

The Advent HOLY BIBLE REVIEW IS THE FIELD OF 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.

VOL. 67, No. 16.

BATTLE CREEK, MICH., TUESDAY, APRIL 22, 1890.

WHOLE NO. 1862.

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

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

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REVIEW & HERALD, Battle Creek, Mich.

OUR INTERCESSOR.

FATHER, I bring a worthless child to thee
To claim thy pardon once, yet once again;
He is a worthless child, he owns his guilt.
Look not on him, he will not bear thy glance;
Look but on me, I'll hide his filthy garments.
He pleads not for himself—he dare not plead;
His cause is mine—I am his intercessor.

By that unchanged, unchanging oath of mine,
By each pure drop of blood I shed for him,
By all the sorrows graven on my soul,
By every wound I bear,—I claim it due,—
Father divine, I would not have him lost!
He is a worthless child, but he is mine!
Sin hath destroyed him—sin hath died in me;
Satan hath bound him—Satan is my slave;
Death hath desired him—I have conquered death!
—Sel.

The Sermon.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, PREACH THE WORD."—2 Tim. 4:1, 2.

"I WILL KEEP THEE FROM THE HOUR OF TEMPTATION."*

BY MRS. E. G. WHITE.

AFTER the crucifixion and resurrection of Jesus, the Jews, the priests, and the rulers of this world expected to see the disciples of Christ cast down and discouraged, because their Lord had been put to death. The disciples might have reasoned that they were in danger, and that they would better go out of Jerusalem; some might have said, "Do not stay there, but if you do stay, do not mention the name of Christ; for he is regarded as an impostor." But Christ had said, "Tarry ye in the city of Jerusalem until ye are endued with power from on high." After the outpouring of the Holy Spirit, they were to begin their work in Jerusalem, and let it extend from this city to the uttermost parts of the earth. Did any one lose his life in exalting Jesus before the people? Was any one killed?—Yes, Stephen was killed. Their enemies expected that terror would come upon the disciples, and that they would be afraid to speak the message of God. But hear what Peter says: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by wonders and miracles and signs, which God did by him in the midst of you as ye yourselves also know: him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it."

God wants his witnesses to present the genuine in contrast to that which is false. There were many converted under Peter's preaching, and it greatly disturbed the people; and as they spake to the people, the Sadducees came upon them. The disciples remembered the falsehood which these great, and supposedly good men had so zealously circulated,—that the disciples had stolen him away by night while the Roman guard slept. Can you be surprised that the Sadducees were grieved because those who believed, preached the resurrection of the man they had murdered, when the number of those who believed was about five thousand? The seed that Christ had been sowing while he was on earth, sprang up. Many were waiting for this God-given testimony to come from the disciples in reference to Christ and his resurrection, and they believed when they heard it; for it revived the testimony they had heard from the lips of Jesus, and they took their stand in the ranks of those who believed the gospel of Christ.

We have on record another testimony that proves the boldness of the disciples. When Peter and John had bidden the paralytic arise in the name of Jesus, and he had been healed, the people were amazed; and the Scripture says, "And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you: and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name, through faith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled."

"And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in hold unto the next day: for it was now eventide. Howbeit many of them which heard the word believed; and the number of the men was about five thousand. And it came to pass on the morrow, that their rulers, and elders, and scribes, and Annas the high-priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high-priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye

crucified, whom God raised from the dead, even by him doth this man stand here before you whole." The disciples were not afraid to proclaim the truth. They expected that they would be persecuted. "Whom ye crucified." Why did they not keep that back?—Because it was a testimony that they were to bear before the great men of the earth. "This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved. Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus." Then they asked in this council, "What shall we do to these men?" I expect that this question will be asked many times in reference to those who keep the commandments of God in these days of peril as time is about to close. The priests acknowledged that a notable miracle had been wrought, but they said, "That it spread no further among the people, let us straightly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard. So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done. For the man was above forty years old, on whom this miracle of healing was showed. And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is." They said, "Lord, thou art God," and we shall have to say the same thing.

When the authorities come between us and God, we shall receive help if we only trust in him as did the patriots, prophets, and apostles, and with them we shall be able to say, "Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is." But while we trust in God, no one should be presumptuous; and that we may not take an unwise course, we should pray constantly. We should not rush into danger unless God sends us there; nor should we call our brethren cowards because they are cautious in their plans that they may not unnecessarily provoke the rulers and powers of the earth. What was the strength of those who in the past have suffered imprisonment and death for Christ's sake?—It was union with God, union with the Holy Spirit, union with Christ. They had fellowship with God and with his Son, and the multitude that believed were of one mind and one soul. We may safely seek to be of one accord in doctrine and spirit, and if this were done, we would be in harmony with God's will. If selfishness and pride and vanity and evil surmising were put away, we would become strong in God,

* Continuation of sermon in last week's issue.

and the door of our heart would be open for the entrance of Christ; the baptism of the Holy Ghost would fall upon us, and we should be filled with all the fullness of God. Then we should know what is the length and depth and breadth and height of the love of God which passeth knowledge,—we should know something of the mystery of godliness. We would be able to speak, as did Peter and John, of the things which we had seen and heard. What we need is a living experience in the things of God. We need the transforming grace of Christ to bring into subjection every thought of the mind, every power of the intellect. The physical, mental, and spiritual powers should be under the control of the God of heaven who gives us life, who gives us food, who gives us every blessing. He is the God of Israel, therefore we will accept him, and him alone will we serve.

We read in the Acts of the Apostles that after the miracle at the temple gate, many signs and wonders were wrought, and many were healed. "Then the high-priest rose up, . . . and all they that were with him, . . . and were filled with indignation." Why?—Because the great adversary of God and man was provoked that he could not hold his captives in torment, and that Christ was doing the very work that he had declared in Nazareth he would do. He had said, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

And then they shut the disciples up in a prison, that the message of God should no longer be given to the people, but the angel of the Lord was there. All heaven was looking upon them then, and the angels are now looking upon those who are living at this closing period of earth's history. The angel of the Lord came by night to the servants of God, and said, "Go, stand and speak in the temple to the people all the words of this life." Here was an order directly contrary to the command given by the potentates of earth. But the direction of the angel was from the highest court in the universe. Did the apostles say to the angel, "We cannot do this until we have consulted the magistrates, and received permission of them?"—No; God had said "Go," and they went forth to speak according to his commandment. In the morning their enemies called a council, and sent to the prison that they might be brought before them, but when the officers found them not, they said, "The prison truly found we shut with all safety, . . . but when we had opened, we found no man within." The angel of God could take them through the prison walls, and they had no power to hold them. We have the same God to-day, and he works on the same plan. When they said the prison was shut, the chief priest doubted the keeper. God was working and the enemy was working, and the battle was waged between the God of heaven and the powers that be. Then the captain sent the officers and had them brought, because they feared the people, and when they were before the council, the high-priest asked, "Did not we straitly command you, that ye should not teach in his name? and, behold, ye have filled Jerusalem with your doctrine." Then the apostles answered, "We ought to obey God rather than men." We ought to be obedient to all the laws of our country, except when those laws come in collision with the law of God, and then we must obey God, irrespective of everything else.

"Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; and said unto them, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught. But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. And to him

they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

(Concluded next week.)

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.

WHERE IS THE "NEW DEPARTURE"?

BY ELD. R. F. COTTRELL.
(Ridgeway, N. Y.)

THE record of the old, or first covenant—the first made with the children of Israel—is found in Ex. 19:3-8. The account of its ratification, or, as the apostle calls it, its dedication with blood, is found in Ex. 24:3-8. Was there any promise of pardon in that covenant? Read it. After the covenant was fully made, what was connected with it? "Ordinances of divine service, and a worldly sanctuary."

Could these ordinances become a part of that covenant after it was dedicated with blood?—"Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto." Gal. 3:15.

What, then, could the old covenant do for man?—Convict him of sin, and thus cause him to feel the need of a Saviour. To what did those typical sacrifices connected with the old covenant point the sinner for pardon?—They pointed to the blood of the new covenant, which alone can take away sin. To this the blood of Abel's offering pointed. All that are saved will be saved by faith in that blood. Before that blood was shed, men were saved from sin by faith in the promise of God of a Saviour to come. Abraham believed God, "and he counted it to him for righteousness." For one, I see no new departure in this. As a people, we have always held that "a man is justified by faith without the deeds of the law." "Do we then make void the law through faith? God forbid: yea, we establish the law."

Men sometimes descend to "questions and strifes of words," when they do not disagree on the great doctrines; but only in certain terms, in the use of which they do not understand each other. This is simply a war of words; and such strivings, an apostle says, "are unprofitable and vain." Let us look for "better things, and things that accompany salvation."

THE DREAM OF THE WORLD IN THE LAST DAYS.

BY L. S. WHEELER.
(Battle Creek, Mich.)

"FEAR, and the pit, and the snare, are upon thee, O inhabitant of the earth." Isa. 24:17. Such is the warning that has come down the ages to those who live amid the perils of the last days. And to those who read aright the signs of the times as mapped out on the prophetic page, there is no uncertain sound in the prophesyings of a golden age bordering on our own, an age of wonderfully advanced socialism, of startling wonders of invention and scientific progress little dreamed of; the ushering in of a reign of peace, and the dawn of the orthodox millennium as set forth by some modern productions of the press, among which "Bellamy's Vision," or "Looking Backward" from a future-age stand-point, is most prominent. The fascinating power which is attending this work on its mission, has not had a parallel since the popular novel of Mrs. Harriet Beecher Stowe. Satan seeks through such instrumentalities to cause the masses to lose sight of the great events just before us, that the time

of trouble such as never was since there was a nation may burst upon them as a snare. But be not deceived; notice the contrast:—

"For when they shall see the sudden destruction cometh upon them, . . . and they shall not escape." 1 Thess. 5:3.

"As the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them." Eccl. 9:12.

HOW APPLICABLE.

"This remarkable story ["Bellamy's Vision"] has excited a popular interest greater than any other American story since 'Uncle Tom's Cabin' appeared. It has been welcomed by many as a prophecy of a good time coming, and as indicating the possible solution of the complex struggles and dissatisfactions of our present social and industrial order."—*The Forum*.

"A glowing prophecy and a gospel of peace."—*The Nation*, New York.

"It is a revelation and an evangel."—*Frances E. Willard*.

"He who reads it expecting merely to be entertained, must, we should think, find himself unexpectedly haunted by visions of a golden age wherein all the world unites to do the world's work, . . . where labor and living are provided for each man, where toil and leisure alternate in happy proportions, . . . where the pleasures of this world are free to all, to cheer, but not to enslave."—*Century Magazine*.

Another, standing on the heights of imagination far over in the year 2889, pictures thus to the people of this time: "How much fairer they would find our modern towns [in 2889] with populations amounting sometimes to 10,000,000 souls; their streets 300 feet wide; their houses 1,000 feet in height; with a temperature the same in all seasons; with their lines of aerial locomotion crossing the sky in every direction! If they would but picture to themselves the state of things that once existed, when through muddy streets rumbling boxes on wheels, drawn by horses,—yes, by horses!—were the only means of conveyance. Think of the railroads of the olden time, and you will be able to appreciate the pneumatic tubes through which to-day one travels at the rate of 1,000 miles an hour."—*Jules Verne, in the Forum*.

The Christian Statesman, Jan. 23, 1889, reports that the czar is becoming insane over his troubles, referring to it as in fulfillment of the Saviour's prophecy—"Men's hearts failing them for fear, and for looking after those things which are coming on the earth"—which he gave as a sign of his coming.

The Duke of Argyll in the English House of Lords said: "I see no signs of the millennium. Europe is ringing with the tramp of armed men. Men of science are devoting all their time to the invention of some new weapon of destruction. I see no 'dawning' of the day when nations shall beat their swords into plowshares and their spears into pruning-hooks."

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed" (2 Pet. 1:19), which saith, "At that time . . . there shall be a time of trouble such as never was since there was a nation." Dan. 12:1. "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged." Rev. 11:18.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:4.

In a sermon on Christ's second coming, preached in the Chicago Avenue Church, crowded with interested listeners, Mr. Moody said: "Christian people are all agreed that the Lord will return. The post-millennialists say that the world will grow better and better until Christ will be drawn right down here from heaven. I believe that Christ is going to reign here on earth. Man will have his day, and then Christ will come and reign. Notice this thing: that we have the same authority that Christ will come again that was given to the world of his first coming." (See Acts 1:11) "You have heard what the moon did when the dog barked at it; it just kept on shining. The infidels can keep on barking at Christ. He will come again, perhaps when he is most unexpected. The world will be busy making money, and won't be ready. Chicago won't be ready. What a stir it will make in Chicago. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. . . . The true attitude of the Christian is watching for Christ 'and to wait for his Son from heaven.'"

In Trinity Chapel, New York, Dec. 8, 1889, in a sermon on the second coming of Christ, Bishop Cox, of the Episcopal Church, "said that within the next fifty years the calendar of the prophecies of Daniel would be complete. . . . He himself believed emphatically that within the lifetime of the younger people of the company present, there would be divine manifestations, of greater importance than any since the time when Daniel stood in the magnificent court of Belsazzar, and interpreted the handwriting on the wall. Inasmuch as all the prophecies of Daniel had been fulfilled with marvelous accuracy, he believed this last one would also be, in this time when 'many shall run to and fro, and knowledge shall be increased.' The Bishop read other scriptures showing that the present time was the one in which prophets agreed that Christ's second coming would occur."—*Buffalo Courier*, Dec. 9, 1889.

GOD'S WAY.

BY FANNIE BOLTON.
(Battle Creek, Mich.)

How gently God does all things!
How soft the morn spreads out her healing wings!
Not with a sudden rush of light, but slow,
As if God sent the day, and said, "Speak low,
And wake my sleeping children gently, lest
The light I send seem to disturb their rest."
O pitiful Father, sending down thy ray,
A kiss upon our eyelids e'er the day,
Should we not wake to praise since from above
Thou sendest down thy warm, eternal love?

How gently God does all things!
See how the delicate buds break in the spring
After their long, curled sleep, fold after fold,
Touched with the dew and with the sunshine's gold!
"Wake up, my little flowers; break, tender sod;"
And, O, the still, small voice proclaims 'tis God
Speaks! for his love is like the dew of night,
Distilling in the silence, laying light
On lilies' hearts, on roses opening out.
O, can we see these things, and still have doubt?

And there's no rush even amid the stars;
They take their courses like glad, even cars,
System on system whirling on through space,
Like steeds a master drives upon a race.
Upheld by his great word of power and grace,
They sweep in infinite circles 'neath his face;
And not one falters in the race, or jars:
God's thoughts of rest are written in his stars,
Declaring all his glory. O how blest
To drop our hurrying cares, find God, and rest!

There's time with God to plead with hearts that sin,—
Time to heal all our wounds, our souls to win.
When others turn away, God hath his leisure
To wipe our tears, to give us rest and pleasure.
God in great majesty of manners shows
His courtesy; for though our thoughts he knows,
Turns not impatiently away, but waits
To hear our supplication at his gates.
Yes, and hath love when all earth's hearts seem cold,
To shelter his least creature in its fold.
O precious Father, even for my rest
Thou hast thy brooding wing, thy loving breast!

Here wait, my soul, think not thy care will grow
By waiting at his feet who worketh so.
Learn of Him gentleness and love and might,
And leave thy ignoble hurry out of sight.
God puts a touch of love on every limb;
Wait here, and learn to grace each thought with him.
'Tis selfishness that presses thee, and doubt
That makes thee leave thy God and neighbor out.
O love him more, take in his love for thee,
And time will come for heavenly courtesy
Toward all men—time for thy buds to bloom—
Time for thy soul to shed out love's perfume.
God's doing's not a thing from him apart,—
Not a dead work, but wrought out from his heart.
So work like him, and make him manifest
By gentle ways that prove thy indwelling rest.

MARVELOUS UNBELIEF.

BY G. FRED STEVENS.
(Battle Creek, Mich.)

It seems marvelous that the disciples of Christ should not have understood and believed in the fact of his coming death and resurrection. They were without excuse; for they had the Old Testament Scriptures which foretold these facts. Ps. 16:10; Acts 2:37; 26:23, 24; Luke 24:46. They had Jesus, the perfect Teacher, to explain these scriptures to them; and they would naturally be interested in his teaching, especially in everything that pertained to himself. They had, further, Christ's oft-repeated statements that he must die, but that he should rise from the dead the third day. (See Matt. 16:21; 17:22; 20:17-19; 26:32.) He told them that after he was risen he would go before them into Galilee. Matt. 26:32; 28:7; Luke 24:44. Yet with all these statements before them, after Christ was crucified, instead of looking forward with eagerness to his resurrection, the thought never seems to have occurred to them that he could rise again.

But, stranger still, after he had risen, and some had seen him, they would not believe their testimony. The testimony of the holy women (Matt. 28:1-10) seemed to the disciples like idle tales. Luke 24:11. They would not believe the words of the two who had met him and talked with him on the way to Emmaus. Luke 24:13-31; Mark 16:12, 13. They must have looked upon them

as deluded and fanatics. And, lastly, when Jesus himself appeared to them, they would not recognize that it was he, but supposed they had seen a spirit. Luke 24:37, 41. Was not such blindness marvelous? And is it any wonder that he upbraided them for such unbelief, and denounced them as "fools, and slow of heart to believe"? Luke 24:25.

From these facts let us now draw an

APPLICATION.

Such a record aptly illustrates the extreme weakness of man's nature. We cannot believe ourselves so dull and stupid as the apostles; yet as it is a trait of human nature, are we sure that were we placed under similar circumstances in every respect, we would not be in as complete blindness as they without knowing it? As Emerson puts it, "Our eyes are holden that we cannot see things that stare us in the face, till the hour arrives when the judgment is ripened." Till their eyes were opened, they remained astonishingly blind upon the very plainest passages of Scripture even when Christ himself was with them, persuading themselves that the darkness which they were following was light. Surely, then, unless we are placed upon our utmost guard, must not we, necessarily, as they, fall short of truth? But mark: unless we are wide awake to the possibility of the danger, we can never put ourselves in that becoming and acceptable attitude before God, whereby he can place us upon our utmost guard; and again notice, if we do not feel the need of it, we know absolutely, from this very fact, that we are in a most profound and dangerous slumber, and the enemy is actively guarding the light from us.

Locke, the master-metaphysician, says:—

Many men firmly embrace falsehood for truth, not only because they never thought otherwise, but also because thus blinded as they have been from the beginning, they never could think otherwise, at least without a rigor of mind able to contest the empire of habit, and look into its own principles; a freedom which few men have the notion of in themselves, and fewer are allowed the practice of by others; it being the great art and business of the teachers and guides in most sects to suppress as much as they can, this fundamental duty which every man owes himself, and is the first steady step toward right and truth in the whole train of his actions and opinions. . . . By this one easy and unheeded miscarriage of the understanding, sandy and loose foundations become infallible principles, and will not suffer themselves to be touched or questioned.

Prejudice trained into them, which of course they cannot see, is that through which they examine everything upon which they look. So with the disciples—so with us.

On some scriptures there are hundreds of different interpretations by as many eminent Bible scholars. Such a state of Christianity is enough to fill the land with infidels. But it should not disturb an honest seeker after truth. Let us make an application: Suppose it be the Sabbath question. Some hold that the seventh day is binding upon Christians as the Lord's day. It is held by others that the first day is the Lord's day. Both sides agree that one day of the week is "the Lord's day." As it must be one or the other of the days mentioned, one side is right. One is truth, the other error. Now, how are we to know truth from error, as in this case, with absolute certainty? for it would be mockery for God to ask and command us "to come to the knowledge of the truth," and to promise that his Spirit will guide us into all truth, if, after all, we cannot find it. Truth is one, and if everybody had the truth, all would believe alike. Truth exists, and God can lead us to it. All this is self-evident. There is but one way, however, by which man can arrive at absolute truth, and that is by having his mind in a certain spiritual attitude such that God's Spirit can lead it. The secret lies in the spiritual attitude of our hearts before God.

First, What is the attitude which God's Spirit cannot lead?—A feeling of safety and security, seeing no possibility of danger; thinking we are not prejudiced; feeling no need of so conducting ourselves before God as to let him deliver us from the danger, which God wants to do by putting

us on our utmost guard. Not to see the enemy is half defeat. Then what hope is left, if we are half defeated, and still do not even suspect an enemy engaged in guarding the truth from us? It is a certainty that, being thus asleep, we shall land in error. In other words, when we read the Bible, we very naturally take it for granted that we are not wrong. A mind already decided upon the subject, God's Spirit cannot lead. Those who cannot be led are in error. We cannot lead ourselves to know absolute truth.

Second, What attitude can God's Spirit, lead? Six conditions combined form this acceptable attitude,—longing for truth, indifferent to opinions, seeing the enemy, prayer for the guiding Spirit, faith that the truth will come, searching the Scriptures. These six things are involved in doing God's will, and "if any man," we are told, "will do his will, he shall know of the doctrine, whether it be of God." Let us notice God's will in more detail.

Longing for truth: A lover of truth seeks for truth at any price, his whole being going out after God, with everlasting and unconquerable desires for holiness; unutterable inward yearning for truth; and this one prayer overreaching everything else, that God may lead him to truth, and to an unmistakable knowledge of his will, and to a walk of life in harmony therewith at any and every sacrifice.

Indifferent to opinions: Honestly undecided; not in love with any opinion, or wish it to be true, till he knows it to be so.

Seeing the enemy: Believes he is as likely to be in error or without the truth as anybody. Of a hundred different opinions by as many eminent men, he knows at least ninety-nine of them are erroneous, although enthusiastically held as truth by their advocates. He does not think himself less liable to such delusion. Certainly no one is less liable to mistake than were the disciples. He is conscious of prejudice, and is on his guard. His acquaintance with God gives him a knowledge of self in harmony with truth, so that he sees and forestalls the danger. (Reread quotation above from Locke.) This writer continues: "The disposition to put any cheat upon ourselves works constantly, and we are pleased with it," and at the same time we do not suspect anything of the kind. We see it is dangerous to trust ourselves as being safe. Now, our observation of others about us, our knowledge of human nature, examples from Scripture, the warning that our hearts are "deceitful above all things;" that the way to truth is narrow, and but few will find it—merely "a remnant will be saved;" and that "many will say, . . . Lord, Lord," who have fully expected that they have embraced the truth, but who will be sadly disappointed,—these facts before us, we dare not be off our guard.

Prayer for the guiding Spirit: We cannot be led by the Spirit which is promised to lead us into truth, unless we long for truth, have no opinion that we wish to be true, see the irresistible danger of prejudice and self-deception, and are profoundly conscious of our need of help outside of ourselves. Under such a sense of need, the heart is prepared to receive the Spirit, and answer to prayer under such conditions is a certainty, as it is our Father's will for us to have this guiding Spirit. One class of Christians have not this Spirit. It is clear that they have it not, for the majority die without harmonious ideas of Scripture; for truth exists in harmony, and truth is one, and in every one led by the Spirit of truth it is the same. Let us take warning, and not trust ourselves, but set about incessantly getting our hearts right before God, that his unerring Spirit can come in to stay.

Faith that truth will come: We must expect that when we comply with the conditions upon which the promise rests, the truth we seek will be found sooner or later. We must have faith that we shall live to see God's promises in answer to prayer fulfilled in us, and continue in persevering prayer until our hearts are prepared to receive and appropriate the truth according to God's glory; and in the meantime continue—

Searching the Scriptures: Bible students eagerly and constantly searching for truth, ready to live up to its light, holding nothing too dear to be denied for its sake. The Spirit searches for the deep things of God. God hath revealed them unto us by his Spirit. (See 1 Cor. 2:9-13.) The Spirit will guide us in "rightly dividing the word of truth." 2 Tim. 2:15.

An attitude framed according to these six conditions, God's Spirit will guide into all truth. Then no live Christian man need be puzzled about the differences of opinion which flood the world.

Now, with this frame of mind, before God let us return to our question, Which of the two days referred to is "the Lord's day"? If such a question as the one chosen were seriously put before us, as quick as intuition our judgments would be influenced by a thought of the consequences, if we happened to discover that we were keeping the mistaken day. But this would be the second thought, for the first to strike us would be that the few who advocate the seventh day must be fanatical on that subject; that it cannot be reasonable that almost all Christians are wrong in an enlightened age like ours. Eminent and profound Bible men who revised the Scriptures did not observe any mistake in the day we are keeping. We are thus prejudiced, and often cannot convince ourselves that this reasoning is pure prejudice. In determining the truth, we must begin the investigation without knowing but that both sides are equally prejudiced. The other side may urge that if Sunday had not been adopted in the first instance by the Roman Catholics, and then by the whole world, and if Christians had not been brought up to it, they could not have been entrapped into the deception. Bred and educated in this atmosphere (an atmosphere all the more delusive and plausible because the product of generations), having followed the drift of thought and intelligence, and, above all, it being sanctioned by Bible scholars of an unparalleled age of reason,—make it the most natural thing in the world to be prejudiced in favor of our long-loved and universally honored Sunday, sacred as a part of the devotions of our fathers and ancestors, and consequently the most trying of all errors to combat. This, too, may arise from prejudice. So however reasonable either side may appear, we cannot be sure of absolute truth in the matter until after we are in a frame of mind before God according to the six conditions named, and the Spirit in his own good way and time leads us to "rightly divide the word of truth."

(Concluded next week.)

REFORM BY PATENT.

BY ELD. J. F. BALLENGER.
(Crystal Valley, Mich.)

IN the *Christian Statesman* of Feb. 27, I noticed an article entitled, "Patent Ballot Boxes no Safeguard against Fraud," and in the last paragraph of this article the writer says, "We have little confidence in the substitution of mechanical for moral forces in the battle against political corruption." As I read the above, I was led to ask, Why could not this patent device remedy the evils of political corruption? Was it not because the thing formed could not say to the thing that formed it, You *must* put away the evil of your doings, and become pure in heart, and cease to do evil, and learn to do well? Unless the thing created could have this power, it could never remedy the evil. And why could it not have this power?—Simply because the thing that created it was superior to the thing created; and just as long as the maker was impure and corrupt, it could control the thing made to carry out its own impure and corrupt ends. Therefore we can have no confidence in substituting mechanical for moral force in this battle against political corruption.

But does not the above serve well to illustrate the efforts of the *Statesman* to substitute *political* for *spiritual* force in this battle against *moral* corruption? If the objects of the *Statesman* are

carried out, and a political combination is formed sufficiently strong to enact civil laws against what they may call moral corruption, will not the thing created—the law—be inferior to the power that created it? Then if those empowered to execute the law are corrupt at heart, will not they use the power created to carry out their own wicked and corrupt ends?

Faith in the blood of Christ which secures the Spirit that writes the moral law upon the heart, is the only means that God has ever ordained in the battle against moral corruption, and any attempt to substitute anything else to take its place, is a fraud and a deception. We would have just as much confidence in a patent ballot box that it would reform the corruption practiced at the polls, as we do in the attempt to create a political machine to reform the moral corruptions of this or any other age. The Roman Catholic Church invented a machine called the "Inquisition," with which she thought to reach the consciences of men; but although backed up by all the power of the civil law of Rome, she never was able to convert one soul to Christ, or purify a single heart, or print the moral law upon a single mind. But, oh! how many poor hearts that God had cleansed were made to groan and bleed under the cruel attempt, the judgment alone will reveal. That papal machine was nothing more nor less than the combination of the civil and ecclesiastical powers—the Church clothed with the power of the State—to enforce its dogmas upon the people. Clothe the Church of to-day with the same power,—give it the civil authority to enforce its demands,—and would we not have a complete duplicate of that old papal machine that made the ages in which it run so dark? Would not it turn out the same kind of work that it did then? Can anybody vouch for anything different? Did we not have a sample, on a small scale, of how such a machine would work, in the Arkansas Sunday law two years ago, and later in the same kind of a law in Tennessee? If a machine so limited in its powers turned out such work, what might we not expect in one created with unlimited powers? Or, in other words, if a State acting in direct opposition to the Constitution of the United States, produced such evil fruits, what would they not do if the Constitution was changed, and the State Sunday laws were backed up by the general Government? Woe would be to the man who dared to act out his convictions of right, if they conflicted with the civil law!

But, says one, do you really think that the *Christian Statesman* and its supporters are trying to unite Church and State so as to enforce a religious law by civil authority? In the same paper in which we find the article above referred to, we also find another article, headed, "Notes from a Western Convention by Secretary Gault," in which extracts from several speeches are given. The following is a specimen: Rev. J. M. McKittrick, of Indiana, said, "We must look well to its [the Sabbath's] foundation, which must be the granite of divine law; for the powers or authorities in government are ordained of God." That is to say, the enforcement of the divine law rests as its basis upon civil enactment. Did the Catholic Church ever claim anything more than this?—It did not. All it asked was the right to say what the divine will is, and the civil power to enforce it.

Again, Rev. S. M. Stevenson made an eloquent plea for a national sabbath law based upon *divine authority*. This expresses the same idea, that national law must enforce the divine will. If this is not a union of Church and State, we would like to have some one tell us what would be; for if this is not, we fail to find it in the canons of the Catholic Church. Mr. Stevenson further says, "A nation can *only* secure God's blessing by protecting the Sabbath." Now, a nation is made up of each individual that composes the nation, therefore we are to understand that no individual in this nation can enjoy the blessing of God unless the nation enacts a civil law to enforce the Sunday.

Seventh-day observers have been falsely accused of consigning to everlasting destruction all who have not kept the seventh day. But Mr. Stevenson goes farther than we were ever accused of going; for there have been seventh-day-keepers all along in the past. But as we have never had a national Sunday law, and as no one could enjoy the blessing of God or be saved without it, therefore every individual who has composed a part of this nation since its foundation, is lost, and will be, till we have a national Sunday law. What a wonderful machine a national Sunday law would be! No wonder that the National Reformers (so called) are trying to invent such a thing with "all rights reserved."

Now let us hear what Rev. A. G. Sawin of the Baptist Church, said: "Brother Sawin made a strong plea for the divine sovereignty in government, showing that it was not only God's right to give this law, but that it was a merciful protection for the race." Webster defines "sovereignty" as the right to exercise supreme power or dominion. One would hardly think that a Baptist minister who had any knowledge of the history of the persecutions of that people, would make a plea for the enactment of civil law through which God's *supreme power could be exercised*. If the above plea should be granted, the strongest imagination could but faintly picture the scenes that would follow. Read Fox's "Book of Martyrs" or Dowling's "History of Romanism," and you will get some idea of what would follow the exercise of such power. If the above statements voice the sentiments of the *Christian Statesman*, are we wrong in saying that the aim of that paper is the union of Church and State?

THINGS WONDERFUL!

BY ELD. O. HILL.
(Ottawa, Kan.)

AT the Garnett, Kan., Sunday-rest convention, March 19, 20, 1890, the usual miraculous pretensions for Sunday observance were put forth. We are not surprised that such things were held up before the ignorant and superstitious populace in the Dark Ages. With the depraved priesthood of those times, it was anything to gain and hold control of the minds of the people. It was the life of the Church. But to go into an assembly of educated people, intelligent in all that pertains to worldly matters, and there see the same plan adopted, does seem strange indeed.

We were told that banks break and business men fail because of sabbath desecration. Simooms sweep across the country, leaving desolation and death in their course, because of sabbath desecration. Wars take place for the same reason. The greatest riots have been the result of sabbath-breaking. Blaine failed to be elected President, because he traveled on Sunday. Harrison was elected because he would not travel on Sunday. Such reasons as these, added to the story of a man who raised and harvested a crop by his Sunday labor, but whose barn was then struck by lightning, and crop and all burned up, are samples of what was spread before the people for their edification at this meeting.

There is but one excuse I can see for the use of such stories, and that is, when a person undertakes anything, and wishes to accomplish his object, he must use such material as is available. And as this sort of stuff, on this subject, has been in stock necessarily for centuries, it is only proper that its advocates of the present should follow in the same line as their predecessors. Indeed, what else can they do to bolster up their pet institution till they can secure legislation in its favor?

—The brightest lightning comes from the blackest clouds, and the purest faith from the severest trials.

—All our actions take their hues from the completion of the heart, as landscapes their variety from light.

Choice Selections.

"NOT DESERTED."

DESERTED! who hath dreamt that when the cross in darkness rested,
Upon the victim's hidden face, no love was manifested?
What frantic hands outstretched have e'er the atoning drops averted?
What tears have washed them from the soul, that one should be deserted?

Deserted! God could separate from his own essence rather:
And Adam's sins have swept between the righteous Son and Father;
Yea, once, Immanuel's orphaned cry his universe hath shaken—
It went up single, echoless, "My God, I am forsaken!"
It went up from the Holy's lips amid his lost creation,
That, of the lost, no son should use those words of desolation.

—Mrs. Browning.

TILL THE DAY-STAR ARISE.

ONE of the wonderful names by which our glorified Lord calls himself in the Apocalypse, is, "I am the root and the offspring of David, the bright and morning star." Rev. 22:16. The significance of the title is striking. The root is planted in the earth, the star is planted in the sky; the one is terrestrial, the other celestial. Yet both are united to describe Him who is the divine man, the Son of God, and the Son of David in one. This star was discerned from afar by seers and prophets. Fifteen hundred years before Christ, Balaam, standing on the top of Mt. Peor, prophesied and said: "I shall see him, but not now; I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." Num. 24:17. But though Balaam's prophecy predicted the coming Messiah, it only grasped a single aspect of his mission,—his conquering and reigning. Isaiah, in the fifty-third chapter of his prophecy, gives us the other side, his suffering and humiliation and rejection: "For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men," etc.

These two aspects of our Lord's character could not be distinguished or clearly separated by the early prophet. You see a brilliant star in the sky, and with the naked eye upon it you are sure it is but one orb; but the astronomer brings his powerful glass to bear upon it, and declares that it is a double star, two stars, the one beyond and back of the other, but so exactly in the same line of vision that their light mingles, and falls upon the vision as one. So the two advents blended their lights in the early prophecies,—the advent of suffering, and the advent of glory,—and they were not clearly distinguishable by the Old Testament saints. But as the conquering Messiah was especially desired, they fixed their attention almost exclusively upon those scriptures which predicted such an one, till this expectation filled their entire vision. When Christ came, therefore, as the lowly and suffering One, he was despised and rejected, and those who had been looking for the Messiah recognized him not, and therefore knew not the time of their visitation. The first advent star which stood over the lowly cradle of Bethlehem had, therefore, few followers. Christ came, suffered, and died, and the great masses of the Jews hid, as it were, their faces from him. He was despised, and they esteemed him not.

But we Gentile Christians believe so truly in the suffering Christ, and are so taken up with the work of his first advent—as we ought to be—that the great masses have little thought or expectation of his second advent in triumph and glory. But though our faith rests upon the first coming of Christ, our hope rests upon the second. The Scriptures are our lamp; the advent is our star. As Peter says, "We have

also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, *until the day dawn, and the day-star arise* in your hearts." Now, it is most striking to observe that the last chapter of the Old Testament presents Christ as "the Sun of righteousness," and the last chapter of the New Testament as "the bright and morning Star." . . .

I have heard those who are much taken up with the hope of the Lord's coming stigmatized as "star-gazers." Well, if we are so, we are just what the Lord appointed us to be. He who names himself "the bright and morning Star," tells us to watch, because we know not at what hour our Lord doth come, lest coming suddenly he find us sleeping. And if by star-gazing we incur reproach, and make ourselves a reproach and a gazing-stock to the world, it is enough that we have the Master's benediction: "Blessed are those servants whom the Lord when he cometh shall find watching."

One of the strongest opponents of the doctrine of the premillennial advent, David Brown, of Scotland, in his well-known book on the subject, says that nevertheless "the premillennialists have done the Church a real service by calling attention to the place which the second advent holds in the word of God and the scheme of divine truth." And then he adds: "With them we affirm that the Redeemer's second coming is *the very pole star of the Church*. That it is so held forth in the New Testament is beyond dispute."

Very well then, as believers in the New Testament we are bound to sail by the pole star, however others may be taken up with the chart and compass of human creeds and human philosophies. The advent of that Star is divinely fixed; and however men may err in calculating its cycle and in computing the time of its return, we cannot err if we are found watching, and ready at every moment for such return.—*The Watchword*.

DEAD FISH.

A WISE teacher once said in reference to real Christian workers and those who only appear to be such, "A dead fish can swim down stream, but it takes a live fish to swim up stream."

In the Sabbath-school and in the church the great need is for efficient workers, who have been taught by the Spirit of God. A thoroughly good example in every-day life is the field where a large proportion of this work is demanded. If at points where it takes vigorous self-denial to stand for the right, there is self-indulgent failure, the so-called Christian is like the dead fish drifting with the current, instead of the live one struggling against and conquering currents of evil. "If any man will come after me, let him deny himself, and take up his cross, and follow me." These words of the great Captain have been ringing out for nearly a score of centuries. But far too often we act as if an old song of Zion had been reversed in its meaning so as to sound out words like these:—

"I must be carried to the skies
On flowery beds of ease."

The question of amusements is one case in point. The counsels of wise fathers and mothers in Israel are against the dance, the card table, and the theater, for example. Those who seem to be trying to prove by their lives that the Saviour was mistaken when he said, "Ye cannot serve God and mammon," tempt the babe in Christ to wander with them in the broad and flowery path. If there is lack of high Christian courage and decision, the tempted one drops off in the current and floats away to ruin. White ravens are scarcely more rare than those who thus surrender and who are at the same time a comfort to the pastor and a help to the Sabbath-school or church. "Ye shall know them by their fruits."

"Self-denial is a rugged plant,
But it yieldeth luscious fruit."

If, on the other hand, the tempted one stands

sturdily for the right, strength will be developed that will enable him to press up the stream to the very fountains of life. If he fails, he drifts away to the sea of death.

In numberless fields of activity, Christian life and present happiness will be assured by struggling against the currents of temptation. There is constant need of daily prayer and drinking of the fountains of God's word, keeping the fire burning on the family altar, taking part in prayer-meeting and Sabbath-school work, continuously hunting for a chance to point some one to the light, sustaining the right with money and effort as well as with sympathy. All these become means of pleasure unspeakable as well as means of grace.—*G. M. P., in S. S. World*.

HINTS FOR YOUNG CONVERTS.

1. CONSECRATE yourself to Christ completely. Time, talents, opportunities, powers of body and mind, are all to be given to him.

2. The grand daily question of life is to be, "Lord, what wilt thou have me to do?" The smallest as well as the greatest matters are to be settled by it.

3. Never pick and choose among the commandments of God.

4. To learn duty, read the precepts of the Bible in the light of an earnest piety.

5. Never let mere want of feeling hinder you from following out a plain path of duty. If duty calls, follow and do not wait for feelings.

6. Never be afraid to say "No."

7. Hold up your light bravely, though it be a rush-light.

8. Let nothing hinder daily reading of the Bible, with prayer.

9. Do not give up life to examining your own heart and motives. It is like a child pulling up a plant by the roots to see whether it is growing. Rather place your soul where the beams of the Sun of righteousness and the dews of the Holy Spirit may fall upon it daily, and you will grow in grace.

10. Speak to the impenitent of Christ and his salvation. Remember the care, and the prayers, and the effort bestowed upon you. But remember, too, that the life is more powerful than mere words. "These ought ye to have done, and not to leave the other undone." Let the two—words and life—agree; so shall your influence be great.

11. See to it that your religion makes you a better son or daughter, a better clerk, a better friend, a better student, a better workman. "Ye shall know them by their fruits."

12. Strive to show forth the "beauty of holiness" by sympathy, by courtesy, by a delicate appreciation of others' feelings, by forgetfulness of self.

13. Do not set yourself up as a standard. Shun all censoriousness, especially toward older Christians who may not look at things just as you do, remembering that each one "to his own Master . . . standeth or falleth."

14. Let nothing keep you from the Saviour. Never be tempted to stay away from him by coldness, by unbelieving doubts, by past neglect, by present fear, by anything; for remember that it is "a faithful saying, . . . that Christ Jesus came into the world to save sinners." Be more intimate with Him than with your dearest earthly friend.

15. Never resolve in your own strength. Resolutions are of no avail, simply as such. A child looking to Christ, is stronger than a strong man armed. Be resolute in looking to him for strength.

Finally, Do not be discouraged if you fail in everything. If you were perfect, what need would you have of a Saviour? "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for whosoever asketh receiveth," etc. "If ye then, being evil, know how to give good gifts to your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask him?"—*Sel.*

The Mission Field.

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

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

THE WORK OF TO-DAY.

"Thy hand, thy heart, thy brain, thy wealth He needs
To-day! thy hand to reap, thy heart to love,
Thy brain to plan, thy wealth to cleave the way
Through forests dark and jungles deep, and o'er
The storm-tossed wave to speed his mission band,
His reapers, on to fields as yet unreaped—
Where harvests rich lie waiting for their toil.
The day is now, the day in which for Christ
All labor must be done. Too soon the night
Comes on, when toil must cease, and what is then
Ungleaned, fore'er must lie ungleaned and lost!"
—Sel.

THE STANDARD OF RELIGION IN RUSSIA.

PEOPLE are born into the church in Russia; consequently all Russians are supposed to be religious. More, the real Russian religion is not of the heathen kind, for they believe in the Bible, and all who can read at all, are great Bible readers. The reading of the Bible was never, in fact, expressly forbidden by the Greek Church. On the other hand, that church has ever had a popular version of the Scriptures, first in the old Slavic, and now in the modern tongue.

The natural result is that every town is adorned with churches and convents; every public event is celebrated by the building of an additional church edifice; every house, even, has its altar and sacred pictures, and every child his guardian angel and baptismal cross. An orthodox Russian prays early and late, attends mass regularly, confesses his sins, makes pilgrimages to the tombs and shrines of saints, and utters "glory to God" at every turn.

The history of the Greek Church has never been stained with the record of the Inquisition, or with long continued bloody persecutions, such as have characterized the work of the Roman Church. Yet the Greek Church has mercilessly expelled from the country such heretics as the Arians, Nestorians, and others, and the government now rigidly prohibits secession from the national church, which claims a descent directly from the apostles themselves.

It is true, too, that this is the oldest known church in the Christian world. It still occupies the territory of early Christianity, and the arena of the labors and death of most of the apostles. The first Christian literature was produced by this people, and they were the first bearers of the Christian religion. For the first five centuries of the Christian era, that church stood at the head of the defenders of the faith, when it was assailed by the mighty apostates and infidels of that prolific age.

From the early history of the Greek Church, one might naturally think that it would to-day be the spiritual home of the most pious and God-fearing people. But the facts show that while they are thoroughly devoted to the forms and ceremonies of the church, they are utterly destitute, as a general rule, of that which Protestants call experimental piety, and personal communion with the Saviour. Their religion teaches them to be chaste, but does not require them to be honest. There seems, in fact, to be almost complete divorce between religion and morality.

Mr. Kennan records that in his travels he came to one town, at which he was to procure a fresh team and proceed at once on his way. But to his surprise, on arriving at the place, there was no one who was able to provide for his wants. After considerable stir, he succeeded in arousing the head man of the town from a drunken stupor, who ordered another, the only sober man to be found in the settlement, to take Mr. Kennan on his journey. After getting started, inquiry was made of the new driver as to the condition in which things were found in the place just left behind, and the driver said that the church was celebrating some public event, and consequently the people were all

drunk. Upon further inquiry being made, as to why he was not in the same condition as all the others in the town, the driver replied that being a Mohammedan in faith, he was not obliged to "celebrate," but chose rather to pay his fine.

Mr. Wallace, in his work on Russia, speaking of the standard of morals among these people, says that the strong tendency, both in the clergy and the laity, to attribute an inordinate importance to the ceremonial element of religion, has made the power of religion to them consist simply in faithfully performing the mysterious rites of the church, which they are taught to believe have a secret magical influence to avert evil in this world and secure felicity in the next.

Ceremonies, then, suffice, and the orthodox church-member has unbounded confidence in the saving efficacy of the rites of the church. If he was properly baptized, has observed all the fasts, and has annually partaken of the communion, he has no fear of death. No doubt as to the efficacy of his faith torments him. Like a man on a sinking ship, with a life-preserver on, he feels perfectly secure, and launches into the unknown future with the most perfect tranquillity.

This is why a Russian robber will kill and rob a traveler without seeming compunction, and then refuse to eat a piece of cooked meat which he finds in the cart, because it happens to be one of the fast-days of the church. A house-breaker has been known to rob a church, and upon finding it difficult to detach the jewels from the *icon* (a half-length image of the Saviour or some saint), has there solemnly vowed that if a certain saint would assist him, he would, in turn, place a rouble's worth of tapers before that saint's image.

The lax morals of the Greek Church have their counterpart, however, in the severe discipline of the Molokáni. Of the history and actual strength of this church little is known, as little or no attention is paid to heretics except to see that they do not publicly propagate their doctrines, to draw away members from the national church. Some believe that this church is the outgrowth of the Reformation of the sixteenth century. Be that as it may, it has come to be a sect of many thousands strong, and is mainly found in Southeastern Samára, in the region north of the Sea of Azof, in the Crimea, in the Caucasus, and in Siberia.

These people not being allowed to build church edifices, worship in private houses. They have no paid ministry, but choose what they call a presbyter, who watches over the flock. This leader does not necessarily preach, but any one who feels that he has light for the people, freely discourses to the others. They are said to be peculiar in maintaining sober, upright lives, and to have material prosperity in consequence.

Besides these people, there are many other sects held as heretical in Russia. Among these are the "Stundisti," who seem to be in contrast with some of the other Protestant sects there, in that they refuse to let themselves be controlled by excitement. The man who had more to do with starting this sect than any other, was a young Nestorian who went to that country about thirty years ago. At first he contented himself with preaching what he could privately, while engaged in selling Bibles from door to door. His work was largely among the Molokáni, and he has succeeded in forming sixteen congregations. He is now employed as an evangelist among the exiled Molokáni on the Amoor River. From there he writes to *The Church at Home and Abroad*, from which the following is an extract:—

Every day we have gatherings for spiritual converse and prayer with the Molokáni of the place. On Sundays we attend their meetings. Sometimes we are given permission to preach and pray with them. But many among them look upon us with contempt for our doctrines of baptism and the Lord's Supper, our unwritten prayers and salvation through the free grace of Christ. The Molokáni hold views of the ordinances like those of the Quakers. They are supposed to have derived their doctrines from the Quakers of England a century or more ago. But some receive us as sent by Jesus, our

heavenly King. Two families among them are even ready to receive baptism.

Last Sunday we were in a village ten versts distant [about six and one-half miles], whose inhabitants are all Molokáni of that branch, who practice dancing in their meetings for worship. In the evening before Sunday and in the morning their pastor gave us permission to preach and pray. But in the afternoon he refused us. As soon as the regular service was over, one of the prominent members invited us to his house for tea. As soon as we arrived, almost all the men and women of the congregation filled the house, and desired us to preach to them and pray. We had a time of blessings from the Lord, lasting two hours, some of them listening with sighs and tears to our words. Two of them were so aroused that they lifted their voices in prayer to the Lord. It is a surprising thing for Molokáni thus to boldly pray when not asked to do so. Here in this place two-thirds of the inhabitants and merchants are Molokáni. There are also five villages in the vicinity of the city. There seems to be opened to us a wide door, and full of work. We hope that he who called us to this holy service will also bless the work begun here by the hand of such weak vessels.

These people are just as ready to receive the truth of the last days as those in any other part of the land. A few brave hearts now in that field could gather many sheaves for the heavenly garner, and also reap a rich reward for themselves in crowns of everlasting glory. J. O. C.

IT IS CURIOUS WHO GIVE.

"It's curious who give. There's Squire Wood, he's put down two dollars; his farm's worth \$10,000, and he's money at interest. And there's Mrs. Brown, she's put down five dollars; and I do n't believe she's had a new gown in two years, and her bonnet ain't none of the newest, and she's them three grandchildren to support since her son was killed in the army; and she's nothing but her pension to live on. Well, she'll have to scrimp on butter and tea for awhile, but she'll pay it. She just loves the cause; that's why she gives."

These were the utterances of Deacon Daniel after we returned from church, the day pledges were taken for contributions to foreign missions. He read them off, and I took down the items to find the aggregate. He went on:—

"There's Maria Hill, she's put down five dollars; she teaches in the North District, and don't have but twenty dollars a month, and pays her board; and she has to help support her mother. But when she told her experience, the time she joined the church, I knew the Lord had done a work in her soul; and where he works you'll generally see the fruit in giving. And there's John Baker, he's put down one dollar, and he'll chew more than that worth of tobacco in a fortnight. Cyrus Dunning, four dollars. Well, he'll have to do some extra painting with that crippled hand; but he'll do it, and sing the Lord's songs while he's at work."—*Missionary Messenger*.

A NEW METHOD OF MISSIONARY LABOR IN CHINA.

SOME years ago the Rev. W. H. Murray, then a colporter of the Scotch National Bible Society, at Peking, China, undertook to establish a mission in that country in behalf of the blind. In order to carry out his plan, he devised a new system of teaching for the blind, reducing the Chinese language to 408 syllables. Great progress has already been made in this enterprise, and many of the blind in that country now read with wonderful facility. The Bible being the principal book printed in the raised letters, the Scriptures are read daily where once they were unknown.

The Chinese, in general, are said to take great interest in this work for their blind, and multitudes listen to the reading of the Bible, that could not be induced to do so only through their desire to see the blind trace out the sentences with their fingers. There are now fourteen lads reported in attendance at the school, who are doing great work in behalf of the gospel. "Blind Chang" is said to have done more in a few months in teaching the Bible to his benighted fellow-men, than a dozen foreign missionaries could have done in the same number of years.

How true that God moves mysteriously in the accomplishment of his will! He is using means to accomplish a work in China that could not be compassed in any other way. It seems that China is soon to follow in the footsteps of India and Japan, in spreading out her hands toward the gospel. "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." John 4:35.

J. O. C.

Special Mention.

A MOVEMENT FOR THE DISUNION OF CHURCH AND STATE IN CANADA.

The following is a copy of the petition presented to the Local Legislature pursuant to the instructions given at the meeting of the convention at Ottawa in October:—

To the Honorable the Legislative Assembly of the Province of Ontario.

The petition of the Baptist Convention of Ontario and Quebec humbly sheweth:—

1. That the denomination of Christians called Baptists stands historically identified with, and has always been foremost in, maintaining certain principles touching civil and religious rights, which may be summarized as follows:—

That the State is a political corporation simply; that freedom of religious opinion and worship is inherently a vested right of the individual conscience, and not a grant from the State; that Parliament may not prescribe any form of religious belief or worship, nor may it tax in any form any citizens for the support or teaching of religion.

2. That in harmony with these principles the following resolution was passed at the annual meeting of your petitioners, held in the city of Ottawa, in the month of October last: Moved by Rev. R. G. Boville, M. A., seconded by Rev. J. Dempsey, that,—

Whereas, The historic belief of the Baptist Church has always been that Church and State should be separate, and that all citizens and denominations should be equal in every way before the law; and,—

Whereas, Said principle is being violated in all ecclesiastical exemptions, whether in favor of Baptists or of other denominations; in the continuance of the mediæval titling system of the Roman Catholic denomination in Quebec, in the existence of separate schools supported out of public rates, in State provision for religious instruction in public schools, and in public grants for denominational purposes, as well as in other respects; therefore,—

Resolved, That we hereby declare our conviction that the only permanent and sufficient remedy for these evils that are subversive of the principles of Religious Liberty and equality, and therefore a hindrance in the development of our national life, is the absolute and final separation of Church and State, and the revision of our constitution in harmony with the same.—Carried.

3. Believing that in all regards in which the State violates the principles above summarized, it transcends its rightful power and unjustly infringes on individual rights; and believing further, that nothing short of the thorough and consistent application of these principles throughout the whole Dominion will produce harmony and secure the welfare of the people of Canada, your petitioners pray—

That your Honorable Body may be pleased to speedily adopt measures,—

1. To absolutely abolish all exemption of ecclesiastical property and persons from their due share of municipal taxes and burdens.

2. To effectually prevent the making of gifts or grants from the public funds to denominational institutions or purposes, whether charitable, educational, or otherwise.

3. To abolish all laws providing for the imparting of religious instruction in the public schools.

4. To bring about the entire abolition of separate denominational schools supported by rates levied by process of law.

And your petitioners as in duty bound will ever pray. Witness the hands of the President and Secretary of your petitioners, subscribed at Toronto this 17th day of March, A. D. 1890.

(Sgd.) D. E. THOMSON,
President.

(Sgd.) JAMES GRANT,
Secretary.

The petition to the Dominion House is in similar terms, except the prayer, which is as follows:—

That your Honorable Body may be pleased to adopt the necessary measures to secure such a revision of the Constitution of Canada as will leave the different provinces of confederation free when deemed advisable by them respectively,—

1. To abolish separate denominational schools supported by rates levied by process of law.

2. To effectually prevent the making under any pre-

text whatever, of grants from the public funds for denominational institutions or purposes, whether charitable, educational, or otherwise.

The body of the petition to the Quebec Legislature is in the same terms, ending with the following prayer:—

That your Honorable Body may be pleased to speedily adopt measures,—

1. To abolish absolutely all exemption of ecclesiastical property and persons from their due share of municipal taxes and burdens.

2. To effectually prevent the making of gifts or grants from the public funds to denominational institutions or purposes, whether charitable, educational, or otherwise.

3. To abolish the right to collect tithes by process of law.

4. To bring about the entire abolition of separate denominational schools supported by rates levied by process of law, and to substitute therefor public undenominational schools, and to abolish all laws providing for the imparting of religious instruction in the public schools.

—*Canadian Baptist.*

UNIVERSITIES OF THE WORLD.

AMONG the prominent nations of the world the United States ranks first in the number of educational institutions and students who attend them. There are in this country 360 universities, 4,240 professors, and 69,400 students. Norway has one university, forty-six professors, and 880 students. France has one university, 180 professors, and 9,300 students. Belgium has four universities, eighty-eight professors, and 2,400 students. Holland has four universities, eighty professors, and 1,600 students. Portugal has one university, forty professors, and 1,300 students. Italy has seventeen universities, 600 professors, and 11,140 students. Sweden has two universities, 173 professors, and 1,010 students. Switzerland has three universities, ninety professors, and 2,000 students. Russia has eight universities, 582 professors, and 6,900 students. Denmark has one university, forty professors, and 1,400 students. Austria has ten universities, 1,810 professors, and 13,600 students. Spain has ten universities, 380 professors, and 16,200 students. Germany has twenty-one universities, 1,020 professors, and 25,084 students. Great Britain has eleven universities, 334 professors, and 13,400 students.—*Young Men's Era.*

HARNESSING NIAGARA.

MANY years ago Sir William Thompson, the famous English electrician, pointed out the vast power of Niagara for running dynamos and carrying electricity as a source of light and power to long distances inland. The suggestion of Sir William Thompson is now, it appears, about to bear fruit, but in a somewhat different way. The Niagara Falls Power Company has entered into a contract with the Cataract Construction Company for cutting a subterranean tunnel from a point below the falls to the Niagara River above the falls. This tunnel, "beginning at the water level below the falls, is to extend in an upward sloping line through the rock to the upper river, about a mile above the falls, where a head of 120 feet is obtained. The tunnel will thence extend parallel with the shore of the river one and one-half miles, at an average depth of 160 feet below ground and about 400 feet distant from the navigable waters of the river, with which it will be connected by transverse surface conduits. The fall of the water from these conduits into the tunnel—simply a tail-race—produces the power, and the plans adopted will furnish 120,000-horse power." The site selected for a new manufacturing town ranges from one to two and one-half miles below the falls, the transverse canals and mill sites being located on a level plain in open country, now occupied chiefly as farming lands. They will be in close connection with the New York Central & Hudson River and the New York, Erie & Western railroads, which run nearly parallel with the proposed new manufacturing town, where the arrangements are to be such as will offer facilities not only for the location of mills, grain elevators, and shops, but also for the terminal handling and

transshipment of grain and both raw and manufactured materials.

It will be observed that this great engineering project in no way affects the integrity of the falls, the water for the tunnels and its transverse conduits being drawn from the river above, while the diversion of the water for power purposes would not affect, except to an infinitesimal amount, the volume of water passing over the falls, it being estimated that the quantity diverted from the river "would be only four-tenths of one per cent of the passing water." The one great advantage that the water power of Niagara would have over all others would be in the steadiness and permanency of supply. The project, which is now about to enter into the constructive phase, and is said to be backed by many heavy capitalists, appears to be one that promises to be quite as successful as the enterprise of building up the town of Lowell by the Lawrences and their associates. In some respects the advantages would be greater, not only in the certainty and volume of the water supply, but also because the new town would be nearer to the Great Lakes, and would have superior facilities east and west through the great trunk lines of railroad.—*Baltimore Sun.*

THE UNITED STATES LIFE-SAVING SERVICE.

FROM 1871 dates the beginning of the present Life-saving Service of the United States. The service was now, through the influence of Hon. S. I. Kimball and Hon. S. S. Cox, thoroughly organized, and the stations manned and officered by those best fitted for this perilous work. Men, strong, able-bodied, and accustomed to the sea, were appointed, regardless of their political views. Thus the little seed sown by these men of Cape Cod, fostered by the Massachusetts Humane Society and by the National Government, has continued to grow, until it has developed into this grand and noble work, extending, as it does, along the coasts washed by the Atlantic and Pacific oceans, and the shores of the Great Lakes and the Gulf of Mexico. The total number of stations in commission for the year ending June 30, 1889, was 225,—173 on the Atlantic seaboard and Gulf Coast, seven on the Pacific slopes, forty-four on the borders of the Great Lakes, and one at the falls of the Ohio River at Louisville, Ky. In the year 1874 the service was divided into eleven districts, since increased to twelve. Each district has its superintendent and an assistant inspector, who are subject to the orders of the general superintendent and inspector of stations. There is also a board on life-saving appliances, its object being to assist the general superintendent in investigating all plans, devices, and inventions which may be an improvement on the apparatus already in use. The estimated number of lives rescued and amount of property saved during the years from November 1, 1871, to June 30, 1889, inclusive, was: total number of persons rescued, 42,359; total number lost, 505; total value of property saved, \$60,352,092. During the year ending June 30, 1889, from a total of 3,384 lives involved, 3,068 were saved. The total value of property saved by the service for this same length of time was \$5,054,440. What a grand showing of a most humane work! The saving of property is commendable, but that sinks into insignificance and is lost sight of when compared with the rescuing of human life. This record shows plainly the almost perfect discipline and management of those in charge of this department of the Government, as well as testifies to the heroism and fidelity of the keepers and crews of the several stations in the scenes of peril through which they must necessarily have passed.—*Wm. Wallace Johnson, in the New England Magazine for April.*

—There are 146 missionary societies preaching the gospel to the nations of the earth. They have translated the Scriptures into 230 languages, and the word of God has been put within the reach of nine-tenths of the human family.

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 22, 1890.

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SORROW THAT BRINGS COMFORT.

"BLESSED," says Christ, "are they that mourn; for they shall be comforted." Matt. 5:4.

The idea does not end with the words in which this proposition is expressed. What is here uttered is only the positive side of a great truth; but it carries with it its negative, which is, that none except those who do mourn, shall be, or can be, really comforted.

This at one stroke reverses the judgment of the world. The majority of mankind are engaged in a feverish chase after happiness; and they seem to think that the first essential in the way of securing this desired boon, is to shun sorrow. But our Lord here reveals the fact that it is only through sorrow that true happiness can be attained.

Massillon, the celebrated French preacher, had the boldness to address the emperor, Louis XIV., in these words: "If the world addressed your Majesty from this place, the world would not say, 'Blessed are they that mourn,' but, 'Blessed is the prince who has never fought but to conquer; who has filled the universe with his name; who, through the whole course of a long and flourishing reign, enjoys in splendor all that men admire—extent of conquest, the esteem of enemies, the love of his people, the wisdom of his laws.' But, sire, the language of the gospel is not the language of the world."

It is a trite enough saying that we are in a world of mourning, and no pathway was ever made through this life that had not in it some footsteps of sorrow; but this saying is so common only because the experience is so general. There are, however, different kinds of sorrow, arising from different causes. Paul classifies them into two great divisions when he says: "For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death." 2 Cor. 7:10. Dr. John Thomas, an eminent English prelate of the last century, says: "Disappointments, bereavements, poverty, diseases, social slander, oppression, moral contrition, are some of the sources from which proceed those manifold streams of sorrow which roll their turbulent billows over human souls."

But not to all these is the compensating blessing of the promise of comfort attached. The Scripture does not say, "Blessed are they that mourn" over ungratified selfishness, over disappointed ambition, over wealth struggled for but never obtained, over miscarriage of worldly schemes and plans, over political reverses, over social slights, over betrayed confidences, over exposure of wrongs; "for they shall be comforted." No; the promise cannot descend into such low channels as these. But men who are thoroughly for this world, know of no mourning that springs from any higher source. If they are bereaved, they have a sorrow that is without hope; and if they mourn from such occasion as any named above, they have only the pangs of remorse, or the goadings of the evil genius of jealousy and envy, murmuring, complaint, and discontent. And all goes out in darkness at last. "The sorrow of the world worketh death."

But there is a mourning that springs from a source as much higher than these as the heavens are higher than the earth. It was all revealed when the apostle was inspired to speak of a "godly sorrow" that "worketh repentance to salvation;" that is, a sorrow prompted by God, and after the mind of God, and that leads the soul which is exercised thereby, back to God. To this kind only could Christ have reference when he said, "Blessed are they that mourn; for they shall be comforted."

He means moral mourning; that is, mourning on account of sin. And this true penitential sorrow is not prompted merely by the fear of the consequences of sin, either in this world or the world to come, but springs from a deep sense of the enormity of sin as rebellion against the God of infinite holiness and love.

In true conversion there must be conviction of sin and the revulsion of the whole nature against it as an offense against God. The Scriptures do not use such figures as "death to sin," and the "crucifixion of the old man," the carnal nature, without meaning. Rom. 6:6; 7:9-11. The modern patent process of conversion without the convicting power of the law laid upon the conscience, and a death to sin,—to pass from the hilarity of a life of worldliness right over into the halleluiahs of professed faith in Christ, without any change of nature, any sense of the heinousness of sin, and any compunctions for past transgressions of God's law,—is not the gospel method, and will not secure the gospel fruits, a permanent change of life, and the peace of the Christian which passeth understanding.

This "godly sorrow which worketh repentance to salvation not to be repented of," the true mourning of which Christ speaks, is "blessed," because it brings true and lasting comfort. It is the probing of the wound by the great Physician before he applies the healing balm. It is the clearing of the air of its foul and noxious vapors by the passing tempest, that the sky may become more serene, and the face of nature fairer by the purifying process. The mourning is brief; the comfort is lasting. Much of this comfort (and it is the only true and real comfort which is to be had in this world) comes here in this life; its infinitude will be reached in the kingdom of God. Here it is the comfort of sins pardoned, of peace which the world cannot give nor take away, of the approbation of God, and of the hope of immortality through Christ the Lord.

Right here the enemy deceives many souls. There is a certain kind and degree of enjoyment in sin; there are what may properly be called the pleasures of the world; and the Devil would have all men, particularly the young, suppose that these are the only real pleasures to be had here, and that if one becomes a Christian, he must then clothe himself in sackcloth, and go with his head bowed down, and his heart filled with gloom and sorrow and mourning all his days. Never was a greater perversion palmed off upon men. The pleasures of sin are not true, but false and deceitful. They are but the exhilaration that accompanies intoxication, to be followed by a terrible reaction by and by. "The wages of sin is death."

But the child of God is not to mourn forever, else where would be the comfort?—"they shall be comforted." Through the gateway of death to sin he enters into a nobler life, to peace unfelt before, into green pastures of delight unknown before; his tears are turned to showers of sunshine, and he finds himself transported from the valley to heights of glorious bliss, to be reached by no other pathway. He gives up nothing but that which is unreal and transitory and harmful, leading on to ruin. He exchanges the injurious stimulus of sin for the sober, rational, and noble enjoyments of life.

Reader, which shall we choose, the pleasures of sin for a season, which end in pain and death? or that comfort which springs from godly sorrow, the blessed mourning which attends the renunciation of sin, the fruit of which is holiness, and the end everlasting life? "Blessed are they that mourn; for they shall be comforted."

Bryant beautifully sings the great truth of our Lord's words in the following lines:—

"O deem not they are blest alone,
Whose lives a peaceful tenor keep,
For God, who pities man, hath shown
A blessing for the eyes that weep.

"There is a day of sunny rest
For every dark and troubled night,

And grief may bide an evening guest,
But joy shall come with early light.

"For God has marked each sorrowing day,
And numbered every secret tear,
And heaven's long age of bliss shall pay
For all his children suffer here."

FALSE PROPHETS.

"For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt 24:24.

When such pretended prophets as the man Erickson and Mrs. Woodworth can fill the minds of hundreds in this enlightened land with apprehension, and the newspapers with comment and speculation, through their weird and baseless predictions of coming calamities, the fulfillment of the above prophecy of our Saviour in these events becomes a matter too plain to be overlooked. For several weeks prior to the day which demonstrated their words to be false, these insane fanatics and their deluded followers industriously sounded their alarm of earthquake and tidal wave, backed up by supernatural manifestations, until scores of people, it is said, sold their property for a song, and fled to the mountains for safety. The passing of the appointed 15th of April without the realization of the predicted catastrophe, collapses the bubble of their pretensions, and disposes of one more attempt at prophecy on the basis of human inspiration, leaving the deluded victims of the same to recover as best they can from the results of their credulity and folly.

These outbursts of baseless fanaticism, foolish and superstitious as they may seem to us, are not without their effect. The enemy of all prophetic truth, by whom, doubtless, these movements are inspired and engineered, has a design to be accomplished through the false christs and false prophets which he brings upon the stage in the last days. They are to deceive, if it were possible, even the very elect. The multitude who are not of this class may not expect to escape their wiles. It is but too evident that the masses are to-day in a condition to be easily deceived through these agencies. Not having taken heed to the "more sure word of prophecy," which is as "a light that shineth in a dark place," revealing all that it is now possible for man to know of the future, they know not what to expect, and are at the mercy of every movement which appeals with sufficient force to their credulity. If many are so easily deceived by them now, what may we not look for when the pretensions and predictions of these latter-day deceivers are accompanied by "great signs and wonders." Doubtless there will then be seen many a Simon Magus, to whom the whole multitude will give heed, saying, This is the great power of God.

The immediate effect of such false alarms as that which the country has just heard, is, to cast discredit upon the prophecies relating to the end of the world, and lull men into the belief that "all things continue as they were from the beginning of the creation," that the promise of Christ's coming is a myth, or something afar off. This is a deception no less fatal than that into which others are led by their over-credulity.

Such events should therefore emphasize in every mind the importance of searching the Scriptures, that we may not be carried about by every wind of doctrine, but may be able to stand securely upon a foundation which is to remain unmoved when the heavens and the earth shall return to original chaos.

L. A. S.

"WATCH."

THERE is probably no more forcible or solemn admonition contained in the Scriptures for any people or any time, than this single word, uttered by the Saviour in the ears of his disciples, but addressed to those who should be living long after, in the hour of his second coming. Looking down to the end of time, he foresaw the moral darkness that would cover the earth and its inhabitants, and the

perils that should attend the pathway of his followers, and sought to prepare them for that time by foretelling its dangers, and impressing their minds by solemn cautions and admonitions.

We are told the reason why the last days shall be days of peril. Men shall be lovers of their own selves, exhibiting in their lives a catalogue of almost every known form of sin. The Church, also, will not be clear, but will be "lovers of pleasures more than lovers of God," having only a form of godliness. But that which will constitute the special peril of the disciples of Christ is the tendency to cease to watch for his appearing, as foretold by the "sure word of prophecy." Men cease to watch when they allow their attention to be engrossed with business cares or worldly pleasures. "Take heed to yourselves," is the admonition therefore left us, "lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth."

We are led by this to the conclusion that it is the special purpose of the enemy of souls at this time to occupy the minds of men with matters of a worldly nature, and thus prevent their giving due attention to the higher interests of religion. If he can succeed in this with those who have a knowledge of the truth, he will have the same advantage over them that he has over the world. The gross deceptions of past and more ignorant ages are not so available now, but his power for the destruction of souls is exercised in another and equally effectual manner.

And how well suited to the accomplishment of this plan are the times which we have now reached! In the mad rush which has come to be the characteristic feature of modern civilized life, but little allowance is made for the hours of calm thought and meditation, so necessary to growth in spirituality. In the eagerness to acquire wealth, distinction, or power, or merely to keep pace with the march of the world's intellectual progress, men have but little time to devote to other considerations. Even religion itself, in its popular phase at least, seems to be under the necessity of keeping abreast of the times, and the energies of the pulpit are largely occupied in supplying the popular demand for something new and unique, which does not partake very largely of the nature of spiritual food. In almost every department of life, the attention of the mind is claimed by a thousand matters incident to the rapid developments of the age, but entirely foreign to the great theme of prophecy, which at the present time so essentially concerns every individual of our race.

There is never a time when there is not in existence some "craze" to absorb the attention of either old or young. Our forefathers knew nothing of this. It is wholly a feature of modern times. It is a feature which shows no tendency to become extinct, but rather to increase in strength. For the young especially, it is difficult to resist the demands it makes upon time and energy, too little of which is in any case given to the subject of their future welfare.

Looking at the conditions which prevail around us, it is not difficult to comprehend the present timeliness and value of the divine admonitions and cautions to which we have referred. None can realize too fully their importance, or too faithfully put them in practice. The rumble of the chariot wheels of the coming King of kings is already audible. "Watch ye therefore," "lest coming suddenly he find you sleeping." L. A. S.

SEVENTY-FIVE-DOLLAR JOKES.

MR. M. A. GAULT, of Blanchard, Iowa, is a district secretary and an active worker of the National Reform Association. We compile a few of his statements, that the reader may better appreciate what follows. Here are some of them:—

Whether the Constitution will be set right on the question of the moral supremacy of God's law in government, without bloody revolution, will depend entirely upon the

strength and resistance of the forces of Antichrist.—*Christian Statesman*, Nov. 1886.

Don't think we are advocating war; but if we are not successful in the use of these other means, as it was with the anti-slavery question, after they had agitated and petitioned, and used the ballot, they drew the sword; so shall we, as a last resort, be compelled to use the sword and the bullet.—*Statement in a lecture at College Springs, Ia.*, Feb. 10, 1889.

Our remedy for all these malefic influences is to have the Government simply set up the moral law, and recognize God's authority behind it, and lay its hand on any religion that does not conform to it.—*Christian Statesman*, Jan. 13, 1887.

We propose to incorporate in our National Constitution the moral and religious command, "In it [the Sabbath] thou shalt do no work," except the works of necessity, and by external force of sheriffs we propose to arrest and punish all violators of this law."—*In a letter to the writer*, dated June 3, 1889.

I see most of your literature in my travels, and I am convinced that your folks will die hard. But we are helping Bro. Crafts all the time to set stakes and get ropes ready to scoop you all in. You will kick hard, of course, but we will make sure work."—*Card to J. S. Washburn*, dated Nov. 22, 1889.

Mr. Gault and R. C. Wylie have recently been holding local conventions at various points in Kansas, in the interests of National Reform and especially sabbath reform. In their convention at Garnett, Bro. McReynolds was granted twenty minutes' time the second day of the convention, which was March 20. In introducing him, Mr. Gault stated to the convention that Bro. McReynolds's people thought they were trying to get a law to persecute them; then turning to Bro. McR., he said: "Bro. McReynolds, I would shoulder my musket and fight for you before I would see you persecuted for your faith."

Bro. McReynolds then arose and stated that he would first show how Bro. Gault intended to fight for us. He read the quotations from him and Mr. Graham found in "Civil Government and Religion," page 54; also Mr. G.'s card to Bro. Washburn. This brought him to his feet. He said all the trouble was, we people did not know how to take a joke. He said he did not mean what he said, but simply wrote to Bro. Washburn in a joke. He said some of their men had said things in the past which they do not say now; and, for his part, he would withdraw all those statements he had made.

We do not wonder that some of these men feel ashamed of some of their statements when they meet them in cool printer's ink, and that they would gladly take them back. The best they can do for them now, however, is to smooth them over and call them "jokes," and say they did not mean what they said. But how may we know whether they are joking and mean what they say or not? The surest way we have of ascertaining this is by testing those things which they are endeavoring to secure. They are clamoring for more and stricter Sunday laws. How do these laws operate? Just recently (March 6) one of our brethren in Tennessee, R. M. King, has been fined seventy-five dollars for working quietly in his own field on Sunday. The judge and prosecuting attorney of the court in which he was tried, as well as his neighbors, have declared that if Mr. King and his brethren continue to labor on Sunday they must leave the country. Now, Mr. Gault may call this a joke, but we look at the matter quite differently. If he and his fellow-laborers had to pay for the come-out of their jokes, perhaps they would think differently too. Here is a man, a Seventh-day Adventist, being persecuted on account of the existence of a Sunday law. Mr. Gault has said that before he would see our people persecuted he would shoulder his musket and fight for us. Let him take up his gun now, and go down to Tennessee. Here is an opportunity. Let him go to the court-house at Troy, Obion Co., and pay the seventy-five dollars and costs. Or was he also "joking" when he said to Bro. McReynolds that he would fight for us? How may we know whether he meant this or not? Let him settle the bill, and then we shall have reason to believe he meant this, and was joking in his other statements; otherwise we shall probably hold

to our former opinion. It was fun for the boys to stone the frogs, but it was death to the frogs. Mr. Gault and others seem to delight in making these inflammatory speeches, but seventy-five-dollar jokes are quite serious things for poor men to pay. And the worst, we fear, is not yet. W. A. C.

WESTERN TOUR.

MARCH 26, immediately at the close of our Minister's School, we started for a short tour in the West. Our intention was to attend the closing part of the ministerial institute at Lincoln, Neb., also the special course at Minneapolis, Minn., and visit as many as possible of the Scandinavian churches in the West, in the interest of the educational work in this tongue. We arrived at Lincoln on Friday morning, March 28, after having been delayed several hours in a snow-drift between Omaha and Lincoln. The attendance at the institute was good. During the early part of the meeting there seemed to be something of a depression. Bro. Farnsworth and others had labored with much earnestness, and the blessing of God had been with them. The presence and labors of Bro. A. T. Jones, the last four days of the meeting, were much appreciated. We had a very precious ministers' meeting just before I left. The Spirit of God was present in a marked degree. Some who had been struggling with discouragements, came out very free, and the blessing of God gave reason for confidence and courage. The Conference committee feel greatly encouraged over the much brightened prospects before them, and the work will take a new impetus from this meeting.

Bro. Gardner took us out to the Union College site. We were very favorably impressed with the grounds, which are all that could be desired. They are high and commanding, and when once our buildings are up, it will be a point of special attraction in more ways than one. The excavation for the foundation of the main building was in progress.

We would again remind our brethren in the Western Conferences to be prompt in meeting the payment of the pledges to the College, according to previous arrangement. We shall have to push the work with all energy if we shall be able to bring the buildings to the completion necessary to open school Jan. 1, 1891.

In company with Bro. O. A. Johnson, we held two meetings at Weston, Iowa, March 31, and four meetings at Elk Horn, April 1, 2. These were well attended, and an enthusiastic interest was taken in our educational plans for the forwarding of the work among the Scandinavians. We can readily see that we have not done all that we ought to have done in this line in the past. We realize our need of laborers in every branch of the work; but we can have but little hope of seeing our necessities met as long as we do nothing to educate our youth in our own tongue.

Sabbath and Sunday, April 5, 6, we spoke three times in the meetings of the special course at Minneapolis, Minn., and once in the Scandinavian church. We were specially attracted by the large number that were preparing to go into the canvassing work. The prospect for Minnesota is very encouraging. The 7th and 8th we spoke four times to the church at Ruthven, Iowa.

The 9th we reached Oakland, Wis., the home of our youth, and the scene of many interesting events in our experience. This place is especially interesting on account of its being the place where the third angel's message first made its appearance among the Scandinavians. This was thirty-two years ago, though some had begun to keep the Sabbath two years previous to this. My aged father was one of these, who is still quite well and of good courage in the work.

From the 11th to the 13th we held five meetings at Poy Sippi, Wis.—two in the English and three in the Scandinavian language. It was our intention to have arrived at Milton Junction Monday noon, the 14th, but failing to make the railroad

connections, we did not get there till late in the evening. It was our privilege to speak to a large congregation at their parting meeting on Tuesday, the 15th, at 5:30 A. M. The brethren were unanimous in pronouncing the meeting just closed, one of the best and most profitable meetings ever held in the State. It certainly will prove so if those present will now put into active practice the things they have heard and experienced. It was very gratifying to meet so large an attendance at the closing meeting.

We are now on our way to the Michigan State meeting at Flint.

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

THE RUSSIAN EMPIRE.

(Concluded.)

God has thus prepared the way, and left a testimony and witnesses, and to a certain extent we find many of the Russian houses supplied with the word of God. The Lord has a people there, but there are obstacles to be met. There is but little hope that under present circumstances our literature could be printed in Russia in that language, when Count Paschkow printed little tracts containing only little stories about conversion, and they were forbidden, because they were the means of propagandism. Every book has to be examined, especially those of a religious character, by members of the Greek Church. Then if we print them outside, they cannot be shipped in without being examined. Simple Bible readings, containing nothing but the question and a Bible text in the German language, have been returned; also various tracts. Similar publications in the Russian language are even less tolerated. German books, even Simon Menno's works, common world histories, and hymn books, have been forbidden, and if any one dares to ship them, the works are confiscated. And yet the truth must go, for the people must be enlightened. But it will never be done without prayer and study, and the utmost care. There is much yet to be learned, and persons ought to be trained to do this work, and do it carefully. The truth must go in a way which is necessarily very expensive, but we feel richly paid for the small efforts we have made thus far. We know of no country where the little done has brought, and is bringing, such results in so short a time. It is but lately that we published a Russian tract of eight pages, and now we have eight readings finished, and sixteen others nearly done. Perhaps 2,000 have been scattered, and already they make quite a stir, and we get cheering letters as a result. Some thirty-five or more have received the truth during the last year, and others are investigating, and loudly calling for publications. We know not what the future may bring for our brethren there, but we do know that there is a Father in heaven who cares for his children, even if earthly help is beyond reach. We can but sow the seed, and ask him to grant protection. We give the following extracts from letters from Russians:—

Our company steadily grows, though under great difficulties. Lately I received a letter from my sister, who writes me that she has received the letter and tracts you sent. There is quite a stir there among the Russians. Some say we must keep the Sabbath, others call it Judaism. Lately one of our preachers has visited us. He saw one of the Bible readings, and at once became interested, and desired some. I told him that I would write to our brethren in Germany, and they would supply him. Several have recently joined us. The prophetic chart I have received all in order.

Thus our prophetic chart has already found its way to the Caucasus, and the truth is being preached and illustrated by it in the Russian language. Another writes from Bessarabia:—

First of all, I must write you about my condition. Originally I belonged to the Greek Church, but I left it in 1871, for which I had to suffer for two and a half years in prison. But in 1886 our church came to such extremes that, I must confess to my shame, I returned to the state church. But I had no rest, and commenced to approach to my former brethren again. I wrote several petitions for them, and in consequence the authorities have persecuted me worse than before. The last petition I wrote for a brother in the Caucasus, and as this was found out, I was banished from that gov-

ernment with my family. It was in vain that I tried to get work, for as soon as they learned who I was, no one would employ me. And the first thing I knew, the governor banished me again to this government, and now they are already contemplating banishing me again. Certainly we must enter the kingdom of God through much tribulation, and I hope you will pray for me that God may give me the necessary strength.

Others write for more publications, and offer to pay. We know but little as to what fields are open before us and what might be done, but I hope and pray that our brethren in America may feel the necessity of not only praying for our brethren in Russia, but also of raising funds, that men may be educated to do this very kind of work, and also that means may be provided with which to do it. There ought to be a fund of at least \$1,000 for educating Russians, who may engage in correspondence with people in that country, and send publications there. There has been but little done, and yet, though the readings are hardly dry from the press, we hear of fruits, and many are loudly calling for more readings. Several have sent me Russian readings, and wish to have them published.

But while the truth is beginning to go among the Russians, it by no means stops among the Germans in that country. The progress is greater than ever before. Within the last month about fifty have joined our churches. I will give here some extracts from letters just received, concerning the work of our faithful laborers, Brn. Laubhan and Klein. Bro. Laubhan has lately worked four weeks in the Crimea, but was suddenly called home on account of the death of his brother. The clerk of that church writes:—

Bro. L. has been with us for four weeks, and has visited the scattered brethren and sisters. During this time he baptized four souls, and received into fellowship nineteen others from the Baptist Church. Being called away so suddenly, he could not follow up the interest, but after his departure the elder baptized eleven more, and received another, making a total of thirty-five souls. God's Spirit is still working, and others are seeking the Lord.

The same letter reports \$108 tithes, and some fifteen dollars for Christmas gifts and the tract society. Thus our first church in Russia has grown to over sixty members, and has already contributed some \$400 to the cause, and yet but little work, comparatively, has been bestowed. Bro. Klein writes:—

I have just finished my trip among the different companies on both sides of the Volga. Twice I had to appear before the authorities, and they talked of imprisoning me, and giving me only water and bread. But the Lord helped, and I had liberty to continue. We have now two churches here on the Volga,—one with nineteen members and one with thirty-eight members,—ten Sabbath-schools, and six missionary societies. Six joined the church during this visit, and others are in the valley of decision. Another church is to be organized. Here in our colony there are about 100, old and young, who attend our Sabbath-school. The house is too small, and we shall have to rent a larger one, after which I shall hold another course of lectures, and then see what the result will be. You hardly know what it takes to bring these people to the knowledge of the truth, and to instruct them in their church duties. Often I have to sit up all night, till five in the morning. But I think you will get regular quarterly reports of the churches after this. Two sisters would like to enter the missionary work, and go to Hamburg to be educated. One has about sufficient means for the journey, but the other must be helped. What can we do for them? I hope I shall be remembered in the prayers of God's people everywhere.

Thus we see the truth steadily progressing, and call after call comes in. There are already over 300 Sabbath-keepers in Russia. Some have not seen a minister, others are only partially organized; and as they become more fully instructed, we may expect the truth to go still faster. Young people ought to be educated to engage in missionary work; but there is no way, under the present circumstances, to educate them in Russia. Even if we had the men to do this work, they could not stay long enough in one place to do it. But long journeys are necessary to bring these people all the way from the borders of Asia almost to Hamburg, and yet this should be done. Here we have the room, to some extent, and also a field which presents all the varied experiences,—canvassing, Bible work,

ship work, book-keeping, and missionary corresponding; and thousands of their countrymen pass through Hamburg on their way to America, and thus they can work right among them to some extent. But means are needed to pay their traveling expenses, to keep them while here, and to provide teachers; also to supply them with material to do missionary work. We know that we are not half awake to the wants of the field; if we were, greater results might be seen. But we ask our brethren and sisters to pray that God may help us to comprehend the wants of not only the 100,000,000 Russians, but also of the 200,000,000 of other nationalities who belong within the limits of this field. The population is equal to two Roman empires, but where are the Pauls to preach the gospel of the kingdom? and where are the Thessalonians and Philipians to sustain it? Should our brethren in the near future be banished and imprisoned in that far-off country, what means have we with which to help, and to aid in testifying before emperors and authorities? These are important questions, and we hope that our brethren will remember them, and pray that God may give wisdom and strength.

L. R. C.

GOD'S COVENANT.

(Concluded.)

THE "new covenant" is no exception to this fact, that the condition on God's part upon which he will enter into covenant relations, is obedience to his covenant, the ten commandments. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, . . . which my covenant they brake, although I was a husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people," etc. Jer. 31: 31-33. What was the trouble with the houses of Israel and Judah which made it necessary to make a new covenant?—They did not keep God's covenant. "And he declared unto you his covenant which he commanded you to perform, even ten commandments," etc. So it was necessary to have a new covenant with them, that they might be enabled to keep it. The Lord proposes to do much more for them in this new covenant than he did in the old. He proposes to place his covenant, the law of God, in their hearts. Will any man break that law if it is really in his heart?—Most certainly not. Then God has made the fullest provisions in the new covenant for keeping that law which virtually is God's condition in all his covenants with man. The help of Christ and the Holy Spirit will be given.

In all the other covenants made, the same virtual condition is either expressed or implied. For brevity's sake, we cannot notice them. In various scriptures the Lord speaks of his covenant, referring to the law of God. When Achan committed a great sin, God called Joshua to him (Josh. 7: 11), and said, "Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff." When God refers to his covenant here, he must mean the ten commandments.

"The secret of the Lord is with them that fear him; and he will shew them his covenant" (margin, "and his covenant to make them know it"). Ps. 25: 14. Let the fear of God be really in a person's heart, and he be anxious to know God's will, and in some way the principles of God's holy law will be brought to his attention. God will take him into his favor, as he seeks grace earnestly to keep it. There will be a mutual agreement (covenant) between them. "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's

children. To such as keep his covenant, and to those that remember his commandments to do them," Ps. 103: 17, 18. How plainly we see the relation of God's covenant to his commandments, his *commanded covenant*.

Let us notice one more interesting scripture: "Be ye mindful always of his covenant; the word which he commanded to a thousand generations; even of the covenant which he made with Abraham, and of his oath unto Isaac; and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance," etc. 1 Chron. 16: 15-18. David here presents some remarkable statements which yet involve some difficulties. What does he mean when he says: "Be ye always mindful of his [God's] covenant; the word he commanded to a thousand generations"? The next words, "even of the covenant," are supplied words not in the original. What does he mean by the expression, "hath confirmed the same to Jacob [or Israel] for a law," if it be not that law which he spake on Sinai? "And he declared unto you his covenant which he commanded you to perform, even ten commandments." Is not the reference to this same law unmistakable in David's language?—So it seems to us.

But, says the objector, this all refers to God's promise to them of the land of Canaan. Are we to understand, then, that God promised them the literal land of Canaan for a "thousand generations"? Let us see. They only had it about 1,500 years, which, at thirty years for each generation, would make but fifty generations. This would imply quite a failure on God's part. The world has stood not more than 200 generations, reckoning at the same rate. Where is any "word which he commanded to a thousand generations" concerning their having the literal land of Canaan in possession? To be sure he made a "promise" of an "everlasting" possession, on condition of their faithfulness to him. But did he *command* it?

Concerning this remarkable scripture, is not this the most reasonable hypothesis; viz., that David, in referring to the covenants made with Abraham, Isaac, Jacob, and the whole nation at Sinai, takes into consideration the *conditions* of all these on God's part,—obedience to his covenant, the *holy law of God*, which was commanded indeed to a thousand generations, a *commanded covenant*,—and then enumerates the blessings, temporal and spiritual, which would come to them on condition they would always be "mindful of his covenant," among which was the possession of the land of Canaan, which they would possess as long as they were "mindful"?—So we believe. How beautifully this harmonizes with what the same writer says of God's commandments. Ps. 111: 7-9. "The works of his hands are verity and judgment; all his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness. He sent redemption unto his people: he hath commanded his covenant forever: holy and reverend is his name."

God has a covenant which he calls his own, a commanded covenant, the condition of every special agreement or arrangement which he makes with his creatures, that they shall keep his law and be obedient to the principles of his moral government. "To obey is better than sacrifice, and to hearken [to God's voice, or law,] than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." He will take into his special favor those who will accept these terms heartily. They will be a "peculiar treasure" to him, and, best of all, under the "new covenant," the arrangement now specially in force, he proposes to give us strength to keep it, and write it in our very hearts. Man often proves false to the promises he makes, and breaks his covenant yows. Such mutual agreements pass away when man violates his promises to keep the conditions of them. But man's breaking of the agreement does not abolish God's covenant commanded to a

"thousand generations," nor destroy that solemn code which went forth from his lips. Ah! no; those "words" will ever stand. They are the standard of the great day of judgment itself, and are in the heavenly ark, under the mercy-seat, beneath the throne of God. G. I. B.

NOBLE MEN IN HIGH PLACES.

In reading the following letter from Senator Washburn, of Minnesota, and others from other Senators and Representatives of a similar import, our mind forcibly reverted to a passage in "Great Controversy, Vol. IV." The letter, dated Washington, D. C., Feb. 1, 1890, was written in response to one from a brother in Minnesota, and reads as follows:—

MY DEAR SIR: I am in receipt of your letter of the 27th ult. You state the question therein treated clearly, strongly, and, I may say, conclusively. In reply, allow me to say that I have no sympathy whatever with legislation of the character referred to in your letter, and I do not expect to give it my support during my term in the Senate. We know that Minnesota cannot afford to forget that "the world moves."

Yours very truly,
W. D. WASHBURN.

Mr. Washburn was elected to the Senate in 1889. His present term of office consequently will not expire until 1895. He comes from quite a notable family, and doubtless therefore wields considerable influence in national affairs. Four of his brothers, Elihu B., Israel, Jr., Charles A., and Cadwallader C. Washburn have all served terms of different lengths in Congress, and held various positions of trust and honor under the Government. The last-named, Cadwallader C. Washburn, LL. D., was elected governor of Wisconsin in 1871, and will long be remembered for the sound morals he discovered and the courage he displayed in strongly inveighing, in his annual message, against church lottery and gambling. (See "Facts for the Times," p. 91.)

But what lends additional significance to the above letter is the fact that Mr. W. D. Washburn is a member of the Committee on Education and Labor, of which Mr. Blair is chairman, five of the nine members of which, we understand, are not favorable to Mr. Blair's religious measures, and, consequently, prevent a favorable report being presented on them to the Senate. It will thus be seen that the holding of the balance of power in this matter, therefore, rests in the hands of each one of these five men. How much God has done to beat back the threatening powers of darkness in this Government of late, and keep them from circumventing the message of truth in the earth, we may not be able fully to discern; but that a wise Providence has interfered, we have good reasons to believe. The following is the passage referred to in "Great Controversy, Vol. IV.":—

While many of our rulers are active agents of Satan, God also has his agents among the leading men of the nation. The enemy moves upon his servants to propose measures that would greatly impede the work of God; but statesmen who fear the Lord are influenced by holy angels to oppose such propositions with unanswerable arguments. Thus a few men will hold in check a powerful current of evil. The opposition of the enemies of truth will be restrained that the third message may do its work. When the loud cry shall be given, it will arrest the attention of these leading men through whom the Lord is now working, and some of them will accept it, and will stand with the people of God through the time of trouble.—p. 429.

We have great reason to be of good courage, not because some whom we call great may see these things as we do, but because we, though comparatively few in numbers, have the manifest tokens of God on our side. And if God be for us, who can be against us? Let us lift up our heads, renew our zeal, and press these solemn truths which God has committed to us, with unabating vigor. The gleams of that glad morning when the warfare shall be over and the victory won, are shining all around us. The great consummation is certainly near at hand. W. A. C.

—The best preparation for the future is the present well seen to.—Macdonald.

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.

BE YE ALSO READY.

Ready when the dawning
Comes creeping cold and gray,
And we waken up from slumber
To greet another day.

Ready when the noontide
Is quickening with heat,
And there stealeth o'er the spirit
A languor, dreamy, sweet.

Ready at midnight hour
A vigil still to keep;
The heart awake, though weary eyes
Have closed themselves in sleep.

Blessed the servant found,
What time the Lord returns,
Who ready in his hand doth hold
A lamp that brightly burns.

—London Christian.

INDIANA.

ORA, STARK Co.—It was decided at our last State meeting that each one of our ministers in this State should give a course of lectures in a new field, before the spring State meeting. In keeping with this request, I began meetings near this place March 13, and continued them until April 7. The weather was very unfavorable for night meetings, yet the interest was quite good. Many were brought to see the special truth for this time, and seventeen covenanted together to obey it, and I think two others are keeping the Sabbath who did not sign the covenant. Already they are putting away their idols, and I hope soon to be able to organize a church here. I succeeded in organizing a Sabbath-school of twenty members.

I have not seen a new company that seems to be so anxious to know the truth. Seven were keeping the Sabbath when my meetings began. I spoke once to the people on Religious Liberty. After the discourse, thirty-five signed the petition against religious legislation. My courage in the work never was better. J. M. REES.

KANSAS.

AMONG THE CHURCHES.—Since last reporting, it has been my privilege to visit churches as follows: Sunday evening, March 23, I held a meeting with the little company at Winfield, in the home of Bro. Abbott. Quite a number not of our faith were present, and we all felt the presence of the Holy Spirit. Winfield having a population of about 10,000, affords a good opening for tent labor with a good company. I spent two nights at Moline. We enjoyed their new church building with them. Sabbath and Sunday we spent with the Yates Center Church. Here Bro. Hill and I held several meetings. We feel that there are some at this church who have not consecrated their all to God, but we hope they will humble themselves before God humbles them by a special providence. Sabbath, April 5, we spent with the Ward church. Here, also, we found a nice new church recently dedicated to God. We held four meetings with them. We next visited the brethren at Parsons and Dennis. Here our brethren are much scattered, but having our own conveyance, we were able to see most of them. We expect to spend the coming Sabbath with the Pittsburg church. I find as I am out on my mission of soliciting for the college, great need of more thorough consecration and resignation to God.

I wish to say a word to our laborers: At almost every church I visit, the question is asked, "Why don't our ministers report oftener?" I leave them to answer "why." It is right for the brethren to know, and we should be glad they have the desire. C. P. HASKELL.

April 11.

OHIO.

TOLEDO.—According to recommendation, I have been engaged in the good cause here, laboring from house to house, holding Bible readings, visiting, and preaching. On all these precious occasions the Spirit of God made its impression; oftentimes eyes were moved to tears by this most precious gift. Especially in this part of the city I had at first much prejudice to encounter, and only one family attended the readings. But as the interest pro-

gressed, I witnessed additional ones coming, and finally all prejudice was removed. Invitations were given to go to other places, among which were some from my countrymen (French) of the old mother church (Catholic). Many of them came out to hear the message proclaimed in their own tongue, and were made to rejoice in hearing the word. I have taken two subscriptions for the REVIEW, and sold three copies of the "Life of Christ," one of "Great Controversy, Vol. IV.," and one of "Bible Readings."

As Eld. Burkholder was with this church at quarterly meeting, many of us were permitted once more to partake of the emblems of the body and blood of Christ. This most precious ordinance had not been celebrated here for some time, and all seemed to greatly rejoice with the blessing of God on this precious occasion, and the Lord came very near. The next day our business meeting was held, when \$100 in tithes were paid into the treasury. I feel like praising God for the work of the third angel's message wrought here at this time. My hope is that many precious souls will be brought in to take their stand with us, such as shall be saved in the great day of reckoning. May God bless his dear people here in this city, is my prayer.

April 11. N. PAQUETTE.

ARKANSAS.

AMONG THE CHURCHES.—Feb. 13-16 I was with the Hindsville church. We had a good meeting. The ordinances were celebrated, and one member was added to the church. I spoke three times in the Methodist church, with good interest. Feb. 18 I went to Huntsville, the county-seat of Madison County, and preached in the evening in the C. P. church, on civil government and religion. It was said that the most intelligent and best people of the town were out. They paid very strict attention to the word spoken, and invited me to remain longer. Here I was made a welcome guest of Hon. Wm. Brooks, an ex-member of the Arkansas Legislature, and now United States revenue collector. Mr. Brooks acted a noble part in the defeat of the Sunday-law bill in this State, in the winter of 1888.

Feb. 20, I spent a few days at Eureka Springs, a celebrated health resort. Three families of S. D. Adventists live here, who were much encouraged by my visit. At this place I gave two discourses in Central Hall. The first was by invitation of the Y. M. C. Association. The second night the hall was well filled, and all paid the closest attention as I unfolded before them the evils of religious legislation in the civil government. Feb. 25 I reached Harrison, the county-seat of Boone County, where I held a tent-meeting in the summer of 1887. The Disciple brethren granted me the free use of their church. I remained one week, and left a deep interest among those not of our faith, in the precious truths of the Bible for the people of our day. Our brethren and church were greatly strengthened as they drank at the fountain of truth. My next point was Hill Top, where I was warmly received by nearly all the people in the vicinity. I remained about ten days, sowing the precious seeds of truth, which were applicable to both saint and sinner.

I feel sure that our brethren in the above places, and as far as I have visited, are stirred up to a sense of duty as never before. The Lord will bless the faithful.

April 14. J. G. Wood.

ATLANTIC CONFERENCE.

CAMDEN AND PAULSBORO, N. J.—Since my last report, I have been laboring at these places. At both places we had most excellent meetings. The Spirit of the Lord was present to direct us, and all were blessed. Love and harmony prevail. There has been a church at Camden for some years. Satan has buffeted them, and they have been sorely tried, but brighter days are before them. All are of good courage in the Lord. At the meetings in Camden seven persons united with the church, and I ordained an elder. At Paulsboro we concluded a work begun last June. I baptized nine persons here, organized a church of seventeen members, and ordained an elder. Bro. Babcock was with me a few days, at both Camden and Paulsboro, and then returned to Hollandsville, where six persons were awaiting baptism.

Bro. Babcock, after an absence of four years, and I, after an absence of two years, are now in our native State (Ohio), visiting friends and looking after some personal interests. We feel that the Atlantic Conference is a good field, fruitful and

important, and we both expect to return there at an early day to labor again. My address until further notice will be Clyde, Ohio. D. E. LINDSEY.

April 14.

MICHIGAN TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1889.

No. of members.....	2,961
“ reports returned.....	878
“ members added.....	123
“ “ dismissed.....	41
“ letters written.....	2,478
“ “ received.....	455
“ missionary visits.....	3,365
“ Bible readings held.....	330
“ persons attending readings.....	893
“ subscriptions obtained for periodicals.....	128
“ periodicals distributed.....	32,627
“ pp. publications distributed.....	360,536

Cash received on tract society funds, \$5,361.86; on Christmas offerings, \$2,289.13; on first-day offerings, \$509.78; on other funds, \$111.93.

HATTIE HOUSE, Sec.

INDIANA TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1889.

No. of members.....	536
“ reports returned.....	171
“ members added.....	2
“ “ dismissed.....	5
“ letters written.....	151
“ “ received.....	84
“ missionary visits.....	1,948
“ Bible readings held.....	134
“ persons attending readings.....	541
“ subscriptions for periodicals.....	89
“ periodicals distributed.....	3,866
“ pp. reading-matter sold, loaned, given away.....	699,136

Cash received on Christmas offerings, first-day offerings, accounts, sales, etc., \$4,925.06; paid out on Christmas offerings, first-day offerings, accounts, etc., \$4,906.32.

J. W. MOORE, Sec.

GENERAL MEETING AT SPRINGDALE, ARK.

THIS meeting was held according to appointment, March 27 to April 1. A good representation of our people was in attendance. The speakers were Eld. E. H. Gates, Eld. D. Nettleton, Mrs. E. G. White, and the writer. The preaching was mostly of a practical nature, well calculated to inspire faith in God and the Bible, with love and a zeal for the truth, and love for each other which nothing but the word of the Lord, accompanied by his Holy Spirit, can accomplish.

Sister White spoke four times with great freedom, to a crowded house, every aisle, nook, and corner being packed. Her testimony was well received by all who heard her. With the exception of two evenings, we continued the meeting until the 6th. One person was baptized, two were added to the church, and we trust that an influence was left which will be of lasting good.

J. G. Wood.

Bible Readings.

"Search the Scriptures."—John 5:39.

SCATTERING AND GATHERING OF ISRAEL.

1. ARE God's people in the Christian age recognized as Israel?
"Peace be on them, and mercy, and upon the Israel of God." Gal. 6:16.
2. Are they accounted as a nation?
"Ye [Christians] are a chosen generation, a royal priesthood, a holy nation." 1 Pet. 2:9.
3. What is this nation exhorted to do just before the day of the Lord's anger?
"Gather together, O nation not desired." Zeph. 2:1.
4. On what condition was the inheritance promised to Israel?
"If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people." Ex. 19:5.
5. On what condition were they to remain in the promised inheritance?
"And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. . . . Through this thing ye shall prolong your days in the land." Deut. 32:46, 47; see also chap. 4:23-26.
6. For what reason were they scattered from their land?

"Because they have forsaken my law which I set before them, . . . I will scatter them also among the heathen." Jer. 9:9-16. (See also Deut. 28:9, 15, 21.)

7. By what symbols does the prophet represent two classes of Israel which were scattered? *Ans.*—By good figs and bad figs. (See Jeremiah 24.)

8. What does God promise to the class represented by good figs?

"I will bring them again to this land; and I will build them, and not pull them down; and I will plant them, and not pluck them up." Jer. 24:6.

9. What does he say of the other class? will he gather them?

"I will deliver them to be removed into all the kingdoms of the earth for their hurt." (See verses 8-10.)

10. Since the people and city of Jerusalem were broken in pieces like a potter's vessel, is there any promise of restoration?

"Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again." Chap. 19:11.

11. When desolated by the Romans, how long was Jerusalem to remain desolate?

"The people of the prince that shall come shall destroy the city and the sanctuary. . . . He shall make it desolate, even until the consummation." Dan. 9:26, 27.

12. Were unbelieving Israel broken off?

"The Lord called thy name, A green olive tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken." Jer. 11:16.

13. Were Gentiles grafted in?

"For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office." Rom. 11:13.

"And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree." Verse 17.

14. Do believing Jews and believing Gentiles retain the name of Israel?

"Blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved." Rom. 11:25, 26.

15. Are the children of Israel according to the flesh heirs of the promises?

"They are not all Israel which are of Israel, neither because they are the seed of Abraham, are they all children. . . . That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Rom. 9:6-8.

16. Are believing Gentiles children of promise?

"Now we, brethren, as Isaac was, are the children of promise." Gal. 4:28.

17. Are all in Christ heirs of the promise?

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Chap. 3:29.

18. With whom was the new covenant to be made?

"With the house of Israel." Jer. 31:31.

19. Do both covenants belong to Israelites?

"Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Rom. 9:4.

20. Can Gentiles become fellow-citizens with Israel?

"Ye being in time past Gentiles in the flesh; . . . at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise." Eph. 2:11, 12.

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints." Verse 19.

21. Were James's brethren all Israelites?

"James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations." James 1:1, 2.

22. Will Israel be brought again to his habitation?

"And I will bring Israel again to his habitation." Jer. 50:19.

23. Will there be any sin upon them at that time?

"In that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found." Verse 20.

QUERY: Is it probable that when they are thus gathered, they will offer the blood of beasts in sacrifice for sins?

24. When Israel are gathered, who will be their ruler and shepherd?—David. (See Eze. 34:23.)

25. Is it David himself, or his seed?

"Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me." Ps. 89:35, 36.

26. Who is this seed of David?—*Jesus.*

"The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever." Luke 1:32, 33.

27. How long will this reign be? a thousand years?

"And they shall dwell therein . . . forever: and my servant David shall be their prince forever." Eze. 37:25.

28. What further does God promise them?

"My tabernacle also shall be with them: yea, I will be their God, and they shall be my people." Verse 27.

29. Will this promise be fulfilled in the present world or in the new earth?

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Rev. 21:1-3.

30. Will there be any death after that?

"There shall be no more death." Verse 4.

31. Will the Good Shepherd gather others besides the literal descendants of Israel?

"I am the Good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." John 10:14-16.

32. Will he gather all that are in Christ?

"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; even in him." Eph. 1:10.

QUERY: Will he gather any that are out of Christ?

33. Will Christ gather others besides the Jews?

"And this spake he not of himself: but being high-priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." John 11:51, 52.

"And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." Isa. 49:5, 6.

34. Will the whole house of Israel be gathered?

"Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel." Eze. 39:25.

"I have gathered them unto their own land, and have left none of them." Verse 28.

35. Will they all have the Spirit of God?

"I have poured out my Spirit upon the house of Israel." Verse 29.

36. Who will be sent to gather them?

"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:31.

37. On what conditions will Israel be gathered in the latter days?

"Even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice." Deut. 4:30.

38. Do the remnant of Israel obey the Lord's voice when warned by the last message?

"Here are they that keep the commandments of God." Rev. 14:12.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God." Chap. 12:17.

39. Was the breaking of the Sabbath a chief reason why Israel were scattered? (Read Jer. 17:19-27.)

40. Is the keeping of it a prominent condition of their restoration to the inheritance of Jacob?

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

41. When gathered and established in the inheritance, the new earth, will they keep the Sabbath?

"From one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:23.

R. F. COTTRELL.

GOD'S PROTECTING CARE.

1. DOES God's protecting care extend over all his creatures?

"The Lord is good to all: and his tender mercies are over all his works." Ps. 145:9.

"That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. 5:45.

2. To whom did God promise especial blessings?

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." Gen. 12:1-3.

3. Who are included in this promise?

"So then they which be of faith are blessed with faithful Abraham." Gal. 3:9.

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Verse 29.

4. Will God withhold anything from the upright?

"For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." Ps. 84:11.

5. Is he especially mindful of the poor and needy?

"He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor." Ps. 72:4.

6. Will he avenge their cause?

"Hear this, O ye that swallow up the needy, even to make the poor of the land to fail." Amos 8:4.

"The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works. Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as by the flood of Egypt. And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day: and I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day." Verses 7-10.

7. Has God promised to guide his people?

"And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Isa. 58:11.

8. By what beautiful figure is God's guidance represented?

"He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." Chap. 40:11.

9. How does the Good Shepherd manifest his love for the sheep?

"I am the Good Shepherd: the Good Shepherd giveth his life for the sheep." John 10:11.

10. Have God's people a never-failing refuge?

"The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them." Deut. 33:27.

11. When beset by life's trials, what will the Lord Jesus be to them?

"And a man shall be as a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Isa. 32:2.

12. Will he ever forsake?

"And even to your old age I am he; and even to hoar hairs will I carry you; I have made, and I will bear; even I will carry and will deliver you." Isa. 46:4.

13. Need God's people fear when his judgments are abroad in the earth?

"Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." Ps. 91:9-12.

"Then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet. Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the Lord shall be thy confidence, and shall keep thy foot from being taken." Prov. 3:23-26.

14. What may they safely say?

"I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety." Ps. 4:8.

15. Who is their hope in the last great day

when "the elements shall melt with fervent heat"?

"The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel." Joel 3:15, 16.

16. What is the will of Christ concerning his followers when earth's scenes are ended?

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." John 17:24.

17. Will he come to receive them?

"And if I go and prepare a place for you I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:3.

18. What testimony is given us as to the manner of his coming?

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:16-18.

19. Will all who have professed Christ be received by him?

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. 7:22, 23.

20. Who alone will be accepted?

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Verse 21.

"But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?" James 2:20-22.

21. What gracious words will the King finally say to his faithful followers?

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:34-40.

MRS. A. W. HEALD.

The Sabbath-School.

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

LETTER TO THE HEBREWS.

LESSON 31.—HEBREWS 11:1-7.

(Sabbath, May 3.)

1. What is faith? Heb. 11:1.
2. How only can faith come? Rom. 10:17.
3. What did the elders obtain by it? Heb. 11:2.
4. Who are meant by the elders?
5. What is the first great thing that we understand by faith? Verse 3.
6. What is the fitness of introducing the creation at the beginning of a discourse on faith? (See note.)
7. Can we reason out the method by which the worlds came into existence?
8. Since the creation is beyond the grasp of human reason, what is the most reasonable thing to do.
9. If we believe and know that God created the worlds from nothing, what comfort and encouragement may be derived from it?
10. How did it come to pass that Abel offered a better sacrifice than Cain? Heb. 11:4.
11. Which was first, Abel's faith or his sacrifice?
12. What did he obtain by it? Verse 4.
13. Since by his offering of faith he obtained the witness that he was righteous, what was the nature of his righteousness? Rom. 3:22.
14. How was Enoch translated? Heb. 11:5.
15. What witness did he have before his translation? Id.

16. And how alone is it possible to please God? Verse 6.

17. What is necessary to our coming to God? Id.

18. How does the apostle Peter say that we are made partakers of the divine nature? 2 Pet. 1:4.

19. And what makes these promises real to us? Heb. 11:1.

20. What led Noah to build the ark? Verse 7.

21. Could he see any evidence of the coming flood?

22. Upon what did he rest his faith? Gen. 6:13, 17.

23. And what did he get besides the saving of his house? Heb. 11:7, last part.

NOTES.

"By it the elders obtained a good report." The word "elders" does not in this instance refer to a particular office, but to those who lived "in that elder day," in the olden time—the ancients. This is shown by the citations which follow, all taken from the men of old.

The Revised Version says that they "have witness borne to them." This is an exact rendering of the Greek. What this good report or witness was, is shown especially in verses four and five. Abel obtained witness that he was righteous, and Enoch obtained the testimony that he pleased God.

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." There is no other way by which we can know anything about creation; for reason cannot grasp the idea of something brought from nothing. So-called scientific speculation concerning the origin of things always proceeds on the basis of something already existing, from which other things were evolved. How the first matter came into existence, science cannot tell. Therefore since reason cannot settle the method by which the worlds came into existence, the most reasonable thing to do is to accept the inspired declaration that it was by the word of God. And this lies at the very foundation of faith. If we believe that God created the universe from nothing, we can believe that he has power to make something to his own glory, out of us, who are "less than nothing and vanity." And so, in a discourse upon faith, it is eminently fitting that the power of God as manifested in creation, should be the starting-point.

Dr. Macknight has the following thoughtful comment on Heb. 11:3:—

The account of the origin of things given by revelation, is very different from the cosmogony of the heathen philosophers, who generally held that the matter of which the worlds are composed is uncreated and eternal; consequently, being independent of God, and not obedient to his will, they suppose it to be the occasion of all the evil that is in the world. But revelation, which teaches us that the things which are seen were not made of the matter which did appear before they were made, but of matter which God then brought into existence, by thus establishing the sovereignty of God over matter, hath enlarged our ideas of his power, and strengthened our faith in his promises concerning the felicity of good men in the life to come. For the creation of the new heavens and the new earth, and the glories of the city of the living God, do not to their formation require more power than the creation of the present universe; and therefore if we believe that the worlds were framed by the word of God from nothing, every other exercise of faith will be easy for us.

Notice the completeness and the simplicity of the apostle's argument to prove his statement that Enoch was translated by faith. He was translated because he pleased God. He walked with God. But without faith it is impossible to please God. Therefore since Enoch did please God, and was translated in consequence, it follows that he was translated through faith.

"He that cometh to God must believe that he is." To believe that God is, we must believe that he is just what the Bible says he is. If we have any notions of our own concerning God, then the god whom we worship is not the true God, but a god of our making. To believe that God is just what he is, as he has revealed himself to us in nature and revelation, is the very foundation of faith. He who thinks of God as he is, who has a just conception of his power, his glory, and his love, cannot help having faith. Therefore "acquaint now thyself with him, and be at peace;" for, "being justified by faith, we have peace with God through our Lord Jesus Christ."

—A true life is at once interpreter and proof of the gospel.—Whittier.

News of the Week.

FOR WEEK ENDING APRIL 19.

DOMESTIC.

—Nine cases of small-pox were reported Thursday, on the bark "Sarah," from Fayal, detained in quarantine at Boston, Mass.

—Upon orders from Washington, the landing of immigrants was stopped Friday at Castle Garden. Debarcation in the future will be made at the barge office.

—Near the State Reformatory at St. Cloud, Minn., Monday, a package of dynamite, cartridges, and a fuse was found, and it is believed that plans had been laid to blow up the institution.

—Iowa's Twenty-third General Assembly adjourned *sine die*, Tuesday, at Des Moines. The resolution for a prohibitory amendment passed the Senate, but failed to receive the necessary two-thirds vote in the House.

—A syndicate with a backing of \$200,000,000, is said to have agents at work buying up all the lithographic plants, large and small, in the United States, and if successful, proposes to organize a vast trust.

—At the opening session of the annual meeting of the Iowa State Medical Society at Des Moines, Wednesday, a paper by President Emmert, favoring the legal prohibition of marriage of persons with constitutional diseases, was applauded.

—The United States Supreme Court, Monday, affirmed the judgment of the California Circuit Court exonerating Deputy Marshal Neagle for the shooting of Judge Terry at Lathrop, Cal., last August. Justice Lamar and Chief Justice Fuller rendered a dissenting opinion.

—Monday Governor Thayer received information that sown grain over thousands of acres in Cheyenne, Banner, and other Western Nebraska counties, had been blown entirely out of the ground by a violent storm, and that the farmers had been rendered destitute. The governor will issue a call for aid.

—Criminal negligence in handling a steam-boat on the Saginaw River caused a terrible accident, Sunday, at East Saginaw. The boat collided with a draw-bridge, and over a dozen passengers were thrown by the shock into the river, of whom five were drowned. The bodies have not yet been recovered.

—Owing to Secretary Noble's decision to hear the claim of an Indian named Enoch, to property in the best residence district at Spokane Falls, Wash., valued at over \$5,000,000, squatters Wednesday night erected shanties on the disputed property. Some held possession by force, while others were ejected. There was much excitement throughout the city.

—Samuel Jackson Randall, the great Democratic statesman of the Lower House of Congress, died at his home in Washington early Sunday morning. About two months prior to his death, Mr. Randall had been induced by Postmaster-General Wanamaker, to join the church, selecting the Metropolitan Presbyterian church in the capital city. The funeral was held Thursday, and was conducted by a committee of Congressmen.

—The Mc Kinley tariff bill was reported to the House of Representatives, Wednesday, and referred to the committee of the whole. As finally agreed upon, the bill places hides and sugar on the free list, and provides for the payment of a bounty of two cents a pound on domestic sugars. A protest against the passage of the bill has been signed by the principal hosiery importers of New York, Philadelphia, Boston, and Milwaukee.

FOREIGN.

—Famine is reported to be raging throughout the Soudan.

—The miners' strike movement in Austria is rapidly spreading.

—A dispatch from Buenos Ayres announces the resignation of the Argentine ministry.

—Dispatches from Rio Janeiro report great discontent among the military forces in Brazil.

—Nearly all the trade societies in London have signed a manifesto calling for a demonstration in Hyde Park, on May 4, in support of the eight-hour movement.

—The *Volksblatt*, a Berlin paper, says that probably the question of a general European disarmament will be brought before the Reichstag at the coming session.

—The first of May is looked forward to with great anxiety in Vienna. An anti-Semitic riot is feared. Many persons have closed their places of business, and the authorities are taking extraordinary precautions to maintain peace.

—The coal-miners' strike in Austria has extended to all the industrial centers in East Silesia, and is marked in some places with violent demonstrations and bloodshed. The strikers have no leaders, and negotiation with them is therefore impossible. Coal is becoming very scarce. In Ostrau the situation has become critical. The strike in that place was precipitated by the action of a parish priest in denouncing the movement

contemplated on May 1. The infuriated mob demolished all the windows in his dwelling.

—Managers of the National Line think the steamer "Erin," which left New York Dec. 28, and has no since reported, may have been disabled and floated south of the lines of travel, but they concede that the vessel may have been wrecked and eighty-five men on board drowned.

—The German forces having in charge the seizure of African territory, are hastening the expedition of Emir Pasha to the interior with all possible speed. Their preparations lend some color to the assertion of Henry M. Stanley that the Germans are bent on acquiring everything available in the line of African territory.

RELIGIOUS.

—Miss Lydia Lebus, of North Dakota, has been appointed by the Moravians, missionary to Alaska.

—Thirty-one young preachers were graduated recently at the twenty-third annual commencement of the Baptist Union Theological Seminary at Morgan Park.

—At Marsovan and Hadjin, Turkey, revivals are reported, at which over 100 men and women have expressed a desire to become at once followers of Christ.

—In St. Mary's Catholic Church at Plainfield, N. J. Sunday, the Rev. Father Smyth announced the excommunication of John Day and Mary Newman, because they had been married during Lent, by a Brooklyn clergyman.

—The New England Presbytery voted, twenty-nine to eighteen, Wednesday, at Providence, against a revision of the creed. The Rock River and Omaha presbyteries also voted in the negative. Monday the New York Presbytery elected delegates in favor of a revision of the Confession of Faith, to the general assembly, which will meet at Saratoga May 15, to finally decide the matter.

—In a recent speech in the German Reichstag, Dr. Windthorst, leader of the Roman Catholic party in Germany, declared that the Centrists insisted upon the re-establishment of the relation between Church and State which existed before the Kulturkampf. He complained of maladministration in the public worship department, and demanded adherence to a protectionist policy in economic matters.

Appointments.

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

THE quarterly meeting for Dist. No. 4, New York, will be held at Pierrepont, April 25-28. Eld. S. H. Lane, the president of our Conference, will be present to give us help and counsel in the good work. Meetings will begin Friday evening. We hope the brethren and sisters from all parts of the district, and especially the librarians of each society, will attend.

S. M. COBB, Director.

HUMBIRD, Wis.,	May 3
Maple Works, "	" 10
Loyal, "	" 17
Ogdensburg, "	" 24

At Humbird, Maple Works, and Loyal, meetings to begin with the Sabbath; at Ogdensburg, as Bro. Damon may arrange.

T. B. SNOW.

BUSINESS NOTICES.

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

WANTED.—A good, first-class house painter, one who can do hard-finishing, mix colors, etc. Must be a Sabbath-keeper. Address G. R. Smith, 503 W. State St., Rockford, Ill.

LABOR BUREAU.

WANTED.—A place on a farm by a young Dane, good and strong, used to all kinds of general labor, farm work, and the care of horses. Has recently begun to keep the Sabbath, and is thrown out of employment. Address Bennet Nelson, care J. T. Nelson, 1023 3d Ave., Brooklyn, N. Y.

RELIGIOUS LIBERTY LITERATURE.

1. Religious Persecution in Tennessee. 80 c. per 100.
 2. Religious Legislation. 50c. per 100.
 3. Civil Government and Religion. 25c. each.
 4. National Sunday Law. 25c. each.
 5. Views of National Reform. 15c. each.
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 7. Who Do Men Say that I Am? 20c. per 100.
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Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth..."

COOPER.—Died at his home in Newark, Ohio, Feb. 13, 1890, of consumption, Bro. Charles Cooper, in the forty-eighth year of his age.

BRACKIN.—Died in Oak Grove, Wis., March 21, 1890, of tuberculous meningitis of the brain, Winnie E., daughter of Thomas and Alice Brackin, aged 15 months and 14 days.

YOUNG.—Died in Atlanta, Ga., March 31, 1890, of pneumonia, caused by a relapse of the measles, little Bertha, aged three years and a few days, twin daughter of Dr. and sister F. M. Young.

FRITZ.—Mary Alberta Fritz died of brain fever in Dayton, Wash., aged 4 years and 16 days. She was the youngest daughter of C. O. and Lena Fritz.

VARNER.—Sister Mary E. Varner died of consumption, at Wichita, Kan., March 21, 1890. After many weeks of sickness, she closed her eyes in the sleep of death.

ATKINSON.—Died of cancer, Feb. 18, 1890, near Blaine, Ill., sister Tamer Atkinson, in the forty-third year of her age. She came to America from England at the age of nineteen.

CAMPEN.—Died in Hudson, Mich., at one o'clock on the morning of March 26, 1890, after an illness of nearly seven years, Bro. George Campen, aged seventy-six years.

GONZALES.—Died of typhoid pneumonia, near Galvez, La., March 9, 1890, Mary Ida Gonzales, aged 13 years, 3 months, and 18 days. Ida was a member of the Galvez Sabbath-school.

STORY.—Died at the home of her daughter in Hazleton, Mich., March 18, 1890, sister Catherine Story, in the ninety-fifth year of her age. Sister Story was born in the province of Ontario, Oct. 20, 1795.

JOHNSTON.—Died at his home, near Dayton, Columbia Co., Wash., Jan. 24, 1890, of la grippe, Bro. Anderson C. Johnston.

1844. In early life he united with the United Presbyterians. After coming to this country he accepted the Seventh-day Adventist doctrine, under the labors of Eld. I. D. Van Horn, in 1876, and remained a faithful member of the church until his death.

READE.—Died at Sutton, P. Q., Jan. 16, 1890, of consumption, sister Avice E. Reade, in the seventy-third year of her age. Sister Reade embraced the Sabbath of the fourth commandment while meetings were held in North Sutton, P. Q., twenty-nine years ago.

ABELSON.—Died of consumption, near Bancroft, Mich., sister Laura Abelson, in the forty-second year of her age. Sister Abelson experienced religion quite early in life, uniting with the Christian denomination. In the autumn of 1873 she embraced the truths of the third angel's message.

MILLER.—Died at her home near Portis, Osborne Co., Kan., April 3, 1890, sister Judeth Miller, wife of Henry Miller, in the seventieth year of her age. Sister Miller embraced the present truth at Lapeer, Mich., in 1861, under the labors of Elds. Cornell and Lawrence.

TAYLOR.—Died at his residence in Van Wert, Ohio, on March 12, 1890, of la grippe and other diseases, our esteemed friend and neighbor, Eli Taylor, aged 71 years, 8 months, and 9 days. Mr. Taylor was born in Green County, Pennsylvania.

WOODS.—Died at his home in New Centerville, Wis., March 28, 1890, after a lingering illness, John H. Woods, aged 77 years, 2 months, and 20 days. Bro. Woods was born in Trenton, Me., in 1813. He was married in 1834, and in 1835, with his wife and child, he moved to Carroll, where he remained eleven years.

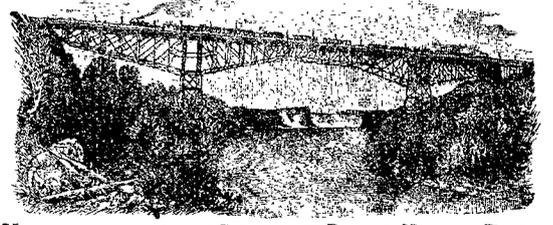
ZOLLINGER.—Died in the town of Waldwick, Iowa Co., Wis., Feb. 7, 1890, after a severe illness of only five days, from pneumonia and congestion of the brain, superinduced by la grippe, Edna E., daughter of N. G. B. and Emma Zollinger,

aged 16 years, 11 months, and 20 days. Deceased kept the Sabbath with her parents from early childhood. She was an exceptionally agreeable and unselfish young girl, just budding into a promising and useful womanhood.

SACRED CHRONOLOGY.

A new and revised edition of a little work published by S. Bliss about forty years ago, giving the chronology from creation till the death of the apostle John.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected April 13, 1890.

Table with columns for EAST, WEST, Stations, and Times. Includes routes to Chicago, Detroit, and Buffalo.

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. Lists stations from Chicago to Port Huron.

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.

The Review and Herald.

BATTLE CREEK, MICH., APRIL 22, 1890.

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[All articles, except in the departments of Choice Selections and The Home, which contain no signature or other credit, will be understood as coming from the Editor. All signatures to articles written for the REVIEW will be printed in SMALL CAPITALS; to selections, in italics.]

Poetry, Our Intercessor, Sel., God's Way, FANNIE BOLTON, "Not Deserted," Mrs. Brown, The Work of To-day, Sel., Be Ye also Ready, London Christian, The Sermon, "I Will Keep Thee from the Hour of Temptation" (Continued), Mrs. E. G. WHITE, Our Contributors, Where Is the "New Departure"? Eld. R. F. Cottrell, The Dream of the World in the Last Days, L. S. Wheeler, Marvelous Unbelief, G. Fred Stevens, Reform by Patent, Eld. J. F. Ballenger, Things Wonderful, Eld. O. Hill, Color Selections, Till the Day-star Arise, The Watchword, Dead Fish, G. M. P., Hints for Young Converts, Sel., The Mission Field, The Standard of Religion in Russia, J. O. C., It Is Curious Who Give, Missionary Messenger, A New Method of Missionary Labor in China, J. O. C., Special Mention, A Movement for the Disunion of Church and State in Canada, Canadian Baptist, Universities of the World, Young Men's Era, Harnessing Niagara, Baltimore Sun, The United States Life-saving Service, Wm. W. Johnson, Editorial, Sorrow that Brings Comfort, False Prophets, L. A. S., "Watch," L. A. S., Seventy-five-dollar Jokes, W. A. C., Western Tour, O. A. Olsen, Pres. Gen'l Conf., The Russian Empire (Concluded), L. R. C., God's Covenant (Concluded), G. I. B., Noble Men in High Places, W. A. C., Progress of the Cause, Reports from Indiana—Kansas—Ohio—Arkansas—Atlantic Conference, Michigan Tract Society, Hattie House, Sec., Indiana Tract Society, J. W. Moore, Sec., General Meeting at Springdale, Ark., J. G. Wood, Bible Readings, Scattering and Gathering of Israel, R. F. Cottrell, God's Protecting Care, Mrs. A. W. Heald, The Sabbath-school, News, Appointments, Obituaries, Editorial Notes

CAMP-MEETING APPOINTMENTS.

Table with columns for District No., State, and Dates. Includes District No. 1 (Pennsylvania, New York, New England), District No. 3 (Michigan), and District No. 4 (Minnesota, Iowa, Wisconsin, Dakota).

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

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

A telegram from Chicago brings us the sad intelligence of the death of sister Maria L. Huntley. She died about 3 p. m. April 18. She was employed as one of the teachers in the Chicago Mission Training School, and fell at her post, after an illness of only a few days. More particulars hereafter.

The National Religious Liberty Association has just issued a sixteen-page tract, containing a full account of the late religious persecution in Tennessee. The pledge of the Sunday prosecutors is given, with the testimony of the witnesses in the trial of Bro. King, and a portion of the disgraceful and foul-mouthed speech of the prosecuting attorney, with suitable comments on the great question of Religious Liberty involved in this persecution. Price of tract, 80 cts. per hundred. The United States should be carpeted with it.

Rome is vigorously following up her advantage in German governmental affairs. During a discussion in the Prussian Diet last Friday, on the public worship estimates, the leader of the Jesuit party, Dr. Windthorst, rose and boldly demanded the creation of a Catholic section in the Ecclesiastical Affairs department; a settlement of the question relative to the appointment of priests; the abrogation of the sperrgesetz, by which priests in certain cases are deprived of the stipends; a supervision of the schools by priests; the free admission of Catholic religious orders into Prussia; and the prohibition of the use of Catholic churches by Old Catholics. The demand for such sweeping and illiberal measures shows how confident Rome is that she has got the upper hand.

We have received from the author, Bro. Francis Hope, 451 Holloway Road, N. London, Eng., a copy of a pamphlet entitled, "Bible Principles, and the Union of Church and State." This work, as its name implies, is a discussion of the great question which is fast coming to be a burning issue at the present time in this country, but treats it more particularly from an English point of view as adapted to the condition of things in Great Britain. It points out the evils of a union of Church and State, as exemplified in all Eastern countries, and in more modern times, in England itself, in a fearless and masterly manner. The world should be aroused as far as possible to the evils which always result from the interference of the civil authority in matters of religion. This little work is calculated to do good, and should have a wide circulation. Nicely printed on heavy paper, 125 pages. Price one shilling. To be had of the London agents, Pacific Press, 48 Paternoster Row.

RE-ORDAINING ELDERS.

THERE seems to be still a question with many in regard to the re-ordination of church elders; that is, whether a person who has been once ordained and has acted as elder in one church, should not be re-ordained if he is called to act as elder in another church; and inquiries are frequently received at this Office on this point. For the benefit of all such we present herewith the action of the General Conference, Nov. 18, 1885, on this question, as reported in the Year Book for 1886, p. 47. The question was submitted to the committee on theological queries, who submitted the following report, which was adopted:—

- 1. That the jurisdiction of a local elder, or his authority to administer the ordinances, be confined to that church which elected him as elder; the only exception to this is where the Conference committee deems it advisable to instruct him to go to another church under special circumstances.
2. If he is re-elected, or properly elected elder of another church, his ordination shall stand good. He need not be re-ordained.
3. But in case of his removal to another church or another Conference, the fact that he has acted as elder over another church, should not be considered a ground for calling him to act as elder again. The church should consider his qualifications just as they would if he had never been an elder; and if there is any doubt, inquiry should be made of some minister or of an officer of the Conference, to ascertain whether he filled the office acceptably.
4. It is well understood that a license from the Conference does not authorize the licentiate to celebrate the ordinances, to administer baptism, or to organize a church. And, therefore, if a local elder receive a ministerial license, it does not enlarge his sphere of action as an elder; it gives him no authority to celebrate the ordinances outside the church of which he is acting as elder.
5. And, finally, though his ordination shall stand good for all time, except in case of apostasy, whenever and wherever he may properly be called to act, he cannot exercise the functions of an elder beyond the time for which he was elected, unless he is re-elected, or elected by another church. But if from any cause there should be a failure to hold an election, he may then act until his successor shall be elected.

This action covers every ordinary question that can arise in reference to the office of an elder.

"FOOT-PRINTS OF ANGELS."

"Foot-Prints of Angels in Fields of Revelation" is the title of a neat little book of 172 pages, upon the interesting subject of the existence and ministration of these heavenly beings. The work is written in a simple, attractive style, and in such a way as to inspire faith in the existence of a superior order of beings to man, and their assisting in God's work and caring for his people from the earliest ages down to the present time. Some interesting incidents also are told, in which there evidently have been special manifestations and interpositions of angels in the case of certain reformers, and of pious men of even later times. The subject is treated under eighteen chapters. Price 60 cts. E. A. Stockman, author. Advent Christian Publication Society, 144 Hanover St., Boston, Publishers.

"FROM EDEN TO EDEN."

SUCH is the appropriate title of a work by the late Eld. J. H. Waggoner, a copy of which has just come to our table, setting forth in a brief but comprehensive and forcible manner, the great steps taken, and to be taken, in the progress and completion of God's marvelous plan of redemption. It embraces the entire scope of the work of grace from paradise lost to paradise regained, showing the position occupied by the present generation relative to the past and the future. It is a work of 264 pages, printed from new electrotype plates, on heavy calendered paper, and containing fifteen full-page illustrations. The cover is adorned with an emblematical design not only very attractive, but very instructive. It is issued as a subscription book, in two styles of binding: 1. Dark Blue English Cloth, with emblematical design embossed in gold, silver, and jet, and with gold edges. Price \$1.50. 2. Brown English Cloth, plain stamp, in jet and gold, marbled edges. Price \$1.00. It will be sent by mail post-paid at these prices, into localities where no agents are working. The Pacific Press Co. deserve credit for the attractive style in which they have brought out this work. We hope to see it extensively circulated. Address Pacific Press Publishing Co., Oakland, Cal., or 43 Bond St., N. Y.

CHANGE OF ADDRESS!

OWING to a renumbering of the city lots, the address of our mission, which was formerly 35 Carr St., is now 143 Carr St., Los Angeles, Cal. We trust that our friends who have correspondence with the mission, and especially those who are sending in provisions, donations, etc., will kindly bear this in mind, as it will save confusion.

O. C. GODSMARK, Sup't

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, \$210.00.)

- G. G. Rupert - \$10 00
Mrs. O. D. Washburn - 10 00
R. Griggs (deceased) - 10 00

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

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

One Hundred Men Wanted to Pay Fifty Dollars Each.

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

(Previously reported \$1,850.)

- Eld. Samuel Fulton - \$50 00
Remittances to this fund should be sent to W. H. Edwards, REVIEW AND HERALD, Battle Creek Mich.