legislative work ever put through Congress. It went through both houses in forty-five minutes, was sent to the President by a special messenger, and received his signature within an hour.

—Inspector Coon, of San Diego, Cal., reports to the Secretary of the Treasury that a regular system exists of smuggling Chinamen into this country from Mexico, and that it is backed by heavy capital. The Senate Committee on Foreign Affairs has reported a resolution, authorizing the President to open negotiations with Great Britain and Mexico, to prevent Chinese entering the United States from Canada and Mexico.

FOREIGN.

—The senate of Spain has approved universal suffrage.

—Revolution is reported to have broken out in Paraguay.

—Employers throughout Germany are forming a union against strikes.

—The *Irish Times* says that a rich gold mine has been discovered at Dunned, in the western part of County

Cork, and that a company is being formed to work it.

—The French Government will ask the government of Columbia for an extension of time in which to finish the Panama Canal. A new company will be formed at once.

—Agent Mackenzie, of the British East India Africa Company, has issued a proclamation abolishing slavery in all provinces connected by treaty with the British Company.

—Longue Point Lunatic Asylum, near Montreal, Canada, was totally destroyed by fire Tuesday. The institution contained 1,300 inmates, about fifty of whom lost their lives. Several hundred escaped into the surrounding country.

RELIGIOUS.

—It is said that 26,000 Chinese embraced Christianity last year.

—The membership of the Methodist Church grows at the rate of 250 per day.

—The latest returns of the votes of the presbyteries for revision show a preponderance in its favor of more than two to one.

—Trouble between rival factions in an Evangelical Lutheran Church at Elgin, Ill., Sunday, made it necessary to call the police.

—The Society of Friends of Pennsylvania, New Jersey, and Delaware have presented a memorial to Congress protesting against further expenditures for fortifications and war vessels.

—In the British House of Commons recently, Mr. Cameron moved the disestablishment and disendowment of the Church of Scotland. The motion was defeated, although warmly supported by Mr. Gladstone.

Appointments.

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

THE annual meeting of the Wisconsin Health and Temperance Society will be held in connection with the camp-meeting at Mauston, June 10-17, 1890.

M. H. BROWN, *Pres.*

THE South Dakota S. S. Association will hold its next annual session in connection with the camp-meeting at Madison, June 17-24. We hope to see all the Sabbath-schools largely represented at this meeting.

W. B. WHITE, *Pres.*

THE next annual session of the South Dakota Conference will be held in connection with the camp-meeting at Madison, June 17-24, at which time officers for the ensuing year will be elected, and such other business transacted as may be necessary.

W. B. WHITE, *Pres.*

THE New York Tract Society of Seventh-day Adventists will hold its next annual session in connection with the camp-meeting at Fulton, June 10-17, 1890. We wish to see each local society in the State represented, and we hope to see every director of the districts present.

S. H. LANE, *Pres.*

THE Iowa Health and Temperance Society will hold its next annual meeting in connection with the camp-meeting at Des Moines, Ia., June 3-10, 1890, to elect officers, and transact such business as may come before it. Special attention will be given to this branch of the work at this meeting.

W. H. WAKEHAM, *Pres. Ia. H. and T. Soc.*

THE South Dakota Tract Society will hold its next annual meeting at Madison, South Dak., in connection with the annual camp-meeting, June 17-24. At this time officers for the coming year will be elected, and other matters of importance considered. We hope for a general attendance of members.

W. B. WHITE, *Pres.*

THE regular annual meeting of the South Dakota Health and Temperance Association will be held in connection with the camp-meeting, June 17-24. Competent help in the interest of this work is promised, and we hope and trust that all will unite in making this part of the camp-meeting a real success.

J. J. DEVEREAUX, *Pres.*

THE next annual meeting of the Iowa Sabbath-school Association will be held in connection with the State camp-meeting, June 3-10, 1890. Eld. J. H. Durland, Ass't Dist. S. S. Supt. of Dist. No. 3, will be present to take charge of the Sabbath-school work. Special instruction will be given to Sabbath-school officers and teachers. A Sabbath-school secretary's tent will be erected, where those in charge of the Sabbath-school work can be consulted by all interested in this branch of the

cause. We hope every Sabbath-school in the State will be represented at this meeting.

W. H. WAKEHAM, Pres. Ia. S. S. Asso.

THE next annual session of the New York Seventh-day Adventist Conference will be held in connection with the State camp-meeting at Fulton, June 10-17, 1890.

S. H. LANE, Pres.

THE regular quarterly meeting for Dist. No. 1, New England Conference, will be held with the church at Niantic, R. I., Sabbath and Sunday, May 31, June 1.

A. F. WILLARD, Director.

BUSINESS NOTICES.

[Under this head, short business notices will be inserted at one dollar for each notice of four lines or less.

WANTED.—A girl to do general house-work, one that is a good cook and an S. D. Adventist.

LABOR BUREAU.

WANTED.—A carriage painter, at once. Address J. E. Atchison, 1009 E. State St., Rockford, Ill.

A COMPETENT S. D. A. dentist wishes to locate in a growing town west or south. Will the brethren write? Postage will be returned.

ADDRESS.

THE address of Eld. L. D. Santee hereafter will be Princeville, Ill.

Obituary Notices.

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

DECKER.—Died of typhoid pneumonia, at Woodlawn, near Portland, Or., Dec. 28, 1889, Mary A., daughter of Lyman and Lottie Decker, formerly of Minnesota, aged twenty years.

J. FULTON.

STONE.—Died of consumption, at Warwick, R. I., March 2, 1890, Charles L., only son of S. D. and E. H. Stone, in the twentieth-fourth year of his age.

Mrs. S. D. STONE.

ERWAY.—Maudana Erway was born at Edenville, Mich., Feb. 10, 1869; died Feb. 25, 1890, of hepatic abscess.

J. C. HARRIS.

VAN SYOC.—Myrtle May Van Syoc, daughter of A. P. and S. E. Van Syoc, died of consumption, April 11, 1890.

A. J. STOVER.

FRENCH.—Died April 16, 1890, at Ossian, Iowa, of consumption and heart disease, after about ten months of terrible suffering, E. M. French, son of W. P. and E. S. French, at the age of 36 years and 4 months.

W. P. FRENCH.

BROWN.—Died in Lancaster, Mass., March 7, 1890, sister Julia M. Brown, aged 81 years, 4 months, and 13 days.

A. T. ROBINSON.

ROSS.—Died in West Boylston, Mass., March 30, 1890, Alexander Ross, aged 77 years and 8 months.

A. T. ROBINSON.

CUTTS.—Died at Highmore, South Dakota, Nov. 3, 1889, Bro. Wm. Cutts, aged 39 years, 4 months, and 11 days.

N. W. KAUBLE.

JOHNSTON.—Eliza Colton was born May 23, 1838, and died of diphtheria, Dec. 28, 1889, at her home in Turin, Lewis Co., N. Y., aged 51 years, 7 months, and 5 days.

M. A. L.

OVERMYRE.—Died at the home of her parents in Vineyard Haven, Mass., March 21, 1890, Mrs. Ella Merry Overmyre, aged 27 years, 11 months, and 19 days.

A. T. ROBINSON.

LINDSAY.—Sister Eliza A. Lindsay, wife of Bro. John M. Lindsay, died at Battle Creek, Mich., April 29, 1890, in the seventy-fourth year of her age.

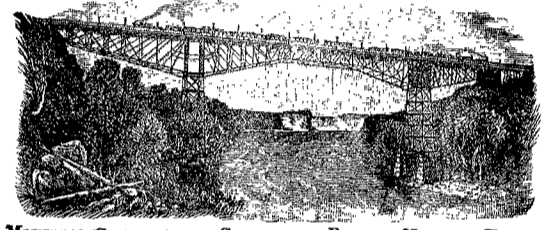
from 1 Cor. 15: 26. On the way to the cemetery, the supervisor of the town, who has been acquainted with Bro. Lindsay's family over forty years, said to me, "Mrs. Lindsay had a very remarkable character, and the world is better for having had her life and influence."

A. E. PLACE.

PLACE.—Died at Southwest Oswego, N. Y., April 20, 1890, of la grippe and erysipelas, my dear brother, Wm. H. Place, aged sixty-six years, leaving a wife and one daughter (a mute) to mourn their loss.

JOHN PLACE.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected April 13, 1890.

Table with columns for EAST and WEST stations, times, and fares. Includes stations like Chicago, Kalamazoo, Battle Creek, Ann Arbor, Detroit, Buffalo, Rochester, Syracuse, New York, Boston, and Niagara Falls.

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

Chicago & Grand Trunk R.R. Time Table, in Effect Jan 19, 1890.

Table with columns for GOING WEST, STATIONS, and GOING EAST. Includes stations like Chicago, Port Huron, Lapeer, Flint, Durand, Lansing, Charlotte, BATTLE CREEK, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskell's, Valparaiso, and Chicago.

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

W. E. DAVIS, Gen. Pass. and Ticket Agt., Chicago. A. S. PARKER, Ticket Agt., Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., MAY 13, 1890.

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CAMP-MEETING APPOINTMENTS.

DIST. No. 1.			
*Pennsylvania, Lock Haven,	June		3-10
*New York, Fulton,	"		10-17
*New England,		24-July 1	
*Canada,	July		1-7
DIST. No. 3.			
*Michigan (Northern),	June	24-July 1	
DIST. No. 4.			
*Minnesota, Minneapolis,	May 27 to June 3		
*Iowa, Des Moines,	June		3-10
*Wisconsin, Mauston,	"		10-17
*S. Dakota, Madison (Lake Hermon),	"		17-24
DIST. No. 6.			
*Upper Columbia, Milton, Or.,	May	14-21	
*North Pacific, Portland,	"		28-

The camp-meetings are each to be preceded by a workers' meeting of one week, as indicated by the star, commencing one week before the above appointments. The above dates have been decided upon after careful correspondence with the president of each Conference. If there should be any criticism on any point, please write immediately to Eld. D. T. Jones, Battle Creek, Mich., who will have the care of the camp-meeting appointments. As soon as the location is decided on, it should be reported to Eld. D. T. Jones for insertion in the REVIEW AND HERALD.

O. A. OLSEN, Pres. Gen'l Conf.

How insatiable and intolerable a leech the papal church is upon any government where it is established, is apparent from the following item from the *Independent* of May 8:—

"It is stated that between the years 1866 and 1880 the Italian Government suppressed 4,244 religious houses, 2,179 religious corporations, 46,237 secular clergy foundations, and 50,973 other foundations, and that the income of real and movable property seized by the government is about \$10,000,000."

The Italian Government will not be very apt to allow such a burden of useless parasites to come back upon them.

The doctrine of the natural immortality of the soul, with its silly consequent, the conscious state of the dead, the source of so many absurd notions, and such gross abuses as the mass and purgatory of the Catholic Church, and its abominable and abhorrent consequent of eternal conscious misery for

the lost,—this doctrine is fast losing its hold among thinking people. This is particularly apparent in England. There multitudes of the Nonconformists have already come to the light on this subject; and it now appears that prominent members of the Established Church are also receiving it. The *Independent* of May 8, 1890, says:—

"A number of the bishops of the Church of England have declared, it is stated, that they do not believe in the inherent immortality of the soul. They do not believe that it is clearly taught by the Scriptures, and look upon it as a philosophical theory."

A very interesting and instructive lecture was delivered in the Tabernacle, Sabbath afternoon, by W. E. Blackstone, Secretary of the Chicago Board of Home and Foreign Missions, his theme being the evangelization of the world. Mr. Blackstone is a missionary of long experience, and a thorough Adventist, but does not share in the roseate premillennial views of many of his brother evangelists. Several large maps and diagrams, suspended by the speaker's side, helped to elucidate his statements and gave an object lesson to the audience, covering the entire field of the world's missions, their character and extent. The facts set forth by the lecturer conclusively showed the fallacy of the theory that the world is growing better. He expressed his confidence that the world could be evangelized (not converted) in the short space of twenty years, and in conclusion made an earnest appeal to the denomination represented before him, to send at least one missionary to those parts of the world still covered by heathen darkness. What effect would the application of the principles of Seventh-day Adventism have upon pure unadulterated heathenism? We believe the experiment should be tried.

NOTICE TO STATE CONFERENCE COMMITTEES.

If posters and camp-meeting *Journals* are desired for any of the camp-meetings, let those having the matter in charge send in their orders in time, being careful to state definitely the time, location, railroad facilities, and such other local matters pertaining to the camp-meeting as they may wish to have appear. The *Journal* will be thoroughly revised, and will contain the position of Seventh-day Adventists upon the Bible, justification, the law, the second advent, the third angel's message, Church and State, temperance, etc., etc. Price same as last year. Address REVIEW AND HERALD, Battle Creek, Mich.

UNFORTUNATE CRITICISM.

GREAT harm is often done to the word of God, on the part of its professed friends, by attempts to explain away its record of miracles. Thus in a little work entitled, "Why We Believe the Bible," the author, J. P. T. Ingraham, D. D., endeavors to take away the supernatural from the "standing still" of the sun and moon in the days of Joshua. Josh. 10:12. He draws from the margin, and says the words "be silent," mean "not to shine;" that Joshua wished the darkness of the morning to continue to conceal his movements from the enemy, so he prayed for the sun and moon not to shine, and accordingly these heavenly bodies were obscured by clouds and storms all day! A correspondent writes, asking if such a view can be maintained.—Not for a moment, according to the record. Joshua reached Gibeon at day-break. Then the battle was joined—and a great battle is not fought in a moment. The enemy fled before Israel. It was turning well, but the day was drawing to a close, and Joshua wished more time to make the victory decisive and complete. He therefore prayed the sun to stand still, or cease its apparent motion toward the western horizon, which could be done either by arresting the motion of the earth or giving the atmosphere greater power of refraction; and the record says the sun stood still in the midst of heaven, and

hasted not to go down about a whole day. Verse 13. So it was the light that continued, which Joshua wanted, and not the darkness; and the sun, instead of hasting not to shine, by being obscured by clouds and storms, as Mr. I. has it, hasted not to go down and so suffer darkness to interrupt the operations of the army. If that is all that his faith is able to grasp, we think his divinity is in a bad way, and needs the administration of a powerful tonic. What is the trouble with taking the record as it is? What are all worlds before God?—Only as the small dust of the balance. How easy for him to lay his hand upon our whole solar system, if need be, and arrest all its motions during his good pleasure. If to believe the Bible we must bring everything within the limits of our own comprehension, we might as well give it up at once.

WHY THEY DO NOT PREACH DOCTRINE.

THE apostle Paul charged Timothy to preach the word, to reprove, rebuke, and exhort with all long suffering and doctrine, for, he said, the time would come when the people would not endure sound doctrine, but after their own lusts would heap to themselves teachers who would preach to suit their itching ears, and thus be turned from the truth unto fables. The case of the Rev. Mr. Waterman, of the Kalamazoo Congregational church, according to his own confession as found on another page, is a striking fulfillment of this prediction, and shows that we have reached the time therein described. This gentleman, who stands in the sacred desk as an expounder of God's word and a leader of the people, confesses that he and many other preachers are to blame for not teaching and preaching more thoroughly the doctrines of the church, and gives as his own excuse for this neglect, the fact that he has been "again and again asked not to preach doctrinal sermons, by many persons who said they preferred discourses of a different character." No wonder that the churches have fallen when they are filled with people that will make such requests, led by ministers who will cater to their demands. If these preachers had given more attention to doctrine, they might now have had the true doctrine on the Sabbath question instead of standing, as they do, on the sand, with their members slipping away from them, not knowing whether to grant them letters and condemn their church or refuse and condemn the Bible. Truly their position in such cases is not to be envied.

W. A. C.

A FUND FOR THE EMPLOYMENT OF COLPORTERS IN THE SOUTHERN FIELD.

For the prosecution of this work, we ask for \$2,000, in donations of ten dollars and upward. Those who feel an interest in reaching the people of the South with the truth are earnestly requested to contribute promptly and liberally to this fund for the support of colporters in the Southern field.

(Previously reported, \$315.00.)

S. D. Stone	\$10 00
S. and M. C. Fulton	20 00
Mrs. E. Fuller	10 00
Emma Atkinson	10 00
E. J. and D. W. Bartholomew	25 00
Alfred Perren	20 00
Mrs. Sarah Lane	10 00
Nels. J. Boose	10 00

All contributions should be sent to W. H. Edwards, REVIEW AND HERALD, Battle Creek, Mich.

\$5,000-FUND FOR RELIGIOUS LIBERTY WORK.

One Hundred Men Wanted to Pay Fifty Dollars Each.

We whose names follow, agree to pay the amount set opposite, toward raising a fund of \$5,000 for the circulation of Religious Liberty literature in States and Territories in the South and West where there are no local Conferences or State organizations:—

(Previously reported \$2,050.)

William Atkinson	\$50 00
Emma Atkinson	50 00
G. H. Mantz,	50 00

Remittances to this fund should be sent to W. H. Edwards, REVIEW AND HERALD, Battle Creek, Mich.