

The Advent HOLY BIBLE REVIEW THE FIELD IS THE WORLD AND SABBATH HERALD

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

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REST IN JESUS.

BY ELD. L. D. SANTEE.
(Ottawa, Kan.)

I LOOK at the world with its varied sorrow
That ever deepens as years go by,
And my pen a sadness seems to borrow
From the plaintive notes of the mourners' cry;
But I smile as I think of that glorious morrow,
Awaiting the faithful beyond the sky.

Many the pallid lips now tasting
Marah's waters instead of wine,
And the weary feet that are ever hastening
To lay their all on an earthly shrine;
Many the ones that in sin are wasting
Hours given by love divine.

Not in the land of the sick and dying
Shall the final rest of the soul be given;
Not where the sands of time are flying,
Where tendrils the sweetest and best are riven;
But bearing the cross and self-denying
Will open the gate to yonder heaven.

O desolate heart, all sad and somber!
O cheeks that are wan, with tear-drops pressed!
Take all your sorrows, woes without number,
And leave them all on the Saviour's breast,—
Your burdens, which now your soul encumber,—
And find at the feet of Jesus, rest.

I think of Golgotha's cross uplifted,
Where the "Man of sorrows" in anguish lay;
I remember his wondrous love has shifted
The shades of death from the soul away;
And the blood-washed throng, from their errors sifted,
Shall bask in the light of an endless day.

And soon in the shining air of heaven,
The joys of the blessed will be our own,
And then will the rapturous joy be given,
Of knowing each other as we are known;
And there where no tendrils of love are riven,
We shall stand with the sinless around the throne.

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.

CONSTANT IMPROVEMENT REQUIRED.

BY MRS E. G. WHITE.

1 Those who are called of God to labor in word and doctrine should ever be learners in the school of Christ. They will never be in a condition where they will have no need of greater knowledge, where it will not be necessary for them to search for evidences of truth. There will be need of constant improvement, that as far as possible the workers for God may be ensamples to the flock, and do good to the souls that are brought under their influence. Those who do

not feel the importance of going on from strength to strength, will not grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

2 All heaven is interested in the work that is going on in the earth to-day. The angels look with interest upon those who are honored in having a part to act as co-laborers with God. When the servants of Christ have a realizing sense of the presence of One who is mighty to save, they will be filled with gratitude to God for the power of his grace, and they will make advancement in the divine life. The worker with God will have humble views of self as he thinks of the opportunities that have been wasted, and he will become more devoted in his service to the Master. Those who dedicate their all to Christ will learn how to win souls; for they will have a close connection with the Redeemer of the world.

3 The ministers of God are not to be content to remain in ignorance of the deep things of his word. Many do not make any progress in attaining knowledge; they are slothful servants, who do not realize the importance of the truth for this time. They fall easily under temptation, and are content to meet a low standard. They are not self-sacrificing, because they have not the spirit of Christ. They do not become more and more efficient in the work, because they do not become more and more intelligent in the Scriptures of truth. They do not seek to place themselves in harmony with the work of Christ in the heavenly sanctuary, where he is making an atonement for his people. While Christ is cleansing the sanctuary, the worshipers on earth should carefully review their life, and compare their character with the standard of righteousness. As they see their defects, they should seek the aid of the Spirit of God to enable them to have moral strength to resist the temptations of Satan, and to reach the perfection of the standard. They may be victors over the very temptations which seemed too strong for humanity to bear; for the divine power will be combined with their human effort, and Satan cannot overcome them.

4 All heaven has been looking on with interest, ready to do whatever God might appoint, to help fallen men and women to become what God would have them. God will work for his children, but not without their co-operation. They must have indomitable energy, and a constant desire to become all that it is possible for them to be. They should seek to cultivate their powers and develop characters that will be meet for a holy heaven. Then and then only will the servants of God be bright and shining lights in the world. Then they will bring energy into their Christian life, for they will put all their powers to the task, and respond to the efforts that have been made to uplift, refine, and purify them, that they may shine in the courts above. They will bring all their powers under the control of the Spirit of God; they will study his word, and listen for his voice, to direct, encourage, strengthen, and advance them in their religious experience. They will not be childish and be turned aside by the temptations of Satan. They will deny themselves, not appealing to their own sympathies, for they will be of a heroic spirit. They will hoard up the great and precious truths of God's word; they will feed upon them, and grow into strong, well-developed men and women in Christ,

sons and daughters of God. The greatness of the truth which they contemplate will expand the mind and elevate the character. They will not be novices in the understanding of God's word, nor dwarfs in religious experience. Conflict with the enemies of truth will not shatter them nor weaken their energies; it will only serve to drive them nearer to Him who is mighty to save. They will receive the discipline that will give efficiency to all their faculties. Heaven will be brought near to them in sympathy and co-operation, and they will be indeed a spectacle to the world, to angels and to men; for they will be marked characters on account of their purity, their strength of purpose, their firmness, their usefulness in the world.

2 Those who are finally victorious will have seasons of terrible perplexity and trial in their religious life; but they must not cast away their confidence, for this is a part of their discipline in the school of Christ, and it is essential in order that all dross may be purged away. The servant of God must endure with fortitude the attacks of the enemy, his grievous taunts, and must overcome the obstacles which Satan will place in his way. Satan will seek to discourage the followers of Christ, so that they may not pray or study the Scriptures, and he will throw his hateful shadow athwart the path to hide Jesus from the view, to shut away the vision of his love, and the glories of the heavenly inheritance. It is his delight to cause the children of God to go shrinkingly, tremblingly, and painfully along, under continual doubt. He seeks to make the pathway as sorrowful as possible; but if you keep looking up, not down at your difficulties, you will not faint in the way, you will soon see Jesus reaching his hand to help you, and you will only have to give him your hand in simple confidence, and let him lead you. As you become trustful, you will become hopeful.

3 Jesus is the light of the world, and you are to fashion your life after his. You will find help in Christ to form a strong, symmetrical, beautiful character. Satan cannot make of none effect the light shining forth from such a character. The Lord has a work for each of us to do. He does not provide that we shall be sustained by the influence of human praise and petting; he means that every soul shall stand in the strength of the Lord. God has given us his best gift, even his only begotten Son, to uplift, ennoble, and fit us, by putting on us his own perfection of character, for a home in his kingdom. Jesus came to our world and lived as he expects his followers to live. If we are self-indulgent, and too lazy to put forth earnest effort to co-operate with the wonderful work of God, we shall meet with loss in this life, and loss in the future, immortal life.

4 God designs that we shall work, not in a despairing manner, but with strong faith and hope. As we search the Scriptures, and are enlightened to behold the wonderful condescension of the Father in giving Jesus to the world, that all who believe on him should not perish but have everlasting life, we should rejoice with joy unspeakable and full of glory. Everything that can be gained by education, God means we shall use for the advancement of the truth. True, vital godliness must be reflected from the life and charac-

ter, that the cross of Christ may be lifted up before the world, and the value of the soul be revealed in the light of the cross. Our minds must be opened to understand the Scriptures, that we may gain spiritual power by feeding upon the bread of heaven.

GOD'S ETERNAL PURPOSE.

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

"Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Far back in the remote ages of the past, before this earth on which we live had seen the light of day, before the countless worlds that people space were brought into existence, there was held a council between the eternal Father and the beginning of his creation, the only begotten Son. A vast universe was to be created and peopled with intelligences, and a scheme devised by which these created intelligences should reach a state of perfection and holiness in which they would yield the highest possible glory to the Creator. It was arranged that the Father should act as the supreme architect, so that in reality he is the builder. "For every house is builded by some man; but he that built all things is God."

The material universe is God's temple, in the structure of which more than sixty elements, or different materials, were requisite. But the Son was to be the great master-builder in carrying out this design. "All things were made by him; and without him was not anything made that was made." "He was in the world, and the world was made by him, and the world knew him not." "Who is the image of the invisible God, the first-born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."

But let us notice briefly what is embraced in the "purpose and grace, which was given us in Christ Jesus before the world began." This purpose is called the "eternal purpose which he purposed in Christ Jesus our Lord." The universe could never be peopled by holy beings without running the risk of sin; for while man was created pure and innocent, he could only become holy and righteous by having the power of choice between right and wrong, and choosing the former. And when far back in the councils of eternity, after a moral constitution had been ordained which was to be the test of loyalty throughout eternity, God said, "Let us make man in our image, after our likeness," the risk of sin must have been taken into account. The possibility that man would break the moral constitution, and fall under the sentence of a broken law into the condemnation of death, must have been fully realized, and a plan laid so deep and broad that the "eternal purpose" might not be changed or hindered by any possible contingency that might arise; for we read in the text, that the final result of this plan was not to be "according to our works;" that is, the final result of this plan was not made dependent upon the course that man might take; "but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

Thus we see that grace was connected with this eternal purpose, and was provided while as yet there was only a possibility, or perhaps the knowledge of the Most High, that it would be needed in the accomplishment of that purpose. It was then that the eternal Son responded: "I have found a ransom;" "I will redeem them from death;" I will become "surety" for man that this purpose shall be accomplished. And this counsel prevailed. The eternal decree was

ratified in eternity. It was the covenant of blood accomplished in time, though agreed upon before time began. Thus Christ became "the Lamb slain from the foundation of the world;" or, as stated by Peter, "fore-ordained before the foundation of the world."

The Lord says by the prophet, in speaking of the creation of man, "For I have created him for my glory." Should the thought suggest itself that a supreme regard to the happiness of the creature would be a higher motive than the manifestation of his own glory, it should be borne in mind that the highest glory of God is identical with the highest possible happiness of all his creatures. As long as there should be one creature in God's universe who had not attained to the highest possible happiness, there would still be some possible glory to God that he had not reached.

In the beginning, yea, before the beginning of things, God was holy and just and good and merciful. This was his nature. But this nature could be developed or manifested in no other possible way than by creating the objects on whom, or to whom, he could make an exhibition of these attributes. His holiness, justice, wisdom, goodness, and mercy, must have remained locked up in the bosom of God, if there had not been beings created upon whom he could pour out that wealth of love which was treasured in his heart from eternity.

As we have already noticed, this "eternal purpose" included grace. God might have been merciful and gracious in his disposition, but with that mercy and grace locked up in his own breast, and with no object on which to bestow it, he would have been in the condition of a creature heart,—affectionate, tender, and loving; or with a capacity to love, but with no possibility of exercising these attributes. This whole mighty material universe, with its paraphernalia of suns, moons, stars, planets, etc., was brought into existence simply as a platform on which to erect the temple of grace. It was a kingdom of grace ruled by love, which God purposed from eternity to establish. But such a kingdom could not be created by a miraculous act of his power. There must be first a material universe spoken into existence, then a moral dispensation; and as this could be provided only by running the risk of sin, there must be provision made to meet such an emergency.

When God made the vast system of worlds, including this orb on which we dwell,—when he made man in his own image,—he had a purpose in view in these creations, and that was the one "eternal purpose in Christ Jesus." It was the purpose of purposes, or the leading purpose in the mind of God which moved him to give birth to the universe as it now stands. In the prosecution of that purpose, sin has made it necessary that this world should be the theater on which to enact the scenes of redemption, by which God will be enabled to reveal himself to the inhabitants of all worlds in all the attributes of his character, as he could not have done without the existence of sin.

The eternal purpose was the purpose of grace, or of salvation through Christ; but there could not have been this salvation by grace without sin. In other words, the eternal purpose which he purposed in Christ Jesus was unchangeable. "For every purpose of the Lord shall be performed." The apostle Paul clearly states what this purpose was, in his letter to the Ephesians: "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself, that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth."

One infinite mind conceived the entire plan, and when this world was marred by sin, it was not an *after-thought* to devise a plan of redemption; but it was simply putting into execution a plan which had been devised in the councils of eternity.

We have found that mercy was an attribute of

the divine mind from all eternity. But mercy being the disposition of God to treat an offender better than he deserves, this most beautiful of all attributes must have remained forever locked up in the mind of God, unrevealed to his creatures, unless there were, somewhere in his universe, offenders. The gospel is the only system that contains a full and complete solution of the great problem as to how God could exercise mercy toward beings fallen in sin; in other words, how he could be just, and yet justify the guilty; or save sinners while yet the law remained in force. But this problem has been gloriously wrought out in the development of the eternal purpose in Christ. This plan was devised, as the apostle states it, that God "might be just, and the justifier of him which believeth in Jesus." There is now no conflict between the divine attributes. But, possessing the attributes of justice and mercy, we cannot conceive how God could create intelligent beings, and endow them with the capacity to sin, and not provide a scheme whereby mercy might be extended to them.

But does the doctrine of an eternal purpose which is clearly stated in the Scriptures, make God the author of sin? There is no being in the universe who hates or is more opposed to sin than God; and the universe was brought into existence to show his abhorrence of sin, and to display his holiness. But as this could not be accomplished without sin, he *permitted* sin as a means to an end. Man could not have been made a free moral agent without the capacity to sin. If he was not endowed with the power of choice between sinning and not sinning, he could not be a free moral agent. Man is the only being in this world capable of gaining a knowledge of the moral perfections of God. And man has this knowledge because he was placed under a moral government, and endowed with an intelligent free will capable of good or evil, and of choosing between them. God could not ordain a moral system, and create an order of free moral agents with a capacity to know and choose the good, without at the same time endowing them with an equal capacity to know and choose the evil. The power to obey any law implies the power to disobey it. Adam, in paradise, had the same power to disobey as to obey. And God gave him that absolute freedom necessary to constitute him a moral agent, leaving to his own will to turn the scale, and *decide for himself* whether to obey or disobey—whether to be holy or unholy.

God did not ordain that man should sin. He did not put any constraint on his will to force him to sin; for then the sin would have been on the part of God, instead of on man's part. On the other hand, if God had fore-ordained that man should not sin, or had placed him in such circumstances that he could not sin, there would have been no merit in his obedience. And so while remaining pure and innocent to all eternity, it would not have been possible for him to develop into that holy and righteous being which the divine calling intended he should.

As we have seen, the divine purpose in the creation of all worlds could not have been attained without running the risk of sin; and a risk run long enough would result in the fall of some one of the created worlds, in which might be displayed the wonderful love of God in giving his Son to redeem that which was lost. Thus would be displayed to the universe an object lesson, not only of the awful consequences of sin, but a manifestation of the divine attributes which never could have existed without the existence of sin.

In the concluding portion of this article, it will be shown what the final results of sin will be, as viewed from the stand-point of the "eternal purpose."

(Concluded next week.)

—The Spirit is the only infallible commentator on the word of God,—the revealer of mysteries, the expositor of precepts, the remembrancer of promises, the inspirer of prayer.—H. White.

BEAUTIFUL WORDS OF THE BIBLE.

BY IRENA WEBBER.

BEAUTIFUL words of the Bible!

Tender and strong and true—
Beautiful words of the Bible!
Old,—but yet ever new.

Pause in your haste, O millions,
And hear the Lord's request,
"Come unto me, ye weary,
And I will give you rest."

Rest, sweet rest, to the weary,
Balm for the sin-sick soul;
Thus on the woes of our being
The waves of His mercy roll.

In thee glow the hopes of the future,
And the lamp of truth flames bright;
And the pathway of life is gladdened
By gleams of celestial light.

Beautiful words of the Bible!
O pledge from the infinite Arm!
Amid life's wild commotion,
Ye are borne to my soul like balm.

Beautiful hopes and feelings
They scatter along life's way—
A bridge o'er Death's dark river,
A harbinger of day.

Wonderful book of the ages!
Down through cycles of time,
Thou com'st to our hearts and households,—
A message of love sublime.

A SAD NEGLECT.

BY BYRON TRIPP.

(Grand Forks, N. Dak.)

BELIEVERS in the third angel's message are now to be found in almost every neighborhood throughout the country, many of whom have not heard a sermon on present truth for several years, and some have not the privilege of associating with those of like faith, and yet many of them seem fired with zeal, and are fully awake to the times in which we live, and the progress the truth is making in the earth, and also to the preparations of the enemy for the final struggle. Upon inquiring for the source of this knowledge, the inevitable answer is, "We take the REVIEW and other of our good papers." These cry from the watch-tower regularly every week, and show us the whereabouts of the enemy, also the advances of the Lord's host. From these peals from the watch-tower and frequent references to God's great guide-book, the Bible, we see where we are on the sea of time, and firmly believe we are nearing the shore; and we expect soon to anchor in the haven of eternal rest. And this makes us feel like saying, Brother, neighbor, friend, won't you come and join us in our journey to the heavenly country? Here you have trials; here you are disappointed; here you sorrow and weep and mourn; but there—there perplexities will be no more. Your sorrows will be at an end, and you can join in the glad songs of the happy host that surrounds the throne of our King.

Yes, our good papers, coupled with the testimony of God's word, are what give us this hope, and inspire us with this courage, and make us anxious to sustain the precious message of truth by our prayers and our means. But notwithstanding this zeal among many, some do not participate in this devotion, do not have this hope, are in trouble with their neighbors, are dissatisfied and finding fault with those in the work; in fact, a general unrest has taken possession of them, and the truth has nearly lost its place in their hearts. The Sabbath hours are devoted to thoughts of a secular nature, rather than to things that pertain to the kingdom of God.

Inquiring for the cause of this unrest, the answer is, "I do not know. The truth does not seem as bright to me as it once did, and I am almost afraid we have made a mistake in risking so much in the message." To these friends the work seems to move slowly and accomplish but little. The crisis they once expected seems a long way off, and they have no heart to move out and sound the alarm to those near them. This is partially due, no doubt, to the consciousness

of not having done that which they feel would have been consistent for them to have attempted, in harmony with their belief. Then if the working of the cause is referred to, they know nothing about it; they are ignorant of its progress. I have met individuals recently who thought Eld. Tenney was still connected with the Minnesota Conference. I ask for the reason of this state of things, and am not long kept in suspense, as I am sure our good papers do not come as regular visitors to the home. The means that God in his providence has ordained to bring a knowledge of his truth to these lonely ones, has been neglected; hence this lack of knowledge. And Inspiration has said, "My people are destroyed for lack of knowledge."

The laborer of course feels it his duty to correct this wrong, and tries to arrange for the weekly visits of our papers. But sometimes it is not an easy matter to accomplish. Many are the excuses urged as a reason why they cannot subscribe. I have heard them argue like this: "Our county paper we must have, to keep posted on home topics; then the paper that is sent from our old home, we feel we could not well do without (and of course they must be paid for); then our children are growing up, and we want a paper for them, and so we take the *Youth's Companion*; and when we get all these, they are all we can pay for,—in fact, all we can read."

We can but wonder: Does this man believe the message for these times? Does he believe this truth will save himself and family? If so, why obstruct the channel through which light and knowledge could come to them by putting in their place something of an earthly nature? My brethren, are we doing *all* we can to assist in removing the barrier that hinders the light of truth from coming to these homes? Here is a chance for missionary work. Let us all rally to the call, and never be content until every one who believes the message has the REVIEW and *Sentinel* at least; and if they are unable to subscribe, let us feel that we are our "brother's keeper" to the extent of seeing that such souls are supplied with these necessities. And when the work is ended, and we appear before God, may we hear it said, "Well done, good and faithful servant."

"AS THE DAYS OF NOAH."

BY ELD. D. P. CURTIS.

(Hutchinson, Minn.)

"BUT as the days of Noe were, so shall also the coming of the Son of man be." Matt. 24:37. "And as it was in the days of Noe, so shall it be also in the days of the Son of man." Luke 17:26. These are Christ's words used in reference to the condition of the world just before and at the time when "they shall see the Son of man coming in the clouds of heaven with power and great glory." In them he makes the plain, positive statement, that at that time the world will be in just such a condition as it was in before, and at the time of, the flood. Now, if we can ascertain what was its condition then, we shall know what it will be when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God."

Our inquiry, then, will be, What was the condition of the world "in the days of Noah"? By reference to Gen. 6:5, we find this statement in regard to it: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." The margin says, "The Hebrew word signifies not only the imagination, but also the purposes and desires." In verse 11 we read, "The earth also was corrupt before God, and the earth was filled with violence." It was this condition of things which led the Lord to say, "I will destroy man whom I have created from the face of the earth." But we read that "Noah found grace in the eyes of the Lord." And why?—Because "Noah was a just man, and perfect in his generations, and Noah walked with God." Further on, we find that God said to

Noah in regard to the condition of the world, "The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth."

These testimonies are clear and positive as to the condition of the world then, and the language of Christ assures us that such will be its actual condition just before, and at the time of, his coming. In the same discourse, and in reference to the same time, he says that "iniquity shall abound." Instead, then, of general holiness, there will be general wickedness and corruption. Instead of universal peace and brotherhood, there will be universal violence. Instead of prevailing purity and chastity, there will be wide-spread pollution and unblushing immorality. Instead of virtue reigning supreme, vice will be universally prevalent. Instead of godliness, will be *unbridled lawlessness*. How different this from the idle dreams of those who talk of a universal reign of righteousness for a thousand years prior to the return of our Lord!

Again, in the days of Noah a message of warning was sent to the world, and a space was given for repentance and turning to God. We read, "And the Lord said, My Spirit shall not always strive with man, . . . yet his days shall be a hundred and twenty years." Here time was given him to reform, and to build up a character which God could approve. And during this time Noah preached righteousness to the people; for Peter speaks of him as "a preacher of righteousness," and so he must have preached to the men of his generation. And not only by word did he preach, but by the building of the ark in their midst he emphasized the words of warning which fell from his lips. "Even thus shall it be in the day when the Son of man is revealed." After the announcement is made to the world that "the hour of his judgment is come," time will be given for preparation, and God's messengers, commissioned with "this gospel of the kingdom," will "prophesy again before many peoples, and nations, and tongues, and kings." As Noah "preached unto the spirits in prison" "while the ark was a preparing," so likewise "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The proclamation that "the day of the Lord is at hand," will go "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." But as "in the days that were before the flood," "they knew not until the flood came and took them all away: so shall also the coming of the Son of man be." And why did they not know? It was not because they did not have the means of knowing, as we have already seen, but it was because their time and attention were taken up in "eating and drinking, marrying and giving in marriage;" they were wholly absorbed in "surfeiting, and drunkenness, and cares of this life," and had no time to listen to so unpopular and undesirable a theme. They "knew not," simply because they did not care to know. They were satisfied with themselves, and with their manner of life, and did not wish to change. How mournful the thought! Still the words of Christ assure us that such will be the condition of the world just before "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." As in the days of Noah they scoffed at the idea of a coming flood, because they saw that "all things continued as they were from the beginning of the creation," so we are assured it will be "in the last days." 2 Pet. 3:4. They saw no change in the face of nature to indicate any such overwhelming of the earth with water as Noah predicted. And besides, they became accustomed to the sound of Noah's preaching, and to the sight of the ark, and so the fears which might have been awakened at first, were allayed by the continuance of all things "as they were," and the interest which was aroused at first by the novelty of such an announcement, and the laying

of the foundation of the ark, subsided as years passed by, and they saw no indications of the threatened flood. It is probable that some, perhaps many, did believe the warning, and reformed, but died before the flood came, who will have a home in the new earth; but of those who lived till it came, only "eight persons were saved."

And thus are we assured it will be in respect to the manner in which the last warning to the world will be treated. Some who hear it will manifest a degree of interest in it for a time, but as the years go by, they will begin scoffingly to say, "Where is the promise of his coming?" while others will hear and fully accept it, and will go down to the grave in "full assurance of faith;" and others still will rejoice in it, and go through, and "be caught up together with them in the clouds, to meet the Lord in the air." But as "in the days of Noah," *the great mass of mankind will pass on unheeding*, and though the warning note is being sounded all around and among them, and though a company are being gathered and organized right in their midst, who believe the message, and in compliance with its demands, "keep the commandments of God, and the faith of Jesus," that they may "be hid in the day of the Lord's anger," and may be prepared for his coming, they are wholly absorbed in the "cares of this life," or in folly and vain amusements, and pay no heed to the warning which God in mercy sends them, nor to the fast fulfilling signs of the coming of "the great day of his wrath," and so *they will not know* till they "see the sign of the Son of man" when "he cometh with clouds; and every eye shall see him." *They will not know*, simply and only because *they did not desire to know*. They preferred to follow their own vain desires and imaginings, and when *too late*, they take up the lamentation, "The harvest is past, the summer is ended, and we are not saved;" and when the "little flock" will be saying, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation," they will say "to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come."

And may it not be that the few who heeded the warning given, and receive "the seal of the living God" "in their foreheads," will sustain a similar numerical relation to the entire population of the earth, that the eight persons did who were saved in the ark, to the population at that time? And they will be as safe "under the shadow of the Almighty," while the wicked are cut off by plague, and pestilence, and "the devouring fire," as were those few who were in the ark, and borne upon the bosom of the surging flood, which proved the destruction of all besides. Why was that company saved in the ark?—"And the Lord said unto Noah, Come thou and all thy house into the ark; for *thee have I seen righteous before me in this generation.*" Why will the few be saved when "the day of the Lord" shall come upon the earth "as a destruction from the Almighty," "and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, . . . that it shall leave them neither root nor branch"?—It will be because they heard the message that God sent unto them, and took warning, and turned from their evil ways, and by keeping "the commandments of God, and the faith of Jesus," developed characters which in the investigative judgment have been found to be in harmony therewith, so that they "are without fault before the throne of God."

Have we not reached the time indicated in the language of Christ at the head of this article? Are not all the specifications fully met here and now? Dear reader, whoever you are, if it be possible that we are living in the time referred to, is it not a question of the utmost importance to you and me, that we know to which of the two classes we belong? May the blessed Lord help us in reaching a decision on this vital question,

which will secure us a place among the "little flock" to whom it is the "Father's good pleasure to give . . . the kingdom."

MADAGASCAR AND ITS PEOPLE.

BY A. SMITH.
(Grandville, Me.)
(Concluded.)

THE general religious belief of the Malagasy is that there is one only true God, the Creator of all things, whom they call Andriamanitra, "The Fragrant One," and Zanahary, "The Creator." But he is not supposed to stoop to take any interest in the affairs of men, but has committed them to four lords, distinguished respectively as lords of the North, East, South, and West. The evils of this world they believe to be dispensed by one of these lords, and the good by the other three. They are believed to be intercessors with Zangahari. They believe in the immortality of the soul, and in rewards and punishments after death, the souls of the wicked being tormented by the evil spirit whom they call Auggatyr. Each family is believed to have a guardian angel. They practice circumcision, and offer the first-fruits of harvest. The dominant tribe of Madagascar is the Hova, who differ considerably more from the surrounding tribes than do those tribes from each other, being lighter complexioned and more civilized than they; and they give evidence of being a later importation than do the other Malagasy. Native society among them is divided into three classes,—nobles, freemen or commoners, and slaves. The Hova tribe asserted their supremacy about the commencement of the present century, under a warlike chieftain called Andrianimpoina, and his son Radama. The tribe now rules over the entire central, and nominally over the western tribes; but the southern tribes are independent. The northwest and southeast coasts are occupied by Arabs, with their own distinctions of dress, religion, and language. In Northern Madagascar there is a marked Hindoo element in the population. Arabic terms have become largely engrafted into the speech of the Malagasy.

No foreign power now holds any portion of the island. The native government will sell no land to foreigners, and will give them only short leases. Their chief objection to the construction of roads is that it would facilitate a possible invasion of the country by foreigners.

As a kingdom, Madagascar dates from the accession of Radama in 1810. This sovereign was shrewd and enterprising. He took measures to educate the people, and introduced English military training into the army. He imported foreign arms, ammunition, and uniforms yearly. He abolished slavery so far as possible. Native youths were sent abroad to be educated. A British agent resided at his court for many years, and exerted a beneficial influence over the king. Under his reign, in 1818, the London Missionary Society sent Rev. Messrs. Jones and Bevan to the island. Others followed soon after. As the result of their influence schools were formed, and the children of royalty and of the nobility were placed under instruction. Some were sent to England to obtain a more complete education. In 1824 Rev. Messrs. Griffiths and Jones commenced preaching in the Malagasy language, the congregations numbering from 1,000 to 5,000 persons. The Malagasy New Testament was printed that year; and now they have the whole Bible and much other printed matter, in that tongue.

On the death of Radama, in 1829, the princess Ranavalona, one of his wives, seized the kingdom and put to death the heir apparent to the throne, the very amiable young prince Rakatobi, aged fifteen years, and many of the nobility. For twenty-five years this despotic woman warred against Christianity. The missionaries were driven from the island, and the native Christians were put to death in every cruel way they could invent, or severely punished in other ways. Some were beheaded or hung; others, speared, hung in

chains and starved to death, poisoned, burnt, or thrown over precipices and dashed to death upon the rocks below, where their mangled bodies were left to be devoured by dogs.

In 1861 this cruel sovereign died, and her son Radama II. ascended the throne. He re-opened the country to foreign trade and Christianity. He was, however, given to vice and insane follies, and in 1863 he was put to death in his palace, and his wife Rasoherina ascended the throne. Hers was a quiet, prosperous reign, and treaties were made with the English, French, and American governments. She died in 1868, and was succeeded by her cousin Ranavalona II. One of the first acts of the new sovereign was the public recognition of Christianity; and soon after she and her husband, the prime minister, were baptized. She caused the people generally to be put under Christian instruction. Education has greatly advanced under her reign. More than 50,000 children have been under tuition in 900 schools, and more than 1,000 congregations have been formed.

The capital of the kingdom is Antananarivo, containing 10,000 inhabitants. Four handsome stone memorial churches have been reared to mark the spots where the martyrs suffered. How long shall this island "wait for His law?" When shall the third angel's message go to the peoples and tongues of this gem of the sea that God in his providence has been preparing for many years to receive the precious light of present truth? Whose feet bearing glad tidings of salvation shall first tread the native foot-paths over hills and mountains, by the margins of its beautiful lakes and sparkling streams, or through the fever-stricken lowlands, perhaps at the cost of life itself, scattering the printed messengers of light? Or who, seated by the hearth fires of the native Malagasy, will point those people to Him who died for them, and is soon to come again?

WHAT IT DOES.

BY H. G. THURSTON.
(Jamestown, N. Y.)

TRUE Christianity is not so abundant as some people imagine, but wherever it exists, it shines forth as jewels in a royal crown, adorning the life of the possessor. It lifts a man from the depths into which sin has drawn him, and gives joy instead of sorrow, peace instead of pain. No void is left in the heart of the soul changed from sin. But the place once filled with evil is filled with new aspirations, new desires, which are prompted by the Spirit of God.

True Christianity subdues the hasty temper, cures jealousy, eradicates fault-finding, and shames the murmurer by pointing out the sufferings of Jesus. True Christianity makes a man humble, and teaches him that others have rights as well as himself; and while he tries to help his fellow-men, he never tries by coercion to bring them to Christ.

The possessor of true Christianity will earnestly, yet meekly, seek to persuade men to love their Creator, by portraying his love and sympathizing tenderness. He may go to foreign lands to teach God's simple yet wondrous word,—to entreat, exhort, and then ask the Holy Spirit to convict and convert; but never since its Author trod the ancient hills of Judea has true Christianity compelled a man to worship God except the promptings came from within his own bosom.

True Christianity never sought the power of the State to make men religious, because such a work is contrary to its very principle; and while it tries to influence men's minds, it never yet has asked for the civil power to make its teachings effective. Its only life is the Spirit of the Saviour,—*"Love your enemies;"* *"Do good to them that hate you."* Its possessor feasts upon the word of God, and believes these words of its Author yet true: *"My kingdom is not of this world."* It points ever to the eternal inheritance for reward, and not to some situation in this world. Its motto is, *"Be thou faithful unto death, and I will give thee a crown of life."*

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.

TO-DAY.

Oh, life—it is sad and strange,
And love—it is deaf and blind,
And the shapes of sorrow and change
Are always pressing behind!
If the tender impulse stay,
It is nipped by the frost of fate;
So make haste to be kind to-day,
For to-morrow may be too late!

The eyes that crave for our smile,
Or the ears for our kindly word,
May be closed in a little while,
And our loudest cries unheard.
Time mocks at our cold delay;
Death waits not, though we wait;
So make haste to be kind to-day,
To-morrow may be too late!

—Sel.

THE WORKERS OF THE WORLD—PAST AND PRESENT.

EVERY man is bound to work in some way or other. If he does not procure employment for himself, the Devil, according to the learned and pious Dr. Watts, is sure to furnish it for him. Labor is one of the conditions of strength. All slothful races are weak, physically, morally, and intellectually. Go to the intertropical regions, where nature, without culture, produces all that is necessary to supply the animal wants of man, and you will find the natives deficient alike in brain and brawn. Morality is at the lowest possible ebb among the lazy tribes of hot countries—a fact that demonstrates the truth of the theory so musically propounded by our old friend Dr. Watts. It ought to be a great consolation to the work-day world to know that it could thrash the play-day world in a fair-fight without pulling off its jacket. And yet the stalwart toilers are sometimes foolish enough to envy the effeminate do-nothings. Silly fellows, they do not know that the most valuable of all jewels are the sweat beads that fall from their own pores—most valuable because they purchase health, vigor, and sound repose, things which all the gems of Golconda cannot buy. There is no real enjoyment save that which is fairly earned either by hand-work or head-work, or both. It is true that the human machine may be overtaken. It sometimes is. But in these days, when the toughest portion of the world's work is done by steam-driven iron, there is no necessity, in enlightened countries, for man to overstrain his strength. Let those who are inclined to grumble at their share of the wear and tear of life, glance back into antiquity, and learn to be content with their lot. The miserable ancients—the toiling class we mean—had a hard time of it. Think how the steam-engineless Egyptians must have strained their unfortunate arms and spines while piling up the pyramids and scooping out the catacombs—how the comparatively screwless and leverless Chinese must have ruined their constitutions in building their "Great Wall" to keep out the Tartars, and at what a cost of broken backs and contracted sinews the immense masses of rock on Salisbury Plain were brought from distant quarries, and arranged in circles for the mysterious uses of Nobody-knows-who. Possibly the poor wretches of the past had more mechanical helps than we know of, but certainly they had no steam-engines. Look at the gigantic results of Roman labor as seen in the moldering remains of the noblest aqueducts, havens, roads, and public buildings that were ever constructed. It seems incredible that these were the achievements of mere muscle. The Romans conquered the world, though,—we must remember that, and that it was only when they became lazy that they lost it. After all, there is nothing like hard work; it is the parent of greatness. We have not a very high opinion of the Turks, but they have one admirable maxim; viz., that every boy, no matter what his degree, shall be taught some handicraft

whereby, under any circumstances, he may get a living. Sultan Mahmoud was a tolerable shoemaker, and other sultans were compelled in their youth to learn mechanical trades. . . . Upon the whole, modern toilers—in civilized and Christian lands at least—can well afford to pity the fate of their brethren of long ago. Modern toilers are not sightless Samsons, working in the dark and treated with scorn. They work understandingly, and live in an age where exertion is honorable and idleness disgraceful. Furthermore, mechanical power, scientifically applied, is the slave that does most of the hard jobs and saves muscle—no end of lifting, pushing, striking, and hauling. It has been well said that no illustration could more aptly show the difference between the old times and the new than the picture of the ancient galley, urged onward with tiers of flashing oars wielded by the sinewy arms of unwilling servitors, and the modern steamer propelled by the fire and water that science has made the vassals of man. Still, all of us, if we would be happy, must perform fairly and squarely the work given us to do.—*New York Ledger*.

THE USE OF FRIENDS.

FRIENDSHIP is a divine tie, and God is the giver of our friends. He is our best friend, and the highest honor that mortal can aspire to is to be called "The friend of God." The Lord who gives us friends, gives them power over us to influence us, not merely for the pleasure of the hours spent in their society, the mirth, music, and enjoyment of the sunny day, but for the good that we may do each other, the advice, the instruction, wisdom, counsel, and reproof which we may receive at each others' hands.

Hence we are to watch in all our friendships for opportunities of doing good to our friends, and getting good from them. If among a thousand friends we have one who dares to tell us of our faults, how should we prize such a friend! If there is one among a hundred who would have the skill to tell us of our failings without giving us offense, how ought we to value such an one, who without flattery or favor will deal frankly with us, and talk truly to us, and for our good!

All friendships are but for time. Some are very brief. We meet to-day and perhaps part forever. Our opportunities may soon be gone, and we may not be able to do or say to-morrow what we might do or say to-day. Hence the importance of instantly improving by all counsel, admonition, and instruction, so that we may derive the benefit which comes through advice of friends and from the words of wisdom which they may speak to us.

How many of our friends are gone, some of the truest, the most faithful and steadfast. Others are swiftly passing away. We have them but for a day. Let us make the most of them, and pray that He who gives us friends may make us worthy of them, and teach us wisely to improve the opportunities which he bestows, and make the best possible use of all the friendships and good gifts that come to us from the hand of God.—*The Common People*.

DO WHAT NEEDS DOING.

THERE are many things which men can do, but nobody wants them done. There are trades which have passed by and are utterly useless. What would be the use of a doctor in a land where there was no sickness? or a lawyer where nobody was disposed to quarrel? True, they might attend to some collateral matters, but their main work would be at an end.

The great mistake that young men make is in selecting for themselves occupations without reference to the wants and necessities of humanity. It would be easy with an advertisement to fill an office with applicants for the position of a "book-keeper," while a call for a blacksmith's apprentice would hardly meet with a response. Lusty, vigorous young men want to wear fine clothes, measure tape, and wait on ladies. Every occupation

which is stylish, dainty, and agreeable, is liable to be overcrowded. Hence we have music teachers without pupils, book-keepers with no books to keep, ministers without pulpits, lawyers without clients, doctors without patients;—and this while the world is full of work, and real workers are often overburdened.

There is work for all somewhere in the world, provided we are ready to work. The sweat of the face brings the bread, but if we are anxious to live a dainty and delicate life, then we may find a much harder path to travel than we anticipated. We must learn what the world demands, and then we can undertake to supply the need.—*The Common People*.

CONSULT YOUR WIFE.

Two men were talking about a business enterprise in which, though it involved some pecuniary risk, they were strongly inclined to embark. Finally one of them remarked:—

"I must consult my wife before I decide."

"Why," exclaimed the other, "is she boss?"

"No," was the reply, "neither am I. We are a well-matched team, and we do not drive tandem. My wife is as much interested in the welfare of our family as I, and she has a right to have a voice in the investment of our little property."

There was nothing more than justice in this view of matrimonial obligation, especially in the case of poor or only moderately well-to-do families, and these comprise an overwhelmingly large proportion of the families in this country, where a slight increase or diminution in the earnings would be felt alike by every member. The wife who has labored in the home to earn or to save, while the husband has labored in the field or shop, or the counting-room, is justly a partner in his earnings and savings, and should share in all plans for disposing of their small accumulations, so as to make them more productive if all goes well.—*Sel.*

REPUTATION.

BEAUTY of reputation is a mantle of spotless ermine in which if you are but enwrapped, you shall receive the homage of those about you, as real, as ready, and as spontaneous as any ever paid to personal beauty in its most entrancing hour. Some kind of reputation you must have, whether you will or not. In school, in church, at home, and in society you carry ever with you the wings of a good, or the ball and chain of a bad reputation. Resolve to make it beautiful, clear, shining, gracious. This is within your power, though the color of your eyes and hair is not. But reputation, after all, is but the shadow cast by character, and beauty in its best and highest sense commands all forces worth the having in all worlds. Every form of attractiveness confesses the primacy of this. Beauty of character includes every good of which the human heart can know, and makes the woman who possesses it a princess in Israel, whose home is everybody's heart.—*Sel.*

—Not the means we have at our disposal, but the use we make of them, is the measure of our practical power in the direction of those means. One man will do more good work with a jackknife than another will with a costly and complete set of tools. The Western Union Telegraph Company has harnessed lightning at its disposal; but it is not always able or willing to send a message a hundred miles distant as speedily as the average grocer's delivery team could be trotted with that message. The man who does good work with a poor agency, deserves added credit for it; but the man who does poor work with a good agency, ought to be ashamed of himself. Here is a thought for the man who has most advantages, and for the man who has least.—*Sel.*

—"If life an empty bubble be,
How sad are those who never see
The rainbow in the bubble!"

The Mission Field.

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

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

THE MISSIONARY'S DESIRE.

O SPIRIT of the living God!
Arouse thy Church to spread abroad
The gospel of thy grace,
Till all mankind thy love shall see,
In Jesus' name shall bow the knee,
And idol worship cease.

Lift your eyes, the fields are white;
Laborers few, the harvest great;
Short the day, and dark the night.
Pray ye, to the Master pray,
Send the workers forth to-day.

—Sel.

MR. MORRISON'S FIRST CHINESE CONVERT.

THE first efforts in China in the line of missionary work were of necessity put forth in the most quiet manner. Although the condition of society forbade public preaching, Mr. Morrison did not lose heart. He regularly called together his teachers and servants, and quietly preached to them. This seemed a reasonable enough course, since he went there to teach the gospel, and there were no others who would at that time listen to him. Mr. Morrison believed that if he stepped into those openings which first appeared, others would soon be presented, and his field of operation would be extended in due time.

But his first object was to gain a knowledge of both the Mandarin and vulgar dialects. Succeeding in this after two years of the most constant application, he translated, and had printed, 1,000 copies of the Acts of the Apostles. Next he published a like edition of a tract on "Christ the Redeemer," after which came editions of the book of Luke, and a small catechism for inquirers. These were all circulated very cautiously, yet their distribution called forth an imperial edict which prohibited the teaching of Christianity, and the result was that four Roman Catholics were expelled from Peking.

Mr. Morrison being in the employ of a mercantile company, he either was not suspected of being connected with the enterprise, or his position with the East India Company shielded him. However, it had the effect to make him more cautious in succeeding movements.

In 1812, Sir George Staunton temporarily retired from his position with the East India Company, and withdrew from China. This laid additional responsibilities on Mr. Morrison, whose salary was then raised to \$5,000 per year, besides allowances for teachers, and other privileges. This not only placed him above want, but gave him the means to prosecute with vigor that work which lay so near his heart—the enlightenment of the heathen Chinese.

But unlooked-for obstacles arose constantly. Early in the same year an imperial edict was issued which made it a capital crime to print books on the Christian religion. Notwithstanding this, the intrepid missionary decided to go carefully forward in his work, trusting that God would care for him. In a letter to one of his friends on the subject, he said: "We will scrupulously obey governments so far as their decrees do not oppose what is required by the Almighty. I will be careful not to invite the notice of government. . . . I am grateful to the divine Being for having employed me in this good work; and should I die soon, it will afford me pleasure in my last moments."

This was truly a noble view to take of the situation, and every way worthy of one who had dedicated his life to such a critical task. In accordance with his convictions, he held regular services in his room with a number of boys and his Chinese helpers, some of whom cheered him near the latter part of the year, by expressing themselves interested in his teaching. One went so far as to inquire about baptism, and said he would like to be baptized if it could be kept from the knowledge of his relatives.

But the unselfish missionary could not hide the influence he was casting. The Roman Catholic bishop at Macao heard of the work being done by Mr. Morrison in teaching his class, and issued an anathema against any who should have intercourse with him. But this did not stop nor hinder his employment. He still read the Scriptures, and explained them to his usual company.

About the middle of the following year a Mr. Milne, who, with his wife, had been sent to the assistance of Mr. Morrison, arrived at Macao. When their arrival became known, great excitement was produced, and the Roman Catholics appealed to the governor to send him away. Upon this, the governor waited on Mr. Morrison, and told him that Mr. Milne must leave the country within eight days. Mr. Morrison pleaded to have him remain, but the governor said that the senate and Catholic bishop had demanded that he should act in the matter, and he was therefore obliged to do so. The time of Mr. Milne's stay was finally extended to eighteen days, at the expiration of which time he left Macao for Canton, where he was allowed for the present to pursue his studies, though under very adverse circumstances.

But at the opening of the year 1814, opposition to his stay in Canton became so formidable as to demand another removal. This caused much anxiety to both the missionaries, but it was finally decided that Mr. Milne should travel, for a time, through the chief Chinese settlements of the Malay Archipelago, with the view of finding some place where the head-quarters of the mission might safely be established. At the same time he was to circulate at every convenient point, copies of the Chinese New Testament, which Mr. Morrison had previously published.

Having visited Java, Malacca, Penang, and other places, Mr. Milne returned to Canton, when it was concluded to make Malacca the head-quarters of the Chinese work. This decision was reached from the following considerations: Malacca was on the direct route between India and Canton, and consequently was a point at which ships would frequently call. This made it a desirable place from which to circulate their reading-matter. The climate was healthy, which constituted it a desirable residence for such mission workers as might find their health failing. It was a quiet place, and therefore an excellent point at which to educate and train workers, to prepare and publish books, and do other things necessary to the successful management of a missionary field.

The same year, being the seventh which Mr. Morrison had spent in his Chinese work, witnessed the first fruits of his labors for that people. Tsae-Ako, one of his early teachers, confessed faith in Christ and requested baptism, which Mr. Morrison said brought to him the greatest joy of his life. Having seen his prolonged effort in behalf of the heathen blessed by the reception into fellowship of the first convert, Mr. Morrison was much stimulated to labor on, knowing that he was at least laying a good foundation upon which others might successfully build in after years.

J. O. C.

THE COUNTRY AND PEOPLE OF RUSSIA.

RUSSIA is the largest connected empire in the world. Its greatest length from east to west is about 6,000 miles, and its greatest breadth, 2,300 miles. Its total area comprises one-twenty-sixth of the entire globe, and represents one-sixth of all the land. European Russia forms part of an immense plain, which stretches from Holland across Northern Germany to the eastern boundary of Europe, the surface of which is broken only by occasional small hills, the highest being only 1,150 feet. To the south and southeast, the country appears somewhat different. There some of the Yaila peaks rise to an altitude of 5,000 feet. In the region of the Ural and Caucasus mountains, the plains are largely covered with swamps and forests, while in the extreme south are large, dry, and treeless tracts, called *steppes*.

In that portion of the country just south of Moscow, and extending eastward to the Volga River and nearly to the Sea of Azov, is found rich wheat land. From that region wheat is exported to various parts of Asia and Europe.

The climate of Russia is generally severe. While the southern border of the empire reaches to within fifteen degrees of the tropics, the average temperature of winter at that point is below freezing. And although St. Petersburg is considered to be in the temperate zone, yet there the mercury often sinks to thirty degrees below zero in December and January, and sometimes much lower. In the summer the thermometer indicates eighty-five or ninety degrees. In the northern provinces, and especially in Siberia, snow-storms are frequently accompanied with terrific winds, which are called *buran*. In the central part, even, violent snow-storms are frequent, which are there called *vinga*.

The population of European Russia is something over 87,000,000, with the female portion largely predominant. The average density of the people in this portion of the empire is about thirty-five to the square mile, while in Asiatic Russia the average does not reach two to the square mile. The great majority of the inhabitants are devoted to agriculture, and live in villages. Only about half a dozen cities in the empire have above 100,000 inhabitants each, while only eight or nine others have over 50,000 each. A great portion of the people, except in Finland, are without education. In Finland a fair portion of the people can read and write.

The peasantry were, until the emancipation of the serfs in 1861, divided into three classes. The first was a small class of freeholders, called free peasants. Prior to 1845 they had formed a subdivision of the country nobility, but upon a special examination of the titles of the nobles, which was ordered by the emperor, these were transferred to the peasant circle.

The second class were known as crown-peasants, on account of their holding their lands by *socage*, or by a certain service annually rendered the crown. Of these there were about 16,000,000.

The serfs numbered 22,000,000, and belonged partly to the crown and partly to the nobles. These were kept at work on the lands, and were so completely under the will of their master, that they could not move from one point to another without his consent. These serfs were so closely attached by law to the land on which they dwelt, that their masters were not allowed to sell them off from the land. In other words, if serfs were sold, the land on which they lived must be sold with them.

But now this has all been changed, and the people are in a sense free; that is, they recognize no master for whom they are bound to work, and who can dispose of them at pleasure as a mere chattel. But if we can believe all we read of that empire, the majority of the people are in a worse condition, in some respects, than when in their former state of serfdom. Those who were then property of another, had little knowledge of, or care about, political affairs. But since the emancipation of the serfs, an interest has been manifested in matters of government, and it has been deemed necessary by the emperor, to keep spies on the track of all classes of people, that none may utter a word against him or his methods of governing, without being apprehended, and transported to the mines of Siberia. This is worse than slavery, for it keeps the mind degraded, and forbids its subjects to rise to the point of real manhood.

The majority of the people belong to the Russian state church, of which the emperor is the acknowledged head in matters of administration, though not in doctrines and rites. These are controlled by what is styled the holy synod, composed of bishops, whose residences are partly in St. Petersburg and partly in their dioceses. The church service is rendered in the old Slavic language, which very few of the people now understand at all. This makes their service as meaningless to the masses there, as the Roman Cath-

olic service is to most of the devotees of that church.

Every member of the Greek Church is obliged to partake of the sacrament at least once each year. None of its members are allowed to secede to other denominations, hence if one changes his faith, he is still counted a member of the state church, and is subject to its discipline. All children born of mixed marriages are claimed by the Russian church, and all foreign ladies marrying into the imperial family must embrace the national religion. No one is allowed to preach doctrines opposed to the tenets of the national church; and if one of its members is found believing or practicing differently than required by his church, he is subjected to a rigid examination as to the cause of his change of belief and practice. If he says that no one taught him, but that he received his views simply by reading his Bible, all is well. But if he admits that he was persuaded through the teaching of another, he is punished.

J. O. C.

SUFFERING FOR WANT OF WHAT WE HAVE.

How many there are in this world who want for the very things that are within their reach. A story is told of a poor Hungarian woman who, with her deaf and dumb son, lived in extreme poverty in a mean garret of an English town. When taken ill from lack of food, and aid was proffered her by the neighbors, she managed, in her broken English, to let them know that she did not care for their attention.

At last, when she was reduced to insensibility, the landlord and others came into her wretched apartment, to see what could be done for the sufferer. Upon looking about, it was noticed that the old lady had covered the walls of her room all over with pictures of various kinds, gathered from illustrated papers. One of the intruders, more inquisitive than the rest, discovered, pasted up among the motley array, a hundred-pound note, which, it was afterward learned, the old lady had found two years before, and only saw in it the value of an ordinary picture, like all the others among which it was placed on the walls of her room.

An attempt was made to detach the valuable picture from its place without injuring it, but in vain. The panel to which it was pasted, was therefore sawed out, and the whole taken to the Bank of England, where the old lady was given credit for its full value. She was then enabled to live more comfortably than before, though the money had been in her possession during two years of her keenest suffering for the necessities of life. In fact, she had nearly died for want of the very means she already had at hand.

There are thousands who to-day suffer for the pressing necessities of the spiritual life, because they do not know the value of that which they have at command, contained in the promises of God to every lost son and daughter of Adam. Like the old lady, they are starving for want of the very thing they have within reach, and that because they have not studied the value of the blessings God freely bestows upon all who trustingly ask for them.

Could these famishing ones but appropriate, by simple faith, the promises of God to their individual benefit, how soon that unsatisfied feeling would depart! Then, too, as spiritual life and vigor should take the place of that feeling of decay, activity in the Master's cause would follow as a natural result. In the room of former listlessness would be an earnest desire to promote the progress of the message of truth among distant nations. In every way, the recipient of the bread of life would be quickened and made better by the process.

J. O. C.

—A heathen said to a missionary: "There must be something in your religion which makes you come all the way out here to tell us of it. I am sure I would not go so far to tell you of mine." Query: Are there not hundreds who would be offended to be classed with heathen, who might truthfully make the same confession?

Special Mention.

THE POPE'S MONEY—WHENCE IT COMES, AND WHERE IT GOES.

THE only financial resource of the Holy See lies in the product of the voluntary tax, called "Peter's pence," a name of British origin, for the voluntary tribute which the ancient kings of England raised for the benefit of the papacy, was known under the name of "St. Peter's penning." In 1861, just after the first dismemberment of the pontifical states, by which fifteen out of his twenty provinces were snatched from the pope, while leaving on him an undiminished financial burden, the collection of the Peter's pence was systematized for the first time. Previous to that epoch, the pontifical revenue (says a correspondent of the *New York Tribune*, writing from Rome), which amounted to 66,000,000 francs, or lire, (\$13,200,000,) in 1850, had increased in 1860 to 89,000,000 francs, paid by the 3,000,000 taxable people then residing in the papal states. Ten years later, in 1870, the pope had no subjects, no territory, and no other budget than that produced by the Peter's pence, which was formerly only a chapter in the Holy See's budget. The devotion of Roman Catholics throughout the world has always been up to the necessities of the situation, which requires about 7,000,000 francs (\$1,400,000) a year. The pope, in fact, though imprisoned by his own will within the walls of the Vatican, is obliged, notwithstanding, to provide for the universal administration of the church. He has to maintain nuncios in different capitals of the Old and the New World; to correspond with more than 1,000 episcopal sees in every part of the globe; to support missionaries abroad; to maintain at Rome the congregation and ecclesiastical tribunals, which study and elucidate theological, canonical, and liturgical questions of all countries and in all languages; to pay the cardinals' salaries, and those of the dignitaries and other employees of the pontifical court; to furnish funds for the support of some ecclesiastical schools, as well as for keeping in good order the sacred basilicas, churches, or chapels, like St. Peter's, St. Mary Major, St. John Lateran; and finally, the pope considers one of his most sacred obligations to preserve intact and even to improve those collections, libraries, and museums whose artistic marvels are the glory of the Vatican and the pride of civilization. Seven million lire, hardly \$1,400,000, appears to be a rather inadequate amount of money for the accomplishment of so many duties. Still, Leo XIII. manages so as to have enough. It is true, he does not spend anything for himself, or for his relatives, who experience by themselves that the glorious times when popes pushed forward and enriched their kinsmen have passed away. He has warned them that after his death nothing shall come to them out of the innumerable and precious gifts sent to Leo XIII. personally, from every part of the world, on the occasion of his jubilee. He holds that these riches were actually offered to the church through him as an intermediate. Many of his predecessors gave their relatives palaces, big sums of money, and titles of dukes, princes, etc. Leo XIII. was satisfied with conferring upon his nephews, even the young and brilliant Camillo, the title of count, which helped them somewhat in contracting advantageous marriages.

The collections of St. Peter's pence have produced, on an average, since 1870, a little more than 7,000,000 lire; and they were never under 6,000,000 in any year. Of that amount, two-thirds are furnished by France alone, while Italy, which is drawing such material and moral profit from the presence of the pope at Rome that she would forcibly oppose his departure from there, contributed last year only 15,000 lire (\$3,000) to the Peter's pence fund. No general organization is provided toward the collecting of that fund; no fixed or regular method of collection has ever been established. Everywhere the of-

fering is free and anonymous. Two collections only take place each year in the churches, and pence or silver coins are thrown into the basket by the faithful who feel disposed to tender their offering. On some occasions a supplement of revenue comes to the pope, as, for instance, on the first of January last, when he officiated at what is called his "golden mass," he received more than 3,000,000 lire (\$600,000) for his fees. It is the habit to give a fee for every special mass, to the priest who officiates,—a fee which is usually as low as twenty cents, in village churches of Europe. At the jubilee of Leo XIII., besides the sacred vases, the clerical vestments, and other precious ornaments offered to him, he received half a million francs from the single convent of the Grande Chartreuse, near Grenoble, France, where the Carthusian monks manufacture their celebrated cordial. From all these sources money is poured down at the Vatican in sufficient quantities to answer all requirements. Leo XIII., whose ascetic mode of living is well known, does not spend \$1,000 a year for his immediate wants.—*Springfield Republican*.

ANTARCTIC EXPLORATION.

THE dispatch of another expedition of discovery into the Antarctic Circle, plans for which were suggested by the Australian colonies some three years ago, seems fairly assured. In a recent address before the Royal Academy of Sciences in Stockholm, Baron Nordenskjold, who years ago successfully navigated the Northeast Passage, announced that he would lead an expedition for antarctic exploration in the summer of 1891. The sum of \$50,000 has been placed at his disposal for this purpose,—one-half by the Australasian governments, and the remainder by the patron of his former expeditions,—though in the difficult conditions attending discovery in the south polar regions, a larger sum will be necessary if the best results are to be secured. Happily, the success which has attended Baron Nordenskjold's voyages thus far, and his great experience in polar research, will, it is hoped, enlist such confidence in the undertaking that its results will not be permitted to hinge upon any question of money.

Hitherto the north polar circle has been the favorite field of exploration, and although first attracting scientific and geographical attention, the mystery which shrouded the great Southern Continent of the early navigators, and the seas which surrounded it, has been well-nigh unbroken. The antarctic regions lie apart from the paths of men, and present no pressing problem of passage for solution, while from the north pole stretches away the great lands of the world, and habitation approaches comparatively near to it. Discovery has progressed slowly, and although incessant attention has been paid for 300 years to exploration in the north, the work in the south polar regions has been attempted by but few navigators, and for the most part within the present century. The most valuable discoveries, perhaps, were made by the expeditions of Commodore Wilkes, in 1838-39, and of Sir James Ross, in 1840-41, that found an ice-bound coast crowned by two volcanic mountains, and, traversing a distance of 1,500 miles, established the probability of almost continuous land all along the circle. The reports of both expeditions, moreover, note the absence of traces of land mammals in antarctic islands, which in this respect differ markedly from the north polar regions, where large and varied animals are known to exist almost as far north as discovery has been pushed.

From 1840 down to the present, with the exception of a passing visit from the "Challenger" in 1874, no farther attempt has been made to increase the world's knowledge of the south polar region, and it still remains what the ancients named it, *terra australis incognita*.—*The Interior*.

—The Christians of Great Britain gave, all together, to foreign missions last year \$6,672,455.

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 8, 1890.

URIAH SMITH, EDITOR.
L. A. SMITH, ASSISTANT EDITOR.
EDITORIAL CONTRIBUTORS:
GEO. I. BUTLER, S. N. HASKELL, G. C. TENNEY,
L. R. CONRADI, W. A. COLCORD.

THE BEATITUDES.

THAT portion of Scripture known as the eight beatitudes, constituting the opening part of the sermon on the mount (Matthew 5), for beauty of conception, and sublimity of thought, has no equal among the writings of men. The *Church Quarterly Review* of 1888, says that "after the beginning and end of the Apocalypse, perhaps the best material the constructive imagination can use, may be found in reflections on the beatitudes."

All men are seeking after happiness; most of them have missed the way; Christ points out the true path. What higher blessings, present or prospective, here or hereafter, can be imagined, than having a title to the kingdom of heaven, being comforted, inheriting the earth, being filled with righteousness, obtaining mercy, seeing God, and being called his children?

And it will be noticed that the conditions on which these great blessings are to be secured are not something outward and tangible, difficult of access and hard to find, over the mountains or across the sea, but they are inward and spiritual, and free to all. They spring from the heart. The Pharisees could make clean and white the outside of the cup and platter, while they were at the same time within full of extortion and excess; but in the religion of Christ the reformation begins from within. The heart is made pure, and the divine principle then works out into the open life. In this is seen how beautifully adapted it is to all classes. It does not depend on worldly conditions, or mental, financial, or physical acquirements. From the company of those whom Christ pronounces blessed, we find many excluded whom the world would pronounce the most fortunate and happy of men. The poor in spirit, the mourners, the weak are named; but where are the rich, the famous, the mighty? These are passed by. The supreme happiness which Christ brings to view is not dependent on conditions such as these.

If the elements of happiness were represented as depending on any particular conditions in life, the possession of power or wealth, or intellectual talents or acquirements, it is certain that all would have been, in a measure, and some would have been wholly, excluded from the promised blessings. But the terms being only an inward state of the heart and mind, to which the Holy Spirit is waiting to lead all who will yield their wills to God, the way is open to all, the poor as well as the rich, the humble as well as the great, the child as well as the adult. Thus Christ's theory of happiness is of universal application. And thus we are taught to keep the heart with all diligence; for out of it are the issues of life.

Well knowing that men would be inclined to seek happiness from without, and pitying their mistake and their folly, the Saviour points them to the true way. It is not the way that the heart, in its natural state, would choose; but it is the office of the Spirit of God to change this inborn nature of man, so that he will delight to be led of the Spirit in this path which alone can give true peace here, and bliss eternal in the world to come.

Another point worthy of notice is the regular gradation observable in the order in which the beatitudes are mentioned.

First, we must be divested entirely of self-righteousness, and all claims to anything on account of any supposed merit on our part. So the Lord begins with the "poor in spirit." When we are emptied of self and sin, we are capable of receiving the heavenly riches.

The next condition is, to "mourn," which is an advance step in the same direction; namely, to have true contrition of heart before the Lord (Ps. 34:18; 51:17; 57:15; Isa. 66:2), which supposes not only the death, but the utter putting away and burial of all self-righteousness and self-seeking.

Naturally, then, we reach the third state, the hungering and thirsting after righteousness, the desire for the flow of spiritual life into the soul. And when God implants these desires in the heart, he does not do it to mock them; he will supply them.

Next are mentioned the merciful. The promise to them is that they shall obtain mercy, referring, doubtless, to their acceptance at last in the heavenly world. But if they are merciful here, they must have received already a large measure of the grace of God here; for they could not be merciful without it.

And next comes a promise to the pure in heart, that they shall see God. Sin is darkness; righteousness is light. And the soul from the standpoint of the attainment which it has now reached, will be vigorous in its struggle against sin. Such a soul will have clearer views of the nature of God here, and will be permitted at last to see him actually on the throne of his glory.

Peace-makers next receive a benediction. Having become pure within, and so at peace with God themselves, they seek to bring all others into a state of peace, not only with one another, but also with God.

Lastly, they who are persecuted for righteousness' sake are mentioned. Any aggressive movements in behalf of the kingdom of peace, leads to an inevitable conflict with the interests of the kingdom of evil, and persecution is the natural result. But this, however, opens a field for the exercise of the new graces of patience and endurance. And then we may rejoice and be exceeding glad; for the kingdom of heaven will receive such at last.

What a field is here opened for the development of the heavenly graces! What vistas of divine promises for happy contemplation! What encouragement, both for the present and the future, is here! Why should we live away from the green pastures where there is light and life?

THE ARK AND THE LAW.

THERE still exists a query in some minds how the law of God, the ten commandments, having been placed in the ark, could be considered a law separate and distinct from the ceremonial system; that is, inasmuch as the law was in the ark, was it not a part of that system to which the ark itself belonged?

A brother desires some light on this question, in answer to the following queries:—

"Do the moral and ceremonial laws sustain the same relation to the covenant made at Horeb?

"Heb. 9:1, 21 are sometimes quoted to show that the sanctuary, with *all its vessels* and ceremonial rites, is actually a part of that covenant. How can it be shown that the tables of stone in the ark are not a part of that covenant as well as the ark itself? Would not the argument that makes the ark a part of that covenant apply also to the law of God written therein? 2 Cor. 3:7, 11 is also appealed to in support of that idea.

"Please answer through the columns of the REVIEW."

To the first query our answer would be in the negative. The moral law was no part of the ceremonial system, nor of the old covenant. Its origin, character, and office give it a position peculiarly its own, and forever separate it from all other systems. In their primary capacity as setting before men God's righteousness, and making known to them his will, the principles by which as beings morally accountable to God as their Creator, they were to be governed, this law could not become a part of any system which did not originate it, or originate with it. This draws a sharp line of de-

markation between it and all ceremonial laws, and between it and the old covenant.

Why, then, was any mention of it made in connection with the old covenant?—Because God can never approach man with offers of blessing through Jesus Christ, without putting in the very forefront of every such transaction his own law, the transcript of his will, harmony with which is the indispensable condition of every favor to be bestowed; for what blessings could God confer, or promise to confer, upon men as individuals, families, or nations who would not yield to him their hearts, and seek to obey him? (The blessings which the wicked receive in this life do not militate against this rule; for these are given simply on account of the few righteous who are in the world.) In the formation of the covenant, this condition must therefore first appear, as it does: "If ye will obey my voice indeed, and keep my covenant." Ex. 19:5. When the people assented to this, then God could proceed to enter upon the covenant proper. And the outward symbol of that covenant, the visible and tangible body and substance of it, must consist of its terms, stipulations, and promises set down in writing, including the promise of the people to obey God's law on the moral plane of action, and such other regulations of a civil and ceremonial nature as he might see fit to ordain.

And now comes in an important distinction, which, if borne in mind, will, we think, solve every query that may arise on this point; and that is, that when the people promised to obey God as the condition of the covenant on their part, no part of that which they promised to obey could come in as composing the covenant, except that which grew out of, and depended upon, the arrangement they were then entering into. Now apply this rule to the ten commandments. Did obligation to keep them grow out of that arrangement and depend upon that covenant?—Not at all; the people were under just as much obligation to keep those commandments before that covenant was made, as they were afterward, and would have been under obligation to keep them just the same if it never had been made. The making of the covenant did not affect that matter in the least; and inasmuch as they were not affected by it, nor dependent upon it, those commandments could not be any part of the covenant.

But there were other regulations made and duties imposed, such as specific directions in regard to their altars, sacrifices, yearly feasts, &c. (Ex. 20:24-26; 23:14-19), which did grow out of that arrangement, and without which they would not have existed. These were therefore a part of the covenant. These duties, ordained as integral to that arrangement, coupled with the promise of the people to obey God in all things, which would include, first of all, obedience to the moral law, and the promise of God, on this condition, to exalt them, as his people; above all the nations of the earth, were what was written in the book, and sprinkled with blood. Ex. 24:8; Heb. 9:19, 20. But the ten commandments, as the moral law of God, were not in the book, and were not sprinkled with blood.

The ark, the sanctuary and its service, owed their existence to that arrangement, but the law contained in the ark, as we have seen, did not; and its being placed there, written not on parchment by the hand of men, but on stone by the finger of God, did not make it a part of that system, but only showed its relation to that system, as the great standard of obedience, the transgression of which made the accompanying typical services a necessity.

MISTAKEN VIEW OF HEATHENISM.

Not infrequently the idea is entertained that the heathen are anxious for the gospel to be preached to them. This is in no sense correct. The condition of the heathen is as satisfactory to them as any condition of those more enlightened. "The heathen within it, is the happy child of nature, iron-jointed, supple-sinewed, with nothing to do but hunt, and dance, and hurl his lances in the sun, while his

passions have ample scope and breathing space." He takes no more thought for the morrow than do the ravens, not because he seeks first the kingdom of God, but because he seeks nothing beyond this present life; and being full and warm, he is content. He has no memory and no hope, cares not for, and gives no thought to, where he came from, or whither he is tending. His highest ambition is to obtain cattle sufficient to purchase him a few wives, and then while they do the work, he sits in his *kraal* and smokes. His wants are few, for he needs no clothing, and his food is a little Indian corn and natural fruit. When he fights, he fights as the beasts of the forest, but out of sheer lust for blood, and to spend the natural force of a healthy body, and as his own phrase has it, "to flesh his *assagais*." He never wars systematically or in cool courage, but with yells and bounds, he fights for prey and wantonness. His god is his belly, and he is wholly gross, unideal, and earthly. He has no conscience or written or unwritten law to trouble him, and obeys the mandates of his chief, be what they may, without the slightest compunction.

It is the deplorable condition of the heathen that creates a demand for the gospel to be preached to them, and were the situation represented in this way, it would be more succinctly stated than in any other. They do not desire the gospel any more than the natural heart yearns after the law of God.

Christianity and heathenism are antagonistic in every particular. There is no harmony between them, and there is scarcely anything in the customs or habits of the two, that is mutual. To the heathen the accepting of Christianity is the loss of every means of livelihood, position among his fellows, and sometimes life itself. Their own customs, which have been handed down to them from generation to generation, are as dear as life itself, and they are contented and happy in them. When they die, they expect to enter some animal, so if there is any desire that has not been gratified in this life, they anticipate it in the animal they enter. So they live happy and die happy.

They dread the gospel as any formal professor dreads a new truth that would stir up the consciences of individuals, and lead them to take steps that would break up the quiet repose of the community. They have inherited an idea, and are taught it from their infancy, that lying, stealing, and deceiving are virtues if not found out; for in these practices to a certain extent lies their success in life.

They have a desire to acquire wealth, which consists of the number of cattle they can gather to their possession. In Central Africa these are gotten by slave trading, but in the southern part of the continent where this practice does exist, by disposing of their daughters in marriage. So the more daughters they have, the more cows they can obtain for them. This leads to a plurality of wives, which is encouraged by the eldest son, in view of the inheritance of cattle and daughters falling to him at the death of his father.

The gospel blasts all their hopes in this direction, destroys resources of wealth, and introduces into the midst of a tribe a principle that separates family ties, and brings poverty and trouble upon them. Education works equally bad, for it takes out of the market the young women, who, having once become enlightened, do not care to be bartered for cattle to some one whom they have not chosen, or to any one on the principle of trade or dowry. For these reasons there are many, even among professed Christians, in heathen lands and elsewhere, that think it is a mistake to introduce the gospel among the heathen, believing that those who live without the law, shall also perish without the law.

But shall we who have inherited a Christian civilization come to the conclusion that God will pass the heathen wholly by in the closing work of the gospel, without granting them an opportunity to repent? When the Son of man shall descend in the clouds of glory, will there be none from heathen lands, to shine throughout an endless eternity, as

trophies of the power of redeeming grace? Are we any better by nature than they?

Many are the evidences of the power of God, and Christian experiences, related by heathen who have accepted Jesus as their Saviour, and by missionaries among them, which, had they happened in our own land, would have created a thrill of joy throughout the whole country. One incident is related of the case of a woman who had been an idolater as far as she had any conscience at all. She became convinced that Jesus was the Christ, and being herself nearly blind, loved to have the Bible read to her. Especially was she attracted by the sympathy manifested for the sick by the Saviour, and the physical blessings he bestowed upon them. When she heard the story of how the Lord took clay, and anointed the eyes of him that was born blind, and how that, after he had washed, his sight was restored, in the simplicity of her heart she thought that she also would go to the great Physician, and there could be no reason why she should not be healed. Her prayer was something as follows: "Dear Saviour, you are not here to make the clay, but you have power to heal as when you were on earth, so I will make the clay and put it on, and you then can heal me." She did so, and after she had washed, was overjoyed to find that her sight was indeed restored. Others in the house, hearing her expressions of gratitude and happiness, inquired the cause of her delight, and she told this wonderful story.

Some remarkable experiences are also related in cases of conversion. A missionary at Pietermaritzburg, Natal, South Africa, said that on one occasion, when laboring for the natives to try to persuade them to give their hearts to God, there was a man who came time after time, and to all appearance had given up everything, but for some reason did not find peace. He believed in the Christian religion and in the Bible, although he could read but very little, if at all. Each time he came, the missionary would talk to him, and ask him about different things that were dear to him, and wished to know if he thought he could give them up for Christ. He would always reply in the affirmative. There was with Mr. Russell a lady who had far more experience in this kind of work than he had, so he asked her if she could tell him what was the matter with this man. She replied that she suspected that he was in the habit of drinking beer, and that while he did, the Spirit of God could not come into his heart. (The South African natives make a kind of beer themselves, which is far less harmful than what is generally known as liquor, but it contains alcohol to a certain extent, and after they have indulged in large quantities of it, they become quarrelsome. To them, with their limited diet, it is food and drink, and the poorer ones think that it is necessary to sustain their lives.) So the question was asked, "Do you use beer?" to which he replied that he did, "but not much." "Well," said Mr. Russell, "here is a very strange thing. The Lord says, In the day that 'ye shall seek me, . . . with all your heart, . . . I will be found of you.' He promises to give peace and pardon for sin. You say you have put away all your sins, so what do you think is the matter? Has the promise failed in your case? Do you think the fault is with the Lord or with you?" He replied that he thought that in some way it must be in him. "Then," said the minister, "is it not possible that it is that beer?" "No," replied the individual, "for I never use too much." Mr. Russell asked him again if he ever drank enough so that evil thoughts came into his heart, or if he ever had bad feelings toward others, and the like. He said that he did sometimes, but he did not think it could be the beer. "This must be a very strange case," replied the missionary. "The Lord's sayings must be true, and you have given up everything but your beer, and still you do not get peace in your heart. I do not say that it is the beer, for I cannot read your heart; but you would better think about it, and pray over it, and then come again." The native

had no convictions that the beer was wrong, as he had always drunk it as a matter of course. In a few days he returned, his face all aglow with the peace of heaven, and said that he felt the Spirit and peace of God in his heart. He said, "I went home and told the Lord all about it, and he told my heart that it was the beer, so I answered the Master that I would give it up."

Is not this an evidence that some of the native heathen do really experience the Christian religion? And there are many such cases related in the work. This occurred many years ago, but the man has been true to his pledge ever since. The story has been mentioned here to show that there are those among the heathen who really do find Christ, and that they will sing his praises around the great white throne when earth is restored to its Edenic purity. It would seem that in some instances consciences have to be created among them, but God works to prepare the way for the outpouring of his Spirit. The Master also co-operates with those missionaries who are earnestly laboring for their conversion; for from personal experience we can say that there are those among them who have a large portion of the Spirit of Heaven in their hearts.

Why is it, then, that in these last days, God has taken some from these tribes, as a result of missionary effort, whose piety is indisputable? Can it be that they will take the place, and wear the crowns of some who have had great light on the truths of God's word, and have failed to live up to it? May the question be seriously pondered by those who see their duty, but do it not.

S. N. H.

MORDECAI.

(Concluded.)

ESTHER at once prepares herself for action. She asks her friends to fast and pray while she and her maids do the same. Then, after careful preparation, she goes into the presence of the king, modestly refraining at first from asking any favor for herself or people till she is sure she has obtained his favor. He manifests pleasure in seeing her. She invites the king and Haman to a banquet she has prepared,—something perhaps as likely to please such a king as anything she could do. They come, and though she is invited to make known her request, she still refrains, inviting them both to another banquet on the morrow. This great care on her part not to appear too forward, waiting sufficiently to give time for God's providence to work, in this case seems to have been a great mark of wisdom. Haman, greatly elated that he should be the only one invited with the king, is puffed up with his own importance, boasts to his friends of his great honors, and forms a plan to have Mordecai hung on a gallows fifty cubits high, on the following day, having no doubt of his ability to induce the king to give his consent. But pride goeth always before a fall. From that very point where he was so overwhelmed with a sense of his own greatness, his doom was fixed. Doubtless the angels of God were working that very night to bring about a great change.

The king was restless, troubled with his thoughts. He could not sleep, and commanded that the chronicles of the court be read before him. The reader providentially happened to turn to a portion of the record where Mordecai had revealed a conspiracy to destroy the life of the king. He at once asks if anything has been done to reward him for this act of saving the king's life. The servant replies, Nothing. The king's mind is at once settled that he shall be properly rewarded. So the next morning, when Haman comes in to ask for Mordecai's death, the sovereign asks him, "What shall be done unto the man whom the king delighteth to honor?" Haman, in his supreme self-conceit, supposing this must be himself, replies, "Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head," and let one of the noblest princes bring him through the city, "and proclaim, Thus shall it be done to the

man whom the king delighteth to honor." Then the king commanded Haman to do this to Mordecai the Jew at once. Probably it is not possible for any one to realize the feelings of the proud Haman at that moment. But he had no way of escape. The word of an absolute monarch had gone forth, and Haman was compelled to thus honor in the presence of all the people, the man whom he hated most. Then came the banquet immediately after. The crest-fallen minister comes before the king and queen. Esther pleads a petition for her own life and that of her people. The king is astonished, and asks with amazement, "Who is he, and where is he, that durst presume in his heart" to destroy your life? She replies, "This wicked Haman." He falls before her to plead for his own life, when the attendants cover his face and carry him forth, and the king, learning of the gallows he has built for Mordecai, orders him hung upon it. Then Mordecai is put in Haman's place, and great authority is given into his hands.

The decree had gone forth before this, for the destruction of all the Jews. It was an established custom and law of long standing in the Persian kingdom, that no decree actually gone forth from the king should ever be rescinded. The king himself could not change this. What, then, could be done to save the Jewish people? Another decree was put forth immediately, permitting the Jews to defend themselves wherever they were in the kingdom. We can almost see, in our fancy, the couriers hurrying upon their fleetest horses in every direction, bringing this joyful message to the terrified Jews already despairing for their lives. This last decree completely nullified the former, as the Jews' enemies, when they learned that the king's mind had changed in favor of the Jews, and that the queen and prime minister of the kingdom were Jews, and that Haman, the Jews' enemy, was destroyed, did not feel like doing anything to destroy them, lest they should place themselves in jeopardy. The result was a great triumph for the worshipers of the true God. They were exalted into far greater prominence than ever before. Their enemies could not stand before them. Their great fear was turned into rejoicing, and feasting and sending portions to the poor and needy followed; and to this very day the feast of Purim is observed among that people, commemorating their great deliverance.

The book of Esther fails to give us any account of the later years of Mordecai's life, but closes its account with him still in great favor and authority, stating that the king advanced him to greatness, and that he stood next in authority to the sovereign himself, and that a record of his work was kept in the chronicles of his empire. Profane history, according to Smith, Mc Clintock, etc., is supposed to speak of him as Xerxes's "chief favorite, and the most powerful of them all;" "a eunuch" employed in important enterprises. The name is changed somewhat, but this is not strange, as such changes often occur.

In conclusion, we are fully authorized to believe that Mordecai, like Daniel, was a man in whom God greatly delighted, and one held in high esteem for his ability, integrity, and nobleness of character, whose life was very useful to the cause of God, and to the welfare of his own people and the state.

LESSONS TO BE DRAWN FROM MORDECAI'S HISTORY AND CHARACTER.

He was a man of Providence. We mean by this that he was one whom God raised up for a special purpose, through whom Providence would act to accomplish great good to his cause and people. The exiled Jews, scattered among enemies, needed such assistance in order to accomplish the work they were designed to do.

He was prepared for this work in the school of Providence, by peculiar tests of character. His faithfulness in bringing up and educating, even as his own daughter, his orphan cousin, fitting her for great usefulness, suitable to associate with even the highest in the land, looking after her proper education, teaching her to fear God, and developing her

character till she became a modest, sensible, conscientious woman, who retained her integrity in a corrupt court, and performed well her part in a great crisis, demonstrates Mordecai's good judgment and faithfulness. His *stamina* and independence stood out clearly in his course toward Haman. There was none of the time-service in Mordecai's character. He did not propose to honor those who he knew were unworthy of honor, whatever their position or authority or the danger to himself. Here was an enemy of God and his people, a selfish, unprincipled man, in high station. Great power was in his hands to slay or leave alive. The obsequious at once courted his favor, as they ever do that of those in authority, no matter what may be their principles or character. Mordecai honored him not. We have no evidence that he showed any resentment toward him, or used disrespectful language or gestures in his presence; but he did refuse to show a respect he did not feel, which he very well knew Haman would return with hatred, and likely visit with ill treatment. He dared to do what his own judgment and conscience told him was right, and left the consequences with God. He fully trusted all in the hands of Providence, and the result showed his wisdom. God chose to make this course of his the occasion of a great victory for his cause.

What if Mordecai had been as obsequious as the courtiers around him, and had used that politic reasoning so common with those whose main desire is to please? Such a course would have apparently defeated the purpose of God. But he dared to do right, however foolish others might consider his course, or whatever danger it might bring upon himself; and thus the wicked purposes of the enemies of God were brought to naught, and a great victory was gained for the cause of God. When brought into the closest straits, Mordecai trusted all to God, and retained his integrity. He fasted and prayed for deliverance, having done all in his power to induce the queen to do her part faithfully. How quickly God wrought deliverance when the proper course was taken and the right moment arrived. The plans of the wicked were overturned, and vengeance was visited upon their own heads.

The obsequious, politic, or man-fearing spirit will not lead to victory in God's work. A stanch, conscientious, righteous character, God loves. It has always been manifest in his chosen agents. The majority can seek to please those in high positions, hoping to gain influence or emolument thereby. The true and faithful will hold fast their integrity in meekness and humility, true to right principle, regardless of present consequences. God will never forsake such, and should they not be great in this world, they will shine as stars forever in the world to come.

G. I. B.

WANT HIM PRESIDENT

God has always carried on his work in the earth by human instrumentality. In all great messages of warning or movements for moral reform there have, of necessity, been those who led out,—some Noah, Jonah, or John the Baptist. But these leaders have always worked by certain means. Their method has been to give their message by voice or pen, appealing to the hearts and understanding of their hearers, and leaving the results with the people and their God. They have labored upon the principle that men are to be judged for how they hear, but never upon the plan that they should be forced to accept or act in accordance with truth whether they believed it or not. God's plan, it seems, has been to disciple the nations by the word of his servants, and to save men by the foolishness of preaching. Noah was a preacher, Jonah was a preacher, John the Baptist was a preacher, and Christ and his apostles were preachers; but none of these ever sought to enforce their teaching by human legislation.

One of the alarming signs of the times is the fact that those who profess to be laboring in the interests of moral reforms are looking for a different

kind of leader than these. They want those who will advocate the forcing of reforms upon the people. Of the man who has lately made himself so conspicuous in this line, and wearied Congress with his harangues upon his measures looking in this direction, the *Union Signal*, which voices the sentiments of the W. C. T. U., under date March 27, says:—

Senator Blair is one of the wisest statesmen in Congress; the white-ribbon army, the home-folk, the wage-workers, the militant Christians, are proud of his leadership. . . . More than any other senator of this generation, he represents the hopes of the classes that need a champion. He has dared to take up the gauntlet for them—dared to devote himself to their interests; and we humbly trust they may not only dare, but have the power to do, that he may yet be President of the United States.

When the militant Christians have come to that position where they repose all their hopes in a United States Senator, it must be that they have certainly fallen from grace. There could be no better evidence that they have lost their hold upon God than to rest their cause in the hands of a champion who is but a scheming politician. And because this man has "dared" to take up the gauntlet "for them," and to devote himself to "their interests," they, in turn, "humbly trust" that he may be "President." He perhaps had an idea they would thus humbly trust, before he took up the gauntlet for them. This is but the old trick of the fourth century over again,—those in official position assuming the cause of professed Christians to gain their support, and the professed Christians allying themselves to these for the temporal considerations granted them. But we fear that a great many of these militant Christians are not acquainted with the history of the Church which informs us of the final outcome of such an alliance between the Church and the State. If they could but see what is to be the result of the taking up of this gauntlet which has so temptingly been thrown down, they might blush with shame at their imprudence in lauding any one for taking it up.

W. A. C.

MISSED ITS CALLING.

SUCH papers as the *Northwestern Christian Advocate* ought to have a higher calling than that indicated by the publication of scurrilous attacks upon the Seventh-day Adventists, and the disparaging of the testimony of the Scripture. Within a recent period that journal has printed several articles directed particularly against the circulation of "Bible Readings for the Home Circle," the especial point of complaint being that those who sold the book did not advertise it as an obnoxious denominational work. Our reply to this is that we are not conducting our work with a special view to the gratification of our enemies. Doubtless there are some features pertaining to the book in question which might entitle it to be designated as denominational. But there is nothing to be based upon that. The supreme court of the State of Wisconsin has just declared that the Bible itself is a sectarian book. Will the *Advocate* therefore raise its voice against the colporters engaged in its circulation? It does the next thing to this when it speaks against a book so largely made up of the unaltered language of Scripture.

The real trouble is, if we are not mistaken, that some professed guides of the Church are very much afraid that the people will in some way find out what the Bible has to say upon certain points of doctrine concerning which the popular position is felt to be far from impregnable. So long as the masses are content with the kind of spiritual food dispensed by these same teachers, and get hold of nothing else, they opine it to be all very well. But when new light from the Scriptures begins to break forth, they are in much the same position as were those Ephesians of old, who listened to St. Paul, and felt that "this our craft is in danger." If the people would only read their Bibles as much as they ought to, there would be no occasion for the circulation of such a book as "Bible Readings." But if they can be induced to examine the testimony of the Scriptures through the purchase of such a book, by all means let it be circulated. The consideration of their good in learning that testimony far outweighs all the grievances thereby occasioned to such as would allow them to remain in their wonted condition of ignorance.

L. A. S.

Progress of the Cause.

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

A MEDITATION.

BY MRS. W. A. COLCORD.
(Battle Creek, Mich.)

'Tis sweet and good to meditate
Upon the promises so great,
To those who faithfully await
The coming of the Lord.

To them will be the "Well done" said,
And crowns be placed upon their head,
And by a Saviour ever led,
Throughout eternity.

Then earth's vain strife and toil shall cease,
And weary souls find sweet release
In never-ending joy and peace,—
From sin and death made free.

Oh, then, undaunted may we stand,
Though pressed by foes on every hand,
Till we have reached that "goodly land,"
Our final home to be.

NOVA SCOTIA.

TIVERTON, DIGBY CO.—During the first week of February we were favored with a visit from Eld. H. W. Cottrell, who stopped with us over one Sabbath and Sunday. While here, he gave five public discourses in the temperance hall. All of his preaching was on practical Christianity, except the last discourse, which was on the subject of the immortality of the soul. There was a very fair attendance, considering that the Disciples were holding a special series of meetings at the time. Good attention was given to the word spoken. The day before his departure from us, he baptized one willing candidate, a little girl of twelve years of age, who had come into the truth through the efforts of our Sabbath-school. The ordinances of the Lord's house were also celebrated for the first time with the little church at this place. It was a solemn and delightful occasion to all of us, and one in which all participated. A local T. and M. society was also organized here while Eld. Cottrell was with us.

Last week, March 18, we circulated a petition in favor of Religious Liberty throughout the Dominion of Canada. We did very well in securing names, considering the shortness of the time we had to work with the petition. But we can see that here, as well as in the United States, the dragon power is being aroused, and will make war with the "remnant," that keep the commandments of God, and have the testimony of Jesus Christ. One man, a local elder of the Disciple Church, to whom I presented the petition, replied that the laws were not stringent enough now for him, and that the majority were right, or had a right to make laws, and we ought to abide by them, etc. We can see that though they claim to be a "free" people, and have always cried out for "liberty of conscience," here, at least, as a whole, they are our worst enemies. Others who make no profession of religion at all, are among the first to cry out for more stringent Sunday laws. And I understand that some threatened to boycott some who would have signed our petition, so that they did not dare to do so.

Thus we see that the scripture is being fulfilled: "And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." But these things only go to strengthen our faith in the truth of the third angel's message. Our prayer is that when the time of trouble comes, we may have God's "truth for our shield and buckler," and be saved with the remnant people of God. AMOS E. OUTHOUSE.

March 23.

CANADA.

NORTH POTTON AND FITCH BAY, P. Q.—I have recently held a short series of meetings at North Potton. Though the attendance was not large, there was a deep interest manifested in the truths presented. One family of seven members has embraced the Sabbath. Others acknowledge the truths they have heard. Sabbath, March 8, we enjoyed an encouraging meeting, there being quite a large gathering of our brethren from three different churches. Two sisters were buried in baptism, a new Sabbath-school was organized, and it was decided at this meeting that a church should be organized, to be

composed of the Sabbath-keepers of North Potton and South Bolton.

At a meeting the following Sabbath at North Potton, the subject of church order was presented before the brethren and sisters, after which thirteen signed the covenant, and were received into Christian fellowship. Three others desire to unite soon. There was a spirit of union and love existing among all present, and all felt of good courage to go forward. One brother who had been an habitual tobacco-user for thirty-five years, has, upon accepting the truth, laid tobacco aside, and is gaining a complete victory. The power of habit is strong, but the grace of God is sufficient for those who go to him for help. This church asks to be received into the Conference at its next annual session.

Last Sabbath I spent with the church at Fitch Bay. We enjoyed a good season both at the meeting and afterward, visiting from house to house. Bro. H. E. Rickard's labors here since his return from Battle Creek, have been a great blessing to this church. As he may be called away to other fields of labor in connection with the canvassing work, it is hoped others will come to the assistance of, and nobly sustain, the cause in this place.

R. S. OWEN.

MINNESOTA.

ARTICHOKE, GILCHRIST, AND LAKE JOHANNA.—As we have no Scandinavian minister here at present, I have visited the churches at these places. From Feb. 27 to March 11, I labored with the church at Artichoke. We had thirteen meetings. The Lord came near to us when we humbled our hearts before him. A few not of our faith came in, and became interested, and we expect that these friends will soon take hold and serve the Saviour.

From March 12 to 20, I was at Gilchrist, and held nine meetings. The brethren here live much scattered. I visited nearly all, and the Lord blessed us as we met together. I also visited the Lake Johanna church, March 21-25, holding four meetings with them. The company here is but small. We desire to see better days for this church. Thus I had the privilege to visit these companies once more. May our Heavenly Father encourage them all.

C. NELSON.

March 26.

MISSOURI.

SARATOGA SPRINGS, MAPLE GROVE, ETC.—I commenced a series of meetings at Saratoga Springs, McDonald Co., Mo., Jan. 1, and held fifteen meetings. I found the people here somewhat prejudiced, but the attendance was large and the attention good. I think some will finally embrace the truth as a result of this effort.

Jan. 27, I began a meeting in my neighborhood (Maple Grove). The Methodists kindly granted me the use of their church, and furnished light and fuel. This meeting was carried on under very discouraging circumstances, indeed,—roads bad and people sick with *la grippe*, three deaths occurring. Yet the attendance was large. I finally had to close the meetings on account of prevalence of sickness. My themes were prophecy, and the law and the Sabbath. Never had I more freedom in presenting present truth than when I was speaking to those with whom I had associated for years. They listened with rapt attention, and good impressions were made. Instead of closing the house against me, they invited me to hold more meetings in the future. I held thirteen meetings. One person began the observance of the Sabbath.

I left home March 11, and went to Barry County, and held a meeting at Cross Hollows School-house. This was a new field. In twelve days I held sixteen meetings, with a large attendance and a good interest. Ten adults signed the covenant to keep the commandments of God and the faith of Jesus.

D. N. WOOD.

MICHIGAN.

DIST. No. 3.—Since tent season closed, I have labored mostly among the churches and unorganized companies of this district. There are six churches in the district, and eight other places where meetings and Sabbath-schools are held. There are also isolated ones who are calling for preaching to be done in their neighborhood.

I was at Riverside and South Haven in November. At the first-named place there is an earnest company of brethren and sisters anxiously awaiting church organization. I baptized one person at that place, and five joined the T. and M. society. At

South Haven twelve adults are keeping the Sabbath. They are very anxious for help. I have been desirous to return and hold meetings with them, but have not found the time. I look upon it as a good place to bestow labor.

During the months of December and January I labored at Alma, Decatur, and Bloomingdale. The brethren at Alma and Bloomingdale are very much scattered, especially at the latter place. The Lord came near to us in these meetings. The brethren were much encouraged, and we believe the cause of God was strengthened. At Decatur a very pleasant and commodious house of worship has been completed in the last year, and is now all paid for and awaiting dedication. While I was there, seven of the youth made a start to serve the Lord. One who had been baptized previously, was taken into the church. Every member of this church is paying tithes,—an example which other churches will do well to follow.

I spent a part of February five miles north of Paw Paw, in a neighborhood where there are three sisters (members of the Alma church) keeping the Sabbath. There was a good interest manifested by those who came to the meetings. I was sorry to close the meetings at a time when a good interest was being developed, but the time had come for me to move my family from Indiana to my new home in Northern Michigan. I am now with my family at Maple City, Leelanaw Co., Mich., which will be our home address for the future. Since coming here I have begun a course of lectures in the lower room of the Odd Fellows' Hall. It is also used by the G. A. R. and the Patrons of Industry, so our meetings are very much broken up. I have now given nine discourses to interested audiences. I hope to have the privilege of using the hall for some time yet, though some are anxious that our meetings be discontinued; others, however, are deeply interested, and say they will do all they can to keep the hall as a place of worship. I expect to work in this vicinity till tent season. I feel the need of divine help, and desire that God may bless my labors in this new field.

March 31.

JOHN W. COVERT.

CUMBERLAND MISSION FIELD.

DAYTON, TENN.—The meetings closed here last Sunday night, March 16, with a good interest up to the very last. My wife came about three weeks before the close of the meetings, and rendered efficient help in visiting, etc. Twenty have signed the covenant, in addition to four who were already keeping the Sabbath as the result of meetings held here two years ago by Eld. J. M. Rees. Thus quite a little company meet together for Sabbath meetings. We hope they will continue faithful. A Sabbath-school of forty scholars has been organized, and supplied with necessary helps, and we hope to effect a church organization soon. We are both of good courage, and feel to give the Lord all the glory for the work which has been accomplished. Donations have amounted to \$9.35, and books and tracts have been sold to the amount of \$3.25. Five subscriptions have been obtained for the REVIEW and one for the *American Sentinel*. We remain a few days longer to visit, and bind off the work.

March 21.

J. W. SCOLES.

[In connection with the foregoing report, the following clipping from the Dayton (Tenn.) *Leader* of March 20, will be read with interest. It was headed: "Where do We Live? In Christian Dayton or Western Lands? In an Age of Religious Liberty? or the Blind Intolerance and Bigotry of the Sixteenth Century? A Christian Minister Ordered to Leave Town."—Ed.]

A few weeks ago a Seventh-day Adventist minister, from California, by the name of J. W. Scoles, was sent to East Tennessee by his church, to do missionary work in behalf of that organization. He located at Graysville, and a short time afterward began a series of meetings in this city, and, it is said, made a number of converts to his creed. He is said to be an earnest and intelligent speaker, and discoursed upon abstruse scriptural doctrines peculiar to his church, but advocated the same standard of ethics that is accepted and preached by all theologians and moralists of whatever creed. From what we have been able to learn, he has transgressed no moral law, but has simply expounded his scriptural doctrines and advocated his creed, as all other preachers do every day in the year. Notwithstanding our boasted liberality, blind bigotry has asserted itself in this instance, as the following note, which Mr. Scoles received through the Dayton post-office last Monday morning, will show, and which we give *verbatim et literatim*:—

"Mr Scoles we Notify you in Short to leave this town

and Never More Return know We Will gave You till Monday Morning to leave In, and if you Do not leave you May take What follows
We W C"

This is an infamous outrage. Our Constitution and advanced civilization guarantee to every man the right to worship God according to the dictates of his own conscience, and every one who would deny a man this right is an enemy to free government and free thought. We neither indorse nor condemn Mr. Scoles's doctrines; for we do not know anything about them. If he is satisfied with them, and conforms to a pure standard of morals, every one else ought to be.

We do not think he will submit to bulldozing, and will likely be in town next Monday.

SOUTH DAKOTA.

SINCE coming to this State, my work has been somewhat varied. From Nov. 19 to Dec. 12, I labored in the general meetings at Madison, Watertown, and Bridgewater, in the interests of Religious Liberty. From the latter date until the close of the week of prayer, I visited churches, and spoke several times on the subject of Religious Liberty. Later, at an official council, it was decided that I should spend some time in the legislature, in the N. R. L. work.

In harmony with this recommendation, I spent the time from Jan. 15 to Feb. 21 among the legislators and professional men of Pierre, with petitions and N. R. L. publications. Since the adjournment of the legislature, we have been very much gratified as we have visited the different parts of the State, and have heard the favorable comments made by representatives here in favor of our position. As we thus begin to see the fruits of this effort, we are made glad that this work was done.

On the whole, I can say that the Lord has abundantly blessed my labors, and I would ascribe all praise to him for his goodness, and trust him for strength to do duty in the future.

April 1. N. W. KAUBLE.

MINNESOTA TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1889.

No. of members.....	992
" reports returned.....	448
" members added.....	19
" " dismissed.....	26
" letters written.....	1,082
" " received.....	828
" missionary visits.....	4,085
" Bible-readings held.....	255
" persons attending readings.....	501
" subscriptions obtained for periodicals..	495
" periodicals distributed.....	11,188
" pp. books and tracts sold, loaned, donated.....	1,166,929

Cash received on first-day offerings, \$285.48; camp-meeting fund, \$311.80; one-hundred-thousand-dollar fund, \$105.00; ten-thousand-dollar fund, \$111.00; English Mission, \$1.00; poor fund, \$12.30; canvassers' fund, \$10.00; dep. and reserve fund, \$23.48; N. R. L. Association (partial report), \$4.00; Minneapolis church, \$22.00; International Tract Society, \$4.40; Christmas offerings, \$317.75; Minneapolis school fund, \$344.31; deposits, \$195.41; account and sales, \$8,850.61.

C. N. WOODWARD, Sec.

REPORT OF MEETINGS IN CHICAGO.

THE Central Bible School and the Chicago church have been greatly blessed during the past few days by the faithful labors of Elds. Olsen, Waggoner, and Jones, and sister E. G. White. These faithful servants of God consented to hold these meetings as they passed through the city on their way to other fields of labor,—Elds. Olsen and Jones to Nebraska, Eld. Waggoner to California, and sister White to Arkansas and Texas. Eld. Olsen was with us last Friday and Sabbath, and his instruction to the workers was most profitable and encouraging. Sister White spoke on Sabbath and Sunday afternoons to most attentive audiences, who appreciated her faithful and clear presentation of the gospel of Jesus, and the love of God as manifested in his provisions for fallen man. The Spirit of God was manifestly present, and courage and hope were awakened and renewed in many hearts. We thank God for her labor. Eld. Waggoner was with us one day only, but gave an hour's talk before breakfast Tuesday morning, upon the everlasting covenant, and another in the afternoon at four o'clock, upon the two covenants. Some portions of the word of God appeared more clear and precious than we had ever seen them before, and we are sure that God has light for his people as they study these subjects. Eld. Jones spoke Tuesday evening, Wednesday morning at half-past six and at half-past eleven, and again at three o'clock in the afternoon, leaving at

half-past five for the West. The relation of his experiences at Washington, and the demands the present movements in Sunday and other religious legislation are making for the protest of the third angel's message against the beast and its image, make that message to mean more to us than it ever has before. We rejoice in the privilege of walking in the light as it advances.

We have the largest school that we have ever had; eight different States are represented. Our family, including teachers, scholars, helpers, tract society officers, and canvassers, numbers over forty persons. By the time this notice reaches the readers, a special three-months' course for those in charge of city work will have begun, which will add to our present number. Already our house is somewhat crowded. The interest throughout the city was never better, and a few have begun to observe the Sabbath since the first of the year. At another time we will give a more extended report of the workings of this school.

GEO. B. STARR.

March 28.

ENCOURAGING WORDS FROM THE SOUTH.

WITHIN the past week we have received forty-seven letters from representative men in the South, expressive of their views on religious legislation. For the encouragement of our missionary workers everywhere, I present to the readers of the REVIEW a few brief extracts:—

Your letter of the 14th is at hand. I have been receiving the *American Sentinel* for several weeks. From my perusal of it, I find that it advocates a separation of Church and State, or, perhaps, to be more accurate, it protests against a union of Church and State. In this, I think it should receive the hearty indorsement of every man who loves liberty and his country. Religious observances should be left entirely to each man's own convictions of duty. I have no more right to dictate to another man how or when he shall worship, than when and what he shall eat. We don't want to get back to the old "blue laws," or to the Inquisition. Almost every State has now more Sunday laws than it can or ought to enforce. We don't want any more. Mr. Crafts has no more right to say how I shall spend the Sabbath, than I have to say how he should spend it. I hope the day has forever passed when men are compelled to be pious, "according to the statute in such case made and provided."

Yours of the 14th at hand, and duly noted. In reply, will say I have received the *American Sentinel*, and the sentiments therein embraced meet my hearty approval. I am thoroughly opposed to religious legislation. If Christianity cannot stand upon its own merits, it surely cannot upon compulsion. Accept thanks for paper.

The following is from the editor of the only Baptist paper in Florida:—

Your inclosures of the 14th inst. received, and with interest noted. We would be glad to exchange with the paper holding such views as you indicate. The treatise on "Religious Liberty" contains some rare gems of thought upon that question, and in entire harmony with Baptist principles, and therefore with those of the *Witness*. The move now on foot to unite Church and State may possibly gain some force up North, but we hardly think it will in the South.

You ask for an expression of my views on the subject of religious legislation. I think that if the Church should again be given secular power, Satan would hold high carnival. If the heathen nations were now to enforce the doctrine taught in the tract you send, what would become of our missionaries? The mass of the inhabitants and majority of leaders in each nation believe they have the best morality and religion. "Alexander the coppersmith" was not allowed to execute the doctrine of the tract. Was the town clerk of Ephesus more tolerant, religiously, than many modern Christians?

The tract referred to by the above writer, is entitled "Religious Legislation," and sets forth the work and objects of the National Reform Association, the Women's Christian Temperance Union, and the American Sabbath Union. Another writes as follows:—

Your favor of the 11th received. Thanks for the *Sentinels* you have been sending me. I have read them with great interest. I have not time to write you a letter on this subject, as I would be glad to do, but will say that I am unalterably opposed to any consolidation of Church and State, and to the introduction of religion into legislation. The inevitable end of this is religious tyranny. The fruits in all ages have been foes to civil as well as to Religious Liberty.

Another writes:—

I am in full accord with the principles of Washington, Jefferson, and Madison on the subject of a union of Church and State. Such a dependence of one upon the other is undoubtedly repugnant to a democratic or republican form of government.

I have received several numbers of the *American Sentinel*, and am fully in accord with its sentiments on the subject of government interference with religious subjects. I am also against the Blair Bill, and every assumption of power by Congress not strictly warranted by the Constitution.

I most heartily concur in the sentiments advocated in your paper. We want no "blue laws," but do want to worship our Creator free and untrammelled of any legislation, according to our conscience.

A gentleman from Pennsylvania writes:—

With regard to the ideas treated in your paper, would say, They fully coincide with mine as regards a union of Church and State. I feel satisfied that, should a union of the two be made, the result would be the destruction of the best and most perfect government that was ever instituted. Every human being should be allowed to serve his Creator as his conscience dictates, following the divine law, on which all other laws should be based—justice, equal rights, and liberty to all.

A lawyer from Haines City, Fla., writes as follows:—

Replying to your communication of the 14th inst., would say, I have long been of the opinion that any religious legislation by Congress would be contrary to the genius of our institutions, and dangerous. I trust our lawmakers will leave the holy-day question where Christ and Paul left it. . . . Congress has as much right to say every man shall pray on Sunday as it has to say that no man shall work,—just as much. One is the positive, the other the negative side of the proposition. Accept my thanks for copies of the *Sentinel* and tract.

I have no faith in the power of the W. C. T. U. to reform the world. If the Christian religion and its organizations as a Church be a failure in this particular, I think there is no hope of succor from any other source. Church and State should be kept separate.

Another writes as follows:—

I have been in receipt of the *American Sentinel* for some weeks past, and take this occasion to thank you for having sent it to me. I am much impressed with the sound doctrine and principles it advocates, and think it should not only have the support of every citizen of the United States in a financial way, but also their hearty co-operation. I have not space or time to say more at present, but will say that at some time in the near future, I will give you my views more fully in regard to this great work.

The *American Sentinel* has been perused by me with appreciation. I am heartily in accord with its objects. It seems to me the idea of enforcing Christian observances and morality by legal enactment smacks somewhat too much of a policy which has been tried in other ages and lands, with results which should not be encouraging to us.

The *Sentinel* has been duly received, and was quite interesting, and I must say that it takes the right view of Sunday legislation. It shows the tendency of the Church to usurp the rights of the State.

I think women will accomplish more by working in the Church on the true gospel plan, toward reforming the world, than they will by entering these strange-minded organizations. If the W. C. T. U. had been the proper instrument for the reformation of the world, I think the Saviour would have adopted that plan, instead of organizing the Church as he did.

The *Sentinel* is doing a good work in guarding the right of every man to worship God according to the dictates of his own conscience, and not as the law directs.

The above letters and quotations are a sample of the many we are receiving from lawyers and other leading representative men of the South. We cannot believe the people of the United States are yet ready to calmly and deliberately surrender their precious blood-bought liberties. When they understand the nature of the movement they are so earnestly petitioned to indorse, many will unite with us in raising the note of alarm. It is our duty to do all in our power to enlighten them. Opportunities are now granted us to work as never before. While corrupt, fallen Christianity is seeking to gain control of the civil power, God in his providence has committed to us as a people a message of warning against this very work. (See Rev. 14: 9-12.)

Not only as friends and lovers of Religious Liberty does it become us to raise the note of alarm, but it is God's will that we warn the people, and pray that the political elements of war and strife may be held in check until the sealing message has gathered out all the jewels of earth to keep the commandments of God. In view of the light God has given to us, great responsibilities are resting upon us. Of those to whom such is given, much will be required. When the Constitution shall be so amended as to permit Congress to make laws for the estab-

ishment of religion, Religious Liberty will be at an end. The civil power, out of which came the tyranny of the papacy in the fourth century, was subordinated to the religious in precisely the same way as is now proposed by a certain class of religionists, who are asking the Government to bolster up religious institutions by law, and thus make this nation a sponsor for their own religious bigotry.

A battle on this question is surely before us, and it must and will be fought. He who would be loyal to God should gird on the armor of truth for the conflict. With firmness and humble trust in our great Commander, let us arouse to action as never before, and victory will surely turn on Zion's side.

Dear brethren, be of good courage. In due time we shall reap, if we faint not. When the battle is fought, and the victory is won, then we shall meet and greet each other in that kingdom where Christ will reign through his own mighty power and unmeasurable love.

CHARLES P. WHITFORD.

Moultrie, St. John's Co., Fla.

Bible Readings.

"Search the Scriptures."—John 5:39.

BIBLE READING FOR THE CHURCH.

1. WHAT are the distinguishing characteristics of the church developed by the third angel's message?

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

2. Can any person keep the commandments of God and disobey the commandment of Christ, who is God?

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10.

3. What is the commandment of Christ?

"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." John 13:34.

4. By what principle only can we keep the commandments?

"Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." Rom. 13:10.

5. What measure of love are we required to manifest toward God?

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matt. 22:37.

6. What toward our neighbor?

"Thou shalt love thy neighbor as thyself." Verse 39.

7. What toward our brethren and sisters?

"And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savor." Eph. 5:2.

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." 1 Pet. 1:22.

8. If we disobey the commandment of Christ, can we acceptably keep the other commandments?

"In this the children of God are manifest, and the children of the Devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another." 1 John 3:10, 11.

9. How are God's people proved to be such?

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." Verse 14.

"By this shall all men know that ye are my disciples, if ye have love one to another." John 13:35.

"If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4:20.

"My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him." Chap. 3:18, 19.

10. Without this grace of love, can any service or sacrifice be acceptable to God?

"If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries, and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing." 1 Cor. 13:1-3, Revised Version.

11. What is the nature of charity, or love?

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth

not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." Verses 4-7.

"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.

"Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous." 1 Pet. 3:8.

11. How will it be manifested toward the erring?

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ." Gal. 6:1, 2.

13. Instead of whispering and talking about the faults of brethren and sisters, what does Jesus require us to do?

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Matt. 18:15-17.

14. Will God accept our prayers and offerings if we fail to do this?

"Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Chap. 5:21-24.

15. If there is cause for anger, how long may it be retained?

"Be ye angry and sin not: let not the sun go down upon your wrath." Eph. 4:26.

16. What is the result of backbiting and evil whisperings?

"A froward man soweth strife: and a whisperer separateth chief friends." Prov. 16:28.

17. Does God hate such things?

"These six things doth the Lord hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren." Chap. 6:16-19.

18. How did Paul regard such things in the Church?

"Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying. For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: and lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed." 2 Cor. 12:19-21.

19. Will backbiters and evil speakers have a place in the kingdom of God?

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." Ps. 15:1-3.

Grandville, Mich.

A. SMITH.

Special Notices.

NOTICE!

ALL who come to the Upper Columbia camp-meeting over the U. P. R. R. will pay full fare to the meeting, and will be returned for one-fifth fare. Remember the O. R. & N. is a part of the U. P. Railway System. U. C. CONF. COM.

INDIANA SPRING STATE MEETING.

THIS meeting will be held at Indianapolis, April 30 to May 6, commencing one day earlier than stated last week. Eld. Olsen, President of the General Conference, will be present; also Eld. Durland, one of the Executive Committee of the International Sabbath-school Association. We expect also

that Bro. Froom, District Canvassing Agent for General Conference Dist. No. 3, will be with us. Thus all branches of the work will be well provided with suitable instructors. We hardly need to repeat the statement that this will be a very important meeting, and we trust that there will be a large representation of our people present. Let no trifling matter keep you from coming.

A canvassers' convention will be held in connection with this meeting. This convention will begin April 28, and continue till the commencement of the meeting proper, which will be 7:30 p. m., April 30. The convention will also continue two or three days after the close of the meeting. We make this arrangement in order to give those who attend the convention the benefit of reduced rates on the railroads, as reduced-rate certificates can be obtained three days before, and will be good three days after the meeting. All who attend the meeting can procure one-third-fare return tickets by getting certificates when they start from home. Get tickets through to Indianapolis, when possible to do so.

We shall have matters so arranged that all can board at a reasonable rate, as has been the custom whenever State meetings have been held at Indianapolis. Ample sleeping room will be provided. It would be well to bring straw-ticks and some bedding.

Plans will be laid for the summer's work, and we shall endeavor to give every branch of the work proper attention, as far as possible to do so. Let not the trifling expense of attending hinder you from coming. It is always to be regretted that so many who so much need the benefit of these meetings are absent, and thus lose the precious blessing that God desires to give them. We are, indeed, living in a very important time in the progress of our work and in the history of the world. Important events are just before us. Let there be a general attendance at the meeting. Let all church treasurers who have not previously done so, be ready to pay in all the tithes for the quarter at this meeting.

IND. CONF. COM.

MICHIGAN CANVASSERS.

No doubt all have noticed the appointment of the canvassing institute to be held at Flint, Mich., beginning April 15, at 7:30 p. m. This will be held in connection with the spring State meeting; and as the ministers, directors, and Bible-workers are usually called to such assemblies, they will add much to the interest, and the canvassers will have the benefit of the instruction given. The State meeting will occupy the most of the time the first week. We shall try to organize our class, decide on the book each will handle the coming year, and give out the lessons, so all can be studying between meetings, or when they may have the opportunity to do so.

After having the benefit of such a good meeting, we hope to be prepared to begin the canvassing drill the second week, with a just sense of the importance and sacredness of the work, hoping the Lord will aid us while we try to fit ourselves to labor in his vineyard. Since the appointment of our canvassing institute, through the REVIEW, I have received many letters inquiring as to my success in getting the 100 canvassers, as was stated, to work in this State the coming year. I have spent most of the time since the State agents' convention at Battle Creek, visiting the churches in the State. We have had some excellent meetings; the Lord has blessed our efforts, and moved upon the hearts of old and young to give themselves to this branch of the work. I have between eighty and ninety names of persons who have promised (unless unavoidably prevented) to attend the class, and help circulate the printed page.

For want of time, I shall not be able to visit the rest of the churches, but I hope the directors and elders of the churches that I have not called upon, will consult with their members, and encourage all they can to attend this institute, and avail themselves of the privileges of this class, and help us this year. We want a company in every county. We shall prepare for the 100, and hope none will disappoint us by not coming. After we finish our drill, we shall form our companies, appoint our leaders, and go out to put in practice what we have learned. Some one will meet you at the train, and conduct you to your stopping-places.

Be on hand April 15, and come prepared to go from the class to your fields of labor. Let us seek God for his help, not only in the meeting and drill, but that angels may go out before us to prepare the hearts of the people to accept the books we carry to them.

J. N. BRANT, State Ag't.

NOTICE FOR THE ATLANTIC DISTRICT.

ARRANGEMENTS have been made with the managers of the South Lancaster Academy for a course of instruction and training for canvassers, to be held in connection with the last two weeks of the present term of school, May 1-15. There will be classes suited to the wants of all who attend, also practical talks and evening lectures. Special provision will be made for experienced canvassers and leaders and those who are to act as teachers or special helpers. It is hoped that advanced steps will be taken which will make it profitable for some to attend from neighboring Conferences. The advantages will be superior to any that can be afforded at a general meeting or camp-meeting where the time and attention must be to a great extent occupied with other things, and where the learners cannot be so well classified. The Academy belongs to this district, and should be made to serve the cause well; and it will, if we avail ourselves of its assistance. We know of a number of leaders who will attend this special course. Board and lodging, \$2.50 per week; tuition free.

E. E. MILES, *Dist. Ag't.*

GENERAL MEETING FOR THE ATLANTIC CONFERENCE.

THE Atlantic Conference Committee, in harmony with the advice of Eld. O. A. Olsen, President of the General Conference, and Eld. A. T. Robinson, representing General Conference Dist. No. 1, has decided to hold no camp-meeting the present year, but, instead, have two general meetings in connection with the larger churches, accessible to all parts of the field. The first meeting will be held at Washington, D. C., May 15-21, and is designed especially to prepare our laborers and people generally to engage in the different branches of the work through the summer. The second will probably be held in the fall, for transacting the annual Conference business and planning for the winter's campaign. At present, we wish to speak particularly of our spring gathering. Elds. Olsen and Robinson will be present to give counsel and forward the spiritual interests of the meeting. Eld. E. E. Miles will devote especial attention to the canvassing work, and we hope for the attendance of Eld. A. E. Place to look after the Sabbath-school work.

We desire a full attendance from all our churches and unorganized companies. Let every one plan to go, if consistent. The officers of the churches, T. and M. societies, and Sabbath-schools, the canvassers, and all who are laboring or expecting to labor in the cause should be there. Many important matters need consideration. We want to improve wisely the little time of peace we now enjoy, in getting the truth before our fellow-men. We need more laborers in every department. Pray for the Lord to send forth laborers into the harvest, and be ready to recognize the divine summons if you are called.

H. E. ROBINSON, *Sec. Atl. Conf.*

NOTICE FOR VERMONT.

A CANVASSERS' institute will be held at Northfield, commencing April 17, and continuing as long as profitable. Eld. E. E. Miles will be with us. It is sincerely hoped that every one who has any idea of canvassing, will avail himself of this opportunity. Bro. F. S. Porter will furnish board and lodging at reasonable rates for all who will attend. If there are any who desire to enter the canvassing field, but have not the means to attend this institute, please write to Lizzie A. Stone, Essex Junction, Vt., and a sufficient amount will be furnished. Those who are not known to sister Stone will please furnish some evidence of good faith. There are at least fifty in this Conference who could enter the canvassing field.

Now let each one that can enter the canvassing field, and is excusing himself, examine his excuses and see if they are reasonable. If not, can we expect they will bear the test at Heaven's tribunal? Who doubts that it would be more pleasing in the sight of Heaven to exercise a little faith, step out upon the promises of God, and exclaim in the inmost heart, "Lord, here am I, use me," than to seek for excuses for not entering the work? May we be warned by the signs of the times, and remember our commission,—the proclamation of the third angel's message; and as we see strong measures undertaken toward the formation of the image to the beast, let us each have a thorough examina-

tion of heart, and see if we are doing all within our power to sound the warning, "If any man worship the beast or his image," etc. Has not God placed within our reach, in the canvassing work, one of the most efficient means of sounding the warning?

How often I have heard the remark, "If I was sure I could make a livelihood, I would canvass." Without the abundance of practical proof to the contrary, which we are able to give, where do we find in the history of God's work in the past an instance where a special truth was to be given, that God's agents were not able to perform their commission? Did they all starve to death, and God's intention fail?—No, a thousand times, no. A sufficient number have always been found whose love and faith have led them to sacrifice and to do the Master's bidding. And now, with the last message to give, will God fail us? Are we still doubting like one anciently? If so, let us put forth our hand, find the wounded side, and feel the nail prints in the hands before it shall be too late. Come, brethren and sisters, come to the institute; come praying and seeking God, and we shall have a feast of good things and a fitting up for the summer's work, which, if we keep humble, will be seen and felt all over our Green Mountain State.

P. F. BICKNELL.

The Sabbath-School.

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

LETTER TO THE HEBREWS.

LESSON 29.—HEBREWS 10:32-35.

(Sabbath, April 19.)

1. What should be done especially in view of the approach of the day of the Lord? Heb. 10: 25.
2. Instead of apostatizing, what were the Hebrews exhorted to do? Verse 32.
3. In what did this fight of afflictions consist? Verse 33.
4. In thus suffering, of what were they made partakers? 1 Pet. 4: 12-14.
5. Then what did their affliction make them know? 2 Cor. 12: 9.
6. How did they show the possession of the Spirit of Christ? Heb. 10: 34.
7. What hope buoyed them up in the trial? *Id.*, last part.
8. What are those who have thus known Christ exhorted not to do? Verse 35.
9. What is necessary if we would receive the reward? *Id.*, also Heb. 3: 6.
10. What is the condition of those who have no confidence? 1 John 4: 18.
11. Where will the fearful have their part at last? Rev. 21: 8.
12. When the spies came back from Canaan, what did Caleb and Joshua say? Num. 13: 30; compare 14: 6.
13. What did the other men say? Chap. 13: 31.
14. What was the ground of the confidence of Caleb and Joshua? Chap. 14: 6-9.
15. What resulted to each class? Verses 29, 30; see also verses 22-24.
16. What language of Jesus to two blind men is applicable to all? Matt. 9: 29.
17. What exhortation and assurance are given by the prophet Isaiah? Isa. 26: 4.
18. While thus trusting, how should we feel? Eph. 6: 10; Phil. 4: 4; Ps. 34: 2.
19. And what may we say? Isa. 12: 2.

NOTES.

In studying the tenth chapter of Hebrews, we shall better keep the thread of the apostle's discourse if we consider verses 26-31 as parenthetical, and connect verse 32 with verse 25. The apostle urges the Hebrews, and us as well, to be diligent in attending the assemblies of the saints, and not to forsake them and turn back, but rather to call to remembrance their former experience, when their afflictions and persecutions proved to them the power of Christ and the reality of the gospel. Verses 26-31 are thrown in after the exhortation in verse 25, to show the terrible results of apostasy.

The teacher and pupil may extend the study of the subject of confidence at their pleasure. They will find themselves well repaid for their time. Few professed Christians realize the necessity of confidence; of know-

ing whom they have believed. 2 Tim. 1: 12. Some people seem to think that it is a virtue—a sign of humility—to doubt their acceptance with God, and to talk about the difficulties in the way. They think that it would savor of presumption to say that they can overcome and have an abundant entrance into the kingdom of God. Let such learn a lesson from the twelve spies. The unbelieving ones, who said, "We be not able to go up against the people," did not go up; but the two who said, "We are well able to overcome it," did go up. It was not presumption in Caleb and Joshua to talk as they did, but it was faith in God. All were rewarded according to their faith, or the absence of it. The soul whose trust is wholly in God cannot have too strong confidence.

"The soul that on Jesus hath leaned for repose,
I will not, I will not desert to its foes;
That soul, though all hell should endeavor to shake,
I'll never, no, never, no, never, forsake."

News of the Week.

FOR WEEK ENDING APRIL 5.

DOMESTIC.

—The dependent pension bill passed the United States Senate Monday.

—An expedition organized by *Frank Leslie's Illustrated Weekly* has started to explore Alaska.

—Miles of the richest cotton lands are covered with several feet of water from the Mississippi overflow.

—At Louisville, Ky., the relief now amounts to \$185,000. Eight hundred applications for aid have been received.

—Reports from 300 Minnesota farmers, published Friday, were to the effect that the crop outlook in the State is excellent.

—A stringent act for the suppression of trusts, pools, and combinations was passed unanimously, Monday, by the Iowa House.

—In Ramsey County, North Dakota, there are 1,200 people who will require to be furnished the necessaries of life until July.

—Fifty-one kegs and twenty-five cases of beer were emptied Wednesday into the streets of Farmington and De Lassus, Mo., by the female crusaders.

—An explosion in a mine at Nanticoke, Pa., Wednesday morning, caused the death of three men. Six others were wounded, four of them in a dangerous manner.

—The Senate, last Thursday, passed a bill appropriating \$25,000 to purchase 2,500 tents for the use of the people driven from their homes in Arkansas, Mississippi, and Louisiana by the present floods.

—Fifteen passengers were more or less injured, Friday, by the plunging down an embankment near St. Charles, Mo., of five of the six cars of the Wabash fast express train, but it is thought that none will die.

—Sheriff Johnson, of Atlantic County, New Jersey, was reported, Friday, to have sold within two days 200 farms, to satisfy foreclosed mortgages. It is said that forty families in the town of Germania are homeless.

—The New York brick-layers and their employers have compromised on the eight-hour demand by the brick-layers working nine hours a day, but getting five cents an hour more, making a day's wages for the ensuing year \$4.05.

—A decision was rendered by the supreme court at Springfield, Ill., Tuesday, in the Hamsher will case, declaring that the Y. M. C. A. is not a religious corporation, but that it should be classified as a charitable and benevolent association.

—The bill for the admission of Wyoming was passed by the House on March 27, by a vote of 139 to 127. The constitution of Wyoming, as approved, contains a clause providing for woman suffrage at all elections, local, State, and national.

FOREIGN.

—Denmark's minister of war has announced that socialist workmen will not be employed in state workshops.

—The French Government has forbidden the socialist demonstration that was to have been held in Paris, May 1.

—The Cospiuriachic Reduction Works, fifteen miles from Chihuahua, Mexico, were destroyed by fire on Sunday, the loss being \$2,000,000.

—The Paris *Figaro* says that Queen Victoria will visit Darmstadt, where she will meet Emperor William, and will have a conference with him.

—A noble Russian lady has been exiled to Siberia for sending to the czar a petition for liberty, justice, and redress of wrongs for the Russian people.

—A bloody fight has occurred in the streets of Huanta, Peru, between political factions. Over 100 persons were killed, and the town was sacked and burned.

A syndicate is planning to dredge the Rhine for gold between Basel and Bingen. It is thought that the river contains gold to the value of 92,000,000 marks.

It is stated that Premier Greenway and Attorney General Martin, of Manitoba, have resigned, and that Colonel McMillan will be called to form a new Cabinet.

The last rites of the church have been administered to Dom Pedro, the late emperor of Brazil. He is lying at Cannes, and his condition is such that he cannot long survive.

Free speech in Germany does not mean quite what the term implies in America. Wilhelm Irmacher, a Berlin saloon-keeper and socialist, made an election speech in which he called the emperor a hog. He was sentenced to one year's imprisonment.

The Berlin Labor Conference was formally closed on Saturday, March 29. The committees agreed to a maximum of ten hours' daily work for youths between fourteen and sixteen years of age. A resolution recommending the prohibition of night and Sunday work by women under twenty-one years of age, was rejected.

The Brazilian Government has resolved to promulgate a new constitution without waiting for the Constituent Assembly to meet. At the coming elections for members of the ordinary Chamber, the voters will be required also to vote "yes" or "no" to signify their approval or disapproval of the constitution.

Despite the earnest efforts of the Russian Government to suppress the news, it has become known to the outside world that the czar and his officials are confronted by a political outbreak of a very serious nature. The university students in Moscow, Kiev, and St. Petersburg have indulged in riotous demonstrations, during one of which, at the latter place, the lieutenant-general chief of police was set upon by the students, and very severely handled. The czar, in retaliation, has closed every university in Russia for a year. The Russianization of Finland, by which is meant the taking away of the political liberties enjoyed by that country for the last eighty years, granted by Alexander I., is another contemplated measure which is likely to cause much trouble. The czar is seriously ill from a nervous fever consequent upon the troubles which threaten his reign.

The mystery attending the non-appearance of the steamship "City of Paris" at Queenstown, was solved by her arrival on the morning of March 30, in tow of three tugs and a steamer. It was learned that on the afternoon of the previous Tuesday, when a little over 200 miles from the Irish coast, a portion of the star-board engine suddenly collapsed, breaking the bulk-head which separated it from the port engine, and also the water-pipe connections which communicated with the outside, allowing the water of the ocean to rush into the vessel through four holes, each twenty inches in diameter. The engine rooms were speedily filled with water, but not until the chief engineer, at great risk of his life, had shut off the steam, and thus stopped the working of the ponderous machinery. The steamer drifted helplessly until Friday, when she was sighted and taken in tow by the steamship "Aldersgate," in charge of which, with the assistance of several tugs, the "City of Paris" arrived in Queenstown with 2,800 tons of water below her decks. Nothing but the continuation of calm weather from the time of the accident prevented the occurrence of a most direful ocean tragedy. The passengers and crew on board numbered a little over 1,000.

RELIGIOUS.

There are about 600 Presbyterian ministers in Australia.

The Church of England has nearly 360,000 members in India.

The Dunkards number about 114,000 members in the United States.

The Baptists have five churches in Brazil, 241 members, and fifteen missionaries.

Schweinfurth, the Illinois blasphemer, has preached an alleged sermon predicting the speedy and total destruction of the city of Rockford.

It is alleged that a stone slab has been shipped from Mt. Calvary, and received at Brooklyn Thursday, for the corner-stone of Dr. Talmage's new tabernacle.

It is perhaps one of the most remarkable facts in the history of evangelistic effort that in Carrubbers'-close Mission, Edinburg, there has been a nightly service, without interruption, for thirty years.

In different parts of the world, under the auspices of sixteen different societies, there are twenty-seven vessels engaged in missionary work. Six of these are employed in the Pacific Ocean, and sixteen of them along the coast or on the rivers of Africa.

At the Columbus (Ohio) penitentiary, every Sunday morning some twenty gentlemen from the various churches of the city spend an hour teaching the International Lesson to little groups of men, 400 of whom are in regular attendance. At the preaching services in the afternoon conversions frequently occur. Night schools, a library of 4,000 volumes, and a Bible placed in every cell, contribute to the good work of reformation.

Appointments.

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

CHANGE OF APPOINTMENT.

THE district quarterly meeting for Dist. No. 1, Kansas, will be held April 19, 20, instead of April 12, 13. The president of the Conference and the State agent are expected to be present. RILEY KIRK, Director.

THE Upper Columbia camp-meeting will be held at Milton, Oregon, beginning May 14, and continuing until the 21st. A workers' meeting will be held in connection with the camp-meeting, beginning May 7. UPPER COLUMBIA CONF. COM.

THE Upper Columbia Sabbath-school Association will hold its annual session to transact such business as may properly come before it, at the time of the yearly camp-meeting to be held at Milton, Oregon, May 14-21, 1890. F. S. HAFFORD, Pres. U. C. S. S. A.

THE next annual session of the Upper Columbia T. and M. Society, for the transaction of business, will be held in connection with the camp-meeting at Milton, Oregon, May 14-21. By order of President. S. H. CARNAHAN, Sec.

THE next annual meeting of the Upper Columbia Conference, for the transaction of business, will be held in connection with the camp-meeting at Milton, Oregon, May 14-21. Let all the churches in the Conference see that delegates are elected, and necessary reports forwarded to the Conference secretary. UPPER COLUMBIA CONF. COM.

No preventing providence, Eld. F. M. Wilcox and the writer will hold meetings in St. Lawrence Co., N. Y., as follows:—

Table with 3 columns: Location, Date, and Time. Silver Hill, April 11-16; Gouverneur, April 17-24; Pierrepont, April 25-30.

We hope to see a general attendance at all of these meetings. Come praying that the Lord may especially bless in the good work. S. H. LANE.

QUARTERLY meeting for Dist. No. 4, Ohio, will be held at Norwalk, April 18-21. The general interest of the work of the district will be considered. Shall we not see every church and company well represented at this meeting? Begin now to lay plans to attend. We hope to see in attendance canvassers and any who may contemplate entering this branch of the work, as the State agent will be there to give instruction and counsel. Let us pray the Lord to help and guide us. First meeting the 18th, at 7. P. M. H. W. MILLER.

LABOR BUREAU.

WANTED.—A steady place on a farm or elsewhere. Address Wm. Glasier, Mosinee, Marathon Co., Wis.

Obituary Notices.

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

ELWELL.—Died at Merrill, March 13, 1890, Oren, son of T. N. Elwell, aged 22 years, 11 months, and 22 days. He leaves a wife, father, mother, two brothers, and two sisters to mourn, who deeply feel his loss. He said he believed God was able to save him. Funeral services were conducted by Eld. Lily (Methodist). Text, Ps. 90:12. T. A. ELWELL.

HASKELL.—Fell asleep in Jesus at Roxbury, Mass., March 11, 1890, sister Mary Haskell, aged 77 years, 6 months, and 3 days. Sister Haskell had a stroke of paralysis about nineteen months ago, and a second stroke March 5, which resulted fatally. She embraced the truth twenty-four years ago, in Brunswick, Me., through the labors of Elds. Loughborough and Cornell. Services were conducted by Rev. A. H. Plumb (Congregationalist). Interment at Topsham, Me. A. H. WENTWORTH.

ILES.—Died of consumption, at her home in Waterford, Ohio, March 15, 1890, Eva A. Iles, aged 23 years, 4 months, and 9 days. Sister Iles was baptized at the age of twelve years, by Eld. A. O. Burrill, and united with the Seventh-day Adventist church at Waterford, remaining in communion with them until the time of her death. As she neared the close of life, her hope became brighter of having a part in the resurrection to everlasting life. The funeral was attended by a large number of friends. Services were conducted by Elds. G. A. Irwin and O. F. Gullford. * * *

STARK.—Died in Jamestown, N. Y., March 23, 1890, Lydia Stark, in the seventy-eighth year of her age. Sister Stark had been a great sufferer for many years, and in other ways her life had been nearly all along one of great trial. Her faith always seemed to be strong, even under most unfavorable circumstances; and while the church are again called to mourn, as we viewed

her peaceful face cold in death, we could but feel glad that she had found rest which no storms of life can disturb. Funeral services were held in the S. D. A. chapel. Sermon by the writer, from Job 14:1, 2. S. THURSTON.

WRIGHT.—Died in Jamestown, N. Y., Feb. 27, 1890, Amelia Wright, in the seventy-fourth year of her age. Sister Wright was a faithful and consistent member of the Jamestown church, and her faith was always steady and firm in Christ and the truth. She leaves a husband, one son, and one daughter to mourn, and while we, as a church, sympathize and mourn with them, it is not without a blessed hope of soon meeting her again in the resurrection morn. Her remains were taken to Mayville, N. Y., for interment. Funeral services by the writer. Text, Rev. 1:18. S. THURSTON.

FRITZ.—Died of consumption, at his home in Dayton, Wash., March 7, 1890, our dear brother, Charles O. Fritz. Bro. Fritz embraced the truth about twelve years ago, in Minnesota, under the labors of Eld. D. P. Curtis, and united with the Alden church. By letter from there, Bro. and sister Fritz became members of the church at Dayton, Wash., a short time before his death. He has left a wife and seven children, who realize keenly their loss of a Christian counselor and religious instructor. Sister Fritz was remarkably sustained through the sad scene through which she has passed, and still leans on the widow's God with firm and reliant trust. Bro. Fritz left a bright evidence of his acceptance with God in the triumph of a living faith in the Lord Jesus Christ as his righteousness, sanctification, and redemption. At the funeral a large audience of true sympathizing friends met, and listened to comforting words from the writer, drawn from 2 Cor. 1:3, 4. I. SANBORN.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected March 9, 1890.

Table with columns for EAST and WEST stations, and times for Mail, Day Express, N. Y. Express, Atlantic Express, Night Express, Kal. Accom'n, and Local Pass'gr. Stations include Chicago, Detroit, Buffalo, Rochester, Syracuse, New York, Boston, Kalamazoo, Battle Creek, Jackson, Ann Arbor, and Niles.

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, showing train times between Chicago, Detroit, Toronto, Montreal, Buffalo, Niagara Falls, and other stations.

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

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

The Review and Herald.

BATTLE CREEK, MICH., APRIL 8, 1890.

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Correspondents who write to this office for answer to scriptural queries will be much more likely to secure prompt attention to the same if they inclose a stamp for reply.

Forty-two years ago, reckoning from the close of last month, modern Spiritualism made its advent into the world of religious thought. Its present anniversary, according to the *Banner of Light*, was celebrated in this country by 11,000,000 adherents. We have been accustomed to hear much of the recent increase of Roman Catholics and some Protestant denominations; but this estimate, if it be true, must give to Spiritualists the palm of numeral superiority.

The present week is the time designated by certain Christian bodies as the "world's week of prayer for the better observance of the Sabbath." Here is commendable zeal; but, alas! it is "not according to knowledge." No conceivable amount of praying will ever evoke any manifestation of divine favor in behalf of the Sunday sabbath. If the prayers of this week are answered, it will be in a way which the petitioners will not be able to recognize.

We enjoyed a very pleasant visit with the church in Ceresco, Mich., on the occasion of their quarterly meeting, Sabbath, April 5. This church has a membership of forty, nearly all of whom were present, except quite a proportion of the members who are located in Battle Creek. It would be a great encouragement to the resident members if these could be present at least on quarterly occasions. Those who were present expressed an earnest love for the truth and a growing interest in the work.

An "inquirer" writes: "Please give an explanation of 1 Cor. 14:34, 35. I cannot reconcile Paul's language with the idea of sisters preaching." But what about Paul's language in 1 Cor. 11:4, 5? "Every man praying or prophesying, having his head covered, dishonoreth his head. But

every woman that prayeth or prophesieth with her head uncovered dishonoreth her head." This prophesying is generally understood to include a public exposition of the prophecies. It certainly denotes some public exercise; for it is to the edification of the Church. 1 Cor. 14:4. Here, then, is instruction in regard to the public speaking of women in the Church. But does Paul contradict himself in chap. 14:34, 35?—By no means. This latter was to correct some irregularity and disorder which were growing upon the Church.

According to the *St. Louis Republic*, Leo XIII. is the 253d occupant of the papal throne. Of this grand total of the "successors of St. Peter," the various countries of the world have furnished representatives as follows: France, 15; Greece, 13; Syria, 8; Germany, 6; Spain, 5; Africa, Savoy, England, Sweden, Dalmatia, Holland, Portugal, and Crete, each 2; Italy, 194. All the popes since 1523 have been selected from the Italian cardinals. When it is remembered that this succession of popes was all of divine appointment, one cannot but stand aghast at this evidence of the overwhelming moral and spiritual superiority of the Italian nation. After having been accustomed to think of such countries as England, Germany, and America as representing the highest visible degree of mental and moral enlightenment, we are hardly prepared for the discovery that they have contributed almost nothing to the number of those whom mental and moral fitness has raised to the highest churchly eminence. Think of it! To the 194 popes furnished by Italy, England has furnished only two, Germany five, and America brings up the rear with none at all! Surely this must be something more than one of those mysteries which are set down as a dispensation of Providence.

We were happy to notice in the *Sunday School Helper* of March, 1890, a strong and able argument in favor of the Bible Sabbath, by Rev. C. W. Mossell of Baltimore. He showed that there is no authority in the New Testament for a change of the Sabbath, by a careful examination of those texts which are usually quoted to prove such change. And this is the conclusion which he reaches as he concludes his article: "To observe the first day instead of the seventh day, is to put the Sabbath under our feet, and to teach for doctrines the commandments of men. According to Isaiah, the condition upon which God has promised to bless his people is expressed in these words: 'Turn away thy foot from the Sabbath;' that is, cease to trample upon it." His article has evidently taken good effect; for a writer from Kalamazoo, Mich., in the *Christian Recorder* of March 13, says: "The article of Rev. C. W. Mossell on the Sabbath demands immediate attention, as many may be made to doubt or be led astray thereby." Then to give it the "immediate" attention so necessary, this writer begins a long, weak, and diluted argument in favor of Sunday, appealing to Galatians, as is usual, to show that there is no distinction between the moral and ceremonial laws. Truth can easily triumph over such efforts.

TURKEY TO BE DISMEMBERED.

Such is the heading of an item which is now appearing in the daily papers. That the Turkish power will soon be obliged to vacate Europe, no one can doubt. And there seems nothing improbable in the idea that Russia, Germany, and Austria should take it upon themselves to dispose of the remains of the "sick man of the east," as stated in the report. The paragraph reads as follows:—

"Turkey to be Dismembered—Poland to be Restored—Startling Statements in a European Letter.

"Government Architect Frank Grygla is supreme president of the Polish National alliance, and as such is keeping advised of affairs in Europe. He has received a letter from a friend who is high in military circles in Austria, and who writes that the three powers, Austria, Germany, and Russia, will

at an early day invade Turkey. Poland will be permitted to become an independent government, and Turkey will be divided."

SCIENCE AND REVELATION.

The *Chicago Inter Ocean* reports a small but select meeting recently held in that city for the purpose of listening to Dr. Richard Hodgson, Secretary of the American branch of the Society for Psychical Research. The speaker gave what was reported as "a very interesting talk" on the subject of supernatural manifestations, in the course of which he said, as reported, that "it is now positively and scientifically proved that sentient, conscious, rational existence persists and is manifest after death." Doubtless this statement was received by those present, with all the deference due to the most authoritative assertions of science.

The practical value of any society for psychical research is not enhanced by assertions of this nature. When science, or that which passes for it, enters the domain of revelation, its researches are gratuitous, and its benefit to humanity exceedingly problematical. Revelation has already settled the question of "sentient, conscious, rational existence" after death, by such texts as Eccl. 9:5 and Ps. 146:4. The importance of revelation is the more manifest from this evidence that science, in the hands of its human devotees, is likely to lead the intellect into the most serious error in matters that pertain to the highest departments of knowledge.

THAT "AMERICAN INSTITUTION."

The *Christian Statesman* of April 3 says: "The forces which are here at work, unless they can be met and turned back, will yet accomplish the entire overthrow of the Sabbath as an American institution." And when this Sunday sabbath is overthrown as an "American institution," what will be left of it?—Nothing! Were it a divine institution it would not be so; it would still be a Bible institution, though it should be ignored by every power under the heavens. But when it is but a traditional institution, standing only upon the commandment of men, when human support is withdrawn it is gone. One of the best external proofs that the Sunday is only a human institution is its clinging on, so leachlike, to human laws, and the confession on the part of its friends that its very existence depends upon such support. It cannot stand out independently and successfully defend itself, but, like a sick man, must lean upon the arm of another to keep upon its feet. The two weak points in the Sunday sabbath institution are, first, that it asks human governments to support it as a divine institution, and secondly, that it is not a divine institution. W. A. C.

\$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 \$1,700.)

Mrs. Lucy J. Budd - - - - - \$50 00
 Alfred Perren - - - - - 50 00

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

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, \$100.00.)

Isaac Willey - - - - - \$10 00
 E. Zytkaeske - - - - - 10 00

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