

The Adventist REVIEW AND HERALD HOLY BIBLE IS THE FIELD OF THE WORLD

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

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"I KNOW THAT MY REDEEMER LIVETH."

BY MARY E. INMAN.
 (Ewart, Mich.)

How do I know? My blessed Lord,
 I know it by thy sacred word;
 I know it by the peace that flows
 Within my heart, once filled with woes.
 When pressed by doubt and pain and fear,
 Oft have I felt thy presence near.
 I know thou livest, though once dead,
 And I rejoice thy paths to tread.

I know that my Redeemer lives!
 Rich blessings to my heart he gives.
 Once I in depths of sin was lost,
 By storms and tempests wildly tossed;
 Then I upon the cross did see
 Immanuel crucified for me.
 He died, he rose, he liveth! now
 In worship at his feet I bow.

He liveth! O my heart, rejoice!
 Listen and hear his gentle voice.
 Blessed assurance he doth give:
 Because he lives, I, too, shall live;
 And then with him my feet shall stand
 Upon fair Canaan's happy land.
 Oh! joy and rapture that he gives!
 I do not think, I know, he lives.

Our Contributors.

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

THE MEASURE OF LIGHT GIVEN, MEASURES OUR RESPONSIBILITY.

BY MRS. E. G. WHITE.

GOD does not commend or confirm men in impenitence, for this condition of the human heart does not glorify him, nor work good for humanity. God sheds light upon the souls of men, he grants them opportunities and privileges, and if these are not improved, if the precious moments of probation are neglected, the measure of the light given will be the measure of the guilt incurred through this inexcusable neglect of the gifts of God. The Saviour said, "If therefore the light that is in thee be darkness, how great is that darkness!" We are told that the Lord hardened Pharaoh's heart. The repeated refusals of the king to hear the word of the Lord, called forth more direct, more urgent and forcible messages. At each rejection of light, the Lord manifested a more marked display of his power; but the king's obstinacy increased with every new evidence of the power and majesty of the God of heaven, until the last arrow of mercy was exhausted from the divine quiver. Then the man was utterly hardened by his own persistent resistance. Pharaoh sowed obstinacy, and he reaped a harvest of the same in his character. The Lord could do nothing

more to convince him, for he was barricaded in obstinacy and prejudice, where the Holy Spirit could not find access to his heart. Pharaoh was given up to his own unbelief and hardness of heart. Infidelity produced infidelity. When Pharaoh hardened his heart on the first exhibition of God's power, he made himself more capable of a second rejection of God's power. Pride and stubbornness held him in bondage, and hindered him from acknowledging the warnings of God. It was contrary to the nature of Pharaoh to change after once having given expression to his purpose not to believe.

What Pharaoh has done, will be done again and again by men until the close of probation. God destroys no man; but when a man stifles conviction, when he turns from evidence, he is sowing unbelief, and will reap as he has sown. As it was with Pharaoh, so it will be with him; when clearer light shines upon the truth, he will meet it with increased resistance, and the work of hardening the heart will go on with each rejection of the increasing light of heaven. In simplicity and truth we would speak to the impenitent in regard to the way in which men destroy their own souls. You are not to say that God is to blame, that he has made a decree against you. No, he is not willing that any should perish, but that all should come to the knowledge of the truth, and to the haven of eternal bliss. No soul is ever finally deserted of God, given up to his own ways, so long as there is any hope of his salvation. God follows men with appeals and warnings and assurances of compassion, until further opportunities and privileges would be wholly in vain. The responsibility rests upon the sinner. By resisting the Spirit of God to-day, he prepares the way for a second resistance of light when it comes with mightier power; and thus he will pass from one stage of indifference to another, until, at last, the light will fail to impress him, and he will cease to respond in any measure to the Spirit of God.

Those who claim to be Christians are in continual need of a power outside of, and beyond, themselves. They need to watch unto prayer, and to place themselves under the guardianship of God, else they will be overcome by the enemy. The Christian must look to God, as a servant to his master, as a handmaid to her mistress, saying, "Lord, what wilt thou have me to do?" The servant of God must use his ability in such a way that it will bring glory to God. When he yields himself to the control of the Spirit of God, he will be renewed, transformed into the image of Christ. He will give his affections to God, he will be enlightened, strengthened, and sanctified, and will become a channel of light to the world.

But the sinner who refuses to give himself to God, is under the control of another power, listening to another voice, whose suggestions are of an entirely different character. Passion controls him, his judgment is blinded, reason is dethroned, and impetuous desires sway him, now here, now there. The truth will have but little influence over him, for there is in human nature, when separated from the Source of truth, a continual opposition to God's will and ways. The physical, mental, and moral being are all under the control of rash impulses. The affections are depraved, and every faculty intrusted to man for

wise improvement is demoralized. The man is dead in trespasses and sins. Inclination moves, passion holds the control, and his appetites are under the sway of a power of which he is not aware. He talks of liberty, of freedom of action, while he is in most abject slavery. He is not his own. He is not allowed to see the beauty of the truth; for the carnal mind is enmity against God, and not subject to his law. He views truth as falsehood, and falsehood as truth. The mind controlled by Satan is weak in moral power. Can such a one without change be taken into a holy heaven?—Oh, no; it would be no mercy to the impenitent sinner to place him in the society of the angels.

When the wicked dead are raised from the grave, they come up with the tastes, habits, and characters that they formed in the time of probation. A sinner is not raised a saint, neither is a saint raised a sinner. The sinner could not be happy in the companionship of the saints in light, with Jesus, with the Lord of hosts; for on every side will be heard the song of praise and thanksgiving; and honor will be ascribed to the Father and the Son. A song will be raised that the unsanctified, unholy ones have never learned, and it will be out of harmony with their depraved tastes and desires. It will be unbearable to them. The apostle John heard this song. He says, "I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are his judgments; . . . And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." It is impossible for the sinner to enjoy the bliss of heaven.

"A FEDERATION OF CHURCHES."

BY ELDER R. F. COTTRELL.
 (Bridgeway, N. Y.)

THE subject indicated by this quoted heading is being agitated by certain self-styled "Reformers" of the present time. They set forth their plan of union as follows:—

The idea is that the various churches unite to form a federal union somewhat similar to the union between the States, in which there shall be no renunciation by the churches, of their peculiarities or independent organizations, but which shall render possible a Federal Council through which the influence and efforts of all Christians might be brought to bear for the accomplishment of common ends. In this way, it is suggested, the united power of the churches might be brought to bear more effectually upon legislators and other departments of the Government in its action on the Sabbath, temperance, and other social and moral questions. In this way, too, the work of the whole Church could be more effectually directed to the evangelization of the irreligious classes, and a united front presented against the pretensions and assaults of Romanism.

Let us examine this proposed union. If the churches were united in all the truth,—in all the faith and practice of the teachings of the Scriptures,—they would "all speak the same thing," and there would be "no division" among them,

but they would be "perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10. The "peculiarities" which divide the various sects are the result of various errors: for two positions directly opposed to each other cannot both be true. But they do not propose a renunciation of errors and a union in the truth. They say, "There shall be no renunciation by the churches, of their peculiarities or independent organizations." They are to retain their various and contradictory creeds, which include all their false doctrines, but unite to form a federation "for the accomplishment of common ends."

And what are these common ends?—To get the control of the civil government. It is, as they say, that "the united power of the churches might be brought to bear more effectually upon legislators and other departments of the government"—a sham union to obtain political power!

The apostles inculcated obedience to civil rulers. And they exhorted that "supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority"—for what purpose?—"That we [Christians] may lead a quiet and peaceable life in all godliness and honesty." The thing desired in these prayers is, that the Government may be so ruled by Providence that the churches may be left to the enjoyment of their religion in a quiet and peaceable way, without interference from the Government. This is all the apostles asked of civil rulers. They formed no political scheme to correct the government of the empire, but were content to obey its laws, accept of and enjoy such privileges as it granted, and attend to their own business under their great commission of persuading all men everywhere to be reconciled to God.

Mark the double-dealing of these "reformers" toward Catholics. At one time they solicit their aid, as a part of the Church of Christ, to procure legislation in behalf of Sunday, an institution which "the church" justly claims to have originated as a Christian institution; but anon they tell us that by a federation "the whole Church" could present "a united front" "against the pretensions and assaults of Romanism." They want the aid of Catholics to turn our free secular Government into a hierarchy, and then they wish to run it themselves exclusively, presenting "a united front" against their best friends and allies. Will they be able to do it?

THE PROPHECIES ILLUSTRATED.

[From the French. Translated for the REVIEW by J. Vuilleumier.]

IMAGINE a poor traveler ascending, at night, in the beginning of winter, one of the summits of our Alps, his face set toward the distant guest's house, where his friends are waiting for him. Owing to the glimmering lantern which he holds in his hand, he can at least discern the objects which lie along his way; but think of his intense anxiety, of his uncertainties, of his long and weary efforts!

Then how happy he is, if suddenly, while he is groping in the dark, a flash of lightning coming down from heaven illumines the whole scene of nature, disclosing to his view, in one single moment, all those high mountains from foot to summit!

The phenomenon lasted but one instant, yet the traveler saw the whole panorama,—the road, the rocks, the forests, the lakes, the torrents, the precipices; and far, far in the distance, but very clearly, the happy guest's house, the beloved dwelling where his father is expecting him, and where his soul longs to be.

How relieved and how joyful he feels! Now he finds his way; now he knows where he is. He cannot go astray. He has no more fear of the precipices, having seen where they lie; nor of the length of the road, having viewed its termination. "I shall be there! Oh, I shall!" he exclaims. "O my God, I thank thee! My toil will have an end! O my father, my good mother, now I have seen your home; there you are, waiting for me, thinking of your son, preparing his welcome, and praying God for him!"

From this time, he is full of courage, and is singing hymns as he walks along. And when, by the light of his torch, he discovers on his way some object which he has seen in the lightning, be it only a bald rock, a solitary pool, a threatening mass of snow, or a steep bank, it does not matter what, a thrill of joy goes through his entire being. Does not that snow, that bank, however undesirable the thing be in itself, remind him that he is on the right track? Did not the same light from heaven which showed him these, show him also, away beyond, the blessed home where his troubles will have an end?

Such is the charm of prophecies, and such their blessing. The man who has read them finds his way through life. The world is explained to his mind. The weariness and obscurities of his earthly pilgrimage have no discouraging effect on him; he has seen all in the lightning; and from that moment the least agreeable things themselves are to him a cause of rejoicing, seeing that by the light of the same prophecies, and with the same certainty, he beheld the blessed gathering-place of the children of God, and the permanent city where his Saviour himself will soon wipe away all tears from his eyes.—*Louis Gaussens, D. D., Geneva, Switzerland, 1848.*

SELFISHNESS AND RELIGION.

BY FRED ALLISON HOWE.
(Ann Arbor, Mich.)

THE character is the man. He who entertains a certain motive in his heart, will find it hardening, day by day, into a trait of character. It is good for a man to examine the basis of his actions continually, since in his present motives he may read the prophecy of the future man.

The meanest and most comprehensive motive in this world is selfishness. It originated when Satan rebelled against the government of God, and re-appears in every willful sin. It is unnatural in heaven, but it seems to be the most natural thing in the world.

Descending in the scale of being, selfishness more and more crowds out the other motives, until, in the lowest orders, it appears to exclude them all. If selfishness were used as a basis of classification in natural history, some men would be classed with oysters.

Perfect existence is eternal. Among the imperfections incident to human life, the leading one seems to be spontaneous selfishness. Man cannot rid himself of the idea of personal identity. He cannot think except with reference to the external universe and the *ego* of consciousness. This natural law is often perverted by the circumstances incident to his condition, the fierce struggle for mere existence, until, when he places the outside universe in one scale of his estimation, and self in the other, the former flies up with a bound.

To take advantage of circumstances, or to create advantageous circumstances, is not always selfish. Selfishness is the desire for that possession which is the deprivation of another. This definition may not be exactly according to Webster, but it expresses the popular notion of the term.

There is no subject too sacred for reverential thought. The motive of God in creation has been, in every age, the theme of much speculative philosophizing. One of the results has been expressed in the theory that his purpose was his own glory. But was there occasion or possibility of augmenting a glory eternally infinite? We must rather believe that God's purpose in creation was the happiness of the created.

All that has ever been revealed to humanity, of God and heaven, tells of unselfishness and love. Even the fact of our existence is the evidence of that love. Because we are, he loves us. The universe is the expression, the unimpeachable witness, the conclusive proof, of it. Everything that appeals to any human sense related it in Eden. God's creatures heard it then in the whispering winds, in the song of happy birds. They recognized it in the odor of sweet flowers, in the beauty of the trees, in the flavor of deli-

cious fruit, in the grateful warmth of the sun, and in the coolness of the crystal waters. But man has almost forgotten that Edenic tongue, for Satan translates so much of it into his own language in the inlets and channels of consciousness.

THERE IS NO SELFISHNESS IN GOD.

Christ, "for the joy that was set before him endured the cross." Whose joy? It was the expression of his nature to suffer for the joy of the redeemed. He could feel only the highest quality of joy. There is no selfishness in that kind of joy, for there is no joy in selfishness. Christ's nature, expressed in his sacrifice, was unselfishness and love. The most daring infidel has never been able to point out one selfish act in the earthly life of Christ.

THERE IS NO SELFISHNESS IN CHRIST.

Some men think religion is the sublimity of selfishness. What is the Christian's motive in dragging the cross that sometimes seems too heavy to bear? Is it not love of Christ? It is true that the Scriptures hold up to view the joy of a better world, and it is right to think of it as a motive to a Christian life; but the greatest element in that "fullness of joy" "unspeakable and full of glory," will doubtless be in the praise of God, and the companionship of Christ, and not merely in the sense of gain in the enjoyment of a perfect, or eternal, life.

Finiteness cannot take enough of infinity to deserve the imputation of selfishness. However much happiness a Christian may gain, he deprives no one else of joy. The language of inspiration is: "Whosoever will, let him take the water of life freely." The fountain of salvation is free and inexhaustible. Let not him who will not drink therefrom, asperse the motive of him who will. Christ is the "author of our faith," but not of our selfishness.

There is no selfishness in the religion of Christ, but there is plenty in the church. This is unfortunate, for some people appear to suppose that religion and church are synonymous terms. They use the selfishness of some whose names are on the records of the church, as an excuse for not being religious; but there is ruin in an excuse. The influence of a selfish "Christian" is a widespread evil. When selfishness dies out of a church, the membership multiplies. The iceberg defies the winds, but yields readily to the sun. The cold heart of the world melts under the influence of unselfish love, though it may resist powerful arguments.

Selfishness is the origin and essence of many sins; it fills more than half the circumference of human motives in the aggregate, and is thus diametrically opposed to every human virtue. Every virtue has a corresponding vice; but selfishness is contrary to every virtue. Selfishness is a poison to the soul, and charity, the greatest Christian grace, is the best antidote. Take a "natural heart" and put religion into it, and it will drive out the selfishness, or it will be expelled by it; and charity or love, is the life of religion.

Religion is said to be of two kinds—natural and revealed. But in one sense all religion is natural. A world or a heart in rebellion against its Maker, is an unnatural thing. The natural heart of which Paul speaks as being opposed to God, is the heart of man as it is, unchanged by the grace of God; but not the heart that was originally designed. God did not create man evil, and then punish him for sin. Sin is unnatural because it is punished. Nature is God's work. God's work is perfect. Imperfection is unnatural. Selfishness is unnatural because it is an imperfection.

Every human heart *must* throb with admiring approbation toward every great, unselfish act, if it is not totally depraved. How the tale of Damon and Pythias stirs the soul! How the heart swells with admiration of the dying act of Sir Philip Sydney, at Zutphen, who, when about to drink the water so grateful to dying lips, but catching the wistful glance of a wounded comrade, whispered, "Give it to him; his need is greater than mine"! These emotions are the

gleams of Eden glory,—revelations of our real, original nature,—which Satan cannot hide, because they are divine.

Why are men not more moved by the unselfish love of Christ?—Partly, at least, because those who profess faith in him, manifest much selfishness. Of course, it is a poor excuse; but will its insufficiency excuse the selfish "Christian"? How this grasping shrivels the soul! How it parches the foliage, and dries up the waters of life! How it will gradually sap the best out of man, until sometimes he will even lose an honest disgust at his own greed,—until, when the journey is nearly done, and he looks back, he cannot see, along his path, a single green leaf, or find a solitary spring from which to drink one drop of future hope.

There are not many wealthy Christians; and many a man who is burdened with riches, will find how hard it is to get through the pearly gate with such a load upon his back. He cannot smuggle them into heaven, for they would mar its beauty uselessly. The wise man will exchange them for "coin of the realm," the "gold that is tried in the fire," whose possessor needs no other countersign to enter there.

A Christian cannot afford to burden himself with earthly gold. A Christian cannot afford to be selfish unless he can also afford to do without eternal life. When the gates of heaven shall close between the redeemed and the rejected, unselfishness will be forever parted from selfishness, purity from sin, and joy from misery.

On which side of those gates would we stand if they were closed to-day? On which side shall we stand at last forever? Let us who profess to be striving to please God and to follow Christ, us who think we have the true faith, remember that there is no selfishness in God; no selfishness in Christ, nor in his religion, nor in the hearts of his true disciples, nor in heaven.

THIS AND THAT.

BY D. F. EWEN.
(Pinckney, Mich.)

THE following extract is from the *Michigan Christian Advocate* of June 29:—

A woman will undertake and execute a work of presumption that a man would run away from. Here it is: A lady of refined address and pleasing manners called at the home of a Methodist minister in Detroit, the other day, and invited the pastor's wife to join with her in Bible study. She would, if possible, she said, secure a little circle to meet together for this work, because the Bible, the best of all books, was studied too little. Conversation awakened suspicion, and she was asked what church she belonged to, and made the reply, "Adventist." That's her method. Steer clear of Bible teachers of whom you know nothing. Where is the man who would do that sort of work?

We think the lady of refined manners could not have chosen a better field for missionary work. Let the light shine. There was nothing presumptuous in a Christian lady inviting others to study God's word in concert. It seems the word "Adventist" was all-sufficient to satisfy this M. E. minister's wife, of the horrid object of the visit of this lady of refined appearance. The lady probably told her she was a Seventh-day Adventist.

The antediluvians thought Noah was an impertinent man in warning them of the coming danger. Anna the prophetess, according to this minister's wife, had no business in the temple. Hannah was wrong in dedicating her infant boy to the Lord's service. Let none of these things move Seventh-day Adventists from proclaiming the truth in a lady-like and gentlemanly manner, that some may be won.

The opposite to the above extract is the following, which was written in my canvassing book:—

TO WHOM IT MAY CONCERN.

Having reviewed with care the "Prospectus of Bible Readings for the Home Circle," I believe it a work of rare merit,—a book that is not only attractive in binding and illustration, but instructive and healthful for old and young.

O. B. THURSTON, Pastor Cong'l Church.
Pinckney, Mich., Aug. 23, '89.

May God in his infinite mercy remove the scales from off the eyes of the inquiring ones.

ALL FOR GOD.

BY J. M. HOPKINS.
(Chalfield, Minn.)

"MY Son, give me thine heart." Prov. 23:26.
"I will praise thee, O Lord, with my whole heart." Ps. 9:1.

Lord, take our hearts, and let them be
A sacred dwelling-place for thee;
Temples all decked with truth and love,—
Rich garlands from the world above.

And from their altars may there rise
A holy incense to the skies;
Morning and evening let it be
A savor sweet to God and thee.

"O Lord, open thou my lips, and my mouth shall show forth thy praise." Ps. 51:15.

"My mouth shall praise thee with joyful lips." Ps. 63:5.

"The lips of knowledge are a precious jewel." Prov. 20:15.

Lord, take our lips, and let them speak
Of thee, the holy One, and meek.
Thy truth and righteousness declare,
Thy goodness publish everywhere.

The songs of Zion may they sing,—
To magnify our Saviour, King,—
Of truth, of mercy, and of love;
Of resting by and by above.

"Whatsoever thy hand findeth to do, do it with thy might." Eccl. 9:10.

"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." 1 Tim. 2:8.

"Be ye clean, that bear the vessels of the Lord." Isa. 52:11.

Lord, take our hands, and make them strong
To work for thee our whole life long;
From early morn till evening hour,
Equip them with thy mighty power.

May they be holy, undefiled,
Nor ever into sin beguiled;
And ever willing, Lord, to bear
Some precious trust, some tender care.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth." Isa. 52:7.

Lord, take our feet, and let them be
Swift messengers to run for thee;
Nor thorns nor roughness of the way
Ever impede them night or day.

O'er mountain bare, o'er parched plain,
Through winter's snow, through summer's rain,
Guided by thee, O may they go
On heavenly missions here below!

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23.

Lord, take us wholly; sanctify
For time and for eternity,
Our heart, our lips, our hands, our feet,—
Our every power, for service meet.

May we be useful in thy cause,
To vindicate thy righteous laws,
Till thou, our blessed Lord, shalt come
And take us to our heavenly home.

CHRIST BEARING OUR SORROWS.

BY ELDER GEO. E. FIFIELD.

(Continued.)

PHILOSOPHERS arose, and each had his own peculiar solution of the great problem, and all were astray. The Epicureans said, "Eat, drink, and be merry; for to-morrow we die." Get all you can, each for himself, out of the passing hour. Thus they plunged the world deeper into the abyss, by closing the door of eternal life and eternal hope, and so teaching them to press yet more hotly into the selfish race for power and pleasure here. The Stoics taught that they must become indifferent to suffering, and even take pleasure in suffering. As they became thus indifferent themselves, they were indifferent to the feelings of others, hard-hearted, and cruel. There was surely no help from this source.

Buddha said: The question is past solution. There is no God. To exist is to suffer. All consciousness is suffering. Therefore we must abstract our minds from ourselves, and become,

as far as possible, unconscious here, that we may escape the punishment of being born again in other forms, to yet more misery, and may arrive at last at Nirvana,—total extinction, their highest conception of possible happiness.

And so, in spite of Epicurus and Buddha, in spite of philosophy and religion, the world went on and on to more sin and more misery, and to blank atheism as the result of misery, or, what was as bad, to the idea of a God of hate instead of a God of love. And hating more, they sinned more; for what is hate but a violation of every precept of the law of love?

The Saviour said, "Love is the fulfilling of the law"—of all the law; and hate is, therefore, the unfulfilling, the violation of it all. And so, sinning more, they suffered more and hated more, and sinned more and suffered more. Even their reaching out after God, in the darkness, turned by Satan into wrong paths, resulted in greater darkness. What was to be done? All the world seeking to open the great book of God's providences, and loose the seals thereof, and weeping much because no one was found able to accomplish the task. The wisdom of men was foolishness with God. The world would have been hopelessly weeping still in the darkness, had not the Lion of the tribe of Judah been found worthy and able to open the book and loose the seals thereof.

Ah, infinite, unspeakable, incomprehensible love! Jesus Christ, the Son of God, the only begotten of the Father, he in whom is embodied the dearest affections of Omnipotence, comes into this lost world as a man. Though perfectly innocent and sinless himself, illustrating in his life the perfect law of love from which the world has so far wandered, he is the Man of sorrows, and acquainted with grief—showing that sorrow is not the result of God's forgetfulness or lack of love; not necessarily the result of the individual's own misdeeds, but *it is the result of the world's violation of the law of love.*

The great questions under discussion in the book of Job, find their solution in Christ. They are all concerning the nature of sin, and its relation to sorrow. They said to Job, "You must be a very wicked man or God would not punish you so." They thought trouble was the direct result of God's anger. Job maintained that he was innocent, though a sufferer. The Devil was present in the person of his wife, to try to persuade him to curse God and die. This would simply have been the way of the world,—what millions had done before him. The whole world, on account of its misery, hating and cursing God, and so going more and more into sin, and into misery as a result of sin, the question would have remained forever unanswered, the problem unsolved, had it not been for Christ.

The difference between Job and the rest of the world was this: By faith he had obtained a glimpse of Jesus, and through Jesus he saw the great eternal future, with all its possibilities, opened before him. Ah! here was a place where the wrongs of earth could be righted, and where God's love would be fully manifested. From his souls in most depth came the sublime declaration of faith: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and after I shall awake, though this body be destroyed, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not a stranger; though my reins within me are consumed with earnest desire for that day." (See margin.) Ah! his soul had caught a glimpse of Jesus, and he saw in him the solution of the great problem of sin and sorrow!

These questions were asked not by Job only, but by every earnest, thoughtful soul in the whole ancient world. It was not Job's false friends only, who answered them wrong; the Devil ever sought to drive men from God by thus charging their misery directly upon him.

How perfectly these questions are answered in Christ's life and death! 1 Pet. 2:24: "His own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto

righteousness." 1 Pet. 3:18: "For Christ *also* hath once suffered for sins, the just for the unjust, that he might bring us to God." Do not forget that in all Christ's sufferings, both in life and in death, he was but carrying our griefs and bearing our sorrows and our sins; he was but showing the world, yea, the universe, what the natural result of sin is—that it is misery to all concerned, the innocent as well as the guilty, and therefore this was the reason why God not arbitrarily but in love said: "Thou shalt," and "Thou shalt not."

Christ did not die because God in anger, deprived him of life, as Satan would have us think, and as he has tried to make the world think of all the misery in it. His death was the natural result of being pure and holy and perfectly unselfish in a world based on the law of selfishness. It was like the death of the prophets before him, and of the apostles after him, only that his life, being perfectly sinless, could not afford a shadow of an excuse for men's saying he suffered for his sins. Stephen said to the Jews (Acts 7:51): "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers." Thus, as Christ in his life was in *all* things made like unto his brethren, so in his death he is classed with the prophets and apostles.

It is true that a sinful world in every age kills its prophets and teachers, leaving posterity to build their supulchers, and do them honor. Matt. 21:33-41; 23:34-37. All the apostles, except John, suffered martyrdom, and he was miraculously delivered. Christ, then, in his death was but bearing our griefs and carrying our sorrows; yet we have esteemed him stricken of God and afflicted. And for what did he thus bear our sins and the result of our sins?—"That he might bring us to God." Ah! yes; the Devil had said that earth's suffering was because God was angry, and that in his rage he confounded the innocent with the guilty. The world, believing this, had clothed divinity with the attributes of Satan, and hated God instead of loving him. Hating God, they hated his law, hated goodness, and really sympathized with Satan for rebelling against that law, and became his worshipers. But now, through Christ, God is revealed. Men see his love in giving that law, and that the misery of the world is the result of breaking it,—that, therefore, the Devil, and not God, is the one who is angry, and who hates them, and has led them into sin and misery.

(Concluded next week.)

UNITED WE STAND.

BY JOSEPH CLARKE.
(Lowry City, Mo.)

IN efforts to affect the whole world, to enlighten, to elevate, to purify, to Christianize,—the church of God is the appointed agent. In the appointed time when the word of God by his holy prophets indicates the proclamation of God's messages to the world, he who has said that his word shall not return to him void, will accomplish the fulfillment of his word, by such means as he sees fit. Sometimes wicked men and nations are instruments that God uses to carry out his plans, as Cyrus was made to help the oppressed people of God. Isa. 45:1-5. But the people of God are his especial treasure, and they are moved by the Holy Spirit, to bear the burden of love which God has intrusted to them. Though this treasure is for the present in earthen vessels, they are strengthened by prayer, that the glory may be of God (see 2 Cor. 4:7) and not of us. When, therefore, the people of God are made to feel that they have a special work to perform, which is beyond the reach of a single individual, they repair to God in prayer for help. Neh. 9:27. God is the first, the present, and the last resort of his people. Daniel 10. Sometimes the

case is very urgent, and general seasons of prayer are appointed (see Joel 1:14), when parent and child, master and servant, unite in supplications to God; when war, famine, and pestilence invade; when it seems that all is at stake, all lost, unless God interpose.

Such seasons of prayer bring the church very near to God; then they exercise faith in him who is mighty to save. It is a privilege infinitely precious to feel the assurance that at such appointed seasons of prayer God is drawing his people to himself. (See Acts 2:41, 42, 47). United in prayer, they move the Arm that moves the universe. How satisfactory, how rich, how full, how glorious, to feel the assurance that God accepts the prayer of faith! Perhaps God's people have united in prayer for a special purpose, such as the raising up of laborers, and the securing of means to spread the truth; yet aside from this, the proper observance of such seasons of prayer is a means of growth in grace, and progress in the Christian life.

Such seasons are like mile-stones set up as memorials of God's care and goodness. Sometime in the early part of the seventies, a year of drought cut off the supply of food, in a large part of Missouri and Kansas. Much privation and loss ensued. The next spring a day of fasting and prayer was set apart by all denominations, and all, including the world, with the different sects, flocked to the houses of worship, and to the school-houses, where people were wont to meet; and these all knelt in fervent prayer to God, who can supply the people with food. It was with one heart that petitions went up to God from families that hardly knew how they had gotten along so far; and unless help should come, ruin complete and general, would sweep the plains of Southwest Missouri. Tears and moans of grief were accompanied with petitions of faith and strong entreaty. Many a farm changed owners, and fell into the hands of money-lenders; and traces of that famine year are still discerned by old inhabitants. But prayer so united, brought returns, and the season following was one of such plenty as was not before remembered by any inhabitant, nor has its equal been seen since.

Now, if prayer sincere and heart-felt and united, brought such returns in the seventies, why not in the nineties? If it was so desirable then, why not now? How do we know but that such seasons of prayer should precede the spring of every year? If we should give thanks in November, why not fast and pray for a favorable season, in March? We had help in the seventies, in answer to prayer; and shall we not need rain in the year 1891? Shall we not make it a special subject of prayer?

Reader, can you imagine the dismay a farmer feels when January finds his corn-cribs empty, his stock-yard without a supply of hay and fodder? How can he help the cause of God, which he loves, or feed his family and his stock? Shall we not make a full settlement, according to Mal. 3:7-10, and then seek the Lord as in Joel, first chapter? If there are blessings in store for the people of God, shall we stupidly rest content without them? (See Mal. 3:10-12.) The cause of God calls for a large outlay of means; let us be liberal. Soon the fires of the last day will consume the hoarded wealth of earth. Houses and barns, banks and vaults, will all be involved in common ruin. (See Revelation 18.) Then cities and villages, navies, railroads, ports, fleets, fortifications, armies, senates, kings, governors, and presidents will all be involved in one common fate. No more will the whistle and the bell indicate the approach of the swift iron horse, with his train of living freight. No more will the post-office send its millions of letters and papers over the world, with daily and hourly precision. No more will the church-bell call its hearers to public worship or prayer. The farm-house will be silent and lonely; the field will be unplowed; the team will not be harnessed, nor the ripe grain be put in the shock. Banks will cease to lend, and the counter of the merchant will not be covered with goods. Lawyers will cease to plead; juries will

be freed from duty; judges will no more preside in court; witnesses no more will be qualified to tell the truth.

Ah! there will be unity then; but it will be the unity of sorrow and despair—unity of ruin and dismay—unity of death and desolation.

But a little while of probation is left to us to put on the life-preservers of faith and prayer, before we are launched into the ocean of eternity.

RELIGION IN THE PUBLIC SCHOOLS.

BY GEO. B. THOMPSON.
(Battle Creek, Mich.)

A RECENT issue of the *Farm and Fireside*, published at Springfield, Ohio, contains a brief sketch of a meeting lately held in New York City to discuss the question of introducing religious and moral instruction into the public schools. It states that the movement originated with the Presbyterian Synod, five years ago, and that a committee was then appointed to consider the matter and report. This committee being continued from year to year, at last culminated in an invitation to various other ecclesiastical bodies to assemble in conference for a discussion of the matter. Invitations were extended to fourteen religious organizations. Of this number ten replied that they would send delegates; viz., the Disciples of Christ, Congregationalists, Episcopalians, Independents, Lutherans, Methodists, Presbyterians, Reformed Dutch, Reformed Episcopalians, and Reformed Presbyterians. The Unitarians, United Presbyterians, and Universalists assumed a neutral position by not replying. The account given in reference to the resolutions and the position of the Baptists, is of interest. It is as follows:—

The Baptists, through their New York State Pastors' Conference, held at Lockport on Oct. 28 and 29, unanimously decided by a rising vote, *not to take any part in the movement.*

Two Presbyterian ministers appeared before the body as representatives of the Synod, to invite the Baptists to meet with the Committee on Religion and Public Education. The Baptists referred the matter to a committee.

The committee reported a series of resolutions, thanking the Synod for the invitation, and setting forth these reasons for declining to accept it:—

"We believe that it is a manifest injustice to tax those who do not believe in religion for the maintenance of schools in which are taught religious principles which they do not wish their children to learn; and further, that the inauguration of such a system of religious teaching in our public schools, forms a valid argument for the division of the school funds with those who might not relish such teaching, thus resulting eventually in State support of schools in which the creed of Agnosticism, Buddhism, Confucianism, Judaism, or Romanism might be taught.

"We believe that the State ought not to teach religion because this would mean, in our age, religious instruction by unregenerate persons, who do not know what true religion is, and whose instruction would, in a large degree, be marked by hypocrisy, formalism, irreverence, and error. We do not wish such persons to instruct our children religiously. The State should teach only that on which all are agreed, and should not invade matters of conscience or religious opinion. If the State may teach religion in the schools, she may teach religion in churches of her own establishment. It is only on this broad ground that we can oppose those who would subtly instill Romanism or the creed of Agnosticism into our public instruction.

"We thus re-affirm the grand old Baptist doctrines of soul liberty for all men, as well as ourselves, and of the non-interference of the State with the Church in her peculiar function of teaching religion."

We commend these principles, not only to Baptists everywhere, but to all others who wish to see the grand old Ship of State steer clear of the shoals of religious legislation, and thus preserve inviolate the blood-bought privileges of our forefathers.

—Happiness is a sunbeam which may pass through a thousand bosoms without losing a particle of its original ray; nay, when it strikes on a kindred heart, like the converged light on a mirror, it reflects itself with double brightness. Happiness is not perfected till it is shared.
—Porter.

—What Heaven wills, can never be withstood.

The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144:12.

LITTLE FOES OF LITTLE BOYS.

"By and by" is a very bad boy;
Shun him at once and forever;
For they who go with "By and by,"
Soon come to the house of "Never."

"I can't" is a mean little coward;
A boy that is half of a man:
Set on him a plucky wee terrier
That the world knows and honors—"I can."

"No use in trying"—nonsense, I say,
Keep trying until you succeed;
But if you should meet "I forgot" by the way,
"He's a cheat, and you'd better take heed."

"Don't care" and "No matter," boys, pair,
And whenever you see the poor dolts,
Say, "Yes, we do care," and it would be
"great matter,"
If our lives should be spoiled by such faults.
—Sel.

CHRISTIAN FAMILY RELATIONS.

THE relations of a Christian family comprise, first, those of the husband and wife, the father and mother, and their duties and privileges as such. The teachings of the Holy Scriptures upon this fundamental subject are so plain that it seems passing strange that they should be ignored so generally.

We learn, first, that God in the beginning made man in his own image, and that he made them male and female. Both bore the stamp, or likeness, of their divine and real Father. But the close connection he designed should exist between the husband, the wife, and their children, is forcibly shown by the manner chosen to bring the woman into existence. The Lord Jesus, the Creator (under his Father) of all (Col. 1:16), instead of proceeding on the plan followed to give birth to Adam, in this case took a part of Adam's body, that part nearest to the heart, the source of life, and made for him a "help meet," or a convenient help. Gen. 2:21.

I wish to introduce here a testimony showing the intended union of the husband and wife, the strength and bearing of which will be easily recognized in all the Bible teachings on this subject. (See Gen. 1:27; 2:21-23; Ex. 20:12; 1 Pet. 3:7.) The wife, made of the flesh and bone of man, is placed in the fifth commandment, in a position of equality with man; "Honor thy father and thy mother." The second place is assigned the wife, only for the sake of order, but as a "weaker vessel" she is to be cherished with respectful and compassionate love by the husband: "The twain shall be one flesh." Their spiritual interests are so very intimately united, that if their prayers are *not harmonious*, the loss is sustained by both. 1 Pet. 3:7, last clause. One in love and mind, they are, in God's purpose, to stand together as representatives of the Heavenly Father, in lofty, gentle, and self-denying dignity; and the dear children are to render them glad and willing obedience. Matt. 19:5; Ex. 20:12.

It is thus easily seen that the intention of the loving Creator is that the husband and wife should be one for time and for eternity; this is proved by the case of Adam and Eve, who would have lived on forever, but for the transgression. Gen. 2:17, last part. While neither of them is to abdicate individual character, both are to perform personal duties, with a sense of responsibility, the special interest of each being the best good of the other.

Such views of the family are vastly different from those that prevail in the Christian world; for marriage is often only a convenient means of furnishing support to the one or the other of the interested parties. Instead of the loving, intimate, and perfect union taught in Holy Writ, we often find almost the opposite, even among professed commandment-keepers. But we feel sure

that often ignorance of this blessed truth which lies at the foundation of family prosperity and happiness, is the cause of the lack of that tender sympathy and self-denying love which brings heaven into the home. It is our Lord's purpose that an intelligent growth in spiritual life shall bring the precious and most profitable results, presented in Eph. 5:28, 32, 33: "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself." "This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband."

This reminds us of the illustration given by the Spirit of Christ, of the union of Jesus with his disciples, in the Songs of Solomon. (1 Pet. 1:11.) He shows the position that he gives them, in these words: "Henceforth I call you not servants; . . . but I have called you *friends*." John 15:15. Hence we are to conclude that next to their relation with Christ, the nearest and dearest relation experienced by his followers is that of husband and wife.

Now, the object of special interest in the work of life of both, is their children's spiritual success. As Christ sanctified himself for his disciples' sake, so will faithful parents live an exemplary life of love, humility, and union, each submitting to the other, and esteeming the other as better than himself. Any difference in taste, and any defects of character will be laid aside, so that their prayers shall not be hindered. 1 Pet. 3:7. The husband bearing in mind the fact that he is the stronger vessel, and that therefore the care and defense of his wife and daughters are his most important duty, the sons of such a noble man will accept the same charge in reference to the weaker sex. Thus the heavenly harmony existing between father and mother will be reflected in the lives of their children. From the father to the youngest child, all will vie with each other to show cheerful, loving self-denial for the good of others. The unnatural and sad spectacle of sons' opposing their mother, or of daughters rejecting their father's will to favor the other parent, will not be seen in a home where the grand and good law of God is obeyed. But a sacred work fraught with eternal results, will constantly be going on there; temporal labor and pursuits compared with it, are insignificant.

"Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22:6. To train, or *catechise*, as the margin reads, is the same as teaching. More definite directions are found in Deut. 6:6, 7: "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." The law of our God is to be in the parents' hearts, and they are to teach it at all times to the children. During the bright morning hours of the children's life, when questions without number keep their rosy lips active, revealing the hunger for divine instructions, is the most propitious time to fulfill this command. The teaching mentioned here includes more than simply giving information, as the case of Abraham shows: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Gen. 18:19. So, then, the fathers are to require obedience to the just and profitable commands of the Lord. When it is necessary to save the stubborn, the rod is not to be avoided; in greatest tenderness the stripes are to be given, that the child may understand that inevitable chastisement—death in the lake of fire—must be shunned. Prov. 23:13, 14.

A wise, godly course will lead parents to keep the hands of their children busy for the sake of the good habits thus formed, and to avoid the dangers of idleness as well, for the sake of profit and health. For "it is good for a man

that he bear the yoke in his youth." Lam. 3:27; also 1 Sam. 1:24; 2:11. "Whatsoever thy hand findeth to do, do it with thy might" (Eccl. 9:10), is as true in reference to little children, as it is in reference to larger ones. What good and wise mother does not plan to occupy the little hands of her babe, that it may not be fretful and uneasy? "And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Eph. 6:4. "Children, obey your parents in the Lord: for this is right. . . . That it may be well with thee." Verses 1, 3. This course will insure the fulfilling of the promise: "Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22:6. And when Jesus shall appear, the wise and faithful father and mother coming to him with their children, will be able to say: "Behold I and the children which God hath given me." Heb. 2:13.

Every command of the law of God is broad and delightful, in the sweet and rich fruits it offers to those who, with the patience of the saints, "keep the commandments of God, and the faith of Jesus." But the fifth is more important than all those that follow.

We wish to present at this point the solution of a difficult question, which has occupied the minds of the faithful of all times. We have shown that God intended that the husband and the wife should remain united forever. Cases are met with, however, in which for some causes, harmony seems impossible. This last word opens the secret by which God's order may be restored fully. "With men this is impossible; but *with God all things are possible*." Matt. 19:26. The love of God has been shown to his creatures even when they were covered with the leprosy of sin. He loved and saved us when we were but sinners. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." The important point to consider is this: *this same love that God had for poor sinners, is placed in our hearts, by the Holy Ghost*. Rom. 5:5. When our conversion to God shall be genuine and full, we shall love all men and women with the pure love that the Lord has for them. Thus there is hope and joy in store for the dear souls that sin has estranged. The will of God is that more intimate union shall exist between husband and wife; and that, if separated, they shall be reconciled, by the sure and cheering means indicated above. 1 Cor. 7:11. But the work must be mutual.

It is absolutely necessary that greater love should exist in the family, so that it may be shown in the church. By that means alone, the prosperous condition of the people of God, revealed in Mal. 4:6 ("And he shall turn the heart of the fathers [and mothers] to the children, and the heart of the children to their fathers [and mothers], lest I come and smite the earth with a curse") will be realized fully.

PAUL E. GROS.

SOME THINGS A BOY SHOULD LEARN.

A BOY should learn—

To tell the truth.
To let cigarettes alone.
To ride, row, and swim.
To be kind to all animals.
To be manly and courageous.
To build a fence scientifically.
To fill the wood-box every night.
To shut doors without slamming.
To be gentle to his little sisters.
To do errands promptly and cheerfully.
To sew on a button and darn a stocking.
To shut doors in winter to keep the cold out.
To shut screens in summer to keep the flies out.
To wash dishes and make his bed when necessary.
To get ready to go away without the help of mother and sisters in making preparation.—Sel.

The Mission Field.

"Blessed are ye that sow beside all waters."—Isa. 52: 20.

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

"TRUST AND WAIT."

"Trust and wait!" O soul, be patient;
Meekly bear life's heavy cross;
Trust in Jesus, for he only
Gives us gain for every loss.
Waiting for him in the furnace,
Purifies from earthly dross.

"Trust and wait!" O weary spirit,
For the answer to thy prayer;
Though he tarry, he will hear thee
Plead his promises so rare.
Bow in faith before the altar,
Bring thy burden; leave it there.
—Mary B. Wingate, in *Missionary Helper*.

INTERNATIONAL CONVENTION OF THE STUDENT VOLUNTEER MOVEMENT.

WE have received official notice from the Secretary of the Student Volunteer Movement for Foreign Missions, of an International Convention, to be conducted by that organization in Cleveland, Ohio, Feb. 26 to March 1, 1891. The officers are putting forth most laudable efforts to insure the success of this meeting, that it may be a season of especial benefit not only to all who attend, but also to the friends of the movement, the world over.

Delegates are expected from all the Volunteer Bands in the United States and Canada. Missionaries will be present from South America, Mexico, Japan, India, China, Syria, Persia, and Africa. The very best authorities on foreign mission fields, who are in the country, will be found at the convention. The following will be prominent features of the program: The Condition of the World; The Existing Missionary Agencies; Student Volunteer Movement; Consecration. The day sessions will be given up almost entirely to conference and prayer. In the evenings there will be platform meetings. There will be on exhibition one of the most complete collections of missionary books, maps, charts, tracts, and periodicals ever brought together at any convention.

All who are interested in the movement, and can do so consistently, should attend this convention. We know of no enterprise for the advancement of foreign mission work, that we can indorse more heartily than the Student Volunteer Movement. It is undenominational in character, but has sympathy and encouragement from all Christian bodies. Their motto is, *The evangelization [not the conversion] of the world in this generation.* The movement originated at the Mount Hermon meeting of college men in 1886. At that time 100 of the 250 students present from all parts of the United States and Canada, volunteered for the foreign field. Since then, the movement has been extended among the institutions of learning on this Continent, until now there are over 5,000 students who have signified their willingness and desire to become foreign missionaries. Over 300 of their number have already sailed. Many others are ready to go when the way opens, but a large majority are in the various stages of preparation.

The convention will be held in the Y. M. C. A. buildings. The opening session will be at 8 P. M. Thursday, Feb. 26; and the closing on Sunday night, March 1.

THE RUSSIAN POLICE.

THE instrument of the law most dreaded and hated by the subjects of the czar of Russia, is the police. The very name sends a thrill of horror through those who feel that they have fallen under their ban.

Of the high or secret police, very little is known; for, as a noted writer on the subject has tersely stated, "If every one knew all about it, it would not be secret." Since 1864 it has confined its operations to political matters, without interfer-

ing in ordinary criminal affairs. Suspicion and terror speak of this body as the government spy, acting not only in Russia, but in every land to which Russians have emigrated, and as making a careful record of the movements of all who, by their position or from their opinions, may be considered dangerous to the power of the czar.

The ordinary police may be divided into two classes,—town and rural. The former are generally veteran soldiers. They are attired in a military uniform, and carry swords. Their barracks consist of small huts on the streets over which they preside. To tell exactly where their jurisdiction commences, and how far it extends, is a conundrum difficult for an outsider to solve. Not only are they authorized to prevent and detect crime, preserve peace, and supervise the cleansing of the streets, but in some enigmatical manner they are mixed up with all the private pursuits in life of those around them.

The police regulations harass all within the Russian realm, and at almost every step,—in walking, riding, or stopping at home; in sending letters or parcels; in entering or leaving the country,—on almost every possible pretext, one is liable to police interference of one sort or another. Before changing from one town to another, or even moving to different lodgings in the same town, the police must be consulted, and their permission obtained.

The rural police are simply village peasants. Their only visible weapon is a walking-stick, and their uniform a brass badge. Like the town police, they have many duties beyond keeping the peace.

In Russia every conceivable act of man is regulated by law. No private enterprises can be established, no business entered upon, without the consent of the State. And it must be remembered that Russian law is not the enactment of a congress or parliament, but the decree of one man—the czar. It is true that his councils frame the laws; but the absolute power to veto or approve is in his hand.

In most countries, those things not expressly prohibited by law, are allowed. This rule is reversed in Russia: everything is forbidden that the law does not expressly allow, or, to use their own term, tolerate. The nation is regarded as a concourse of people to be governed according to the wish of the czar; but not to govern as they might think would be for their own best good. Says Mr. Curtis, whose valuable work, "The Land of the Nihilist," is replete with information on this point: "They have an expression in Russia concerning those who have been arrested, 'He has offended!' Offended how? That is nobody's business, and the less people inquire the better. He has offended the police, and they accept no apologies, and seldom forgive. He may not have violated written law, or even custom; he has simply offended; that is sufficient; he goes to prison, or perhaps to Siberia, as the tyrant dictates; for no court interferes, and writs of *habeas corpus* have not yet entered into the 'Administrative System.'"

Russia has courts for the prosecution of civil and ordinary criminal cases, but crimes against the czar are tried by military commissions. In almost every case these investigations are as secret as the Inquisition, attended by no reporters and no lawyers, but solely by the police. In such instances the accused is not allowed to confront his accuser, or those who are called as witnesses against him, nor is he allowed even to know who they are.

In 1886, according to the official records, there were 703,254 persons imprisoned in Russia. Of these, about ninety per cent. were regularly sentenced by the courts. One tenth, or 70,000 persons, were imprisoned by the police for causes unknown to the public. On the first of January, 1887, there were 96,272 persons known to be in prison. Of these at least one seventh were political offenders, held by order of the police without any further trial than secret, *ex parte* investigation. It is estimated that two per cent. of the prisoners die before their sentences are executed,

owing to the unhealthy condition of the dungeons, and the manner in which they are treated; and one fifth of the total number arrested in the empire, are transported to Siberia. The actual number cannot be obtained, for the transactions of the police department are not fully reported.

P. T. M.

RUSSIA'S RELIGIOUS LAWS.

THERE is no government in the world which has taken upon itself the responsibility of superintending the religion of its subjects to such an extent as that of the Russian Empire. Church and State are so closely united that it is almost impossible to discover where the functions of the one end, and those of the other begin.

The stringency of the laws regulating the conduct of the Russian people toward the State Church, is an enigma to those who live in countries where men are free to worship God according to the dictates of their own conscience. The severity with which all who dare to transgress these laws are punished, fills with amazement the minds of thinking men in all other civilized nations. Renowned statesmen fail to understand how such a system of intolerance and cruelty can control 87,472,900 civilized people, under the blazing light of religious liberty, the rays of which have illumined so many of the reformatory movements of other European powers, during the nineteenth century.

In the Dark Ages, dissenters in every part of Europe were maltreated; but all the other powers, except Russia, have taken advance steps. Lord Stanhope, in the British House of Lords, in 1827 said, "The time was when toleration was craved by dissenters as a boon; it is now demanded as a right; but the time will come when it will be spurned as an insult." Russia is tolerant only in the sense that she permits dissenters from the Greek Church to dwell within her domain; but she denies the right of self-extension, and missionary efforts except in favor of the State religion, and she forbids and punishes apostasy from it.

The following sections from the Russian Penal Code, are copied from Kennan's article in the April, 1888, *Century*:—

SECTION 176.—Whoever dares with premeditation, and publicly in a church, to blaspheme [literally, *to lay blame upon*] the glorious Triune of God, or our Most Pure Ruler and Mother of God, the ever-Virgin Mary, or the illustrious Cross of the Lord God Our Saviour Jesus Christ, or the Incorporeal Heavenly Powers, or the Holy Saints of God and their Images, such person shall be deprived of all civil rights, and exiled for life, with not less than twelve nor more than fifteen years of penal servitude. If such crime shall be committed not in a church but in a public place, or in the presence of a number of assembled people, be that number large or small, the offender shall be deprived of all civil rights, and exiled for life, with not less than six nor more than eight years penal servitude.

SEC. 177.—If the offense described in the foregoing section be committed not in a public place nor before a large assemblage of people, but nevertheless in the presence of witnesses, with an intention to shake the faith of the latter or lead them astray, the offender shall be deprived of all civil rights, and exiled for life to the most remote part of Siberia.

SEC. 181.—Whoever, in a printed work, or even in a written composition, if the latter be by him in any manner publicly circulated, indulges in blasphemy, or speaks opprobriously of the Saints of the Lord, or condemns the Christian faith or the orthodox church, or reviles the Sacred Scriptures or the Holy Sacraments, such person shall be deprived of all civil rights, and exiled for life to the most remote part of Siberia. The same punishment shall be inflicted upon all persons who knowingly sell, or in any other way publicly circulate such works or compositions.

Section 187 declares that if any person tempt or persuade an adherent of the Russo-Greek Church to leave that church and join some other Christian denomination, he shall be banished to Siberia for life.

Section 188 provides that if any person shall leave the orthodox church and join another Christian denomination, he shall be handed over to the ecclesiastical authorities for instruction and admonition; his minor children shall be taken into the custody of the government, his real estate shall be put into the hands of an administrator

and until he abjures his errors he shall have no further control over either.

SEC. 196.—All persons who shall be guilty of aiding in the extension of existing sects, or who shall be instrumental in the creation of new sects hostile or injurious to the orthodox faith, shall be deprived of all civil rights, and exiled for life either to Siberia or to the Trans-Caucasus.

The foregoing is a fair sample of Russia's legal weapons against all whose creed differs from her state religion, and by which she governs the members of the State Church. It also clearly shows that she attaches great importance to the church as the stronghold of her authority, and that instead of relaxing severity toward dissenters, during the last few years she is really becoming more strict.

P. T. M.

Special Mention.

NOT A CHRISTIAN GOVERNMENT.

[The following from the *New York Weekly Witness*, of Jan. 28, is an expression of sentiments which will interest our readers, and views which we are glad to see emanating from that source:—]

To the Editor.—

In the *Christian Nation* of Nov. 19, we find the following:—

A committee of ministers and laymen, headed by Dr. I. N. Hays, of Pittsburgh, Pa., about three weeks ago called on President Harrison, and urged that Christ be suitably acknowledged in his forthcoming Thanksgiving proclamation. We regret to place on record that he refused the committee's request, stating that he did not believe it would be in harmony with our institutions.

The same request was made the year previous, with like result. Some have always held that the Government of this country is not Christian. This view is confirmed by the President, who, of all men, should understand the character of the Government of which he is the head. Now a question arises, May an individual or nation approach God apart from Jesus Christ, the Mediator, and the Governor of nations? It is written, "Thrones and dominions, principalities and powers were created by him and for him." Will the editor please consider it, and speak his mind?

SAMUEL ALLEN.

Balm, Pa., Jan. 8, 1891.

This demand for a formal recognition of the sovereignty of Christ appears to have its origin in a looseness of phraseology and a consequent confusion of ideas. It may be well enough in ordinary conversation, to call a people who, as a whole, accept the Christian religion theoretically, a Christian nation; because no one is deceived by that expression. But before basing an argument on any word, it is necessary to make sure that the word, as used, expresses an exact and correct idea.

Does Mr. Allen really believe that, in the proper significance of the word, the American people are a Christian nation? And if they are not a Christian nation, how can they possibly have a Christian government? A Christian, strictly speaking, is a man who believes on the Lord Jesus Christ as his personal Saviour, and who, because of his acceptance of Christ, has been adopted into the family of God. Are all the people of this country Christians? Are there even a majority of Christians in the nation? If not, how can we possibly be a Christian nation?

Jesus himself said: "My kingdom is not of this world." It is no part of his plan under the present dispensation, to impose his authority on unwilling hearts. An official recognition of Christ as the ruler of this country, would be a recognition of a claim which he has never authorized to be made on his behalf, and would be a misstatement of fact. There can be no question about God's supremacy in all matters to the extent to which he sees proper to interfere; that he overrules even the actions of wicked men, to work out his plans, is a truth which cannot be successfully disputed; but the personal sovereignty of

Christ is, as yet, a sovereignty of love only. He reigns by love in the hearts of those who voluntarily receive him as their King.

It would, indeed, be a glorious thing if Christ was crowned King by even one nation upon earth; but that can only come to pass through the action of the individuals of which that nation is composed. It could not be done by a simple vote of the majority, even if the majority were so disposed.

Would it not be a mockery for the President to announce, officially, that Christ is Lord paramount in this country, when every smart school-boy knows that the Devil has a great deal more to do with the government of the country, and with the habits of the people, than Christ has?

Brooklyn, the home of the *Christian Nation*, from which Mr. Allen quotes, is called, "The City of Churches." Surely there, if anywhere, the fact of Christ's rulership should be visible. Yet what do we see?—Less than 300 Protestant churches and more than 3,000 saloons, not to speak of other establishments whose business it is to promote the interests of the Devil's kingdom. The churches are open for business one day in a week, and for an hour or two at different times during the week; the saloons are open for business at least six days in the week, and eighteen hours a day. The people who support the churches think they are doing as much as can reasonably be expected of them, in subscribing to building funds, paying pew rents, and attending a few stated services; the people who support the saloons go there for their own pleasure, and think very little of the money that it costs them. The simple fact is, that a very small proportion of Brooklyn's population of 800,000 souls, serve Christ a little, and for the most part as a matter of obligation; a very much larger proportion of the same population serve the Devil a great deal, and that willingly.

And the other big cities, with the exception of Philadelphia, and perhaps Boston, are much worse than Brooklyn. In the country districts there is much less open or visible wickedness, but there is also much less active and aggressive goodness. The difference between the country and the city in the matter of moral and spiritual tone, is, therefore, more a matter of intensity than of quality.

Then, look at the character of our governments:—

In New York City, Tammany Hall reigns supreme; and Tammany is dominated by saloon-keepers, some of them of the most disreputable character. Would it not make the Devil laugh if our Tammany mayor should issue a proclamation declaring that Christ is the Supreme Ruler, and that he derives his authority from Christ? Or, to take a step higher up, how would such a proclamation look if issued by Gov. Hill, who is in league with Tammany, and owes his office to his shrewdness in the use of the most indefensible kind of political tactics?

And, whatever may be the opinion of the reader as to the character of our Federal Government in the hands of those now in charge of it, an official recognition of Christ's overlordship would be quite as incongruous coming from Washington, as it would be issued from Albany or from our own City Hall; for the difference between the kingdom of Christ and the governments of this world is not a mere matter of degree, but one of kind. His kingdom is a spiritual, and not a material one, whether good or bad.

If it was merely a question as to whether goodness or badness was the most prevalent feature, then every Democrat would be bound to assume that the Devil is king wherever the Republican party is in power; and every Republican would be bound to assume that the Devil is king wherever the Democratic party holds power—that is, if they each believe the accounts of things given in their respective party organs.

The very absurdity of this suggestion is, of itself, a sufficient reply to the demand that Christ should be recognized by a government under the control of one of these parties, or of any other

party, as the personal sovereign of this country.

We who do joyfully accept Christ as our Lord and Master, can do better work for him than to demand a formal recognition of his authority from those who in fact and in their personal conduct repudiate that authority.

Let us see first that we set his will before us as the *one* thing to be accomplished in our lives, both in our private and our public relations. Let us also seek earnestly to do all that we can to encourage goodness and to discourage badness. And, above all, let us strive to hasten the coming of the kingdom of Christ, by persuading all whom we can persuade to forsake sin and consecrate their lives to his service.

And as citizens of this "alien country," let us who are, by virtue of the new birth, natives of the heavenly Jerusalem, seek the peace of the land in which our lot is providentially cast, as the Jewish exiles were commanded to seek the peace of the Babylonish Empire while held in bondage there. And in what better way can we seek the peace of this beautiful country—in what better way can we encourage goodness and discourage badness, than by voting for the banishment of that crime of crimes, the liquor traffic?

"THE MARVEL OF NATIONS."

The following remarkable statements concerning the wonderful growth of our country, are from the last speech of Secretary Windom, in New York, Jan. 29, 1891:—

Our domestic commerce is without a parallel in the history of the world. We have more miles of railroad than all Europe, Asia, and Africa combined. The floating tonnage, engaged in coastwise commerce, and on our lakes and rivers, is very far in excess of that of any other nation. The tonnage which passed through the Detroit River alone during the 234 days of navigation in 1889, exceeded by 2,468,127 tons the entire British and foreign tonnage which entered and cleared at London and Liverpool that year in the foreign and coastwise trade.

The freight which passed through the St. Mary's Falls Canal in 1890, exceeded by 2,257,876 tons the entire tonnage of all nations which passed through the Suez Canal in 1889. The freight carried on railroads of the United States in 1890 exceeded by over 36,000,000 tons the aggregate carried on all the railroads of the United Kingdom, Germany, France, and Russia in 1889. Commodities are interchanged among our own people with greater facility, and at cheaper rates (distance being considered) than in any other country on earth.

In manufactures we exceeded Great Britain in 1880, by \$1,579,570,191, France by \$2,115,000,000, and Germany by \$2,305,000,000. In products of agriculture we exceeded Great Britain by \$1,425,000,000, France by \$625,000,000, and Germany by \$925,000,000.

Our increase of wealth from 1880 to 1890, as compared with that of other nations, was: United States, \$13,573,481,493; Great Britain, \$3,250,000,000; France, \$1,475,000,000; Germany, \$3,625,000,000.

In 1890 our home markets consumed about \$10,000,000,000, worth of our own products,—an amount equal to the entire accumulated wealth of Spain, three times the increase of wealth in Great Britain for ten years, and seven times the increase of France for the same period.

THE SCRIPTURES ON THE CHANCEL FLOOR.

MR. WATSON, the vicar of All Saints, elevates flowers, vases, candles, and candlesticks to places of honor in his chancel. But the Scriptures, as contained in the Gospels and Epistles, he treats most strangely. I was simply horrified to discover that the Epistle Book and the Gospel Book were both intentionally placed upon the floor of the chancel steps. There they remained throughout the service. If ritual is intended to teach the people, what does the position of the Written Word on Mr. Watson's chancel floor teach? Is it not that the Bible is not worthy of honor? Does not this virtually throw contempt on the Scriptures? Alas! this custom is spreading in ritualistic churches.—*English Paper.*

—Popery does not stand well near headquarters. Out of 1,298 newspapers published in Italy in 1884, only 194, or 15 per cent., favored the papacy, while the remaining 1,104, or 85 per cent., antagonized the Romish Church and the pope.

—Alaska has the largest gold mine in the world.

The Review and Herald.

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

BATTLE CREEK, MICH., Feb. 17, 1891.

URIAH SMITH, EDITOR.
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A TROUBLESOME QUESTION.

THE Sabbath was appointed by the Lord as a day of rest. To those who observe it, it is a rest, a blessing, a delight, and a joy. To those who will not keep it, it seems to be the greatest element of disturbance they have to wrestle with. This is the only conclusion that can be drawn from the continual stream of articles, tracts, pamphlets, and books, which is poured forth from the religious press, upon the country, to meet the "seventh-day heresy."

A correspondent calls our attention to an article on the Sabbath question, in a first-day Adventist paper of Minneapolis, Minn., with a request that we publish it and answer it. We have not space for the article, nor for any extended answer, all the positions taken having many times been canvassed in the REVIEW. We will, however, state the views presented in a series of numbered propositions, with all the reply that is necessary to each.

1. "We observe the first day of the week because 'the Son of man is Lord of the Sabbath.'"

By the Sabbath, of which he is Lord, our Saviour referred to the seventh day; and so they say that because he is Lord of the seventh day, they will keep the first day. This is a fair specimen of their reasoning, and affords a good idea of the dimensions of their logic.

2. "We do not know that our Saturday is the true seventh day."

We do; for Christ, when on earth, knew which was the true seventh day, and kept it as the Sabbath; and there has been no confusion in chronology from that day to this.

3. "The observance of the Sabbath is not mentioned in the Bible, till Exodus 16."

It is. Gen. 2:3 says that God sanctified the seventh day. "Sanctify" means to set apart to a religious use. The fourth commandment (Ex. 20:11) says this day was the "Sabbath day," when thus sanctified. Gen. 2:3 is therefore the record of a Sabbath law, and that Adam kept it. Christ says, "The Sabbath was made for man."

4. "The day was changed at the exode."

This is one of the silliest claims ever set up. There is not a particle of any evidence of a change there.

5. "The day was fixed for the Israelites in the wilderness by the fall of the manna."

The fall of the manna had nothing to do with fixing the day of the Sabbath. The "sixth day" of Ex. 16:5, 22, was the sixth day of the week, not the sixth day after the manna began to fall.

6. "The Israelites were on their journey the seventh day before the day they were told to keep as the Sabbath in Exodus 16; hence that was not the Sabbath; and therefore the Sabbath was there changed."

Wholly an assumption. It is not known how long it was after they came into the wilderness of Sin (Ex. 16:1) before the manna began to fall.

7. "The Saturday Sabbath was a constituent part of the old covenant."

It was no part of the old covenant. The moral law of God is the foundation of both covenants, but no part of those covenants, any more than the Constitution of the United States is a part of every State constitution or municipal law which is founded thereon.

8. "The disciples were taught to observe the first day by the Lord's example in meeting with them on that day, and on no other of which the name is mentioned."

There is only one first day mentioned in connection with Christ's resurrection, and the forty days he remained with his disciples, before he ascended;

and that was the day of his resurrection; and that had to be mentioned in making known the event of the resurrection. But on that day he only met with a few of the disciples individually. There is no evidence that he ever met with them once collectively on that day. The meeting of John 20:19, was when the evening had come; and the evening introduced a new day. This meeting was the same as that of Mark 16:14; but this was not until the two disciples had returned from Emmaus (verse 12, 13; Luke 24:13); and the day was "far spent," or almost to its close, when they were at Emmaus, seven and a half miles away from Jerusalem. That first day was ended before they got back to Jerusalem to report to the eleven; and it was on the second day of the week, therefore, when Christ first met with his disciples collectively. How much "example" there is in this for keeping the first day as a Sabbath, when the disciples did not believe he was risen (Mark 16:14), and he gave them not one word of instruction in regard to the day, any sensible and candid reader can judge.

9. "Cannot the work of creation be commemorated on the first day of the week?"

No, sir; no more than when one's birthday falls on Monday, he can celebrate it on the following Thursday.

10. "It is highly proper that we remember Christ's finished redemptive work."

But Christ's redemptive work is not yet finished, and will not be till all his children are redeemed and placed in possession of the kingdom.

11. "Although there is no record of a positive command, we are not to infer that he [Christ] gave no instructions about the Sabbath. We would rather suppose he did."

By this the writer means Sunday, of course, but we have just as much reason to "infer" that he also gave instruction about Good Friday and holy Thursday as about Sunday; so let us adopt the whole list of Romish festivals, and make a complete thing of it.

12. "His [Christ's] instructions are exemplified for us in the recorded practice of the New Testament church, and in the teaching of its apostolic writers."

Very good; but there is not the first recorded instance in which the New Testament church ever paid any attention whatever to the first day of the week, as a day of rest and worship, nor the first syllable of instruction from any apostolic writer, for them to do so.

And so endeth the Sunday chapter.

IN THE QUESTION CHAIR.

MARRIAGE AND DIVORCE.

Is a woman whose husband deserts her, and marries another woman, free to marry again, after obtaining a divorce from her first husband?

A. J. H.

Answer.—Perfectly free—free as far as the New Testament is concerned, without a divorce; and with a divorce, clear of course in the eyes of the law, and the reasonable judgment of any community. On two occasions the Saviour uses language which plainly shows that when either one of a married couple breaks the marriage covenant, the injured party is lawfully free from the marriage vow, and may marry again. Matt. 5:32; 19:9. The language of Paul in Rom. 7:1-4, does not contradict or restrict these declarations of Christ's. Paul in Romans 7, simply uses the marriage relation to illustrate his subject, which is our relation first to the "old man of sin," which is the first husband, and secondly, to Christ, the new man, or the second husband; and for this purpose he could, of course, use only one condition, that is, the death of one of the parties. But if any insist on wresting this scripture (Rom. 7:1-3) from its legitimate purpose, and using it as a treatise on physical marriage, it is sufficient to reply that even then it is easily harmonized with the passages above quoted from Matthew; for when one breaks the marriage covenant in the way our Lord mentions, that party is, to all intents and purposes, dead to the other

party, so far as that relation is concerned. That relation, as far as they two are concerned, is then destroyed; and if it be the man who has offended, the woman is free to form a new relation with another man; and if it is the woman who has offended, the man has the same liberty.

GOD THE AUTHOR OF EVIL.

Evil being the opposite of good, and God being the personification of goodness, what is the explanation of such texts as Isa. 45:7; Amos 3:6; Judg. 9:23; 1 Sam. 16:14; Job 2:10; which represent God as being the author of evil as well as good?

E. F. C.

Ans.—There is no text of Scripture which represents God as the author of moral evil or heart corruption. The first two of the texts above named refer to the "evil" of war and strife, in contrast with the "good" of peace and quiet, as the reader will see by perusing them. The next two refer to instances in which the Lord permitted evil spirits to visit and control those who had rejected him; and Job, in the last text, simply referred to the distressing change in his outward circumstances. Because he was so afflicted, his wife, in a spirit of fretfulness and rebellion, told him to "curse God and die." But Job answered, "Thou speakest as one of the foolish women speaketh. What? shall we receive good [that is, "prosperity"] at the hand of God, and shall we not receive evil [that is, "adversity"]?" None of the texts have any reference to moral evil, but only to war, calamity, evil agents, and adversity, which God sometimes uses, as he has a right to do, to punish rebels, and to instruct and discipline his children.

TAKING PART IN POLITICS.

H. W. J. asks how we can consistently take any part in the political affairs of this world, such as voting to place men in office, trying to assist or prevent the enactment of laws, etc., when Christ says, "My kingdom is not of this world," and tells his disciples that they are "not of the world;" and the apostle says that "our conversation [citizenship] is in heaven." Phil. 3:20.

Ans.—We could not consistently take any part in politics for the purpose of gaining any political position or preferment for the religion or the church of Christ. But we are in this world, and in this we are to sojourn, as exiles in a strange country, trying to win men back to loyalty to God. But though the usurper is in temporary possession, God has not abdicated his throne, nor given up his sovereignty in reference to this world. So he has not abandoned it to anarchy, but has ordained governments among men, which are a necessity, and to every lawful requirement of which, all men, the Lord's people as well as others, should be in subjection. Rom. 13:1; John 19:11; Titus 3:1; 1 Pet. 2:13, 14. For these powers, thus ordained, we are to pray (1 Tim. 2:1, 2) that they may rule with such moderation, justice, and wisdom, that we may be able to "lead a quiet and peaceable life in all godliness and honesty," not for any political elevation or power. Were we living under an absolute monarchy, all we could do would be to pray; but in this Republic we have an instrument given us with which we can second our prayers, and that is, our ballot. Had Paul, in his day, heard of unjust laws that were liable to be enacted, he would, according to his instructions to Timothy, have prayed against them; and had there been any other way in which he could have influenced the matter, of course he would have used it. To enter in any sense into partisan politics, to drink in of a political spirit, or adopt political methods, would be wholly unbecoming, inconsistent, and wrong. But to pray that we may have rulers who will so administer the affairs of the Government that we may lead quiet and peaceable lives, and have opportunity to do our work, would certainly be right; then if we can in any way help to put such men into office, would not that be consistent with our prayers? To pray that just laws may be enacted, that intemperance may be restrained, and that every good reform among men may be greatly promoted, would certainly be right. Then to labor to such ends is a duty. But it some-

times happens that the most effective blow that can be struck in behalf of such principles, is by the ballot. Therefore, under such circumstances, and for these ends, let our prayers ascend to Heaven, and let them be backed up by a show of colors, and a consecrated ballot. This would not be trying to build up a kingdom for the Lord, or for ourselves in the Lord's name, here in this world, but only availing ourselves of all means to cast an influence for good and for the peace of society, till the kingdoms of this world become the kingdom of our Lord, and he shall come to take his own.

CHRIST'S COMING AS THE LIGHTNING.

An inquirer writes: Mrs. White describes the coming of Christ by saying that a little cloud will first be seen as the sign of the Son of man, which become plainer and more glorious as it draws nearer, etc. But the Scriptures say that he comes as the lightning. How will you harmonize this?

Ans.—All that sister White says about the appearance of the cloud is vindicated by Rev. 14:14; and as to his coming as the lightning, it does not read that he comes as the lightning, referring to his motion toward the earth; but it reads, "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." And Christ says this to meet the claim of deceivers who will arise in the last days, and say that he is in the desert or in the secret chambers; that is, that his coming has taken place in secret and in silence. Do not heed any such stories, he says; for when the Son of man returns, his coming will be as vivid, and as apparent and visible to all men, as is the lightning when it flashes in the east and shines even unto the west.

MORAL RESPONSIBILITY.

It is a fundamental principle of Christianity that the human race are, one and all, beings of moral accountability; that God requires of them a strict conformity to the standard of moral rectitude which he has placed before them—the moral law. But the baneful ingenuity of man has been exercised to devise means of convincing himself that this responsibility does not exist, and from his false philosophy several theories have been evolved, the nature of which is to regard man as being wholly the victim of circumstances, doing right when placed in one position, and wrong when placed in another position, in harmony with a law which is invariable, and which leaves him no choice in the matter. They deny that man determines the character of his own actions, for good or bad, by the exercise of his own will.

In a certain sense this theory may be partly true, but not in a sense which excuses any one in going contrary to the rules of right-doing. It is true that there are certain conditions out of which there can spring only a certain kind of actions. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." There are the "fruits of the flesh" and the "fruits of the Spirit," and each is the invariable product of a certain condition of the heart. So long as either condition prevails, the individual, as respects good and evil, can act only in one way. If the heart is right, the actions will be right; and if the heart is evil, so will be the actions; for "out of the abundance of the heart the mouth speaketh."

But all this proves nothing in reality in support of the theory above mentioned. The free moral agency of man is not anything which implies his ability to do that which is right or wrong, irrespective of the condition of the heart. The Bible plainly informs us of his inability in this respect. The natural man "is enmity against God." "The carnal mind is . . . not subject to the law of God, neither indeed can be." No man in his natural state, without a change of heart, can keep God's law. It is as impossible as for grapes to grow on thorns, or the thistle to yield a crop of figs.

Man cannot change the natural results of whatever condition his heart is in, but he can change the condition itself. Here comes in his free moral

agency,—a power to choose the influences he will have to work upon his heart, the master whom he will serve. The Scriptures declare that all men are servants of one of two masters. Either they are the "servants of sin" and its great personal representative, Satan, or they are the "servants of Christ." Either one or the other of these masters has a controlling influence over them. It is for the individual to say to which one of them he will be subject. Whatever may be his character and station in life, it is never out of his power to make this choice. Not that it is just as easy for one person as for another to do so, or to persevere in the choice after it is made. Unfavorable traits of character—inherited tendencies to evil—must be overcome by every one who is striving for moral perfection; and for some the struggle is more severe than for others. The law of nature which visits the sins of ancestors upon their descendants unto the third and fourth generation, is not repealed or annulled by the provisions of the gospel; but a means is thereby provided by which one may escape its consequence, and no individual is by nature so unfavorably circumstanced as to be beyond its aid.

The fact that every person is the servant of one of two masters, does not, of course, imply that he can do only evil while serving one, and only good while serving the other. No one will claim that the character of many individual actions, whether for good or bad, is not determined alone by the exercise of the will. Every person can establish the truth of this by reference to his own individual experience. Under the same conditions and surrounded by the same circumstances, he has at one time taken one course of action, and at another time the opposite. He has resisted temptation, and he has yielded to its power. He has discharged his duty, and he has neglected it. Why he chooses well in the one case, and evil in the other, when it was in his power to do either, no one can say, because no true reason for the discrepancy exists. Sin is anomalous; and if a sufficient reason could be assigned for the act, it would not be sin.

No act is done by an individual without the exercise of his own will. But the will itself must be submitted to a higher will,—the will of Him whose right it is to order and dispose in every life as He sees fit. This does not make the human will cease to operate, but simply brings it into harmony with the divine will. And when perfect submission has been made, the weak human will is immeasurably strengthened by the higher divine will working through it. "Submit yourselves therefore to God. Resist the Devil, and he will flee from you." Temptations and evil tendencies lose their power, and the scripture is fulfilled which says, "If any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new."

There is no limit to the transforming power which comes into the heart of the individual who will place himself in a right relation to God. Against every obstacle of inherited or acquired tendencies to wrong, it will do its work, until the character is brought to perfection. It will accomplish that for which the apostle prayed when writing to his Thessalonian brethren, when he said: "And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." The same apostle says again: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." On the pages of sacred history are recorded some examples of lives thus transformed; perchance there are some lying within the range of the reader's own observations. They are comparatively few, because the fault of the individual, his failure, through pride or some perverseness, to make the choice that he should and to exercise his will as he ought, hinders the work which God would do

for him. Few will choose salvation upon the terms which God has offered: all might do so if they would.

For those who do not, there can be no excuse. That which seems to be an excuse to many now, will not appear so at the bar of judgment. All will be held accountable for their failure, and will be judged according to their works. To every one today, as to the ancient Israelites, God says, "I have set before you life and death, blessing and cursing;" and the admonition is, "therefore choose life, that thou mayest live." L. A. S.

RELIGION.

This word is used in many senses, referring to many different things, some good and some bad. It always relates to some object of worship. We read of the *religion* of the Mohammedans, the Hindus, the heathen, the Christians. The Bible speaks of the "Jews' religion," "our religion," and "pure" and "undefiled" religion, and a "vain" religion. The derivation of the word is somewhat uncertain. Mr. Webster in defining it says it may mean "the recognition of God as an object of worship, love, and obedience;" or, "any system of faith and worship," as "the religion of the Turks, Hindus, or Christians."

The use of the word *religion* itself, therefore, does not necessarily imply anything good. It may refer to something intrinsically bad. To ascertain which, we must carefully note the connection. Heathenism and Mohammedanism are just as much *religions* as is Christianity, though in character very different. A "vain" religion is as much a religion, as pure and undefiled religion. When Paul was a Pharisee, and persecuted the church of God, helping to put godly men to death, he was living "after the most straitest sect of *our religion*." Acts 26:5. He was profiting above many of his equals in his own nation in the "Jews' religion," when he was persecuting the church of God, and wasting it. Gal. 1:13, 14. He was just as *religious* as he was afterward when he became such an eminent example of what James calls "pure" and "undefiled" religion. James 1:27.

The fact that a person is zealous for *religion*, proves nothing as to his being good or acceptable to God. As we have seen, the Pharisees were a devotedly religious people. We cannot doubt but that the Spanish Inquisitor-General Torquemada, who gave to the flames no less than 8,800 victims, and to perpetual imprisonment some 90,000 more, was a most intensely religious man. There is nothing in this world we as a people should dread more than some religious people; *e. g.*, our modern zealots who are seeking so earnestly the exaltation of Sunday, and a union of Church and State. No one can doubt their religious zeal.

The world and the church have been cursed with religious people. They have also been greatly benefited by religious people. The false religions of mankind have darkened the human mind, bringing their votaries to the grossest, most childish credulity and superstition, filling our world also with persecution, blood, and agony, while the true servants of God, instructed by divine revelation, illustrating in their lives the heaven-born principles of love, reverence, integrity, purity, and mercy, have blessed the world and the church by the power of example and true beneficence. How important, then, that we be able to distinguish between true and vain religion!

True religion is a matter of divine revelation. Though man by the use of his faculties, honestly desiring to know the truth, may learn through close observation of his works, more or less of the Creator, his finite faculties will come far short of learning all that is necessary for his salvation. A revelation is to man a necessity, if he would rightly apprehend the requirements of the divine mind. We cannot doubt such revelations were made to our first parents, and all along in the patriarchal and Jewish age, till the Bible canon was placed in man's hands. God's will to man has been freely given.

Our obedience to that will gives us true religion. The apostle James sums it up: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27. These are, doubtless, the effects of true religion in the soul. We seek him according to his revealed will, with all the heart, repenting of all known sins, and with living faith in his readiness to help us. His Spirit works upon our hearts, purifying, changing, till we are assimilated to his likeness. What is the proof that such a change has been wrought?—Such works of love and charity as James presents,—care and interest for the distressed and needy, and keeping ourselves unspotted from the evils of this world. Like the defiling pitch which leaves its blotch upon whatever it touches, so sin defiles all who cherish it. Our natural eyes can behold the effects of the pitch. The pure eyes of God and of angels clearly discern the moral defilement with which sin stains the pure character. By it we are spotted. Hence the apostle says, "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded." James 4:8. Every act of evil spots the hands which perform it; every evil thought, the heart which cherishes it. The double-minded man seeks to serve God part of the time, and the world and the flesh part. Hence the necessity of applying to the fountain opened for sin and uncleanness, to have these stains removed. Could our physical eyes see these moral stains as God beholds them, what an astonishing sight it would be to us!

Acts of mercy are among the best evidences of the possession of true religion. So says the apostle. True religion in the soul is sure to manifest itself in good works. If such are not manifested, the proof is positive that the true religion is lacking. Good works in man will be similar in character to the works of God and Christ for man, because they originate from them. They are wrought in us by the Spirit which proceedeth forth and cometh from the Father and the Son. Like produces like. This is a primal law of nature. All true Christians will, of necessity, be humble imitators of Christ. How full of mercy, love, goodness, and helpfulness was he! The nearer our lives follow his example, the more nearly perfect our religion.

There is a vast amount of bigotry in this world, that passes for religion. Perhaps it is one kind of religion, but not the pure and undefiled sort. Its interest is not to keep one's self unspotted from the world, nor to do acts of mercy. It is "obstinately and blindly attached to some creed, opinion, practice, or ritual: unreasonably devoted to a system or party, illiberal toward the opinions of others,"—Mr. Webster's definition of "bigotry." It is zealous for "my church" because it is *my* church, rather than because it is God's revealed truth,—rather than because it will benefit or bless others. There is a close connection between doing good to others in this world by relieving their distress, ministering to them in want and sickness, caring for their bodies, and laboring for their spiritual and eternal salvation. We question the real and true desire one professes for a person's eternal salvation, who has no interest in his temporal suffering or well-being. If he truly desires to have him possess eternal life in another world, will he not care for his well-being in this world? The persecutors of the inquisition claimed to torment their victims solely because of their desire to save their souls. But we must distrust such professions. Their desire was rather to force them to believe as they did. Had they truly loved them, they would not have put them to torture, but would have ministered to their comfort.

We fear there are many who profess present truth whose lives savor of bigotry more than of pure and undefiled religion. They may be very zealous for "the truth," meaning our system of doctrine; they have a great regard for "the cause," that work with which they have identified themselves. Its progress interests them above all things. They feel

sure to triumph when it triumphs. It is possible for us to hold to a system of doctrine or a church much as the ignorant heathen does to his "*fetich*," some object "worthless or insignificant, consecrated by a vague, mysterious reverence," which he vainly thinks will protect him from harm, wild beasts, lightning, or other danger, by which he swears, and even expects to judge him after death. He carries it with him as a charm, prays to it, and fancies it is possessed of great power to benefit him in many ways. So we may hold to a system of doctrine, expecting it will surely carry us safely through all life's dangers, and land us, supremely blest, at last on the eternal shore. But we may be mistaken. We shall be certainly, unless with that system of doctrine we have the "pure" and "undefiled" "religion." We have seen Sabbath-keepers whose lives at home were full of selfishness, making their companions and acquaintances wretched indeed. They lacked the "meek and quiet spirit" which in God's sight is of great price; they were close and selfish in their dealings with others, and a dread and source of trouble wherever they went. Yet none would talk more glibly of "the truth," and none, apparently, believed it more firmly. Yea, they were especially noted for unwise efforts to convert others to it. With some variations from the above description, we are forced to believe there are many among us who accept a theory, most excellent, and worthy of all confidence in itself, yet which somehow they have never received so as to obtain the pure and undefiled religion. They lack the "charity" so essential, without which they are as "sounding brass" or a "tinkling cymbal." We may have a zeal to give our bodies "to be burned," or gifts the most remarkable; but without the love which prompts to good works, our belief will not save us. If we possess it, we may suffer long, but shall still remain kind. We shall not envy, nor be puffed up, nor be selfish, nor be easily provoked, nor rejoice in iniquity, but shall always rejoice in or with the truth, hating all deception or worldly policy.

Such charity, or love, never faileth. That gift stands highest of all. It will make our society and influence always wholesome and desirable. It will bring integrity, kindness, interest for the well-being of others here and hereafter. We shall feel for others in distress, and shall long to help them when in mental or physical suffering. We shall not feel to drop them as soon as we think they do not see or believe just as we do, nor proceed to suspicion all their motives—at least not till they give plain evidences of apostasy and wickedness.

As a people, we lack greatly in the true spirit of brotherly kindness and interest for others. We must not mistake a desire to proselyte, for the true spirit of love and of Christ. They may be essentially different. The Pharisees compassed sea and land to obtain one proselyte, but they did not do him much real good, after all; for he became threefold more the child of hell than they themselves. Christ himself, in his intense desire to save others, ministered to their comfort and happiness here on earth. Cornelius, the first prominent Gentile convert, was an object of especial regard to God for his alms and good works. The devoted Tabitha (Acts 9:36) was "full of good works and alms-deeds which she did." And after her death, the coats and garments she had made for the needy, were her memorial of good works; and so excellent was her life, that God by his servant Peter raised her from the dead, that she might continue a work so valuable. We fully believe if our people would take a greater interest in the temporal well-being of those around them not of our faith, especially of the virtuous poor and needy, seeking them out, caring for them, ministering to their wants, being kind, honest, and generous in their dealings with their neighbors, many would be accessible to the truth, and members would be added to our churches where now they are dying out. But many are sharp in deal, and selfish in their localities, seeking to make money to give to the cause. We question whether

God's blessing will attend such means. We want religion of the right sort. The poor kind will not be valuable. G. I. B.

OUR MINISTERS' SCHOOL.

Our Ministers' School is now nearing its close and we are glad to say that it has been a success in every respect. The attendance has increased every week, till now the number is considerably over 130. The study of the Holy Scriptures has been pursued with the greatest profit. Not only have many received a better understanding of the teachings of the Book of God in many respects, but the best and most important of all is, that many have learned to know more of the converting power of God's truth, and are to-day enjoying a much closer communion with their Saviour. These are results we have felt very desirous to see, and such an experience can only result in much good to the ministers themselves, and also to the people who shall have the benefit of their labors.

Now that we are nearing the time of our General Conference, we have been very desirous in our planning, to make all arrangements to the best interest of this important gathering; and in view of our need of the blessing and power of God in connection with the truth, we have thought that devotional services ought to be made a more important part of the meeting than ever before. We have also thought that a course of Bible study during the preliminary council and throughout the whole Conference, following somewhat the same line as the course during our Ministers' School (as much as circumstances permit), would be very profitable to all who attend, and would give all attending the General Conference at least a small share of the blessings and profit which have been realized in our Ministers' School during the winter.

In looking over the great harvest-field, and calling to mind the urgent calls that are coming in from home and foreign countries, we feel very anxious for the blessing of God to rest upon our ministry. We need not only more laborers, but also more of the power of God to be with those who are now engaged in the work.

This special course of Bible study will begin with the commencement of the council, Feb. 25, and will be an inducement for as many as possibly can, to come and join us, and receive the benefit of it from the beginning.

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

COUNCIL OF PRESIDENTS OF CONFERENCES AND TRACT SOCIETIES.

This council has been appointed for Feb. 25, and will meet that day in the Tabernacle at Battle Creek, at 10 A. M. We shall be glad to see a full representation. We hope by this measure to receive information in reference to the wants of the various Conferences, and also to talk over other matters preparatory to entering the General Conference. This will help in facilitating the work, and will save much valuable time, and yet will give every matter time for the most careful attention. We expect every Conference president will be prepared to give intelligent and full information in reference to the needs and condition of the work in his own Conference, and also have suggestions to make as to what line and plans of work will be the most important to carry on there in the near future. This council will continue till the opening of the General Conference.

During this council, the State Canvassers' Institute will be in session; and in view of the importance of the canvassing work, this will be a matter of great interest to all these presidents, as this will give them the best opportunity to become thoroughly acquainted with all the important plans. Also the committee of twenty-one on the consolidation of our publishing interests, will be in council at the same time. Therefore the importance of such a meeting cannot be overestimated. We would further say that we will not confine this meet-

ing to only presidents of Conferences and tract societies, but will extend an invitation to all ministers and delegates to be present, as far as they can conveniently do so.

O. A. OLSEN.

Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. 2:15.

APOSTOLIC SUCCESSION.

WHAT man or woman who has labored to any great extent in the cause of evangelical Protestantism, or religious reform, has failed to have cast at him or her the Romish objection to his or her work, "You have no right to labor. You have not apostolic succession?"

To such as present this objection, it is of no consequence that God's Spirit has attended the work with power, and bound souls have been made free from the galling yoke of sin, and caused to "sit together in heavenly places in Christ Jesus." Eph. 2:6. The Romanist says, "It amounts to naught. You labor in vain. You have not the succession!" As if God and his power could be limited by such "worms of the earth" as men, or by any circumstances poor mortal man could devise or arrange!

Are we not told that God is able of the very stones "to raise up children unto Abraham"? Matt. 3:9. From whence, then, comes the succession? What shall we say, then, of those honest souls who, having sought the Lord earnestly, have found pardon, complied with his known will, and received the gift of the Holy Spirit?—They are "created in Christ Jesus" (Eph. 2:10), by "the Spirit of adoption, whereby we cry, Abba, Father!" Rom. 8:15. For "now are we the sons of God." 1 John 3:2. These tell of the mighty things God has wrought for them, and of the wondrous Saviour they have found. From whom is their succession? Since they are the "sons of God," is it not directly from God himself? Does not the line of succession run from father to son?—It certainly does.

But this is the same authority that the apostles had for preaching the gospel of the "unsearchable riches of Christ." Their power and authority for labor came direct from the Lord. So may ours! We need not undertake the tedious task of tracing through forty changing generations of fallible mortals, some mere outward form or ceremony in order to know that we are the sons of God. Through the merits of our blessed Redeemer, we may go at once to the source and fountain of all authority, and draw from the same living stream of which the apostles drank, and with the same old vessel that they were accustomed to use. It stands there by the stream to-day as of old. The rope wherewith to draw is faith. The vessel that holds the refreshing beverage—and it is the only vessel that will hold it—is obedience, and the water is the Spirit of the living God! Over the entrance of this fountain I read, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money." Isa. 55:1. "And the Spirit and the bride say, Come." Rev. 22:17. And on the arch, as we come forth, and all along the way, are inscribed in characters of dazzling brilliancy, these wonderful words—this grand commission: "And let him that heareth say, COME." Rev. 22:17.

This is the authority that the humblest child of the Lord has for proclaiming the message of life to a lost and dying world; and it is the highest authority, coming, as it does, from the lips of him who has said, "All power is given unto me in heaven and in earth." Matt. 28:18. Shall we disregard this final injunction of the eternal Son of God, the "Wonderful Counselor"?—Nay; but our hearts shall be filled with burning zeal, and a pure and heavenly love like to that in the great heart of our divine Master, while with joy we fulfill his unerring counsel.

Thus we find that our authority for proclaiming the "glad tidings" of the kingdom, is none other

than that exercised by the apostles themselves; namely, the direct command of our Lord, and the anointing of the Holy Spirit. Therefore, as the apostles' authority and ours is the same, is not ours proved to be in the highest sense *apostolic authority*? And, since the importance of the charge caused Paul to exclaim, "Woe is unto me, if I preach not the gospel!" shall not we solemnly pledge our obedience to Christ, and adopt as the language of our hearts, "We cannot but speak the things which we have seen and heard"? Acts 4:20.

Again, if we have apostolic authority, or, in other words, the same authority that the apostles had, what need have we for so-called apostolic succession? Indeed, who can find such a thing in the world—except it be in the doctrines preserved in the word of God?

Further thoughts on this subject, and an examination of the claims of that church which above all others professes to be able to trace an unbroken succession of prelates from the days of the apostles, will be presented in another number.

H. M. J. RICHARDS.

Ministers' School, Battle Creek, Mich.

(Concluded next week.)

THE WATCHMAN AND THE SWORD.

A WATCHMAN occupies his position not from choice, but from appointment. Responsibility is laid upon him. He is under command. He must watch; and the welfare of the people, the security of the city, the safety of the army, the gravest responsibilities, rest upon him.

Of old the Lord said to his servant, "Son of man, I have set thee a watchman over the house of Israel;" and he was solemnly charged to warn the wicked of their danger, and of the error of their ways; and failing to do this, the wicked should perish in his sins, but the guilt of his death should rest upon the watchman who had seen the sword coming, and had failed to sound the alarm.

The lesson is one which ought not to be forgotten. Dangers are on every hand, and there are those whom God has set as watchmen to warn men of their approach.

A solemn responsibility is laid upon men who have heard the word at the mouth of the Lord, to communicate to others the message which they have received. If they do this, they save others from death, and clear their own souls from guilt; but if they fail to do it, men will perish, and they will be held responsible.

The dangers that surround us are countless. There are deceptions, temptations, and snares. There are delusions, calamities, and troubles to be guarded against. The allurements of wealth, the excitements of emulation, the madness of ambition, the rage of passion, the lusts of evil things,—all these bring ruin and destruction to human souls. In the future there is sickness, death, judgment, and eternity; and for the godless there is the wrath to come, the eternal doom, the lake that burneth with fire and brimstone, the second death;—all these matters of mightiest moment lie before the vision of the faithful watchman, and lay on him the stern necessity of bearing his testimony. His task may be unwelcome; he may speak of unpleasant things. He may have to expose the iniquity of a Herod, or to reason of righteousness, temperance, and judgment to come till a Felix shall tremble. He may be required to stand in the presence of kings and rulers, and bear witness for the Lord and for his truth. He may find it needful to cry aloud and spare not, to stand in the chief places of concourse, to cry with wisdom in the streets, and to lift up his voice with understanding, to warn and reprove and rebuke. He may be hated of all men. He may be the scoff of the scorner and the song of the drunkard; nevertheless he must fulfill his mission, accomplish his work, and do his Master's will as one who shall give account.

The watchman must not sleep as do others. His eye must scan the horizon. He must watch every

token of the gathering storm. He must mark every indication of tempest and judgment and wrath and doom. He must lift up his voice like a trumpet, and "cry aloud" and "spare not." He will disturb the slumbers of the secure, and startle the thoughtless and the pleasure-loving; but he will save souls from perdition. Time may give him no reward, but eternity shall bring his glory and his joy. Earth may have no honors for him, but there shall be gladness unspeakable when heaven and earth shall have passed away. Startled amid the darkness by a cry, "Watchman! what of the night?" his answer must ever be ready; and when the watching time is over, and the Israel of God shall be gathered to their home beyond the reach of danger and battle and foe, then the watchman "shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion."—*The Christian*.

A WRONG TENDENCY.

THERE is a tendency among us to be satisfied with a shallow religious experience, and this disposition is, in a great measure, chargeable to the men commissioned of God to preach the word. They frequently fail to emphasize the essential truths of the Bible concerning sin, repentance, faith, and holy living. We do not favor sensational preaching, but we do assert that the watchman should warn the people with all the earnestness of his redeemed nature,—warn them against every form of ungodliness and worldly lust; and with a pathos and fervor born of love to God and men, he should enforce the duty of complete consecration to Christ. Formalism and indifference have in many places dried the very fountains of religious life, the fashion of the world has crept into the church, the chilly atmosphere of ungodliness has stolen into the pulpit, and we are in a pitiful plight, having the form of godliness while we deny its power.

What is the remedy?—Let the preachers tarry till they are endued with power from God; let them not go forth till they are clothed with strength of pentecostal grace; let them be filled with the Holy Ghost and with faith; then let them preach out of the fullness of a blessed experience, relying on the promise of God that his word shall not return void, but shall accomplish that whereunto he has sent it.—*Alabama Advocate*.

MAKING THINGS FIT.

WE have seen men who seemed inclined to interpret Scripture with a wrench and a sledge-hammer. A twist here and a turn there would bring everything into harmony with their opinions and doctrines. But it is much better to bring our doctrines into harmony with the Scriptures, than to bring the Scriptures to harmonize with our opinions. A story is told of an amateur painter who, "after he had finished a landscape sketch, found that he had the rocks in the foreground all wrong. What was to be done? Some persons would have painted the rocks out, and sketched them in again, and made them right. But he was not one of those persons. He was more at home with lever and crow-bar than he was with a pencil, and so he went out and moved the rocks which he had painted, till he got them in shape to correspond with the picture." This is much the way some people deal with the Scripture. Having painted their picture, they care very little for any passage in the Bible which disagrees with, or contradicts their theory. They can move, twist, turn, change the Scripture, and make it chime with their ideas.

This is no new method of doing things. The apostle Peter long ago spoke of our beloved brother Paul, in whose epistles were "some things hard to be understood, which they that are unlearned and unstable wrest [or twist], as they do also the other Scriptures, unto their own destruction." It is dangerous to trifle with a sharp two-edged sword.—*H. L. Hastings*.

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.

TO MY HUSBAND.

BY S. I. REID.
(Fletcher, Ohio.)

Yes, go! for though thy presence
Around my dwelling throws
That all of light and gladness
Which pure affection knows,
I will not bid thee linger,
When Zion loudly calls
The presence of her watchmen
Upon her sacred walls.

'Tis true that I am lonely.
By many cares oppressed,
The busy world a stranger,
To this poor anxious breast;
Yet go! thy God is with me,
I feel his guardian care:
His hand of love is present
To dry the falling tear.

I would not, cannot murmur,
Since thou art called to be
The messenger of mercy—
Of grace, pure, boundless, free.
Then hasten with the tidings,
Thou may'st not linger here;
Go seek the weary wanderer,
The broken heart to cheer.

For time is onward hasting,
Thy work will soon be done,
And God will call his watchmen
Up to his glorious throne;
Then when thy crown of triumph
Thick set with stars shall be,
I'll glory in thy conquest,
And share thy victory.

EUROPE.

JAN. 14, I left Basel for a short visit in Germany. After spending a few days with friends on the way, I arrived at Hamburg, where the mission school had been opened on the 9th. Twenty-five are in attendance;—one from Hungary, two from Holland, one from Denmark, and the remainder from Germany and Switzerland. Several, including Bro. Laubhan, are expected from Russia. Quite a number that desired to come from that country, cannot obtain the necessary passport.

The teachers in the school are Brn. Conradi, Böttcher, Frey, and Hurschmann, and sister Conradi, who has a class for those that desire to learn the English. Seven recitations are held daily,—two of which are devoted to Bible study, one to German grammar, one to physiology and hygiene, one to book-keeping and canvassing, one to Bible geography, and one to the English language. The school is composed of a good class of young people, the most of whom have had more or less experience in the work. When those on the way have arrived, the number in attendance will exceed thirty. All take hold in good earnest, and the prospects for an encouraging school are good.

A hall with seating capacity for 150 has been secured in a central location, but ten minutes' walk from the mission rooms, where public lectures will be given three times weekly. Bro. Erzenberger is expected to assist in these meetings. The object of holding this course of public lectures during the school, is to give the workers present a practical illustration of how to present the truth, and how to work for souls. We have been favored in securing a fine hall; it is approached by a marble stairway; its floor and panels are ornamented, and its walls and ceiling are frescoed. Although a place that would not reproach the dignity of any one to enter, it costs less rent than many common halls.

Sabbath, Jan. 17, it was my privilege to address our church in this hall, where they had assembled for their first meeting in this location. About forty-five were present. I could but contrast the scene before me with the time when I first visited Hamburg, about twenty months ago. Then our work was unknown in this great city, the second of the empire. Not a soul was here to proclaim the message. Now there are forty-six Sabbath-keepers here, rejoicing in the truth, laboring with zeal, and contributing of their means for its advancement. Surely we should be grateful for what God has wrought here.

As the school progresses, we shall report more of its progress and work. From Jan. 27 to Feb. 2, a

general meeting for Germany, Holland, and Russia will be held at this place. H. P. HOLSER.

THE WEST INDIES.

I REACHED Barbados Nov. 20, and commenced meetings the 23rd, in a mission building owned and controlled by a gentleman named Joseph Worm. I have now held fifty-one meetings, and sold \$85.00 worth of books. There are twelve keeping the Sabbath, and seven more are planning their business so they can begin soon, and will be, doubtless, observing it by the time this reaches the readers of the REVIEW. We expect to organize a church as soon as consistent. This field is fully ripe for the harvest, and many precious souls in these islands are waiting for the truth. One man of influence, a tailor and clothier, who employs twenty-five hands, is planning his business so as to keep the first Sabbath in February, and I expect some of his men will commence with him. Another man, a tailor who employs from ten to seventeen hands, has closed his shop on the Sabbath for several weeks; also a prominent cabinet-maker who employs twelve hands, has done likewise. So the good work goes on, and we give God all the praise.

Much of the success of our work here is due to the interest created, and the instruction given, by the reading-matter which has been sent here, and the correspondence that has been conducted by the secretaries of the International Tract Society. I could use a great many publications, both tracts and papers, to good advantage among the vessels in this harbor, of which there are often as many as fifty at one time. Any readers of the REVIEW who have clean papers or tracts which they are not able to distribute among their neighbors and friends at home, and which they would like to donate for use in this field, can send them, with the charges prepaid, to the International Tract Society, Battle Creek, Mich. From there they will be forwarded in suitable quantities, as we shall be able to use them from time to time.

I sincerely request the prayers of the brethren and sisters in America for the work here.

D. A. BALL.

St. Michael's Lodge, St. Michael's Row, Bridgetown, Barbados, West Indies, Jan. 28, 1891.

THE WORK IN GREAT BRITAIN AND IRELAND.

BUT little has been said concerning the work in this field, further than to keep the Foreign Mission Board fully informed as to the progress of the cause here. Not stopping to weary the reader with a detailed account of the work, we will briefly review its history since the moving of the publishing work from Grimsby to this city. This was done under the supervision of Elders Haskell, Lane, and Ings, in September, 1887. Three Bible workers had been laboring through the summer in London, N. At the date mentioned, a very few began to obey the truth, and presently Sabbath-school and meetings were started at the Chaloners, a private residence where the workers reside. In the early summer of 1888, the first baptism took place, when about a dozen were added to the small church which had been organized a few months before. Two other ministers besides those mentioned, Elders Durland and John, were then laboring here.

Near the close of 1887, Elder Lane returned to America and Elder Ings early in 1888. Six churches had been raised up before the date last mentioned. These are located at Southampton, Grimsby, Kettering, Wellingboro, Ulceby, and Keynsham. In the spring of 1889, Elder Haskell organized a small church at Bath, which had been raised up largely through the influence of Bro. Stagg, who in his leisure moments had circulated the printed truth, and had followed this with personal efforts in the way of Bible readings, etc. Thus with the church at London, we have now eight organized churches. Besides these, there are three small companies that will doubtless be organized ere long. Our total membership for the year ending June 30, 1890, was 186. There are at present, in the United Kingdom, about 240 Sabbath-keepers, besides the Seventh-day Baptists.

In March, 1889, Elder Durland went to America, and a few weeks later Elder John followed. About that time Elder E. W. Whitney came to this field from Switzerland, but failing health compelled him to leave about one year ago, so that during the past year there has been but one ordained minister in this country. We have, however, two licentiates, Brn. Hope and Hutchinson, laboring here, having

been sent to this field by the General Conference the summer of 1889. These brethren held a tent meeting in Ireland during the past summer, where several embraced the truth. Bro. Hutchinson, a native of Ireland, has spent all his time in that island.

The London church is steadily gaining from month to month, its present membership being seventy-three. Six Bible workers are laboring here in Bible work and the sale of publications. Their work of selling books has become a very interesting one for the past few months. During the quarter ending Dec. 31, their sales amounted to more than \$100, and judging from the efforts of the present month this quarter will exceed by considerable the past. This does not detract from the Bible work, and then it is constantly tending in the direction of establishing in the truth those who purchase the books. The members of the church are coming to feel more and more that they can contribute to the advancement of the work by circulating the publications containing the truth. Some very interesting cases are being followed up in this way. Through one sister our publications are being sent to prominent men in Zanzibar; through others they are going to South America.

The success of the canvassers in this field who are faithfully laboring in that capacity, is a matter of great encouragement; and we are looking forward with much interest to the canvassers' convention that has been suggested to be held in London, probably in April or May. "Bible Readings" is selling well, and we long to see the canvass for the work, "Patriarchs and Prophets," pushed in this country. Those who are devoting their energies to the circulation of the health books are having good success, and these books are being well received, and can but do good.

The season of the week of prayer which was observed Jan. 3-10, was one of profit. Some of the churches were especially blessed. The Christmas offerings outside of the London church amounted to \$86.95, making a total with the offerings at London, of \$246.45. There is a growing interest on the part of the brethren in this country, to do what they can in support of the work. The tithe for the year ending September, 1888, was \$700; for the year ending in 1889, it amounted to \$1,226.28; and for the year closing June 30, 1890, it was \$2,014.88. The workers generally are of good courage.

D. A. ROBINSON.

MINNESOTA.

CLOTHO.—I began meetings at this place Dec. 4, and continued them without interruption until Feb. 1. A fair interest was manifested from the first; and notwithstanding the fact that certain influences which had prevailed, made Christian work hard, several have begun to obey the Lord, and keep his law. While laboring here, and seeing the influence of a false system of religion, and its effect upon the community, I felt to "cry aloud," and "spare not," and I believe good resulted. The Lord came very near as the truth was spoken and held up in contrast with error. I feel of good courage, and praise the Lord for his assistance, to whose name all glory belongs. I leave the work in the hands of Bro. M. A. Winchell, who will meet with the little company here on the Sabbath, and more fully instruct them in the message. BYRON TRIPP.

SOUTH DAKOTA.

TAOPI, MILLER, PIERRE.—Nov. 11 to Dec. 3, I assisted Bro. C. P. Fredrickson at Taopi. One person accepted the Sabbath. While we did not see such fruits of our labors as we desired, yet we do hope that the seed sown will bring forth fruit to the glory of God, and that the dear souls here who have accepted the Sabbath, will so fully give themselves to God that an organization may soon be effected.

From this place I went to Miller, where some interest had been created through the St. Lawrence camp-meeting. I found that the interested ones had moved away on account of failure of crops. Having a desire, however, to preach to those who perhaps had not heard the truth, I accepted the kind offer the Baptist people gave, of their place of worship. I enjoyed liberty in presenting the truth, and I feel to praise the Lord that there are several who accepted the truth and now rejoice in it.

Leaving my wife to follow up the work, I went to Pierre to labor against the Sunday bill which had been introduced in the Senate. My experience here demonstrated the importance of the *American Sentinel* as an advocate of civil and religious liberty.

The few who had read the *Sentinel*, were on the side of right. The bill did not pass; in fact, it did not get an affirmative vote. The originator of the bill himself arose just before the vote was taken, and stated that after due consideration he had concluded there was no need of such a law.

Would that our people everywhere realized the importance of the message, and especially the important relation which the printed matter sustains to the work; and that with a zeal born of determination to do duty, they would scatter the printed page broadcast over the land, until all might hear the witness of truth, and the Master come and take the faithful home.

N. W. KAUBLE.

Feb. 1.

FLORIDA.

OSTEEN.—As previously reported, Bro. Whitford and the writer came to this place the 19th of December. After remaining four weeks, Bro. Whitford went to Gainesville, to the assistance of Elder Wilson, and I returned home on account of sickness of myself and those who wished to attend the services. I remained away two weeks, and on my return found the interest unabated, but the people not in a condition to attend night services. I have held only two meetings since returning. I received in donations, \$7.33; book sales, \$20.85. Some eight adults have decided to walk in the additional light they have received, and will hold Sabbath meetings. Two hundred dollars and a building lot have been subscribed during the past twenty-four hours, for the erection of a house in which to hold services. We expect \$100 more, which will put up a very comfortable house for this country.

An opportunity is here offered for any of our brethren who would like to contribute toward the building of the first S. D. A. church in Florida. We hope to build the house in June. All our services have been held in the M. E. church. We have received the kindest treatment, which endears to us the citizens of Osteen. We have enjoyed much of the blessing of God in our labors here. Those who are walking out in the light at this place have much to learn, but we hope that, by the blessing of God, they will be brought to understand the various phases of our faith.

I shall now leave the State, to be absent some two months. I hope to attend the General Conference during that time.

L. H. CRISLER.

Feb. 3.

ILLINOIS.

SINCE leaving North Carolina and coming to Illinois the last of August, I have devoted my time as follows: Attended the Illinois Conference and camp-meeting at Bloomington, where the Illinois Conference committee decided that I should locate in West Salem, Edwards Co., Ill. Once located, I went to manual labor, on account of poor health, until Dec. 11, by which time, through the blessing of God, I was again able to enter the field as a worker, visiting the scattered brethren at Albion, Allendale, etc. By order of the Conference committee, I spent the first half of the week of prayer with the West Salem church, the last half with the Keenville church. At both these churches the Lord came very near, and greatly blessed those in attendance. The readings were very profitable indeed. At Keenville, after the close of the week of prayer, we held the quarterly meeting, remaining here until Jan. 4, holding one or more meetings each day. Jan. 5 I went to the Bluford church, arriving in time to assist them in their Christmas offerings, which had been deferred because of bad weather, etc. Here, also, the quarterly meeting was held, apparently with good results. The attendance at all these meetings was small, as the weather and roads were very bad most of the time. The second Sabbath and Sunday I was with the West Salem church, in their quarterly meeting, which they had deferred until my coming.

The Martinsville church, in Clark County, was visited from Jan. 15 to 25, and the quarterly meeting was held, there being one or more meetings held each day, and visiting done from house to house. In all these places the Spirit of the Lord was manifestly present. While I have labored for the upbuilding of others in the faith, my faith and courage have been strengthened. I believe much good has been accomplished in these meetings, for which I give God the praise.

I feel much attached to the dear brethren in Southern Illinois. I also find several openings in this field for labor among outsiders.

Pray for me that I may have health and grace to fill the openings of God's providence.

Feb. 9.

J. W. BAGBY.

THE GENERAL MEETING AT SOUTH NORRIDGEWOCK, MAINE.

A GENERAL meeting was held in this place according to appointment, Jan. 24, 25. A goodly number were in attendance, the towns of Athens, Solon, Cornville, Canaan, Madison, Hartland, and Skowhegan being represented. The interest was good throughout the meetings, and all seemed strengthened and encouraged by the words spoken from the sacred desk. Bro. Geo. Howard was with us during part of the meeting.

The T. and M. meeting held on Sunday was of special interest, as quite a number of our canvassers were present, and gave interesting accounts of their work. One point in particular was noticed, and that was the testimony of several that they found it much easier to effect a sale for our books among those who had read our tracts or periodicals.

As the canvassing work has increased in Maine, the interest in other branches of the work has declined, especially in the matter of the distribution of reading-matter, and in correspondence, by the members of our tract societies. Many confessed their loss of interest in this part of the work, and expressed earnest determination for a reform in the near future. Various instances were given where people had embraced the truth, and churches were afterward raised up, as the result of the reading of a few tracts.

The closing meeting was held on Sunday evening. Several of the citizens of the village were in attendance at this service, also the one held in the afternoon. Taken as a whole, the meeting seemed to be a profitable one, and those that came, felt more than repaid for all their efforts to attend.

J. B. GOODRICH.

THE MEETING AT ROCKFORD, ILLINOIS.

ACCORDING to appointment, we arrived at Rockford Feb. 5. Elder A. O. Tait arrived the same day. The meetings continued all day Friday, Sabbath, and Sunday,—five meetings each day. A few brethren and sisters had come in from other places. The meeting seemed to be a timely one, and we trust it will result in much good. As we tried to set before our brethren the solemnity of our time, and the nature of our work, and what manner of persons we ought to be, a deep solemnity settled down over the congregation, and many began to realize that they had not lived up to the privileges which God had granted them; and the longer the meeting continued, the more this conviction settled on the people. Some who at first seemed to be quite indifferent, became very tender-hearted; others who had been investigating and studying for some time, took a firm stand for the truth; and all felt that they received much benefit, and that they should hereafter be able to relate themselves more understandingly than heretofore, to the solemn time in which we live, and to God's requirements.

While we have been attending meetings in different places during the past few weeks, we have become deeply impressed by the spiritual dearth that exists among many that have received the precious light in reference to this time. As the novelty of the truth wears away, many find themselves in a state of uncertainty. They have received the truth, and rejoice in it from the intellectual stand-point, more than from its transforming and converting power on the heart. The truth is ever worthy of admiration from the intellectual stand-point; it is so harmonious, so consistent, that it recommends itself to every intelligent mind that will look at it free from prejudice. But however much this may be the case, it will not answer for us to hold the truth only in the intellect; it must take hold of the heart; it must enter into every part of our lives; in all our actions, in all our relations in life, we must experience its transforming power; we must know what it is to have the indwelling of the Spirit and the power of God; then, and only then, can our life and profession be consistent with our time and the work in which we are engaged.

We sometimes fear that in many cases the truth has been preached more from an intellectual stand-point than from an actual experience of its converting power. There was never a greater demand for earnest heart-work than at the present time. We see everywhere around us that genuine Christianity, such as was exemplified by Jesus Christ, is fast departing from the church, and in its stead we see but a

threadbare formality. Both ministers and people are in the dark, but God has given us great light; and in view of the position we occupy, and the great demands that are made upon us, we must not for a moment countenance such an idea. The worldly policy should not for a moment find any place or part in us; yet no one can be blind to the fact that even we ourselves are in great danger on this very point. May we be fully aroused to the importance of our situation and work, and not rest till we know by experience the saving power of God.

We are very glad to see that in some places there is just such a turning to the Lord. We also note with gladness that some of our laborers are feeling the importance of this as never before. May the good work continue till the ministers and people shall all know more of the power of the truth, and not be satisfied with a mere intellectual knowledge. The time in which we live, the events that are just before us, demand very earnest work.

We have now returned to Battle Creek, to prepare for the coming General Conference. We are looking forward to this meeting with the greatest interest, and earnestly pray that God will meet with his people on this important occasion.

O. A. OLSEN.

THE WEEK OF PRAYER IN PENNSYLVANIA.

THE week of prayer was a season of special blessing to the church at Williamsport. For the first two or three days, we did not see or feel anything more than ordinary in the movings of God's Spirit, but as the meetings progressed, and each one sought the Lord for himself, by humble confession and the putting away of sin, the influence of the Holy Spirit came into the meetings, and melted all eyes to tears.

The weeks which have passed since that time, prove to me that the consecration made during those days, and the blessings received as a result, have left a permanent impression for good stamped upon the hearts and lives of a majority of the members of our church.

Bro. J. Loughhead writes from Alba: "We had a very good time, although our numbers were few on account of the stormy weather. We had the witness that 'they that wait upon the Lord shall renew their strength.' We had a very profitable time. I would that we had more weeks of prayer, for they are good and profitable to us."

From Corydon, Bro. I. N. Williams writes: "Circumstances were such that only a small portion of our church could meet for worship, and part of them were quite young; yet the Lord's blessing attended our meetings, and we now see an increased desire on the part of those to help carry forward the truth. May we all have some humble part."

From the Allentown church we received the following: "We had meetings once each day during the week of prayer, which were very profitable to us as a company. All took an interest in the readings, and felt encouraged through them and the Spirit of our dear Lord."

From Mill Village came the following: "We held no meetings except on the Sabbath. This was not on account of indifference, but because we are so scattered, and in a few families there was sickness. There were a few, however, who regarded the time as very sacred and precious, and each by himself earnestly sought a closer connection with God, and to have his desires and ambitions in perfect accord with the people of God in the whole world. To such it was not a vain season, but a profitable one."

Thus far we have heard from only a few of our churches.

E. J. HIBBARD.

AN ACKNOWLEDGMENT OF GOD'S BLESSING.

[THE following note, written and received in June, 1890, was accidentally misplaced, and was overlooked. As it has now come to light, and as the good work of which Bro. R. speaks we understand has proved permanent, it is not too late still to acknowledge the Lord's blessing.—ED.]

During a period of fifteen years, I have been sorely afflicted with a painful disease in my feet, which rendered me unfit for labor much of the time; and having tried every available means, including treatment from several physicians, without any permanent relief, I resolved to take it to the Lord in prayer. And in accordance with the rule given by the apostle James, I called for the elders of the church a few weeks since, and in a united petition

submitted my case to the great Healer, and can now rejoice in the assurance that the prayer of faith will save; for my feet are now free from pain or lameness, and every whit whole, for which I feel to thank and bless His name who giveth victory through our Lord Jesus Christ
 Lord Jesus Christ AMOS ROWE.
 Skowhegan, Me.

Special Notices.

SPRING CAMP-MEETING FOR TEXAS.

As the time is drawing near for our spring camp-meeting, we desire to call the attention of our brethren and sisters to the importance of this occasion. We cannot state the definite time; but it will, no doubt, be held during the early part of April. We expect to have good help, and we firmly believe this meeting will be one of the most important ever held in the State.

The canvassing work will receive especial attention, and a course of instruction will be given to all who expect to enter this field. At this time, the work will be organized for the summer's campaign; hence all who expect to enter should be present. If a part of the canvassers are absent, it will be impossible for us to plan for them; so we desire every worker in the Conference to be there. God is pouring out his blessing here, and those who have been in bondage are being set free. We know he is no respecter of persons; and if we come together, claiming his blessing by faith, we surely will receive it.

We expect also to have a course of Bible study, which will be of special benefit to all who attend. We especially desire to have the elders and leaders of our churches present, and we hope that each church will see that their elder or leader is there. These then can return and impart this instruction to the little flocks at home. The meeting will be held at Oak Cliff, on the same ground we occupied last summer. Brethren, God has a blessing for us. Will we receive it? Let all come earnestly seeking it. Further information will be given soon.

Battle Creek, Mich.

W. S. HYATT.

TO DELEGATES AND OTHERS WHO WILL ATTEND THE COMING GENERAL CONFERENCE.

We request all who have not already done so, to write at once, and let us know who are coming; and if several expect to come in a party, tell us how many and who. All this information is necessary, that the committee on arrangements may have the proper information, so that all preparations may be made in good time. All these communications should be addressed to *John Nelson, Review and Herald, Battle Creek, Mich.*

The general plan for the entertainment of delegates and others who may attend, will be the same as at the last General Conference. In our earlier experience, when our gatherings were comparatively small in numbers, it was a great pleasure for the brethren and sisters where the Conference was held, to freely entertain all who attended; but these gatherings have grown to such a magnitude that it would be quite out of the question to think of following the same arrangement now; hence the arrangement for all to pay \$2.50 per week toward their board and lodging. As far as we have been able to learn, this arrangement has met with universal satisfaction, the guests feeling themselves more free and at home than if they were entirely dependent on the generosity of the Battle Creek church; and while this amount does not meet the full expenses, yet it so reduces the expense and lightens the burden that it will not rest so heavily on the Battle Creek church, which aside from this has many responsibilities to carry.

We have reasons to look for a very large attendance at our coming General Conference, and we expect, by the blessing of God, that it will be a very profitable meeting. In behalf of the Battle Creek church, we extend a cordial invitation to all who can attend this very important meeting. The arrangement referred to above will remove any embarrassment, and will make all feel the more at home; and now if all will write as you have been requested, our committee will be prepared to meet you at the station on your arrival, and will conduct you directly to your place of lodging, which will be all arranged for beforehand, and thus you will be saved much annoyance. Therefore do not fail to write.

The council of Conference presidents and others will begin Feb. 25. The General Conference will open March 5, and continue till March 25, just three weeks. O. A. OLSEN, Pres. Gen'l Conf.

The Sabbath-School.

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

LESSON IX.—JAMES 4:1-8.

(Sabbath, Feb. 28.)

1. *What evils does James now speak of as existing in the church?* James 4:1, first clause.

2. *From whence does he say that these wars and brawlings (margin) spring?* (See note 1.)

3. *Where do these worldly and carnal desires or impulses work?* Verse 1, last clause; Rom. 7:23; 1 Pet. 2:11.

4. *What is referred to in James 4:2, first clause?* Ans.—Evidently those ambitions and desires which take possession of one who backslides from God, and becomes worldly. Then he seeks his happiness from the pride of life, the lust of the eyes, and the gratification of bodily appetites, and the desires of the flesh. But true happiness is not to be had from this source. (See note 2.)

5. *To what does such a false course of life lead?*—*Id.*, last part.

6. *What exercise is referred to by the words, "Ye ask"?* Verse 3. (See note 3.)

7. *Why are not such prayers as are referred to answered?*—*Id.*

8. *What is it to ask amiss?*—*Id.*, last clause.

9. *What does James call professed Christians who thus unite with the world?* Verse 4.

10. *In what sense are these terms used?* Rom. 7:3, 4.

11. *How is the friendship of the world related to God?* James 4:4.

12. *How is every one who is a friend of the world related to God?*—*Id.*, last clause.

13. *What is it to be a friend of the world?* 1 John 2:15, 16.

14. *With what spirit will every worldly professing Christian be troubled?* Ans.—Envy. James 4:5.

15. *To what scripture does James refer in this verse?* (See note 4.)

16. *To whom does God give more grace?* Verse 6.

17. *In what different ways does God treat the proud and the humble?* Matt. 23:12.

18. *What is the meaning of the word translated "resisteth"?* Ans.—To stand against in battle array, ready to fight against. (See note 5.)

19. *How are we counseled to relate ourselves to God?* Verse 7, first clause.

20. *What attitude should we maintain toward the Devil?*

21. *What will be the result?*—*Id.*, last clause.

22. *How many are so weak that they cannot resist?* John 15:5; 2 Cor. 12:9, 10.

23. *What are we further exhorted to do in reference to God?* James 4:8, first clause.

24. *What will he then do?*

25. *Why are sinners exhorted to cleanse their hands?* Ps. 26:6.

26. *Why must a double-minded man purify his heart?* (See James 1:6-8.)

NOTES.

1. James 4:1: The apostle passes, by a sharp and painful transition, from the ideal as brought to view in the close of the preceding chapter, where he speaks of the fruits of righteousness being sown in peace of them that make peace, to a state of things which is too often a reality in the church, when there is contention and brawling and strife. He then points out the source from which these things spring. They are the opposite of that wisdom which comes from above, of which he spoke in the preceding chapter, and come from the motions of sin in our members. Lange says: "Every sensual and selfish lust which is not killed in the heart of the Christian, sooner or later must work disastrously, to the detriment of fraternal communion. Disappointed hopes should not fill us with bitterness and hatred against one another, but rather prompt us to humility and believing, confident prayer."

2. Verse 2: "Ye kill, and desire to have." This is to be taken, according to the context, not in a literal but spiritual sense, as in verse 4. It refers to a condition of the mind. In the former dispensation, in the cases of David and Ahab, the envy and desire to obtain, led to actual murder. The same feelings are the springs of the same crimes now. John says, "Whosoever hateth his brother is a murderer." The marginal reading, therefore, though not in this case a literal translation of the word used, doubtless conveys the true idea by referring to that condition of mind which, if suffered to develop to its full extent, would lead to murder.

3. "Ye ask not." The fact that people will attempt to bring before God in prayer the unhallowed and worldly ends which they seek, is a sad commentary on the condition of self-deception into which one may fall. To ask for improper things in an improper spirit, is, in one sense, not to ask at all; for Heaven does not regard such prayers. From another point of view, it is called asking "amiss." Verse 3. Prayer offered for the right objects, and in the right spirit, will alone secure the blessing.

4. Verse 5: There is no passage to be found in the Scriptures which contains the precise language here given. It is not a direct quotation. This leads to the necessary conclusion that what the Scriptures teach in various passages, and by various forms of phrasology, is spoken of as what the Scriptures say.

5. Verse 8: The washing or cleansing of the hands was a token of innocence and purity. As sinners, we must cleanse our hands from wicked works; and as double-minded, we must put away that fickleness and indecision of mind which counteracts all our efforts for good, and have "faith, nothing wavering." For only those who are clean of hands and sincere and pure of heart can effectually draw near to God.

News of the Week.

FOR WEEK ENDING FEB. 14.

DOMESTIC.

—Helena, Ala., was swept by a cyclone Monday, several buildings being wrecked. Three persons were wounded.

—Four prisoners escaped from the Liberty, Mo., jail Monday morning. Five others refused to decamp because of the cold.

—The Tri-State Can Company's factory at Keokuk, Iowa, burned, Tuesday, causing a loss of \$75,000; insured for \$60,000.

—Two boys, aged ten and twelve years respectively, who had frozen to death in the late blizzard, were found near Utica, Minn., Tuesday.

—James Storey, of Parsons, Kans., was granted a patent on an artificial egg Friday. The cost of manufacture, it is said, will not exceed three cents per dozen.

—The old mansion at Appomattox, Va., in which Lee surrendered to Grant, has been purchased by a Niagara Falls (N. Y.) company, and will be made a museum for war relics.

—A petition for assistance in the way of grain and provisions has been received at St. Louis, from farmers of Kansas and Nebraska, living in the region of Republican City, Nebr.

—It is reported that there is serious trouble in the Royal Adelpia, a secret mutual benefit association, with headquarters in Detroit, Mich., and that the order may be dissolved.

—The Warrior River at Tuscaloosa, Ala., is fifty-five feet above low water-mark, and still rising. The Alabama River is out of its banks, and is destroying property below Montgomery.

—Explorer Stanley denied, at Akron, Ohio, Monday night, the story that he intended to present to the Salvation Army all the valuable presents, diamonds, etc., which he had received from monarchs and others.

—The coldest blizzard in two years in Texas, was reported Monday. Flocks and herds were scattered. At Chattanooga, Tenn., over two inches of rain fell, and high water in the Tennessee River is expected.

—An anti-scalpers' bill was introduced, Tuesday, in the Minnesota Legislature. Outside sellers of railway tickets must first secure licenses, but a license must not be issued unless the applicant is recommended by a railroad.

—At the close of the fiscal year 1890, Ohio had 57,087 pensioners; New York, 50,206; Pennsylvania, 49,578; Indiana, 47,798; Illinois, 38,643; Michigan, 26,853; Missouri, 23,749; Iowa, 23,189; Kansas, 22,321; Massachusetts, 21,897; Wisconsin, 16,788; Maine, 15,924, and Kentucky, 15,909. The number in none of the rest of the States comes up to the five figures.

The Sundry Civil Bill makes the largest appropriations made in years, footing up \$36,000,000.

James Redpath, the famous Irish nationalist, journalist, and lecturer, and the vice-president of the Anti-Slavery Society, who was run down by a New York horse-car one day last week, died from the effects of his injuries.

Senator Stockbridge introduced a bill in the United States Senate, to incorporate the National Guarantee Loan and Development Company of the United States, which has for its object the amelioration of the condition of the poor.

Miners in the Connellsville coke regions in Pennsylvania, to the number of 10,000, refused to go to work Monday. They will soon be joined by 6,000 coke-drawers. The strike is for an advance of twelve and one half cents per ton, and against a reduction of ten cents per ton.

FOREIGN.

The agricultural yield of Great Britain last year is estimated at about \$1,133,600,000.

Sea-water is a regular article of sale in London. It is brought in by the railway companies, and delivered at the houses for two pence a gallon.

A tunnel to Prince Edward Island across Northumberland Straits, a distance of six and one-half miles, is the next great engineering feat talked of in Canada.

Over one hundred and thirty species of fish abound along the coast of Uruguay, and more than 2,000 species of insects have been classified within its borders.

The fifty largest libraries in Germany possess about 12,700,000 volumes, against England with about 6,450,000, and North America with about 6,100,000 volumes.

A letter from a missionary to his friends in Wisconsin, shows that cholera still prevails in Asiatic Turkey, where 1,500 deaths are said to have occurred in six weeks, in a town of only 10,000 inhabitants.

Baron Hirsch, of Paris, has created a trust fund of \$2,400,000 to aid immigration of Jews to America, naming a board of trustees of prominent Hebrews in this country who shall have charge of the fund.

In the Crimea a small catacomb has been found at Kertsch, the walls of which are covered with frescoes showing Greek gods and scenes from ancient Greek life. There is an inscription in antique Greek letters.

The boiler in the Quebec Worsted Company's factory, near Quebec, Canada, exploded Thursday morning, partly demolishing the works. At least twenty-two persons were killed and more than a score wounded. It is feared that many bodies will yet be found in the debris.

RELIGIOUS.

The King of Siam has donated to the Baptist mission at Bangkok \$240,000, for a hospital and school.

The Rev. Edward Everett Hale, Mrs. Mary A. Livermore, the Rev. Minot J. Savage, the Rev. Edward A. Horton, B. O. Flower, and others have signed an agreement to form a society at Boston for the investigation of Spiritualism.

It is proposed that there will be at the World's Columbian Exposition, in 1893, an exhibit which will present, so far as is practicable, the history, present position, distribution, and work of the churches and other religious organizations of this country.

Appointments.

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

THERE will be a meeting at Lyons, Mich., Feb. 21, 22. Elder J. H. Durland will attend. We hope there will be a large attendance. O. A. OLSEN.

I APPOINT to hold meetings with the church at Rochester, Ind., beginning at 7 P. M., Feb. 25. I expect to remain one week, and would be glad to meet as many from other churches in the vicinity as can come. WM. COVERT.

THERE will be a district quarterly meeting for Dist. No. 8, at Frazee, Minn., beginning Feb. 27, and continuing till March 2. Meetings will commence at the going down of the sun on Friday. Bro. Hill is to be with us. Let all come who can, and bring provisions and bedding, so as to partly care for themselves. Then let all pray that this effort may be a blessing to the cause in this district. H. F. PHELPS, Director.

THE district meeting for Dist. No. 7, Mich., will be held at Fair Grove, and will be of importance to all. Brethren, come to hear what our leaders have to say to us. Your presence is needed, and you cannot afford to miss the instruction that will be given. Conveyances will be at both Fair Grove and Akron stations, to meet all passenger trains on Thursday and Friday, the 19th and 20th. Bring bedding. E. L. SANFORD, Director.

LABOR BUREAU.

WANTED.—A situation with an S. D. A. family, by a farm hand. State of Missouri preferred. Address Wm. J. Ralph, Harrisonville, Cass Co., Mo.

WANTED.—A girl to do general housework. Address M. S. Baldwin, Hopkins Sta., Allegan Co., Mich.

PAPERS WANTED.

GOOD copies of S. D. A. papers and tracts that can be used for missionary work, will be thankfully received by Peter Rogers, Linzey, Brown Co., Ind.

NOTICE!

MINISTERS and Bible workers desiring charts illustrating Matthew 24, the 2300 days, the millennium, etc., may be supplied by addressing E. O. Parker, 18 Hazel St., Battle Creek, Mich. These charts such as mentioned above, are 6 feet long and 3 feet wide, on bleached muslin, unmounted.

Obituary Notices.

Blessed are the dead which die in the Lord from henceforth.—Rev. 14:12.

BITGOOD.—Died in Battle Creek, Mich., after a few days' sickness, David Bitgood, aged seventy-seven years. He leaves one brother and six children to mourn his loss. Sermon by the writer. R. S. WEBBER.

LUDINGTON.—Miss Hattie Ludington died of consumption, in Battle Creek, Mich., Feb. 4, 1891, aged twenty years. She was the daughter of Bro. Harvey and sister Susanna Ludington, of Indiana. Sister Hattie left a clear evidence that her peace was made with God. She leaves a father, three sisters, and one brother, who deeply feel her loss. Funeral sermon by the writer. R. S. WEBBER.

MOSHER.—Died on the 26th of October, 1890, of cancerous tumor, our dear mother, Margaret Mosher, aged 88 years and 4 months. She embraced the truth some fifteen years ago, under the labors of Elder I. Sanborn, and died in hope of eternal life. She suffered very much, and desired to die and be at rest until the Lifegiver comes. She had a kind, unselfish disposition, and we miss her very much. She was rational to the last. She leaves five daughters, many grandchildren and friends, to mourn her loss. Funeral by Elder Morse (Congregationalist). MARIA L. BROWN.

WILKINS.—Died of catarrhal fever, at Elmdale, Wis., Jan. 28, 1891, Melluda, wife of Frank Wilkins, aged 23 years, 11 months, and 7 days. Sister Wilkins embraced the third angel's message under the labor of Elder Decker, and united with the Waterloo church July 4, 1885, of which she remained a faithful member till death. She leaves a father, mother, five brothers, one sister, and two little daughters, and many relatives and friends, to mourn her loss; but we sorrow not as those that have no hope. We laid her to rest till the Lifegiver comes. Remarks by the writer, from Job 14:12, to a very large and sympathetic audience. COLLINS CHAPMAN.

VALENTINE.—Died at Newberg, Oregon, Jan. 28, 1891, of typhoid fever, after nine weeks' illness, sister Emma Florence Valentine, in the eighteenth year of her age. Sister Emma early gave her heart to Jesus, being baptized and uniting with the Seventh-day Adventist church at Wadena, Minn., when but twelve years of age. During her late sickness she expressed herself as being wholly resigned to the will of God. Her father, mother, and eight sisters are left to continue the battle of life, and, if faithful, will doubtless meet their loved one in that beautiful home where death cannot enter. The funeral services were conducted in the Friends' church, the presence of a large congregation showing the esteem in which sister Emma was held by the community. J. E. GRAHAM.

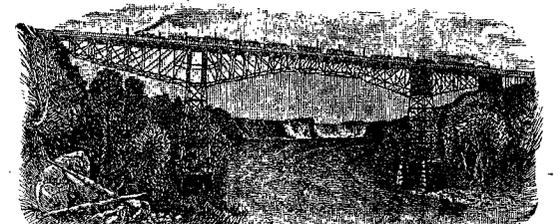
HOWES.—Died in Springfield, Mass., Jan. 9, 1891, Edith, only daughter of George E. and L. B. Howes, at the age of 12 years, 10 months, and 4 days. Early in November she was taken with la grippe, which induced heart-disease, and finally caused her death by rheumatism of the heart. Edith's mother embraced present truth under the labors of Elder Farman, during the winter of 1889-90, and since that time has endeavored to teach her children the sacredness of the Sabbath of the Lord, and to look for his coming. Edith was a good child, very thoughtful for one of her years, and seemed to appreciate the truths taught her. During last summer, while the writer was at Springfield with the tent, she attended meeting as regularly as possible, considering the distance from the tent, and from then until her last sickness she manifested a new interest in the Sabbath-school and meetings. In her illness she was a great sufferer, but she bore all her sufferings with a resignation and patience truly Christian. Not a complaint was heard, and from many expressions her parents entertain bright hopes that she will be among those who will "put on immortality" at the resurrection. Funeral services were held on the Sunday following her death, and were conducted by the writer. S. A. WHITTIER.

WICKWIRE.—Died at Akron, N. Y., Jan. 24, 1891, Sarah S. Wickwire, aged 82 years, 8 months, and 8 days. At an early age sister Wickwire was converted, and united with the Baptist church. Some ten years ago she embraced the views of Seventh-day Adventists, and united with the Lancaster church. She was very devoted, and lived out faithfully what she believed to be the truth. This being true, she was an ornament in both the Baptist and Adventist churches. She died in the full assurance of eternal life through Jesus at his coming. Nearly

fifty-two years ago she was married to R. G. Wickwire, who survives her. Their married life has been a very happy one. Three children compose their family, all of whom are living. Since their marriage, Bro. and sister Wickwire have lived at, or near, Akron. During the war she was especially interested in the welfare of the soldiers, and at the funeral the members of the local Grand Army of the Republic were present, also members of the Relief Corps. Octogenarians were chosen as pallbearers, while returned soldiers acted as actual carriers. The large Baptist meeting-house was well filled. The Baptist minister, Dr. Elgin, took charge of the funeral. The discourse was delivered by the writer, from Ps. 116:15. Prayer was offered by the Methodist minister. The services at the grave were concluded by the Free Methodist minister. The funeral was attended by a large number of relatives. The two sons and the daughter were present at her last sickness, and the funeral was attended by the son-in-law, Hon. Rumsey, an ex-member of the Michigan Legislature, and daughter from Leslie, Ingham Co., Mich. The funeral discourse was listened to with profound attention by the large congregation. Sister Wickwire leaves an aged companion, two sons, and a daughter and grandchildren to mourn their loss, but they do not mourn as those who have no hope. S. H. LANE.

(Signs of the Times, please copy.)

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL

"The Niagara Falls Route." Corrected Nov. 30, 1890.

Table with columns for EAST, WEST, Stations, Mail, Express, Limited, etc. listing train schedules for various routes.

Daily. †Daily except Sunday. ‡Daily except Saturday. Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6.16 P. M., arriving at Jackson at 7.55 P. M., daily except Sunday.

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

CHICAGO & GRAND TRUNK R.R. Chicago & Grand Trunk R.R. Time Table, in Effect Dec. 7, 1890.

Table with columns for GOING WEST, STATIONS, GOING EAST, listing train schedules for Chicago & Grand Trunk R.R.

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., FEB. 17, 1891.

CONTENTS OF THIS NUMBER.

[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.

"I Know That My Redeemer Liveth," MARY E. INMAN.....	97
All for God, J. M. HOPKINS.....	99
Little Foes of Little Boys, <i>Sel.</i>	101
Trust and Wait, <i>Mary B. Wingate, in Missionary Helper.</i>	102
To My Husband, S. I. REID.....	108

Our Contributors.

The Measure of Light Given, Measures Our Responsibility, MRS. E. G. WHITE.....	97
"A Federation of Churches," ELDER R. F. COTTRELL.....	97
The Prophecies Illustrated, <i>Louis Gausson, D. D.</i>	98
Selfishness and Religion, FRED ALLISON HOWE.....	98
This and That, D. F. EWEN.....	99
Christ Bearing Our Sorrows, ELDER GEO. E. FIFIELD.....	99
United We Stand, JOSEPH CLARKE.....	100
Religion in the Public Schools, GEO. B. THOMPSON.....	100

Home.

Christian Family Relations, PAUL E. GROS.....	101
Some Things a Boy Should Learn, <i>Sel.</i>	101

Mission Field.

International Convention of the Student Volunteer Movement.....	102
The Russian Police, P. T. M.....	102
Russia's Religious Laws, P. T. M.....	102

Special Mention.

Not a Christian Government, <i>New York Weekly Witness.</i>	103
"The Marvel of Nations," <i>From Speech of Secretary Windom.</i>	103
The Scriptures on the Chancel Floor, <i>English Paper.</i>	103

Editorial.

A Troublesome Question.....	104
In the Question Chair.....	104
Moral Responsibility, L. A. S.....	105
Religion, G. I. B.....	105
Our Ministers' School, O. A. OLSEN, <i>Pres. Gen'l Conf.</i>	106
Council of Presidents of Conferences and Tract Societies, O. A. OLSEN.....	106

Ministers' Department.

Apostolic Succession, H. M. J. RICHARDS.....	107
The Watchman and the Sword, <i>The Christian.</i>	107
A Wrong Tendency, <i>Alabama Advocate.</i>	107
Making Things Fit, <i>H. I. Hastings.</i>	107

Progress of the Cause.

Reports from Europe—The West Indies—Great Britain and Ireland—Minnesota—South Dakota—Florida—Illinois.....	108
The General Meeting at South Norridgewock, Maine, J. B. GOODRICH.....	109
The Meeting at Rockford, Illinois, O. A. OLSEN.....	109
The Week of Prayer in Pennsylvania, E. J. HERRARD.....	109
An Acknowledgment of God's Blessing, AMOS ROWE.....	109

Special Notices.

The Sabbath-school.

News.

Appointments.

Obituaries.

Editorial Notes.

We are happy to report a good degree of religious interest in Battle Creek College the present season. A large proportion of the students seem to be in earnest in the Christian life, and their meetings are excellent. It was our privilege to attend their social meeting at the College chapel, Sabbath afternoon, the 14th. From five to twelve were on their feet at once during the entire meeting, bearing their testimony in turn. Many were able to praise God for the present help of an indwelling Saviour, and for daily victories; and all who spoke rejoiced in the blessed hope, and in the privilege of having a part in the closing work of the Lord in the earth. As we looked over the noble company of students, it was a cheering thought that, in the good providence of God, many of these will soon be ready to enter the field in active service for the Master.

A NARROW ESCAPE.

We are thankful to be able this week to greet the readers of the REVIEW with another number of the paper on time. As the hands were assembling for work on the morning of the 10th inst., it was doubtful for about an hour whether the REVIEW Office was not destined to be reduced to a heap of ashes. Gas from the oil pump in the boiler room ignited with a lighted gas jet on the wall, and immediately filled the room with flame. With commendable foresight and fortitude, our engineer, Bro. I. N. Johnson, braved the fury of the flames till he could stop the oil pump, and start the water pump which throws water to all parts of the building. His hands and face were severely burned; but he is doing well. The boiler room soon resembled what we may imagine was the condition of Nebuchadnezzar's fiery furnace, when prepared for the three Hebrew children. The flames began rapidly to eat their way through partitions, to burst into the press room, and to ascend through flues and between partitions, to the very top of the building, as if determined for their prey. The Office hands had recently organized

themselves into a fire company, and worked with a will with what facilities they had at command; but the devouring element made progress over all their efforts. The fire department from the city responded with alacrity, and worked with a zeal and determination worthy of all praise. With their water and chemical engines, the latter of which did most efficient work, the flames were at length subdued. Fortunately none of the machinery was disabled, and work was resumed at noon. The damage to building and stock was \$2,100, which has already been adjusted with the insurance companies. This is the most threatening danger through which the Office has ever passed, and all are devoutly thankful that it escaped with no more serious results.

GENERAL CONFERENCE FOR 1891.

THE twenty-ninth session of the Seventh-day Adventist General Conference will convene in the Tabernacle at Battle Creek, Mich., March 5, 1891, at 10: o'clock, A. M. The presidents of Conferences and Tract Societies, the Foreign Mission Board, and the Committee on Consolidation of Publishing Interests, are requested to meet in Battle Creek, Feb. 25. The next session of the General Conference will be a very important one. Many questions of the greatest interest to the cause will come up for discussion and decision. All State Conferences are requested to send as full delegations as possible. All presidents of Conferences and Tract Societies are especially requested to be present at the meeting for consultation Feb. 25.

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

ELDERS N. HASKELL ON HIS WAY HOME.

A LETTER received a few days ago from Bro. Haskell, informs us that he expected to sail from New Zealand for America on Jan. 26, and so he is probably now on his way here; and if he has a prosperous voyage, we may soon see him in our midst once more. It will be a matter of great interest to have his presence at our coming General Conference. He will have much information to give us in reference to the missionary field and the many openings for the truth. May God's kind providence be over his servant, and bring him to us in safety.

O. A. OLSEN.

THE YEAR BOOK AND "BULLETIN" FOR 1891.

HAVE you seen the new Seventh-day Adventist Year Book? It is a pamphlet of 160 pages, literally crowded with just such information as none of our people can afford to be without. Realizing this fact, the publishers have fixed the price at considerably less than cost of publication. Among other valuable things which the book contains, is a complete Workers' Directory, giving the names and addresses of workers in every capacity in the cause, both in home and foreign fields; official directories of the General and State Conferences, International and State Tract Societies, Health and Temperance Societies, our different denominational schools, publishing houses, sanitariums, etc.; important reports by the President of the General Conference, and District Secretaries; also the proceedings of the General Conference Committee, the International Tract Society, Foreign Mission and International S. S. Association Executive Boards. Price, 10 cents. Order of your State secretary.

If our people will get the Year Book, in which is given a complete report of the proceedings of the different Executive Boards since the last session of the Conference, and then read the Daily General Conference *Bulletin*, which will be issued each day during the coming session of that body, they will be well posted in reference to the progress of the work.

The *Bulletin* will be furnished to subscribers at twenty-five cents for the session, and should be ordered immediately of your State secretary, or of the publishers direct.

A. T. ROBINSON.

South Lancaster, Mass.

MICHIGAN'S WAGE-WORKERS.

SOME interesting statistics concerning the labor man of Michigan, have been gleaned from the report of the Commissioner of Labor, A. H. Heath, which we give as follows:—

The work of the Michigan Bureau of Labor and Industrial Statistics during the year 1890, and embodied in this report (1891), consisted of a personal canvass of 8,838 workmen, employed in 201 shops and manufacturing institutions, in twenty-five villages and cities, as follows: Detroit, 3,920; Battle Creek, 793; Grand Rapids, 776; Kalamazoo, 618; Lansing, 538; Bay City, 370; Jackson, 321; Ann Arbor, 197; Coldwater, 179; Dowagiac, 178; Marquette, 143; Three Rivers, 139; Ann Arbor, 91; Plymouth, 88; Adrian, 75; Saginaw, 64; Monticello, 60; Grand Haven, 47; Quincy, 45; Howell, 43; Tecumseh, 38; Ferrysburgh, 35; Marshall, 30; Jonesville, 27; Buchanan, 26.

Fifty-seven per cent. were born in the United States, and forty-three per cent. in foreign countries. Four thousand, eight hundred, and eighty-nine are married, 3,754 are single, and 195 are widowers. Nearly fourteen per cent. of the total employees of the State are under nineteen years of age. In 5,181 families there are 11,161 children, of whom 9,800 are supported by employees; 4,249 attend school.

The number of weeks worked *per capita*, is 45.7. Average weekly wages of married men is \$11.50 of single men, \$8.12; average of both, \$10.06, or \$1.67½ per day.

Two thousand, three hundred, and twenty-eight employees own homes, of which ninety-six per cent. are married, one per cent. are single, and one per cent. are widowers. Total value of homes, \$3,055,965; average, \$1,312.70. Fifty-eight per cent. of homes are mortgaged for thirty-seven per cent. of their value.

The number renting homes is 2,634, or twenty-nine per cent. of total employees. Twenty-nine per cent. board; sixty-seven per cent., or 5,949, take newspapers and magazines; 2,421 work at hand, 5,816 at machine work, and 601 at both.

To the question, "Has your labor organization been of any financial benefit to you?" 1,212 made reply: 778 said yes, and 434 said no.

Two thousand, two hundred, and forty-three, or twenty-five per cent. of total employees, belong to benefit societies. Total weekly sick benefits, \$14,381; average, \$6.41.

N. W. L.

"SONGS OF FREEDOM."

BY request, the above-named book (formerly advertised to contain about 64 pages, hymn-book size, selling at 25 cents, single copy, and 20 cents in lots of twenty or more) is being enlarged to about 100 pages (5½ x 8½), set in new, large-face type, such as is used for sheet music, and will be sold at the following low prices, *prepaid*:—

Flexible cloth, 50 cents; Boards, 40 cents; Paper covers, 30 cents.

In lots of twenty or more to one address, prepaid, five cents less per copy than above prices.

Orders will be filled in March. See further description of book, and advertisement of sheet music last week, p. 95. Address all orders to the National Religious Liberty Association, Battle Creek, Mich.

W. A. COLCORD, *Rec. Sec. N. R. L. A.*

A FUND FOR THE EMPLOYMENT OF COLPORTEURS 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 colporteurs in the Southern field.

(Previously reported, \$1,550.)

A Friend - - - - - \$10 00

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

THE TITHING SYSTEM,

OR GOD'S PLAN FOR SUPPORTING GOSPEL LABOR.

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