

# The Adventist Review and Herald

HOLY BIBLE IS THE FIELD IS THE WORLD

W.A. Hennig, Proprietor  
NE Corner 28th Av  
& Grant St

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

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REST.

BY ELD. L. D. SANTEE,  
(Princeton, Ill.)

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28.

Rest from all the woes of earth-life  
That beset my journey here;  
Rest from thorns and rugged pathway,  
Rest from lonely desert drear;  
Rest from chilling winds of autumn,  
With its frosts and dying flowers;  
Ah! my rest will be eternal  
In fair heaven's fadeless bowers.

Rest from bells that toll their sorrow;  
Rest from land where evil reigns;  
Rest from dreading, cheerless morrow;  
Rest from sickness; rest from pains;  
Rest from anguished separation  
When the loved are torn away,—  
Glorious rest, when God's salvation  
Ushers in the perfect day!

Rest from every vain endeavor,  
Filling all the heart with woe;  
From the wild unrest that ever  
In each pathway seems to go;  
Rest from tempests ever lending  
Shadows to the night so long.  
Ah! our rest will be unending  
In the land of light and song.

## 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.

### DETERMINATION IN THE WORK OF GOD.\*

BY MRS. E. G. WHITE.

AFTER the Israelites had left Egypt, and had come to the Red Sea, the armies of the Egyptians came out to compel them to return. The people that Moses was leading out were in great distress; they knew not what to do. The eye of God was upon his people, and he did not mean that they should perish. The pillar of cloud that had gone before them by day, at night became a pillar of fire, and hung between them and the Egyptian army, so that God was indeed a wall of fire round about his people. Although they were in a desert, no harm befell them. There seemed to be no way for their escape; there were mountains round about them, and the Red Sea before them, and they began to murmur and complain of Moses because he had brought them out of the land of bondage to perish by the hand of the Egyptians.

Moses told them to go forward into the waters of the Red Sea. It was according to God's command that Moses bade them go forward, and they went until they stepped into the waters, and by a

rod in the hand of Moses, the Lord parted the Red Sea, and the children of Israel went through on dry land. We should have faith in God, and obey the command, "Go forward." We should not wait to see what the Lord will do for us first, but go forward and believe that he will do just what he has promised. It may seem that our way is hedged up on every side, but we are to move forward. Our Heavenly Father would have us believe that he has ways and means that we cannot see, and going forward does not mean to stand still.

"Faith is the substance of things hoped for, the evidence of things not seen." God would not have you bind about his precious work with unbelief; he would have you go forward, making progress continually in the building up of his cause upon the earth. You should not fix your eyes upon unfavorable circumstances and surroundings that will bind you in unbelief and in discouragement; it is your privilege to believe that God has ways and means to do his work. The great message of truth must go to all people, and nations, and kindreds, and tongues, and then shall the end come. We should ever keep this in view, and try to spread the knowledge of the present truth. You want faith at every step you take. You should engage in the work as though all depended upon you, and yet with perfect trust. God has intrusted to us the great work of warning the world of the coming judgment. We are to act our part in bringing this truth to all we can. We must pray God to water the seeds sown, that they may spring up and bear fruit to his glory.

There were but very few of us to carry forward the work at first, and it was very necessary for us to be of one mind in order to have the work advance with order and uniformity. When we saw the importance of being in the unity of faith, our prayers were answered, and Christ's prayer was answered that we should be one as he was one with the Father. We were as destitute of means as you are here in these kingdoms, and we frequently went hungry, and suffered from cold for want of proper clothing. But we saw that the truth must advance, and we must have means to carry it forward. We then sought the Lord most earnestly that he would open ways that we might reach the people in the different cities and towns, and my husband and myself would have to work with our hands to get means to carry us from place to place, to open the treasures of faith to others. We could see that the Lord of heaven was preparing the way before us in the work. My husband has worked at handling stone till the skin was worn from his fingers, and the blood started from the wounds, that he might get means to carry him from place to place to speak to the people the words of truth. This is the way the work went in the beginning, and our petitions must now ascend to the God of heaven as they did then, that he will open the way, and the truth find access to hearts. The gold and the silver are the Lord's. The cattle upon the thousand hills are his; but he wants you to move forward in faith just as far and as fast as you can. The Lord's blessing will rest upon those who do to the very best of their ability. It is the privilege of those who have embraced the truth in these countries to place themselves in a position of

faith where God will manifest himself to them. I cannot see why the work and the plans should be different here from the work and the plans in America. Every one should be where he will feel that he is a part of the great work of God, and that he must help carry it forward.

When the Scriptures were opened in the Piedmont Valleys, the truth was carried forward by those who were very poor in this world's goods. Those who had Bible truth were not allowed to bring it before the people; they could not get Bibles into families, so they went as merchants selling goods, and carried parts of the Bible with them, and when they saw that it would do, they would read from the Scriptures; and those who were hungering for truth, could in this way obtain light. With bare and bleeding feet, these men traveled over the hard rocks of the mountains in order that they might reach souls, and open to them the words of life. I wish the very same spirit that animated them was in the heart of every one who professes the truth at the present time. We can every one of us do something, if we will only take the position that God would have us. Every move that you make to enlighten others, brings you nearer in harmony with the God of heaven. If you sit down and look at yourself and say, "I can barely support my family," you will never do anything; but if you say, "I will do something for the truth, I will see it advance, I will do what I can," God will open ways so that you can do something. You should invest in the cause of truth so that you will feel that you are a part of it. God does not require of the man to whom he has given one talent, the interest of ten. Remember that it was the man who had one talent that wrapped it in a napkin and hid it in the earth. You should use the talent, influence, and means which God has given you that you may act a part in this work. In these kingdoms those in the truth are numbered by scores, but you may number them by hundreds before another year comes round, if you faithfully work for God. Just as good souls are waiting for the truth, as are here to-day. Many are longing to be fed by the word of truth. The angel of the Lord has presented this people before me, and I know whereof I speak. But it will require earnest work on your part, mingled with living faith and the power of God, that the work may be accomplished. But you must broaden your ideas, brethren; you must by living faith take hold of the Arm of our strength, and say, "I can, and I will work for God," and you will see of the salvation of God; for success will crown your efforts.

### BEGGING AT THE DOOR OF MERCY.

BY ELD. J. G. MATTESON.  
(Boulder, Colo.)

BEGGING is not a very honorable business. The psalmist says of the wicked, "Let his children be . . . vagabonds, and beg." Ps. 109:10. The blind man Bartimeus "sat by the wayside begging." Luke 18:35. He was an object of pity. The unjust steward said, "I cannot dig; to beg I am ashamed." Chap. 16:3. Joseph of Arimathea "went unto Pilate and begged the body of Jesus." Chap. 23:52. The word *aiteō*, which here is rendered "beg," is most fre-

\*Morning talk at Orebro, Sweden, June 25, 1886.

quently rendered "ask"; and begging is, of course, nothing else but asking for a favor.

Now the Lord invites us to thus ask: "Ask, and it shall be given you;" "Every one that asketh receiveth." Matt. 7:7, 8. How pleased common beggars would be if rich people would thus invite them to come and beg; yet this is what the Lord does freely, and he is rich enough to bestow abundant gifts on all those that ask him. The Saviour says, "Whatsoever ye shall ask in my name, that will I do," John 14:13. How gracious the Lord is! and how thankful we ought to be for his great mercy!

People do not like to beg; and they seem far more loth to beg anything of God, than to beg of their fellow-men. But mercy cannot be bought. All the gold and silver in this world cannot pay for one single soul. We can merit death, but never eternal life. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. Eternal life can only be obtained as a gift. Those who try to get it any other way, will never obtain it.

Do you ask if good works are necessary to enter heaven, and is not the keeping of the commandments of God a condition of eternal life?—Certainly. The Saviour says, "If thou wilt enter into life, keep the commandments." Matt. 19:17. But there is another condition which precedes this one, and that is the presence of the grace of God in the heart.

The Saviour compares himself to the vine, and believers to the branches on the vine. Now the object of cultivating the vine is to produce fruit. The Saviour shows that the object of union with him, the true and living Vine, is to bear much fruit, and he says, "Herein is my Father glorified that ye bear much fruit." John 15:8.

Now, what produces the rich grapes on the vine? What brings about the life that gives color and sweetness to the grapes? Do the grapes produce the sap and nourishment of the plant? or is it the plant that produces the nourishment which naturally brings forth fruit?

Now, suppose the branch said to the vine, "I am a little branch, and I would like to get much nourishment from you, but I believe that before I can get any nourishment, I must bring forth some fruit. I do not expect, without your help, to bring forth a whole bunch of grapes, but I will produce three or four nice grapes, and then I hope you will help me to produce the rest." What would be the consequence if the branch acted thus?—It would never bear any fruit at all.

Our brethren have been forced by circumstances to say so much about the commandments of God, that there was hardly room to say much about his loving kindness and tender mercies. As a consequence, a great many have been in doubt. The matter is not very clear to them. They are striving hard to do what they know is right, and yet the peace of God will not flow into the heart. The rich assurance of the heavenly inheritance will not come.

Every one thinks that the Pharisee's prayer was unbecoming. No one could be found who would say like this: "I thank thee, Lord, that I am not as other men. I am trying to be good. I keep the Sabbath very strictly. That is far more than my Baptist and Methodist brethren do. I pity them, poor fellows, because they have not advanced so far as I have." Yet those sentiments, if not expressed, are sometimes approximated because of a wrong understanding of the doctrine of justification through faith. We often see in print expressions like this: "I am trying to be good, so as to meet you all in the kingdom." This is all right in a certain sense, but it is apt to mislead. It often sounds as though the being good was the means of bringing young and old into the kingdom. It would be much better to know that Christ lives within, the hope of glory; and he is good. If he dwells with you, he will certainly impart some of his goodness to you.

What can all our works do toward paying for our sins? or what can they do to merit an entrance into heaven? Here is a small child. It went

out into the road, and, seeing a puddle, enjoyed splashing in it very much. The face became all soiled, and the clothes that were clean and nice, became muddy. Suppose you pass by, and tell the child that it must go home to mother. Then the child commences to wash away the mud from its face in the same puddle, and to wash its clothes. You say, "My dear child, stop that! Do you not see that you only become more and more muddy?" You would try to persuade the child to go home to its mother *just as it is*. What does the mother do when the child comes home in this condition? (It is a little more than a year old, and has only lately learned to walk.) Does the mother say, "Go wash your clothes and your face before you come to me?"—No; she takes care of the child, and does the washing for it. So likewise must we be washed "by the washing of regeneration, and renewing of the Holy Ghost." For the Lord does not save us "by works of righteousness which we have done, but according to his mercy." Titus 3:5.

Here is a servant that owes his master 10,000 talents—nearly \$10,000,000. He would like to get this fearful debt cancelled, but he does not like to beg. He is ashamed of that. He never can pay all the debt, but he would like to pay a little, so as to get the thing started, and thus incline the master to pay the rest. Let us say that he proposes to pay ten cents on this debt. Do you think that would move the master very much, or be any help to get the debt ever paid? But when we try to pay for our sins by our good works, it is certainly much less than to pay ten cents on a debt of \$10,000,000.

The fact is, that a life-time of good works cannot take away one single sin. How, then, can we come to the Lord?—Just as we are, "without one plea" but the Saviour's death on the cross for us. This great fact is nowhere presented more forcibly, clearly, and tenderly, than in the parable of the prodigal son. When the father saw the son a great way off, he did not say, "Stop, my son. Do not come to me in that shape. Stay away some time, till you get better, and can put on some rags of your own righteousness." No, no. When the father saw him *a great way off*, he "had compassion, and ran, and fell on his neck, and kissed him." Luke 15:20. It was not the actions of the son that made the father loving and kind; but it was the father's free grace that cleansed the son, and made him a new creature, and then he was dressed becomingly afterward.

Thus the grace of God produces faith; and obedience is the fruit of faith. But faith and good works are both the fruit of grace. And "grace and truth came by Jesus Christ." John 1:17.

But what assurance have we that Jesus will receive us when we come thus, having no merits whatever of our own to plead? The Saviour himself says: "Come unto me, all ye that labor, and are heavy laden; and I will give you rest." Matt. 11:28. Again he says, "Him that cometh to me I will in no wise cast out." John 6:37.

Now, dearly beloved brethren, young and old, can we ask for any stronger assurance that we will be received when we come? Here is a divine invitation to sinners who have never sought the Lord, and here is an invitation to saints who desire to obtain the approving smiles of God in their souls. "The Spirit and the bride say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

How blessed are these invitations and promises! Poor and blind and naked, we knock at the door of mercy, and what may we look for? Not a proud lord or his liveried servant, who opens the door, and in a harsh voice tells us to leave quickly. But what may we expect? Not a kind mistress of the house who has pity for us, and condescends to reach out through the door a piece of bread, and twenty-five cents. But what may we expect?—The Lord himself will open the door wide. He says to the poor beggar, "Come in," and when

he has put on him the proper garments, he says. "Come right along; do not hesitate at all. Thou art my child. Sit right down here at this table with the rest of my children, and enjoy the abundant riches of my blessings."

Such a father we have in Christ. Why should we doubt his word; why not often knock at his door? why not follow him right on to his bountiful table, and enjoy all the blessings he is willing to bestow upon us here? Then he will give us eternal life hereafter.

#### DEPARTING AND BEING WITH CHRIST.

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

THE following good illustration of the language of the apostle, expressing his desire to depart and be with Christ, is found in Gilfillan's work on the Sabbath, p. 450. It is given by Rev. John Jameson, of Methven, Scotland. "A man," says Mr. Gilfillan, "at once of high genius, the most saintly character, and the warmest, tenderest heart."

For some time before his death, his mind on these occasions turned frequently to the doctrine of the resurrection; and at one time, with the view perhaps of apologizing for this, he spoke nearly as follows: "My children, I never like to dwell long on the thought of death; that is a gloomy subject; my mind is always for bounding off to the bright morning of the resurrection, a morning so full of life, and peace, and joy. Ah! that is the morning which will vanquish death, and swallow up in perfect victory all the ill it has ever done to this poor heart of mine, by tearing asunder the finest ties which bound it to the earth, and sending some of our fairest flowers to the dull, cold grave. Why should death hold so many, all their days, in the bondage of its fear? What is it to die, but just to wink and to be with Christ?" This last thought seemed to dwell in his mind, and to yield him much enjoyment. When, not long before his death, a Christian friend spoke to him rather despondently of the long and weary ages that the body must lie in the grave, he replied in his usual hearty way, "It is just to-morrow morning; you never think the night long when your sleep is sound."

This eminent minister could understand that to the utterly unconscious, the period of time from death to the resurrection was as nothing; like the wink of an eye, or like the coming of the morning to one whose sleep is sound. It is evident that he saw no necessity for the modern spiritualistic view, that men go to their reward at death. His mind, like Paul's, was "for bounding off to the bright morning of the resurrection." Then the crown is to be given. "Henceforth [from the time the earthly course is finished] there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." Neither the apostle nor Mr. Jameson looked to death for their reward, but to the resurrection, which should give the victory over death. Yet those whose minds are filled with the idea that the real man escapes death wholly, may still contend that both held the now popular view.

#### AN EXEMPLARY TEACHER.

BY ELD. J. P. HENDERSON.  
(*Cedar Rapids, Iowa.*)

THE value of a teacher who forcibly illustrates his instructions by example, is well known. It insures success, begets confidence, and is the most impressive labor performed; for it will ever remain a true axiom that "example is worth more than precept."

Human teachers at best, are but imperfect examples. Their pupils may constantly detect discrepancies between their words and their practice. This detracts much from their influence. If there were no such discrepancies, the force of their instruction would, in time, outweigh all opposition. Jesus Christ was such a teacher. "His life," says Geikie, "must ever remain the noblest and most fruitful study for all men of every age." Again he says: "It is admitted, even by those of other faiths, that he was at once a great teacher and a living illustration of the truths he taught."

"Where is the man," says another writer, "who knows how to act, to suffer, to die, without weakness and without display?" "What sweetness, what purity in his ways! What touching grace in his teachings! What loftiness in his maxims! What profound wisdom in his words! What an empire over his passions!" "Our divinest symbol! Higher has the human thought not yet reached."

He was all that he requires us to be. His whole life was an exemplification of his doctrine. The unselfishness of his character is indeed its unique charm. His entire life was one of self-denial. He practiced patience under the most severe trials; none of the malice of wicked men could ruffle his temper. No act of his life can be pointed out in which there was any lack of weakness. He taught us to love our enemies, and he could pray for his persecutors while he was suffering the agonies of death."

His conversation was such as would prepare his hearers for the enjoyment of heaven. He was dead to the things of this world. Though the maker and owner of them all, yet he had not where to lay his head. The mightiest among the lowly, it can truthfully be said that "he lifted, with his pierced hands, empires off their hinges, turned the stream of centuries out of its channel, and still governs the ages."

"AN HOUR WITH GOD."

BY J. M. HOPKINS.  
(*Chatfield, Minn.*)

"My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up." Ps. 5:3. The Christian should devote some portion of each day to prayerful meditation and the study of God's word. How can any one meet the temptations and vexations of life without the strength such prayer and devotion secure? And is not the best time for this immediately after rising in the morning? It is true that, as a rule, people think they have all they can attend to in the early morning,—the men going about their various duties, and the women attending to their household cares. But there is no time when the mind is so free from annoyances, and so rested and fitted to grasp the blessed lessons of the Bible as in the early morning.

It is right to give to our kind Heavenly Parent our first and best thoughts. It is right to honor him with the first fruits of our hearts. It is best for us to seek his blessing before we enter upon the duties, and assume the responsibilities of the day. It will be found a source of strength to rise an hour before the usual time for the family to rise, and take the Bible and carefully read it by course, one, two, or three chapters, according to the amount of study required to understand what is read. This invites the Lord near. It brings one into sweet communion with him. The light of truth from his word shines into the heart, and often is found a promise, a reproof, an exhortation—just what is needed for the day. It is well to have a pen at hand, and make such notes as may seem profitable. After thus reading the word, bow in grateful prayer, and thank God for the blessing of sleep and rest, and for his love, and seek grace and strength for the day. Then one is ready to arouse the household, and together, before entering upon the cares of the day, have the regular family worship.

This course, if carefully followed, will be an inestimable blessing. It will require an effort and resolution to do this. Often one is weary and desires more sleep and rest; but the favor and help of God is more than all else to the Christian. We are nearing the judgment, and trials are thickening around us. We need to be closely allied to Heaven. God will be found of those who diligently seek him. "An hour with God" is the happiest hour of the day. Try it, brethren and sisters, and see if you will not gain some rich experiences which would be an encouragement to you.

PSALM 37:3-7.

BY MARY E. INMAN.  
(*Evart, Mich.*)

O REST thou in the Lord!  
Rest is sweet to pilgrims weary,  
Whose way is rough and steep and dreary;  
The spirit oft seems faint and dying,  
But on his precious word relying,  
O rest thou in the Lord!

Wait patiently for him.  
Let nothing tempt thee to repining,  
Behind the clouds his love is shining.  
Each rebellious thought suppressing,  
Patient waiting brings a blessing.  
Wait patiently for him.

Trust also in the Lord.  
The while in him thy spirit trusteth,  
Each joy and sorrow he adjusteth.  
Trust him, for he loves thee ever.  
Trust him, he'll forsake thee never.  
Trust also in the Lord.

Delight thyself in him.  
He'll give to thee thy heart's great longing,  
With sweetest joys thy pathway thronging.  
At his right hand for thee are pleasures,  
If with the Lord are placed thy treasures.  
Delight thyself in him.

FOR WHAT PURPOSE WAS ISRAEL CHOSEN?

BY ELD. WM. COVERT.  
(*Indianapolis, Ind.*)

AFTER the fall of man, it became necessary that missionary workers should be selected and qualified for their labor, in order that the purpose of God in creating the earth and placing man upon it might be brought about. Abraham was finally chosen as the father of the faithful, and his fleshly descendants through Isaac were selected and organized in a national capacity for a special purpose. The promises to Abraham made by the Lord, repeatedly stated that in him all the nations and all the families of the earth were to be blest. All promises of special blessings to Abraham or his seed, were made with the specified purpose of proving a blessing to others. God did not intend to bless Abraham to the detriment of other people; but, on the other hand, it is seen by a careful study of the promises, that his purpose was to prepare Israel that they might bring the light of the truth to others.

It has always been God's plan to make some of the sons and daughters of Adam light-bearers to those who were in darkness. Abraham's posterity were intrusted with this responsibility; yet after the Lord had delivered them from Egyptian bondage, they seldom rose above the natural selfishness of the human heart. But little disinterested benevolence is discernible in their history. Natural pride and religious bigotry are nearly everywhere manifested. Instead of endeavoring to help those of other nations to an understanding of the truths that God had given to them, they selfishly shut themselves up, and became narrow in mind and unkind in conduct toward those whom the Lord designed them to bless; yet we see a few exceptions in which there seems to be an understanding of their responsibility.

We gladly note the beautiful and becoming mention made by King Solomon in his prayer offered at the dedication of the temple, when he pleaded in behalf of the stranger, and said: "Concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched-out arm; if they come and pray in this house; then hear thou from the heavens, even thy dwelling-place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as doth thy people Israel." 2 Chron. 6:32, 33. The Lord especially qualified Solomon that he might be a missionary king. While he was faithful to the Lord, "all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart." 2 Chron. 9:23. Here we have a faint glimpse of the blessings that the Lord intended to bestow upon the nations

of the earth through the nation of Israel. They could have been light-bearers to all the world, and a universal blessing to mankind. Their wisdom in the eyes of mankind was to consist in an eloquent obedience to the statutes that God had given them. Moses spoke upon this point to them, and said, "Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people." Deut. 4:6. But Israel failed in this obedience. The reason assigned for their failure is given by the apostle in Rom. 9:31, 32: "But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law."

Their self-righteousness so blinded their minds that they were unable to see the foundation stone of God's building. They stumbled over it, and rejected the chief Corner-stone, and knew not how to build nor why they were building.

It is true that they occasionally endeavored to proselyte among the nations of earth. But instead of doing real missionary work through faith in a Redeemer, they labored for the purpose of building up their nation. Jesus uttered a terrible but merited rebuke regarding their missionary work, when he said: "Ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves." They would not go into the kingdom of heaven themselves, nor would they suffer those who were entering to go in.

In his lamentation over Jerusalem, our Saviour exclaimed: "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

They had rejected Christ every time they had rejected the warnings of the prophets whom he had sent to them: yet there were always in their midst those who had faith in a Redeemer, and who humbly obeyed God through faith, as did Abraham. In the days of Elijah, the prophet thought he was the only one left in Israel who was faithful to God; but the Lord told him there were 7,000 all together. So in the apostles' day, there were a remnant according to the election of grace. These doubtless accepted Christ and were Abraham's seed according to the promise. As for the children of the flesh, they were no more to the Lord than the people of Sodom and Gomorrah. The prophet Isaiah said, "Except the Lord of hosts had left us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." Isa. 1:9. The apostle Paul quotes this, and for the term "remnant" he uses the word "seed." It is from this quotation that he proceeded to show that the Gentiles had obtained through the righteousness of Christ, what Israel sought to obtain by establishing their own righteousness. Israel according to the flesh, rejected Christ; Israel according to the promise, received him. Israel according to the promise have always been ready to proclaim him. But the children of the flesh, not being the true seed, wanted the world to themselves, and therefore they called upon their enemies to assist in crucifying him. They preferred the bondage of Rome to the freedom of Christ.

In the light of all these Bible truths, it is folly to claim that the Lord has special favors yet in store for fleshly Israel. The necessity for which they were especially called into national existence, does not now exist. The Messiah, who was committed to their care in his infancy, was carried from them by those who were his guardians, to prevent their jealous king from murdering him. When he was again brought prominently before them, that they might receive him and encourage others to do so, he was rejected and crucified by them. When he arose from the dead, they manufactured falsehoods to prevent the people from believing it, and imprisoned and killed those who taught it. But will those whom God has in-



trusted with the truth for the last generation, be faithful in bringing Christ before the people whom God would bless with the truth as it is in Jesus? or will we simply try to establish our own righteousness, and preach ourselves instead of Christ?

#### IMPOSITION UPON GOD'S COMMANDMENT.

BY ETHAN LANPHEAR.  
(Plainfield, N. J.)

In reading the action and resolutions passed by the American Sabbath (Sunday) Union, at a meeting lately held in New York, strange thoughts entered my mind. Can it be possible that such eminent divines as were in attendance in that convention are ignorant of God's law and his commandments, when they teach for doctrine the commandments of men? They passed the following resolutions, with others no more consistent:—

*Resolved*, That we earnestly recommend to all the people of the United States that they should refrain from every kind of unnecessary labor, travel, and traffic upon the sabbath, usually called Sunday, and cultivate within themselves reverence to our Father who is in heaven, and obedience to his holy and beneficent laws, and respect to that blessed day.

The following resolution follows:—

*Resolved*, That as the fourth commandment is the first commandment with blessing expressed, we earnestly recommend to all the people of these United States to remember the Sabbath day to keep it holy, to labor six days and do all their work, and to remember that the seventh day is the Sabbath of the Lord their God, and "in it they shall not do any work, they, nor their manservant, nor their maidservant, nor their cattle, nor the stranger that is within their gates; for in six days the Lord made the heavens and the earth and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day and hallowed it." And we testify unto our beloved fellow-citizens everywhere throughout the country, that in keeping the commandments there is great reward.

In this resolution they acknowledge that the seventh day is the Sabbath according to God's command, and recommend its observance; for "in keeping this commandment there is great reward." Now compare the recommendation in the foregoing resolution to observe the Sunday as such Sabbath, and to cultivate "reverence to our Father who is in heaven, and obedience to his holy and beneficent laws, and respect to that blessed day." Can anything be more contradictory in teaching? Is it not an imposition upon God and his word? "Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Gal. 6:6, 7. It will not do to trifle with God's requirements. "Ye cannot serve God and mammon." To teach and recommend the edict of Constantine to observe the heathen sun's day, and God's Sabbath in the same set of resolutions, is not consistent with Bible religion.

#### THE FIERY CROSS.

BY H. S. GUILFORD.  
(Burrough Valley, Cal.)

It is said that the ancient custom of the Scottish chiefs, in assembling their clans, was by means of the herald and the fiery cross. In the event of any invasion upon his territory, or any sudden emergency, the chieftain slew a goat; and the priest, making a cross of light wood, and scathing it with fire, and quenching the flaming points in the blood of the animal, held it aloft, and cried in substance, thus:—

"When flits this cross, from man to man,  
Vich-Alpine's summons to his clan,  
Burst be the ear that fails to heed!  
Palsed the foot that shuns to speed!"

The chieftain then receiving the cross, delivered it to a swift, trusty messenger, who was to run at full speed to the next hamlet, and present it to a principal person, with a simple word, implying the place of rendezvous. He who received the symbol considered himself solemnly bound, under the most fearful anathemas, to send it forward

with the same dispatch to the next village; until it should have passed through all the country which owed allegiance to the chief; and at its appearance, every able-bodied man, from sixteen years old to sixty, was to repair to the place designated. Consider for a moment the work of the messenger of "blood and brand," in his fleet career. His lips may be parched, and his brow fevered, but by the fountain he pauses not. He scales the rugged hill, and heeds not the "false morass or treacherous bog." On, on he flies, until his hand delivers the symbol to the second messenger, who transmits it with equal haste to a third, and thus the fiery cross glanced "like a meteor round." "To arms! to arms!" is heard from hut to hamlet, and hardy men pour forth from highland and glen. The herdsman his flocks forsakes, the smith his anvil leaves, the plow in mid-furrow rests, and every loyal son in arms by his chieftain stands.

An enemy has entered the country of our King. He has planned and carried out a revolt. But Another has planned his defeat, and of that plan we are not left in ignorance. His declaration that the seed of the woman should bruise the serpent's head, was a decree against the invader. But was this decree to be carried out without our having an opportunity to show our loyalty to the government of the King? Has he not provided the cross, and bidden us lift it high, and bear it from city to hamlet until earth's remotest bounds are reached? And what can be said in extenuation of the unfaithfulness of those to whom this trust has been given, and who do not fulfill it? How many an ear would burst, and how many a foot palsy, should our King deal with us after the manner of man.

But what is the present condition of a church looking for the return of our King? In how much better state are we than is expressed in the following language, of another or other churches: "As compared with the work now demanded by the exigencies of Christ's kingdom, the present is an age of worldliness, of lukewarmness and self-indulgence. The merest *modicum*, as a general thing, is given to the work of Christ, while multitudes go for fashion, extravagance, and luxury. Even the little we do for foreign missions, is in danger of bribing our consciences into a neglect of the perishing around us. The broad way is still the thronged way."

While the progress of the cause the past year has been many fold greater than in years preceding, yet can it be said of the spirituality of the Church, that it is approximating very fast toward apostolic godliness? Our ministry now numbers about 400. Compare this with the few who, fifty days after Christ's crucifixion, started out to execute their commission—"Go ye into all the world, and preach the gospel to every creature." Almost immediately the few then proclaiming the gospel received an accession of 3,000 souls (Acts 2:41), and in a very short time this number was increased to 5,000, and in less than two years multitudes had taken hold of the truth, including a great company of priests, who, it is said, were "obedient to the faith." Acts 6:7. If that little company, with persecution and without the many helps that are accessible to those who are now preaching present truth, such as the press, tract societies, missions, Bible readers, canvassers, etc., could accomplish so much, what could not the 400 laborers now do, with all these helps, and with no persecution, did they possess the same spirit and piety of those primitive Christians!

While the machinery should be perfect in order to the carrying on of good work, yet there may be danger of relying upon that to do a work, to the neglect of the mighty motive power of a deep-seated and vigorous piety within. Is there not danger of our looking at the seeming prosperous condition of our people at the present time, with so many facilities for the spread of truth, in such a way as to not only deceive ourselves, but also to impose upon others the same delusion? Does it not appear obvious that there must be a very decided lack somewhere? Will

not the same results follow the same earnest devotion and consecration of early times? What could not the 400 ministers do in this message, with the great array of helps now at hand, had they the same zeal and piety of those few apostles? Was there not a power attending their labors that we have a right to believe may be exercised now? If so, what doth hinder? Is it too great a stretch of faith to believe that signs and wonders may yet follow the proclamation of the third angel's message? And why may not now some drops of the latter rain begin to fall upon those who are the heralds of the message? O! will not our Father pity us and grant us a degree of his grace commensurate to our present needs? And may it not be well for us to follow the example of those brought to view in Acts 6:4, and then may we not reasonably expect the looked-for results?

#### PREPARE TO MEET THY GOD.

BY ALPHONSO FORD.  
(Highland Sta., Mich.)

Do we realize that the time is fast approaching when it shall be said, "He that is unjust, let him be unjust still"? Are there not hundreds among us who have for years been expecting to overcome certain faults, but have not as yet done so? If we continue thus much longer, have we any assurance that we ever will overcome? 2 Cor. 6:2. Has God promised to bear with us until we find a time to suit our convenience in which to overcome? Is it not rather written, "My spirit shall not always strive with man"? Are there any of us looking for greater light, for the "refreshing," to help us overcome? Read the following from "Early Writings," p. 61:—

I saw that none could share the "refreshing," unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action.

Let us who are desirous of overcoming, examine the way, the only way, in which it is done. In "Great Controversy, Vol. IV.," p. 325, are these words:—

The grace that Christ implants in the soul creates the enmity against Satan. Without this converting grace and renewing power, man would continue the captive of Satan, a servant ever ready to do his bidding.

God's word also says, "For it is God which worketh in you." "The Spirit itself maketh intercession for us." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" So, then, if we ever overcome, it will be by yielding to the Spirit of God, and resisting our evil desires. Let us therefore throw our wills completely on the Lord's side, and not deceive ourselves with the thought that we can cling to our darling sins as long as we can enjoy them, and then repent of them and go to heaven; for the after-life of some of those who have apparently been brought to death's door, or the end of the world, and have repented, has testified against them that their repentance was not genuine.

A man repents of a sin, and overcomes it, by the aid of the Holy Spirit, in resisting the pleasure of committing the sin when he has an opportunity to commit it or resist it. By so doing a man learns to hate sin, and it is rooted out of his heart; but where it is not overcome, but covered up, the roots remain, and will spring up and flourish under favorable circumstances, as burdocks and thistles are called out by the sun and showers of spring. We cannot take a sinful character to heaven's gate, and leave it on the outside, and enter in purified. The purifying will be done here, or not at all. We cannot use our strength and talents for our own pleasure as long as they can be used in this world, and after that give them to God. If we are ever going to give anything to God, we must give it while we have it to give. If we are ever going to serve him in preference to serving Satan, we must serve him while we have an opportunity to choose between the two.

## Choice Selections.

### OUR SUFFICIENCY.

"Our sufficiency is of God."

Yea, all of Him! He is my strength in weakness,  
My covert from the storm of wind and rain;  
My portion, and my place of habitation;  
My changeless friend when trust in man is vain.

He makes my path, and gently leads me in it;  
Removes the mountains that would bar my way;  
Turns darkness into light, and grief to gladness;  
He is my joy, my soul's perpetual day.

There is no care I cannot lay upon Him;  
I have no want that He will not supply;  
He gives me grapes of Eshcol in the desert;  
When I'm in doubt, He guides me with His eye.

And in His word He shows me things so wondrous,  
Such depths of wisdom and such heights of love,  
That all my soul is filled with adoration,  
Such as not even angels know above.

I have no future! it is in His keeping,  
Nor do I seek to know what it may hold!  
He is my confidence—I trust Him wholly!  
Nor fear I death, for Christ hath made me bold.  
—Mrs. H. W. Brown.

### "MY FRIENDS, IF."

JESUS said to his disciples, "Ye are my friends, if ye do whatsoever I command you." John 15: 14. The word "if" introduces a condition. No friendship without obedience. That is the basis and test of loving intimacy between the believer and his Lord. To the superficial reader the statement seems almost paradoxical. Obedience belongs to slavery rather than to friendship. And yet the Saviour, after making this statement, goes on to say, "Henceforth I call you not servants, . . . but I have called you friends." The disciples might have asked, "Is not that a distinction without a difference?" If we must do whatsoever you command us, are we not the veriest slaves? But he increases the apparent contradiction when he adds in verse 16, "Ye have not chosen me, but I have chosen you." In friendship the choice is reciprocal. Friends are supposed to choose each other—to be drawn together by mutual attraction.

But when we look beneath the surface, and understand this friendship fully, we see that the condition is not only reasonable but indispensable. We cannot be Christ's friends until he chooses us, and unless we do, or try to do, whatsoever he commands us.

The Bible presents our condition while out of Christ by certain bold and striking figures. We were the slaves of sin; we were lost; we were dead in trespasses and sins. The reference in all these figures is to our moral nature—to that faculty of our being with which we love and hate. If in respect to this faculty we are bound, we must be set free before we can choose any worthy object of affection; if we are lost, we must be found; if we are dead, we must be made alive. The Son of God, seeing us when we could not see him, pitying us when we knew him not, came down to redeem us, to save us, to give us newness of life. And having thus chosen us, he asks us to choose him. He has proved himself worthy of our confidence and love, and he seeks it. Thus begins, and thus only can begin, this wonderful friendship between the Creator and the creature. A king might go out from his palace and choose as his bride a peasant girl in the farthest frontier of his kingdom. But she could not go to the palace, in her poverty and rags, and choose the king.

Seeing how "altogether lovely" Christ is, and grateful for the love which seeks us in our lowliness, "we love him, because he first loved us;" we give him our hearts. Now we and he are in full sympathy with each other. Now we are friends. But he says to remember the "if"—You cannot maintain this sweet and holy intimacy with me unless you do "whatsoever I command you." And the reason is not hard to find. It comes from the different positions of the friends. Let us try to make this clear by an illustration.

Two scions, pliant and tender, come up out of the ground side by side. They tremble when the wind blows. They bend toward each other with a mutual sense of weakness and of longing for sympathy. They say to each other, Let us entwine our branches. Let us grow together; they do so; and in after years that double tree, which looks like one until you part the foliage and find the trunks, is pointed out as a symbol of true friendship. But, in the same forest where these scions grew, there is a lordly oak. It is the giant of the woods. Near it, there comes up a vine. It would climb into the sunlight, but how can it? The oak looks lovingly upon that vine, and says, Come to me. Take hold upon the fissures in my bark. Clasp me with your pliant tendrils. I will be your friend. I will help you. I will uphold you. But you must conform in your growth to mine. I cannot change my nature in order to be just like you, and it would not be best for you that I should. As a vine, you need the friendship of the oak, and you must meet the conditions of that friendship.

Christ is to us what the oak is to the vine. In his infinite wisdom, power, and love, he is just the friend we need; and we need him as he is. If he should change in any respect in order to be like us, he would fail in that respect to meet the wants and the longings of our hearts. No, no. We must be like him, and he must tell us how to be so. He must tell us what to do; and we must do it. Thus we see that the condition in this case is both right and necessary. If we would have the high and holy One as our friend, we must not ask him to lay aside his crown. He wears it for our sakes. He has all power in heaven and on earth in order that he may make all things work together for good to them who love him. But he cannot make all things work together for good to the disobedient and rebellious. He knows just what we must do in order that he may make us happy. He tells us, not as master, but as a friend. He tells us, because as the holy One he cannot abrogate his law, and he must let us suffer if we go astray.

We have no faith, then, in any antinomian type of piety. He who really loves God and believes in him, will watch for intimations of his will, and delight to do it. He will say, My friend is my Sovereign. My beloved is my Lord. I am ignorant, but he is wise. I am weak, but he is strong. Great is his condescension in coming down to my low estate, but he comes down as King of kings and Lord of lords. He veils his glory in humanity that he may reach me and enter into fullest sympathy with me. But in the manger, as a man of sorrows, and on the cross, he is still divine. He rules the stars in their courses, while walking with weary feet on the hills of Galilee. I can lean on his breast, but I must never forget who he is and what are his rights in and over me as a creature. I must remember, too, that though he loves me, he also loves his law—that he upheld it while dying for me on the cross. I must delight in the law because it expresses the will of my Beloved. I cannot be a lawless friend of the great Lawgiver.

The Church to-day needs more of this stalwart kind of piety. It needs greater reverence for the law of God. It needs to realize that Jesus came not to destroy but to fulfill. The moral law is comprehended in this one word—love. And God is love, and Christ is the revelation to us of God, and Christianity is the religion of love. Hence, as all Christ's commands are but different applications of the one great law, we cannot be his wholly and heartily if we break even the least of them—we cannot be his friends unless we do whatever he commands us.—*Obadiah Oldschool, in Interior.*

### MR. MOODY ON THE BIBLE.

At one of his recent meetings in New York, Mr. Moody quoted this sentiment in beginning his address:—

"The Bible is a lamp to direct us; a guide to conduct us; a bit to restrain us; a sword to de-

fend us; water to wash us; fire to inflame us; salt to season us; milk to nourish us; rain to refresh us; treasures to enrich us; and a key to unlock for us heaven's gate." All this it is, he added, and much more. The man who came to a meeting to get an anointing that would last a lifetime, was compared to the man who ate a breakfast to last a life-time. Daily, hourly feeding on the word is necessary, if the soul would grow.

The higher critic and the scientific skeptic would not receive much encouragement at these meetings. From cover to cover Mr. Moody believes the Bible. A man brought a difficult passage to him with this question:—

"How do you explain that, Mr. Moody?"

"I don't explain it."

"Well, how do you interpret it?"

"I don't interpret it."

"How do you understand it?"

"I don't understand it."

"Well, what do you do with it?"

"I don't do anything with it."

"You don't believe it, do you?"

"Certainly I believe it. There are lots of things I believe that I don't understand. There are a good many things in astronomy, a good many things about my own system, that I don't understand, yet I believe them. I am glad there are heights in that book which I haven't been able to climb. I am glad there are depths I haven't been able to fathom. It is the best proof that the book came from God."

"But you do n't believe in the Old Testament just as you do in the New Testament?"

"Yes, I do. We have one Bible, not two. The very things in the Old Testament that men cavil at the most to-day, are the things the Son of man set his seal to when he was down here, and it isn't good policy for a servant to be above his master. The Master believed these things."

The stories of the deluge, the destruction of the cities of the plain, Balaam's ass, Jonah and the whale were next taken up, the objections to them considered, and Christ's own references to these very matters given. Mr. Moody advised every one of his hearers to buy a concordance before luncheon, and then to take up the study of the Bible systematically, prayerfully. He commended highly a study of prophecy, especially those given by the so-called minor prophets. Glancing hastily at the prophecies concerning Babylon, Nineveh, and Tyre, he showed how one after another has been fulfilled, and added:—

"The best way to convert an infidel is to take him to the prophecies fulfilled. Look at the prophecies concerning Christ. There are over 200 about him in the Old Testament. Think of those which concern his life on earth: his miraculous birth, not at Nazareth, but in Bethlehem, "that the Scriptures might be fulfilled;" his dwelling at Nazareth and in Egypt; his riding into Jerusalem; his cruel treatment; his death. The Bible is not worn out. Let us study the book more and ourselves less."—*Sel.*

### SHE WAS RIGHT.

A WOMAN gifted at running "grab-bag" socials called on a mother, saying, "We have many useless articles that must be disposed of somehow. We've concluded to place them all on one table, under the charge of our most fascinating young ladies. Gentlemen will chat with them, then cannot go away without buying something; and the ladies can put their own prices on the articles. We really want your daughter, she has such winning ways." Seeing indignation gathering in this noble mother's face, and knowing how carefully she had guarded her children from social contamination, she added: "Of course, she will have to play the agreeable to a good many you might not approve; still she need not recognize them afterward." "What!" exclaimed the mother, "allow my daughter to become a decoy to lure money out of men's pockets in return for shams and false smiles? Never! I hold my child's moral nature too sacred for that." —*Wesleyan Christian Advocate.*

## The Mission Field.

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

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

### THE GOSPEL CALL.

THE Lord wants reapers; O, mount up  
Before night comes and says, "Too late!"  
Stay not for taking scrip or cup;  
The Master hungers while you wait.

—Lowell.

### THE GOSPEL IN ROME.

A WRITER in the *Baptist Missionary Magazine*, contrasts Rome as it is now, with what it was twenty years ago. He says:—

The Rome of 1870 and the Rome of 1890 would scarcely recognize each other. Then the autocratic Pius IX. sat on the throne, surrounded by his entire court, whom he had called together to ratify the blasphemous dogma of the infallibility. Now King Humbert, liberal-minded, generous-hearted, and self-sacrificing almost to a fault, holds the scepter of government. Then liberty of speech and action was impossible, it being a crime to differ materially in religion or in politics from the ruling powers. As a consequence, only the bravest and most intensely patriotic, ever dared to lift their voices against the abuses of the times, and in favor of freedom and the long-sought unification of Italy. Now Rome is as free as Boston; and neither priest, prelate, nor pope dares interfere with the blood-bought liberties and rights of the people. Then Rome was dead and dirty, dark and dangerous, fit abode for those who ruled over it. Now we have life and light, cleanliness and safety, and many modern improvements and conveniences. Since 1870 Rome has undergone a wonderful transformation, such as the most ardent patriot could not have foreseen, and for which he could scarcely have dared to hope. Old Rome is now encircled and interpenetrated by New Rome. The visitor of twenty years ago, as he steps out of the train at the great central depot, brilliantly illuminated by the electric light, and drives down the new Via Nazionale, lined on either side with splendid buildings, observing on every hand marvelous changes, and finding himself in the midst of life and bustle equal to that of some stirring American city, can scarcely believe his own eyes. Such has been the experience of more than one visitor to Rome during these late years.

But the material and political transformation of Rome are of small import and of easy acquisition, when compared with the religious transformation so much desired, and so earnestly sought by the Christian world.

Evangelical work began in Rome September, 1870, when a colporter, following the lead of the victorious Italian army, drove his little dog-cart filled with Bibles into the Eternal City, and began the sale of his strange merchandise.

These Bibles were a more unwelcome foe to the Vatican than the king and his army. Once opened to the preaching of the gospel, Rome was quickly entered by the various evangelical denominations, and a vigorous campaign began. With a population of 401,000, Rome has to-day about thirty Christian laborers, including missionaries, evangelists, and colporters. Some of these are only indirectly engaged in work among the Italians.

Already the Lutherans, Episcopalians, and Presbyterians have houses of worship centrally located in the ancient city of the Cæsars. The Methodist, Baptist, Waldensian, and Free Italian churches have no less than seven mission stations there, and there are also many rented halls, in each of which the Protestant faith is preached two or three times a week. It seems to be a good time now to preach the truth in Rome, and there is no reason why every missionary society should not improve the opportunity. It is well to work while it is called to-day; for soon "the night cometh when no man can work."

J. O. C.

### HISTORICAL SKETCH OF BRAZIL.

(Concluded.)

THE year 1828 was a calamitous one for Brazil. War had broken out with the Argentine Republic, and the Brazilian forces suffered defeat. Misunderstandings also arose with the United States, France, and England, on account of merchant vessels captured by the Brazilian squadron blockading Buenos Ayres, which resulted in the payment of large sums to those countries as indemnities. Financial embarrassments increased to an alarming extent, and the people began to grow disaffected. The election of the following year resulted in the formation of an opposition ministry, and the discontent of the peo-

ple did not abate. In 1831 the emperor tried the experiment of forming a new ministry composed of men favorable to absolutism, but was soon after obliged to dissolve it. He then abdicated the throne in favor of the heir apparent, Dom Pedro II., then only five years of age, and immediately embarked in an English ship for Portugal.

After this came scenes of internal disorder, struggles between the Republican party and the Government, and a reactionary third party in favor of the restoration of the emperor. In the year 1834 an election reform was introduced, by which one regent was chosen by the whole of the electors, which virtually made of it a republican government like that of the United States. But the country was not yet ready for such a step, and the experiment of republican government was one of short duration, and resulted in a reaction toward a monarchy. The people turned to the young emperor, Dom Pedro II., and in July, 1840, he was proclaimed emperor. In 1848 hostilities broke out with the British Government, over the neglect by the Brazilians of a treaty made with Great Britain for the abolition of the slave trade. In 1849 yellow fever appeared, until then unknown, and was attributed to the importation of slaves. The slave traffic was not sanctioned by public feeling, and severe laws were passed and enforced against it, by which the British Government was appeased. Brazil then entered upon a period of prosperity, in which great advancement was made in public works and education.

In 1855 the emperor sent a squadron of eleven men-of-war up the Parana River, to adjust several questions pending between the empire and the Republic of Paraguay, the most important of which was that of the right of way by the Paraguay River to an interior Brazilian province. This republic was ruled by an ambitious and unscrupulous dictator, who insulted the representatives both of Brazil and of other countries, and finally became so aggressive that in 1864 war was declared, and a triple alliance formed between Brazil, Uruguay, and the Argentine Republic, and the invasion of Paraguay ensued. The war lasted until 1870, and involved an immense sacrifice of life to Brazil, and the expenditure of nearly 50,000,000 sterling. But notwithstanding this, the sources of public wealth were unaffected, and her commerce continued steadily on the increase.

The year 1871 marked the beginning of a great social reform, when it was decreed by law that every child of slave parents born from that date should be free, and also that all slaves belonging to the state and the imperial household should be free from that time. The same law provided an emancipation fund, to be used annually for the ransom of slaves of private individuals.

In 1876 the emperor and empress left Brazil on an extended tour, in the course of which they visited the leading countries of Europe and the United States, taking part in the celebration of the Centennial. Upon his return, the Brazilian Government, by his advice, offered liberal subsidies to lines of steamships visiting its ports, of which lines there are no less than twenty-four. The emperor's visit also gave a great impulse to railway construction, and in 1882 there were 2,388 miles of road open to traffic, with 1,200 more in process of construction. Telegraph lines, also, have increased very rapidly, and are connected by submarine cables, with Europe and the United States.

The latest and doubtless the most important event of Brazilian history, thus far, is still fresh in the public mind. We refer to the final revolt of that republican spirit which for so many years had been at work in the hearts of the Brazilian people, against the last lingering vestige of monarchy and imperialism which their form of government presented. The country was apparently ripe for the change, and although amounting to a revolution, it was effected without bloodshed or serious internal commotion. On Friday, Nov. 15, 1889,

the city of Rio Janeiro awoke to hear proclaimed the republic of the United States of Brazil, and the emperor to receive a deputation informing him that he had been dethroned. Brazil had, it was said, advanced far enough in the path of civilization to dispense with monarchy. The emperor made a dignified reply, in which he declined to abdicate, but said that he would yield to force. He was escorted to a steam-ship lying in readiness, with orders for an immediate departure. He therefore sailed at once for Europe.

Thus terminated the Empire of Brazil. Doubtless the change is permanent, and Brazil has taken a place among the great republics of the world. By the provisions of its new Constitution, promulgated on the 23d of last month, a federal system similar to that of the United States is adopted, and the features of its government will be modeled after those of our own Republic. Elections for the House of Representatives are held triennially, and for the Senate every nine years. The first president will be elected next November, to hold office for a term of six years.

In religion, Brazil has always been dominated by Roman Catholicism. This is still the established religion, but all other forms of religion are tolerated. These, however, are not allowed their public exercise in buildings of the exterior form of temples. No persecution for religious acts or motives is allowed. Protestant marriages are counted valid and respected in all their legal effects. Protestant immigrants are warmly welcomed, and Protestant clergymen were among the personal friends and advisers of the late emperor.

The area of Brazil is estimated at 3,287,963 square miles, less than one-half of which, probably, has ever been explored. A partial census of the population was obtained in 1872, and official estimates made in 1881, and based upon this, gave a population of 9,608,650, exclusive of Indians, who number about 1,500,000. Three races contribute to this population, in unequal proportions. The white race, mainly made up of natives of Portuguese origin, constitutes a majority of the inhabitants. The black race, composed of freemen and slaves, numbers about one-fourth of the whole. Third and last is the red race, indigenous to the soil, the number of which has already been mentioned. The mixture of these races has produced an almost endless variety of shades and colors. Many Europeans, tempted by the regularity of the climate, the cheapness of living, and the prospect of acquiring there that wealth which the Old World could not give them, have made Brazil their home, some permanently, others temporarily. In one province there is a city having a population of 10,000, composed almost entirely of Germans. These colonies, however, with the single exception of the Portuguese, are not found in the northern parts of the province, the intense heat of which renders it, for Europeans, almost uninhabitable.

L. A. S.

### A DYING PRAYER.

WHEN those who had just united in committing their great, crushing care to Him who cared for them, stood looking at the dying man, they marked how he kept on silently weeping. In a little while his emotion increased, and he sobbed as though in acute distress. Then, when the pent-up feeling could no longer be suppressed, "Lord, bless Fiji! save Fiji! Thou knowest my soul has loved Fiji! My heart has travailed in pain for Fiji!"

Those who stood by feared to see the weak frame so tossed about, and tried to soothe him. Mr. Calvert said, "The Lord knows you love Fiji. We know it; the Fijian Christians know it; and the heathen of Fiji know it. You have labored hard for Fiji when you were strong; now you are so weak you must be silent. God will save Fiji. He is saving Fiji."

At this the dying missionary was calmer for a little while, but still he wept. The burden was there yet; and his spirit, strengthened with the



powers of an endless life, shook the failing flesh as it rose up and cast the great load down at the cross. He grasped Mr. Calvert with one hand, and lifting the other—mighty in its trembling—he cried aloud, “Oh, let me pray once more for Fiji! Lord, for Christ’s sake bless Fiji! Save Fiji! Save thy servants, save thy people, save the heathen in Fiji!” After this he gradually quieted down, and his peace was unbroken.—*From “Life of Rev. John Hunt.”*

### Special Mention.

#### THE WEIGHT THAT IS CRUSHING EUROPE.

Few people really comprehend what it costs to maintain the European states in their constantly armed condition, in a time of peace. At a recent meeting of the London Society a reliable English statistician presented the result of his statistical compilations on the subject, which amounted to a statement like this: All things told and every current expense reckoned in,—the support of the armies and navies, the erection of fortifications, the construction of new ships, the purchase of war supplies, and the payment of the interest on war debts incurred in the last twenty-five years,—the actual expenditure in money alone amounts every year to the enormous sum of \$1,750,000,000; that is to say, to one and three-quarters billions of dollars! The statement seems incredible.

But to this annual waste of money, of course raised only by grinding taxation, there is to be added the loss of productive labor by those who are thus kept in a state of enforced idleness under arms, when they might be employed in beneficent industries, making the total loss in a money estimate foot up over two thousand millions of dollars, or \$2,150,000,000. In 1860 the total war expenditure for Europe was about \$550,000,000 a year, thus showing that to-day it is three times as great. This is a more rapid increase than the corresponding growth of the wealth of the several countries interested. This is a proof that the waste of foreign civilization is ahead of its repair. And it also raises the serious question whether, if the fact were otherwise, it is good policy, as well as in harmony with the professed objects of civilization, to devote the industrial energies of many nations to the preparations for destroying one another and the laborious work of their peoples afterward.

It cannot be otherwise, as things are and long have been going, than that this vast superstructure of national debts will topple over from its own weight, and crush into unrecognizable chaos the decrepit, decaying, and devitalized governmental systems of the Old World, and ultimately compel a regeneration of the public conscience and public morals, so that the day will dawn for the emancipation of the people from the state of servitude in which they still linger.—*Sel.*

#### THE REAL ISSUE.

WHEN the purpose of all this preliminary skirmishing around the creed statements shall have been accomplished, the attack will be made on the word of God itself. Indeed, it has already begun. Now, within the walls of Zion itself, are those who are leading a new assault upon the Bible. Though trained within the Church and equipped from her armory, they are directing their skill and energy against the center and stronghold of the Christian faith. The issue is made upon the inspiration of the Bible, and their battle cry is, “The Bible is not the word of God, but only contains the word of God. Its inspiration is not verbal, not plenary, and it is only in parts. It is partly human, partly divine. Some of it is revelation, some documentary, and some mythical. Hence there is no such thing as absolute inerrancy about it. For what is divine we must depend upon our spiritual consciousness to recognize.” Self-complacent scholars, with

their so-called higher criticism, stretch the whole body of the Scriptures on their dissecting table, and with no more reverence for it than the surgeon has for the body, they proceed to cut it to pieces. They then apply their microscopes, and with empiric assurance, parcel out the human and the divine elements. They then tell us that the Bible is a wonderful book; that they have examined it in the spirit of fearless inquiry and with the aids of the highest scholarship, and they find that the divine is confined to certain portions. And as these theological surgeons and microscopists do not agree, they have not arranged a catalogue for the unscientific and untutored readers. It is dangerous to pry into the essential glory and mysteries of God.—*New York Observer.*

#### PROPOSED NORTH RIVER BRIDGE Between New York and Jersey City.

THE necessity for this bridge is found in the fact that about 40,000,000 people cross the Hudson River at New York every year.

The plan contemplates locating the Jersey end on the meadows between Hackensack River and Bergen Hill. A cut 100 feet wide is to be made in the hills west of Jersey City, and the stone thus obtained will be used in making concrete, both for the anchorages and in the foundation of the piers. The New York City end will be located about Fourteenth Street.

The present proposal is to put both the construction of the bridge and the regulation of its traffic under the direction of the Federal Government in the person of the Secretary of War. The suspension piers will be of steel 500 feet high. The cables will be four feet in diameter. Those of the Brooklyn Bridge are only fifteen and one-half inches. The cables, instead of being all placed on the same level, as in the East River Bridge, will have two cables elevated fifty feet above the other two, and a truss work of iron between them, which will add to the strength of the structure.

The Brooklyn Bridge has two railroad tracks, and runs trains at the rate of ten miles per hour. The North River Bridge will have six tracks, with provision for other four, and run trains thirty miles per hour.

The whole length of this bridge, including anchorages, will be 6,500 feet, the Brooklyn Bridge being 3,700. The length of each land span will be 1,500, and the length of the middle span 2,850, while that of the East River Bridge is only 1,600; the width of the bridge will be eighty-six feet, or only one foot larger in this dimension than the Brooklyn Bridge.

The estimated cost of this stupendous structure, including material, workmanship, land damages, interest, etc., is \$40,000,000. As the necessary legislation is in process of being granted, this bridge will apparently be built, and will require ten years’ time.—*Scientific American.*

#### AN ALASKAN VOLCANO.

BOGOSLOVA, the Alaskan volcano, is again in eruption. The eruption began on Feb. 10, and has continued at intervals. On the 17th and 22d there were signs of great activity, smoke and flame pouring from the lofty and lonely crater, and rising to a great height. The sky for weeks was clouded with ashes, and these fell in literal showers in the town of Illiuriuk, forty-four miles away to the eastward. Just twelve miles back of the settlement, and between it and Bogoslova, rises the volcano of Makurhiu, 5,691 feet high. That the eruption of Bogoslova could be seen over this lofty obstruction gives some idea as to the height to which the smoke and ashes rose. Professor Davidson, of the coast survey, estimates that the volcanic pillar must have been sent up to a height of at least four miles above the sea. Captain Everett, of the steam whaler “Orca,” passed near the scene soon after the eruption. He stated that four new inlets, each detached but near the volcano island, had risen from the depths.

As the ocean bottom right off Bogoslova sounds 844 fathoms, and there is a depth of 1,200 fathoms about twelve miles away, an idea may be gained of the tremendous energy required to raise an islet from the ocean bottom to and above the surface. It is understood that the eruption had somewhat subsided when the news was sent from Illiuriuk toward the latter part of April. Bogoslova is above, or northwest of the general curve on which the Aleutian Islands are located.—*Sel.*

#### TEN MILLIONS PER ANNUM.

TEN millions is the amount fixed by the late William H. Vanderbilt as a reasonable competence for anybody. Ten millions is all a man needs, he used to say. What goes beyond is mere surplusage. Yet there are single estates in New York which are accumulating at the rate of \$10,000,000 a year, and their possessors do not seem to be satisfied yet. The Astor estate must be increasing at something like that rate, and Mr. John D. Rockefeller is reputed to be laying by as much annually. The average expenses of all the possessors of the great fortunes we have named, are a very small part of their income, so that the accumulation goes on little affected by them. Most of these men, too, are comparatively young, and if they live to the seventy-six years of Mr. Dows, with the ratio of increase undiminished, the fortunes of the next century will make those of our day seem as small as Mr. Astor’s \$20,000,000 in 1848 seem to us now. Meantime the estates of \$5,000,000 and \$10,000,000 are also increasing rapidly, very few of their possessors expending more than a fifth or even a tenth part of their income.—*New York Sun.*

#### A FAST AGE.

THERE is no such thing in this day and generation, aptly says the *Medical Visitor*, as “making haste slowly.” If the Chicago business man could be shot through a pneumatic tube into New York City in the space of a few minutes, the limited express train taking twenty-four hours to reach there would no longer be patronized. And if the New Yorker could land in Liverpool in less than two days via an air line, the ocean greyhounds would find that their day of usefulness had fled. No one has time to build Egyptian pyramids nowadays; indeed, with every facility to visit the land of the Pharaohs, few of us have time even to stop and look at such works of art. Speed is the necessity of necessities in our time, and if lightning speed can be obtained, nothing but lightning speed will be tolerated. This rule applies equally to firing a gun, making money, or the development of science. This century has already passed through the phases of a cotton age, an iron age, and is rapidly being transformed into an electrical age.—*N. Y. Observer.*

#### AN INDIAN MESSIAH.

THE Cheyenne Indians in Montana have discovered a messiah. He has been leading hitherto a solitary life in the mountains, and has with him an old Indian whom he has anointed to be chief medicine man, and initiated into the mysteries of the new religion. According to the accounts of the Indians, the high-priest appears sometimes with long hair, sometimes bald, from which statements no extraordinary insight is necessary to the conclusion that he possesses a wig. He has also taught the Cheyennes a new medicine dance. He was to-day brought to the Rosebud Agency for the first time, and in future he will have to present himself there monthly. The Cheyennes have been in a great state of excitement since the advent of the messiah, and threaten to create trouble. Major Carroll, of the Rosebud Agency, is of opinion that the messiah is not a red-skin, but a Mormon missionary, and would like to set his hand on him.—*Illinois Staats Zeitung.*

# The Review and Herald.

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

BATTLE CREEK, MICH., JULY 8, 1890.

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## THE SCHOOL OF ERROR.

THE ignorance of the people on the Sabbath question is not to be wondered at when we consider the ignorance of their teachers. It has been one of the great misfortunes of the world, in respect to the way of divine truth, that so many who are blind have assumed to lead the blind, and so many who would not cease to pervert the right ways of the Lord, have set themselves up as guides of the people. Alas for a community when one who has secured its confidence as a religious teacher, sets before it for truth, a perversion of facts, illogical conclusions, and misapplications of the testimony of the sacred Scriptures!

The claims of the Sabbath of Jehovah are now so asserting themselves in all parts of the land, that it is causing a general stir in the different camps of the opposition; and it is pitiable to see the sophistries with which men try to deceive themselves on this subject, the careless thought and limited research they bring to bear upon it, and the superficial and flippant manner in which they assume to make a final disposition of the whole matter.

The teaching of the Bible on this subject is harmonious and clear and simple. A child can easily understand it. And such should always be the case with truth which affects the soul's destiny. The first seventh day of time God took as a rest-day. Because he had used the day for this purpose, contemplating his six preceding days' work, and finding it all very good, he "blessed the seventh day;" that is, he placed upon every succeeding seventh day, in numerical succession, a blessing; and he sanctified, or set apart, all such days, to be used religiously by mankind. "The Sabbath was made for man"—for the whole race, not for the Jews alone. Mark 2:27. Here the week originated. This division of time can be accounted for in no other way. Here the Bible places it; and profane history, as far back as it goes, testifies that all nations have had the week; and it has come down to us in regular succession from the beginning.

At Sinai, the Sabbath law refers the whole Sabbatic institution to the events of the creation week, and bases it upon them. Ex. 20:8-11. The perpetuity of that law Christ affirmed in the most positive manner for the whole gospel dispensation. Matt. 5:17.

Thus the Bible presentation of the case is straightforward, consistent, plain, and direct as can be. There are in it no sharp corners to turn, no chasms to leap, no breaks to be, by some hook or crook, got around.

Now look at the devices of men. Different creeds set up these claims: The Sabbath was made at creation, but was not a universal institution. The Sabbath was not made at creation, but at Sinai. The Lord rested on the seventh day at creation, but did not bless it for 2,500 years, till Moses. The Hebrews were the first to keep it and the only ones to keep it. God's seventh day was Adam's first day. The day was changed at the passover. It was changed at the crossing of the Red Sea. It was changed at the falling of the manna. The fourth commandment does not refer to the same day as Gen. 2:3. It only requires a seventh part of time any way. At Christ's time the day was changed back to the original day. It was changed to another day. It was abolished. It came to an end of itself, and another institution, for another reason, has sprung up in its stead.

Away with all such nonsense! Nothing of the kind is called for. It is contrary to reason. It is

contrary to Scripture. It is not according to God's ways of working. These conflicting positions are not the honest statements of necessary conclusions or candid convictions. They are mere make-shifts, dodges, excuses, sophisms, to avoid the plain law, and the honest practice, of Sabbath-keeping. God is n't a chameleon nor a weather-vane. Moral principles and moral practices are the same from beginning to end; and in the realm of morals there will be one rule and one judgment for Jew and Greek, male and female, bond and free.

We are led to these remarks by two articles in the *Christian Gleaner*, on the Sabbath question, which have been sent us. The *Gleaner* is devoted, it says, "to the interests of the Church of Christ in Minnesota and the Northwest," if anybody knows to what church that title belongs. The first article is by L. A. Pier, editor of the *Gleaner*, in *Gleaner* of July, 1889, and the second, by E. Thompson, in *Gleaner* of June, 1890.

The first article by Mr. P. contains some remarkable admissions. Here are some of them, quoted *verbatim*: "The observance of days by Christians, is not the result of apostolic teaching, but is an inheritance from Judaism." "The gatherings on the first day of the week are not in observance of the day, but are to worship Christ." We wonder if Christ could n't be worshiped by a gathering on any other day just as well. Referring to the gathering mentioned in Acts 20:7, which is the great stronghold of Sunday-Lord's-day observers, this writer says: "Their meeting was *not to observe the day*, or to hear Paul preach, but to break bread." What a piece of consistency is this! to take the supper which Christ instituted on Thursday, and celebrate it every Sunday, a day on which Christ never ate it, not in honor of the day, which is chosen simply because Christ rose on that day, but in honor of Christ! Would it not be a little more consistent, while endeavoring to honor the founder of an institution by observing the institution which he founded, to place such observance on the day on which it was founded, instead of some other?

This class of people claim that their Sunday observance has nothing to do with the Sabbath. The Lord's day is a new institution, celebrated with another idea. This claim is, on the face of it, absurd. If it has nothing to do with Sabbatic observance, in the name of reason, why observe it every week? It is impossible to divorce any weekly celebration from the Sabbatic idea. There was absolutely nothing in the resurrection of Christ to suggest a *weekly* observance any more than there was in the declaration of independence by the United States. The Declaration was signed on *Thursday*. Now why not celebrate Thursday *every week* to commemorate our independence, as well as to take Sunday of every week to commemorate the resurrection of Christ, because it happened to come on that day of the week? The simple reason is that the people of the United States do not connect Independence Day with the idea of the Sabbath; but those who brought Sunday into the Church did so connect it; and all those who follow the weekly observance, adopt that idea, disclaim it as much as they please. But the position, either in theory or practice, that the Sabbath itself is set aside, while the Sabbatic idea in a weekly observance is still to be continued, is too absurd to be for a moment entertained.

This writer, like others of his class, endeavors to carry his point by breaking down the distinction between moral and ceremonial laws, and applying the book of Galatians to the ten commandments. But this cannot be done. Moral laws are, from their very nature, immutable and perpetual. Ceremonial laws, ordinances (Eph. 2:15; Col. 2:14), are expressly declared to have been taken out of the way, being nailed to the cross. If this writer and all his school could make such expressions as, "added . . . till the seed should come," and the "school-master" which we are "no longer under," (Gal. 3:19, 24, 25) stick to the ten commandments, he would be happy. But this he cannot do. They are not what Paul is talking about. Moral

laws and moral institutions are subject to no limitations nor changes of condition.

In the second article, Mr. Thompson contradicts Mr. Pier. Mr. P. says we do not celebrate the day. Mr. Thompson heads his article, "The Day we Celebrate and the Reason Why." He quotes from Mc Garvey's "Lands of the Bible," the reason given by Mohammedans why they observe Friday as the Sabbath. It is, they say, "because Adam was created on Friday," etc. Then he remarks: "This I esteem as a valid reason why it was right and proper for them and all God-fearing people from Adam to Moses. I believe that all the nations that preserved the knowledge of God, and accepted his covenants, and hoped for the fulfillment of his promises, kept that day and are still keeping it."

How shall we account for such a strange declaration as this? Do Mohammedans date from Adam? Did all the people of God from Adam to Moses keep Friday? Everybody who has ever read Genesis 1 and 2, knows it was not the sixth day on which Adam was created which was set apart as the Sabbath, but the day following, the seventh day. And are all who "accept his covenants" "still keeping" that day? It is a marvel that any man in his sober senses should utter such a declaration, or that any paper should ever print it.

Again he says: "But it will be said that Mohammedanism arose in the seventh century after Christ. Yes; but Mohammed conceived it his mission to restore the religion of Adam and Islam, which embraced the Sabbath and circumcision, both of which they perpetuate to this time."

To "restore the religion of Adam and Islam." And pray who was Islam? Was he twin to Adam? And when did his religion fall into disuse, that it could be restored by Mohammed? And are we to understand that the Friday sabbath of the Mohammedans, is the original Edenic Sabbath of Adam? A few more declarations of this kind will force upon us the conclusion that somebody has lost his senses.

Mr. T. admits that James and the Jewish Christians kept the seventh-day Sabbath, but the council

(Concluded on page 431.)

## PEACE, BUT NO PEACE.

It is one of the anomalies of the present hour that the *cries* of "Peace" increase on every hand in proportion as the *prospects* of peace diminish. But so it was to be, according to that strange prediction made by the apostle Paul as recorded in 1 Thess. 5:3: "For when they shall say, Peace and safety; then sudden destruction cometh upon them." When the final destruction is impending which will involve all who have not foreseen and made preparation for it, many people will take on the fatal delusion, and console themselves with the thought that no danger is near, but that everything is tending to a universal and permanent peace which is soon to shed its blessings upon the world. This world's political history is to close with the great battle of Armageddon. This must be preceded by a course of preliminary preparation among the nations of the earth. This is foreshadowed in the prophecy of Joel (3:9) when he says: "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords," etc. In this preliminary state of preparation, the nations now are. Look at the mighty and increasing armaments of all the Old World nations, both by land and sea, with Austria's increase of the war budget, mentioned last week, of \$50,000,000.

And the same spirit has struck the Western World, as shown by the creation of a great United States war navy, and great excitement and expenditures over coast defenses. When a student of prophecy points to these things as signs of the times, he is set down as a crank; but the outlook is so ominous that men of the world are compelled to notice it.



Of this class are two paragraphs in the *Family Herald and Weekly Star* of June 11, 1890. The first is about Italy, one of the storm centers of revolution, and reads:—

“Senor Crispi’s assurances that a lasting peace has been established now come so regularly as part of the European budget of news, that it has grown somewhat monotonous. It is apt by the repetition to confirm the popular impression that he is crying, ‘Peace, peace, when there is no peace.’”

The other paragraph is about the “Universal Peace Union,” and reads as follows:—

“While the iron-clad nations of the world are hurrying their preparations for war, it is a relief to turn to the proceedings of the twenty-fourth annual convention of the Universal Peace Union, the American branch of which was in session last week at Washington. Quite appropriately, a Mr. Love presided, and expressed ‘bright prophecies’ of the future good work of the union. He might well say ‘future,’ for the present shows anything but a bright prospect for universal peace. Among other things done by the convention was the appointment of a delegate to proceed to the various courts of Europe to open negotiations for an International Peace Congress. President Harrison was requested to sign his credentials as evidence of the United States indorsement of the project, but he declined to do so on the ground that the papers should come to him through the Department of State. These good people have evidently come into the world too soon. They must be very innocent, indeed, if they really believe their missionary of universal peace will meet with success among the war lords of Europe. Yet it is pretty certain that the courts will assure him that the dearest wish of their hearts is precisely the same as his. For are they not determined to have peace, even though they must fight for it? But, to take a practical view, it is pretty evident that ‘universal peace’ will never be established till all the nations of the world have become equally and highly civilized. At present the only prospect of peace appears in connection with the triumph of industrialism, and even industrial nations must arm themselves in self-defense, and stand ready to fight so long as one military power remains to threaten the peace of the world. To cry ‘Peace! peace! when there is no peace,’ will not delay the advance of the hosts now slowly gathering for the battle of Armageddon.”

#### TO-DAY.

THE most important period of time in every human existence is measured by the word “to-day.” Comprehending but a few short hours, it is by many considered too brief to have an appreciable weight in the great succession of days that precede and follow its advent; but history and experience alike teach the importance of its bearing upon the great outcome of life. It is the only time in which we can meet the realities of existence, the only avenue along which pass the opportunities which life in this world affords. In to-day we live and act. The past and the future may give us memories and prospects to which distance lends enchantment, but the present alone contains that which our hands can grasp.

To-day, is the call of duty or opportunity which summons us to action. To-day, not yesterday, not to-morrow; for these are only names, which designate what was, and what will be, but has now no existence and no value. Yesterday is dead, and has bequeathed to its successor its memories and its lessons. To-morrow we cannot see. To-day alone is real.

To-day, in every avenue of life, is the watchword of success. The short-sightedness of human nature furnishes examples of some who live in the past, and of others who try to live in the future. But they are not the ones whose lives are conspicuous for their value to mankind, or appeal to us as most worthy of imitation. The lives of those who lived in the remote ages of the past, the scenes amid which they moved, the issues which they met, do not concern us as do the lives of our fellow-men, and the issues that are now before us. We are not to bury ourselves in the shadows of antiquity, satisfied to merely live over again the life that has been, and dwell upon the relics it has left behind. The

past indeed is valuable, but only as it helps us to see more clearly the duties of the present,—only as it teaches us lessons which are of value in the present, and stimulates to greater activity and zeal in the life that is about us. Nor are we, on the other hand, to imitate the course of those who spend to-day in dreaming over the prospects of to-morrow, those to whom the future is always a more propitious time for action than the present. To-morrow depends on to-day, and the opportunities and prospects of the former are only made real by earnest efforts in the latter. Life must be lived in the present; otherwise it becomes a mere passive existence, without character and without result. Yesterday is valuable only for its memories and its lessons. To-morrow has no value until it becomes to-day.

But to-day in its relation to time, to the brief period of human existence, dwindles to insignificance when compared in its relation to eternity. The issues of eternity must be met, and to-day is emphatically the time to prepare to meet them right. The great plan instituted by Him upon whose aid we depend in this work, takes no account of any other time than the present. The admonitions of his word contain no warrant for passing them by till to-morrow. The still small voice which speaks from the pages of that word, speaks only for to-day. “To-day if ye will hear his voice, harden not your hearts.” “Exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin.” Delay hardens the heart, and supposes a claim upon the future which no mortal can possess. The day of salvation from sin is not a day to which we are obliged to look forward through a long vista of coming years; but, “behold, now is the accepted time; behold, now is the day of salvation.”

To-day is ours, and of its value none can tell save him whose eye reads the future of every being of our race. We know not if over it hangs the dark shadow of a calamity which will make it the last that we shall see, or if it may bring forth changes which will widely alter our course of life; what opportunities it may cut off; or to what evils it may give birth. And above all, and giving to each day a value which no former day has had, is the coming of that day for which all other days were made, when it shall be known if, for us, they have been made in vain,—that day which is dark with the heavy storm-clouds of divine wrath, and the herald of whose coming is the rumbling chariot wheels of the King of kings. In ever louder tones it speaks to all, Prepare! think not the future will give better opportunity for thy task. Presume not on to-morrow. Resolve upon your work. Begin to-day!

L. A. S.

#### JOSEPH.

(Continued.)

##### His Career as Statesman and Governor.

WE next come to the matter of greatest interest in his life,—his restoration to his patriarchal father Jacob, and his treatment of his cruel brethren. The great famine which had so afflicted Egypt reached also to Canaan, where Jacob dwelt, and all contiguous countries. After a little it brought Israel and his large family to feel its severity. When Jacob learned there was grain in Egypt, he sent his ten sons down to get a supply to preserve the lives of his household. We may behold them, in imagination, with a long train of beasts of burden, on their way across the desert country to obtain food. These ten sturdy sons of Jacob, all used to outdoor life, herding, and dealing in cattle and flocks,—vigorous, brawny men, not overly tender-hearted or considerate of others’ feelings,—with plenty of money and worldly prosperity, were now brought into straits for food. But they, though reluctant to commence the journey, were not easily daunted, and after perhaps twelve or fifteen days’ travel across the wilderness country, came into Egypt, and appeared before Joseph, who was busily superintending the sale of grain to parties from various

countries, they little expecting what was to follow.

Some twenty-two years had passed since that dreadful day when these men seized their youthful, comely, happy brother wandering through the country in search of them, most happy at last to find them, bringing kind greetings from their aged father, tore from him violently his coat, so prized because his father’s gift, and with bitter words cast him into a pit, intending to kill him, but finally sold him as a slave, hoping and expecting nevermore to see his face. We may query as they took this long journey to Egypt, whether they did not think of that brother whom they knew the traders were going to take there and sell. Very likely they did; for that transaction they had never forgotten. They had carried upon their consciences all these years, that lie they had told their father, and doubtless many times they had felt greatly condemned for their course. Such wickedness never leaves one happy. When they appeared before Joseph, he at once recognized them, though they only discerned in him an Egyptian. The boy of seventeen whom they sold, had now grown to be a man of thirty-nine, a governor and virtual ruler of the kingdom. The possibility of this man’s being Joseph never entered their minds. They very likely thought he might be dead long before this.

But not so in their cases. They being older, and grown men when Joseph was sold, had not changed so much in appearance. Coming from Canaan, ten in number, it was very natural Joseph should recognize them at once. They came very humbly, bowing down before him, “with their faces to the earth,” in the Oriental style, fulfilling in this very act that dream of long ago for which they hated him so much. How vividly this scene must have brought all that sad past up before Joseph’s mind!

But Joseph spoke sternly, “roughly,” to them. The time had come for long-delayed justice to lay its claims upon them for this great wickedness, and for them to be brought to a sense of the enormity of their conduct. He asked them from whence they came. They said, “From the land of Canaan to buy food.” He appeared not to believe them, and intimated that they were spies, coming down into Egypt in this critical time when a great famine was upon the land, to spy out its weakness. This was quite a natural supposition, as wars were quite common between Egypt and the nations of Palestine, and such a time as this would be very favorable in which to make an attack upon the country. They stoutly denied being spies, and then stated the facts concerning their father’s family, and his twelve sons—how Benjamin remained with Jacob, and how his love centered upon him since “one was not,” referring to himself. Joseph now having obtained the facts he was so anxious to get from them concerning his father and Benjamin, without appearing to know of them himself, at once took advantage of what they had said. “Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies.” Gen. 42:15, 16. Then he put them in prison three days.

This doubtless was to bring them to a serious sense of their past course. Affliction is excellent to bring a person to his senses. While prosperity prevails and the rush of business takes the mind, one thinks but little of his past wrongs. If he continues to prosper, he feels them but little. But now, shut up in prison, their loved ones far away exposed to famine, things began to look serious. The past came up vividly before them. They began to talk these things over, even in Joseph’s presence, in their own language, not supposing he could understand them. “We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.” Gen. 42:21. Reuben also pressed upon the others

the fact that he had tried to deliver Joseph, but they would not hear him; "therefore, behold, also his blood is required." It was indeed a serious time with them. Joseph spoke with them through an interpreter, so they did not suppose he understood them. When he heard these words, he was deeply affected. "He turned himself about from them, and wept." Noble man! His heart was really as tender toward them as a child. It was no spirit of resentment or hatred which animated him toward them, but solely a desire to bring them to their senses, ascertain their true feelings, and bring them to a point where they would repent of their great wrong.

He now says, "This do, and live; for I fear God: . . . let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: but bring your youngest brother unto me; so shall your words be verified, and ye shall not die." Gen. 42:18-20. So he had Simeon bound "before their eyes," and let them return to their father. Doubtless the reason why Simeon was thus treated, was because he had been a leading one in sinning against Joseph. He seems to have been of a hard-hearted, cruel spirit. Gen. 34:25, 30. It was very consistent that he should be given a good opportunity to reflect upon this feature of his conduct, while left alone in prison in a strange land.

The others laded their beasts and paid for their grain, but before they left, Joseph had his servants place the money each had paid, back in the mouth of the sack. When they discovered this, they were much alarmed, but continued on their journey, doubtless with very strange and perhaps profitable reflections. They felt that God was dealing with them for their sin against Joseph. When they reached their father, they related all the incidents of their journey to him, and their strange experiences, Simeon's imprisonment, and the demand of the governor for Benjamin to be brought back with them. This was a sore trial to Jacob, and he could not consent to let him go. But the famine continued in the land, and soon the provisions obtained were nearly gone. He asked his sons to return to Egypt for more. But they felt it was useless to go unless Benjamin would go with them. Finally Judah laid the matter before his father fully, telling him he would be surety for Benjamin's safe return, and that if he did not bring him back, he would "bear the blame forever." He stated that if they had not lingered so long, they might have already brought back food the second time.

Jacob at last realizes it is absolutely necessary to consent to Benjamin's going, though sorely against his will, and finally gives his consent. "Take," said he, "of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds: and take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight. Take also your brother, and arise, go again unto the man: and God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved." Gen. 43:11-14. What a sad strait the aged patriarch was brought into, and what a pathetic little speech! He provides the very best in his power to appease the supposed hard heart of the governor, makes all the provision he knows how to make, and then appeals to the God of his fathers, and trusts all in his hands. G. I. B.

(To be continued.)

#### THE WORK IN CENTRAL EUROPE.

ALL the readers of the REVIEW undoubtedly desire above all, more particulars about the work in Russia and the imprisonment of our beloved Bro. J. Klein. When Bro. K. arrived last fall in Frank, the colony where he formerly lived, he soon created quite an interest. Being obliged to send his passport to secure the freight from here, he had to re-

main most of the winter before he could visit some of the companies on the Volga. The Lutheran pastor of the colony warned against Bro. Klein, and wished him removed from the colony, but as the town clerk was a relative of Bro. K., he failed in his purpose. Finally the Lutheran superintendent came and prevailed upon the members to sign a petition to have him removed. All but sixteen signed, and some of them did it, as they wrote to us themselves, against their will. They were more or less convinced of the truth, and yet not ready to take a stand for it. One intelligent young brother came to Hamburg to be educated, but he barely succeeded in getting the necessary signature of the inhabitants of the colony, without which none can go into a foreign country. His passport is only for six months, and he will have to return next month. Two others desired to come but were refused, and Bro. Klein thought of taking them South with him to canvass there. As soon as I heard of the trouble, I urged Bro. Klein to start south and leave the work in charge of Bro. Laubhan, who had come from there since. But the people pressed so hard that it caused delay. As he could not baptize in Frank, he went to another colony, Norka, where we have a little company, and baptized six. No one molested him, and the people that gathered in crowds to witness the scene aided all they could. According to the last letter, we thought Bro. Klein already on his way south, but we were indeed surprised and pained when we received, last night, the following letter from Bro. Laubhan:—

*Norka, Gouv. Saratov, June 1, 1890.*

DEAR BRO. C.: With this I notify you that the dragon is getting wroth here in Russia. Before leaving home I received the sad news that Bro. Klein had been taken prisoner. May 30 I came to Frank with Bro. Wagner, who is here from the Caucasus, and Sabbath morning the police came and took our passports, and asked us why we were here. I told him we were visiting our brethren. He told us we were only allowed to preach where we resided. At three he returned our passports, and told us to leave the colony within an hour. We went to Norka. In spite of all these difficulties, the work of God is onward. I am now hurrying home to see how it stands with Bro. Klein. I am of good courage still to work for the Lord.

*Tscherbakowka, June 5.*

I arrived at home on the 2nd, and learned the 4th that Bro. Klein has been taken prisoner in Mitdrafka, Gouv. Samara, just across from Kamitschin. To-day I shall go there and see whether I cannot secure his release. I learn that they want 200 rubles' security. They threaten me also. How it will go for the future only the Lord knows, and he will lead according to his wise counsel. Do not forget us in your prayers. Our people do not know how they live in comparison with us. You have had some experience. It is getting worse in Russia every day with the persecution. Bro. Klein has been in prison seven days. The outcome we cannot tell. It would have been better had he had no Russian tract with him. Here one must be prudent. God will undoubtedly also help us in this, for we have the promise.

The letter speaks for itself, and certainly every lover of the truth will send up prayers for the work in Russia. This I felt, and knowing that there is power in prayer, I sent the dispatch at once after receiving the news. At the same time I wrote to our minister in Petersburg, with the letter of introduction from Senator Stockbridge, which I secured while I was in Washington. I also sent the last Year Book and some of our periodicals, and after stating the case, I asked him what chances there would be if I should go to Russia personally, and what steps would be necessary to secure the acknowledgment of our denomination in Russia.

God is working there mightily, as letters received every day from some parts abundantly testify. Our numbers are on the increase, and we are thankful that we have at least succeeded in getting all the addresses. Just lately the brother who was in prison with me, received a letter from his brother, who is not with us, but is in charge of a Bible depository, that he should send no more Russian readings into that section, as daily some Russians would come and show the readings, and as they thought they came from them, would beg for more.

Our brethren can now realize the situation to some extent,—one of our preachers in prison and

the other in danger; those who wish to be educated unable to come, and our members, nearly 400 in number, scattered all over the empire, all hungering and thirsting after more light, some having never seen a minister, and all loudly calling for laborers. Our only hope is to see men being raised up there who can, after being trained for a short time, engage in the work. Foreigners would not be tolerated at all to do any aggressive work. But our hope for that country is in God; he has helped thus far, and we have his promise as to the future. May we all seek his face, that he may abundantly bless and protect the dear workers there.

Since my visit to Austria, I have received encouraging news from the Baptist family where I held some readings. I give the following extract:—

Since you have come by the grace of God into our house, and have presented to us in such a forcible manner the claims of the law of the Lord, we have thought much about it and investigated. To-day the text of a sermon came forcibly to my mind, which I heard a short time ago in Buda-Pesth, from Psalms 1. The minister, a pious man, remarked that there were three main questions: 1. What constrains you? 2. What are you doing? and, 3. Where are you now, and where will you be?

What constrains me?—so I feel to ask; for I can no longer resist. As I have seen the light, as the Lord has brought these truths near to me, I have felt all astir. I should like to tell every one I meet, and especially do I feel anxious concerning those who have more or less influence with the people.

I tremble when I think of those who are dear to me, and consider the possibility that they might miss the right way. O help me, dear brother! I am convinced that you will gladly do it with all your heart. We are now in a condition which cannot last. My father, a Baptist since many years ago, acknowledges the correctness of these truths, but how shall he make a change now? The mother is more zealous in obeying, and now we observe neither Sabbath nor Sunday as it should be. There is danger that we get into a state of uncertainty which cannot serve to our peace.

What shall become of us if a teacher does not come to take charge of matters here? Yet if God hears prayer, he will not let us perish here in this dearth. How long we have asked, "Lord, send laborers, full of courage and zeal, to fight for thee!"

And now I would ask you, dear Bro. C., to please send to the addresses below, some of the same little pamphlets you have left here. The trouble and cost we will gladly pay. And now, if your time permits, please send us a few lines. God bless your work in the measure we find in the first psalm! Pray for us.

Thus the work spreads. We have scarcely touched Austria, but already we see souls who have been longing for the truth, receiving it with tears in their eyes; they feel for others, and not considering themselves competent to labor (though they are, in my opinion, more competent than the ministers and professors to whom they wish to have our literature sent), they call for laborers. Whom shall we send to Austria? God is opening the way before us; are we ready to follow?

L. R. C.

—Duty and opportunity are very closely related. It is doubtful if we can pass by one without slighting the other. If it be true that we are placed in this world to make the most of ourselves and do what good we can to our fellow-men, it inevitably follows that when we neglect an opportunity we come short of the completion of our task, and to just that extent fail to meet the mind of our Creator. Opportunity is only a pleasant guise which duty assumes to give us an agreeable contrast with its sterner and more imperative phases.

—Extreme sensitiveness is only another name for extreme selfishness. It is natural that a person whose thoughts are ever centered on himself should be quick to notice any word or action which can be construed into a slight toward himself. The higher his opinion of himself, the more deferential the treatment which he exacts from others. We do not say that a person should be so obtuse as not to know when he is treated with a lack of respect. We are speaking of those who manifest this knowledge in the usual complaining manner, and that when no intentional slight was offered. Of such persons there is no scarcity. The best remedy for sensitiveness is the acquirement of a sufficient degree of Christian grace to enable the individual afflicted, to lose some of his regard for self.

## 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.

### LIGHT FOR WORK.

LORD, give me light to do thy work;  
For only, Lord, from thee  
Must come the light through which these eyes  
The way of toil can see.

Yet pleasant is the work for thee,  
And pleasant is the way;  
And while I hold my hand in thine,  
From thee I cannot stray.

O send me light to do thy work!  
More light, more wisdom give!  
Then shall I work thy work indeed  
While on thine earth I live.

Thy work is thine, not mine, O Lord,  
It is thy race I run;  
Give light, and then shall all I do  
Be well and truly done.

—H. Bonar.

### MAINE.

AMONG THE CHURCHES.—Since my report of May 26, I have visited the church on Crotch Island in Casco Bay. I held five meetings with them. Two persons were baptized and united with that church. There are others on that island who ought to go forward in this ordinance, and also unite with the church. I held two meetings on Long Island, in the same bay. There are two on this island who desire to be baptized as soon as some one can go there and perform this ordinance for them. I held one meeting with the brethren in Portland. Two there said they would keep the Sabbath.

Sabbath and Sunday, June 7, 8, I was with Bro. Goodrich at Allen's Corner, in Deering, in a general meeting. The meetings were good. A goodly number attended on Sunday who were not of our faith, but who seemed to be interested in the word spoken. May the Lord hasten the time when this message shall go with power, that the 144,000 may be made up, and the reward be given to his people.

June 17.

S. J. HERSUM.

### INDIANA.

MOUNT OLIVE, IDAVILLE, PLEASANT MILLS, ETC.—After our good State meeting at Indianapolis, April 28 to May 6, I returned home to prepare the seating for our tents. I then visited Mount Olive, May 22-25. I found the brethren somewhat discouraged. I held several meetings with them, with a good interest, and left them in a much better spirit. From May 25 to 29, I was at Idaville. I found this church in a good condition. Two discourses were given. There was some interest manifested among those not of our faith. Several requested me to return again. I then went to Pleasant Mills, where I remained from May 30 to June 2. I had labored some at this place during the winter, when six embraced the truth. But two have since gone back, leaving four who are still firm. But they have much opposition. I encouraged them all I could. June 2 I returned home again. I soon left for Andersonville, my new field of labor, going by way of Elwood, where I spoke once, and baptized one sister. I also stopped at Mechanicsburg, where I held several meetings, and baptized one person.

I am now at Andersonville with the tent, in company with Bro. Mc Kinsey and Lovett. We have held several meetings, but we have been hindered somewhat by the rain. The attendance is fair, and a good interest is manifested. We hope to see some fruit gathered here as the result of our efforts.

F. M. ROBERTS.

### KANSAS.

WICHITA, HUTCHINSON, AND SALINA.—Thursday, May 8, I returned home from my soliciting tour for the College through the southeastern part of the State. I feel that this was a pleasant as well as a profitable trip. I visited nearly every family in that section of the State, and by going to their homes I was better prepared to judge of the spiritual condition of our people; for if there is any place one can judge of the influence of the truth upon the heart, it is at the home; and I tried not to neglect their spiritual welfare while soliciting their aid in our College enterprise.

The following Sabbath and Sunday were spent with the Wichita church. Quarterly meeting was

held, and two were taken into the church by baptism, which took place in a very quiet grove, in a clear stream, and a more solemn and affecting service I never attended. The business meeting the next day passed off pleasantly. Steps were proposed to raise the debt now upon the church and due this fall. We feel much encouraged at the condition of this church.

Sabbath, the 17th, I spent at Hutchinson, where the ordinances were celebrated, and four were baptized, and five taken into the church. The following Thursday I started for Salina to join Bro. Morrow in tent labor, going via Lincoln, Neb., where I spent the Sabbath. I was much pleased with the location of the College, and to see the progress already made, and the numerous houses already under way. Everything seems to have a thrifty and business-like appearance. I think if our brethren could all realize the advantages of this enterprise, and the good our young people may derive from it, they would give it their hearty support, and I am glad some do. Bro Morrow and myself are now here with our large tent, pitched in a nice portion of this city of 12,000 people. We hope ere this summer closes to see some of them rejoicing in the third angel's message.

C. P. HASKELL.

### THE PENNSYLVANIA CAMP-MEETING.

A REPORT of the workers' meeting in Pennsylvania has already appeared in the REVIEW, and the camp-meeting which followed it, commencing June 3, was the best meeting ever held in the State. At the close of the workers' meeting, many expressed themselves as feeling amply repaid for the time and means spent in attending the meeting, should they even leave the camp at that time and go home before the camp-meeting commenced. A good interest was awakened in the city during the workers' meeting, which continued to grow until the camp-meeting closed. The weather was all that could have been desired. There was just rain enough to make the air pleasant and refreshing, without doing any injury to the interests of the meeting.

The evening services during the week were well attended by people from the city, and on Sunday a large crowd visited the ground. It was very evident they did not come out of idle curiosity, for they filled the large pavilion as full as it could be seated, and many stood outside, listening attentively to the words spoken. There were four preaching services on Sunday, on different points of truth. The preaching during the week was mostly on practical subjects, and was done, principally, by Elds. I. D. Van Horn and A. T. Jones. Prof. Caviness, the principal of the Academy at South Lancaster, was present during the meeting, and gave two public talks on the subject of education, and did a good work among the young people in the interests of our educational institutions.

Dr. Kellogg was on the ground one day, and gave four public talks, besides consulting with a large number in reference to their health. Eld. Jones presented the present condition of the agitation in our own country on religious legislation, and the writer gave some instruction in the missionary work, using maps and charts to illustrate the magnitude of the field into which the truth is yet to be carried.

Two meetings were held each day with the children, and two with the young people, where earnest workers labored faithfully to interest and instruct the youth in the principles of the gospel of the Lord Jesus Christ. The efficiency of the work done in these meetings, as well as of the practical discourses given in the public congregation, was seen in the meeting Sabbath afternoon, when, without any special urging, nearly 100 persons, young and old, came forward to show their desire to draw near to God. The goodness of God was magnified by expressions of praise and gratitude in all the social meetings held upon the ground. The most perfect harmony existed in the business meetings of the different organizations. Three new churches were received into the Conference. Three new tract societies have been organized during the year, while several new Sabbath-schools have been formed, and the membership increased.

Eld. Raymond was re-elected president of the Conference. But little change was made in the other officers. Bro. J. L. Baker was ordained to the ministry, and licenses were granted to three new workers. Bro. E. J. Hibbard was again chosen president of the tract society, and the perplexity which had arisen with reference to some one to take the place made vacant by the sickness of sister Cook, was happily removed by the selection of Bro. W. M.

Lee, of Kalamazoo, Mich., to act as secretary of the tract society and treasurer of the Conference, a telegram having been received from him, saying that he would take the place if the Lord seemed to direct in that way. Plans were outlined for extending the work in many ways, and steps were taken to raise an extension fund of \$10,000, to be placed in the hands of a competent committee, to be used in developing the work in whatever ways may seem most necessary. The Sabbath-school and health and temperance work each received a share of attention. A cooking school was conducted by sister Stowe, and was well attended every day. The cooking at the dining tent was done on hygienic principles, and there was a notable absence of hurtful and unnecessary articles at the provision stand. Two or more young ladies will go at once to the Sanitarium to enter the nurses' training school, and others will plan to enter this and other courses of study soon.

Eld. Miles was present during the workers' meeting and part of the camp-meeting, and together with the State agent did good work with the canvassers; and it is only reasonable to suppose that the excellent record Pennsylvania has already made in this branch of the work, will be increased during the coming year. About thirty-five were baptized in the river near the camp on Monday. It was a very impressive scene. The closing meeting was a precious service, and all returned to their homes with good courage to press forward in the work of the Lord as never before.

One new tent was purchased, and six tent companies will go out this season. It is encouraging to know that there are urgent calls from different parts of the State where canvassing or Bible work has been done, for all these tent companies. The interest that had been awakened in Lock Haven by the sale of "Bible Readings," and followed up for a few weeks before the camp-meeting, by Bible workers, was greatly increased by the camp-meeting; and one tent company remains to develop it still further, and to instruct those who have already received the truth. There is every reason to expect a strong church as the result.

Personally, I enjoyed the meetings very much. Having been separated from the work in this State for several months, it was a great pleasure to meet old friends again, and see how rapidly the work is being carried forward in the great State of Pennsylvania. I shall watch the reports with more than usual interest, and pray that the Lord will abundantly bless the efforts of his servants, and give them many precious souls as the reward of their labors.

L. C. CHADWICK.

### MINNESOTA CONFERENCE PROCEEDINGS.

THE Conference was called by the President, according to public announcement, at 9 A. M., May 27, and was opened with prayer by Eld. Farnsworth. The Secretary read the list of churches composing the Conference, and the names of the delegates that had been reported to him, thirty of whom were present and took their seats. The President delivered a brief address, reviewing the work of the past year, showing where the main part of the labor had been performed, and the results which have appeared in the addition of upward of 200 to the membership of the churches. He also spoke of the Conference school, held in Minneapolis during the year, under the supervision of Prof. C. C. Lewis, and of the good results which are apparent in the increase in numbers and effectiveness of our canvassing force, etc. Following the address, the business of the Conference was taken up. The visiting brethren from other Conferences and the General Conference were invited to participate in the deliberations of the Conference. The Treasurer submitted his report as follows:—

Cash on hand June 1, 1889,	\$ 432 50	
Rec'd from churches,	11,965 32	
“ “ scattered Sabbath-keepers,	398 84	
“ “ lab'rs on overp'd ac'ts, etc.,	80	
“ “ St. Cloud church on loan,	25	
“ “ Minn. Tract Soc., as loan,	1,431 16	
	Total,	\$14,332 82
Paid to laborers,	\$11,414 63	
“ “ St. Cloud church on loan,	75 00	
“ for expenses,	21 75	
“ to General Conference, tithe,	1,582 33	
“ “ Minn. Tract Soc., return of loan,	752 10	
Cash on hand May 16, 1890,	487 01	
	Total,	\$14,332 82

The Auditor submitted the following report:—

Your Auditor appointed to examine the books of the Conference Treasurer, would respectfully submit the following report:— I have made a careful examination of the Treasurer's books, and to the best of my knowledge and belief, they are correctly kept.

The reports of the Treasurer and Auditor were accepted. On a call for applications for membership, by



new churches, communications were read from the Frankfort Center church, organized in September 1889, by Eld. Bliss and Bro. Moon, composed of four members, since increased to eleven; also from the Elmsdale church, organized the previous week by Eld. Norlin and Bro. Moon, composed of nine members, both of which requested membership into the Conference.

On motion to grant their request, remarks were made by Elds. Bliss and Norlin, and they were admitted.

On the representation of Eld. Bliss, that all the members of the Grand Meadow church had taken letters to other churches, the name of that church was voted to be dropped from the records.

The name of the Gayton church, North Dakota, was changed by request of the church, to Hampton.

The Chair being authorized to appoint the regular committees for the session, announced them as follows: On Nominations, D. W. Emmerson, David Quinn, Calvin Kelsey; on Resolutions, C. W. Flaiz, W. B. Hill, E. H. Gates; on Credentials and Licenses, E. W. Farnsworth, H. Grant, R. C. Porter.

Adjourned to call of Chair.

SECOND MEETING, AT 9 A. M., MAY 28.—Upon calling the roll, the number of delegates was increased to forty-one.

Eld. C. Norlin presented a verbal request on behalf of a new church of Scandinavians in Marshall County, called the Warren church, composed of twelve members, fully organized, desiring membership in the Conference. On a motion to grant the request, remarks were made by Brn. Moon and Wallin and the elder of the church, and the motion prevailed. The New Haven church requested that its name be changed to Pine Island, which was granted.

The Committee on Resolutions presented the following partial report:—

*Whereas*, In the providence of God, as we believe, the foundation for a new college has been laid at Lincoln, Neb.; and,—

*Whereas*, The amount assigned to our State to be raised for this school is \$6,600, or about three dollars per capita, for our entire membership, and as the building committee is in pressing need of money with which to carry forward the work; therefore,—

*Resolved*, That we express our approval of the action of the committee appointed by the States in this school district, in locating the College at Lincoln, Neb.

*Resolved*, That we recommend that immediate steps be taken to raise the amount apportioned to the Minnesota Conference.

On a motion to adopt the report of the Committee, Elds. Farnsworth and O. A. Johnson spoke somewhat at length upon the school question, after which the motion was laid upon the table for further consideration.

The Committee on Credentials and Licenses made a partial report, recommending that credentials be renewed to H. Grant, R. C. Porter, W. B. Hill, C. W. Flaiz, D. P. Curtis, E. A. Curtis, Andrew Mead, and C. Norlin, and that licenses be given to Allen Moon, F. L. Mead, Byron Tripp, E. Hilliard, H. F. Graf, M. E. Cady, Carl J. Kunkel, E. A. Sutherland, John Huffman, C. C. Lewis.

On motion, the report was approved.

The Chair announced that Bro. Kelsey not having come, Bro. H. F. Graf would take his place on the Nominating Committee.

Adjourned to call of Chair.

THIRD MEETING, AT 9 A. M., MAY 29.—On calling the roll, other delegates appeared, making the whole number sixty-five. The Secretary presented a letter from the church at Austin, organized in September, 1889, by Eld. Bliss and Bro. Moon, consisting of eleven members, and requesting membership into the Conference. After some remarks by Bro. Bliss, a motion prevailed to grant the request. Bro. Bliss spoke of the Otranto church as being almost wholly broken up in consequence of the removal of the members, and asked counsel as to what could be done for those remaining there. It was suggested that the matter of help for them be referred to the Conference Committee.

The Committee on Resolutions submitted the following:—

*Resolved*, That our annual camp-meeting be discontinued.

*Resolved*, That our ministers hereafter bear their own expenses, except such as are incident to holding meetings.

On motion to adopt the first resolution, it was discussed by Brn. Flaiz, Hill, Farnsworth, and Grant, and lost.

A motion to adopt the second resolution was discussed by Brn. Farnsworth, Porter, Hill, Chaffee, Bliss, E. A. Curtis, B. Tripp, and H. Rasmussen, when a motion prevailed to refer the resolution back to the Committee, for amendment.

(NOTE.—The report of the Committee was handed to the Secretary, but as the second resolution was referred back to the Committee, he returned it to the Chairman, and it did not come into his hands again. He wrote to the Chairman for the report, or a copy of it, and he replied that he did not have it, but gave the substance of it as nearly as he remembered.)

Adjourned to call of Chair.

FOURTH MEETING, AT 9 A. M., MAY 30.—The Committee on Resolutions submitted the following amended report:—

*Resolved*, That our ministers be expected to bear their own living expenses, but that the Auditing Committee shall have discretionary power in settling accounts when the circumstances seem to demand a different settlement.

This report was adopted.

The Committee on Credentials and Licenses submitted a further report, recommending that credentials be renewed to C. H. Bliss, and that license be given to Brn. H. F. Phelps, L. P. Wallin, and O. P. Norderhaus, and that colporter's license be given to Brn. M. A. Winchell and F. B. Johnson. In connection with this final report, Bro. Farnsworth made some very interesting and forcible remarks in regard to the many perplexing questions which come up before the Committee on Credentials and Licenses, to be settled by them before they can make a proper report to the Conference. These remarks were both appropriate and timely. Brn. Gates and O. A. Johnson followed with pertinent suggestions, and the report was adopted.

Adjourned to call of Chair.

FIFTH MEETING, AT 2:30 P. M., MAY 30.—The Committee on Nominations submitted their report as follows: For President, R. C. Porter; Secretary, D. P. Curtis; Treasurer, C. N. Woodward; Executive Board, R. C. Porter, Allen Moon, C. W. Flaiz, J. J. Graf, C. M. Everest.

The report was considered by items, and adopted. The report of the Committee on Resolutions, which was laid upon the table at the second meeting, was taken up for further consideration. Eld. Farnsworth remarked that he had hoped that Bro. Henry would be here to speak upon this question, but as he had not come, he would present some further thoughts for the consideration of the Conference. He proceeded to set forth the needs of such a school as is contemplated, and the work that it is destined to perform for us as a people, and for the world through us, and urged the importance of investing in it, and helping to make it such an institution as God can bestow his blessing upon. At the close of his remarks the resolutions were adopted by vote of the Conference and the entire audience.

The following resolution was presented and adopted:—

*Resolved*, That we hereby tender our thanks to the several railroad companies that have favored us with reduced fare over their lines for those attending our camp-meeting.

No further business being presented, the session was brought to a close by the adoption of a motion to adjourn *sine die*.

ALLEN MOON, *Pres.*

D. P. CURTIS, *Sec.*

#### VIRGINIA STATE MEETING PROCEEDINGS.

A SESSION of business meetings for plans of labor in this Conference, was held in connection with the State meeting, at New Market, Va., May 20-27.

FIRST MEETING, AT 11 A. M., MAY 22.—Prayer by Eld. A. C. Neff. Eld. A. T. Robinson related some interesting cases of those who were brought into the truth by reading our publications. The following persons were appointed to make resolutions and plans: A. C. Neff, P. Painter, and E. E. Miles.

SECOND MEETING, MAY 23.—The committee appointed to make resolutions and plans presented the following:—

Your committee to make recommendations concerning plans for work in this Conference, would respectfully submit the following:—

1. That a vigorous effort be made to strengthen the cause (1), by holding a tent-meeting in some promising new field; and (2), by enlisting, qualifying, and working as many canvassers as possible.

2. That this work be not cut short nor interrupted by holding a camp-meeting in the fall, but that the camp-meeting be deferred until about the middle of May, 1891. 3. That the annual Conference be held about the first of November of this year, and that Sands be selected as the place of meeting, if the brethren in that part of the State desire to have it held there.

Eld. O. A. Olsen spoke of the work here, and of how important it is that we keep pace with the times. He thought the proposed plan just in place, of sending out a tent in some promising new place, and raising up new churches, and thus strengthening ourselves; for it takes "new material to repair old machinery." Many spoke to this plan, and thought it just in place. Eld. Miles spoke very encouragingly of the canvassing work, relating instances where persons were brought to a knowledge of the truth through reading our publications purchased of canvassers. Elds. Olsen and Robinson spoke of the canvassing work from a financial standpoint, and also of how it strengthened one spiritually; and the churches, by receiving the weekly reports from the canvassers, will also be strengthened and encouraged.

The second recommendation was discussed freely by a number of the brethren, and it seemed to meet the mind of nearly all. As we have our camp-meeting in the midst of the working season, it was thought best for this year not to interrupt the canvassing and tent work by a camp-meeting, but that it be deferred until the spring of 1891. The recommendations were considered separately, and adopted.

Adjourned to call of Chair.

THIRD MEETING, AT 9 A. M., MAY 25.—Resolutions were called for, and the following was submitted:—

*We recommend*, That the first effort with the tent be made at Berryville, Clarke Co., and that R. D. Hottel and A. C. Neff be the ministers to be connected with it.

*Whereas*, We believe it would be greatly to the advantage of the work to have a canvassers' fund, as advised by the canvassers' convention held at Battle Creek, Mich., and as published in the *Home Missionary Extra*; therefore,—

*We recommend*, That immediate steps be taken to raise such a fund.

*Whereas*, Weekly reports of the canvassing work circulated among our brethren, have proved a great aid in awakening and

sustaining an interest in this work, and in securing workers; and,—

*Whereas*, It appears that a weekly paper can be published, containing the reports of the entire Atlantic District, and some valuable matter besides, for about what the ordinary duplicate reports cost; therefore,—

*We recommend*, That the Virginia society encourage this enterprise, and secure its advantages by taking a club of twenty-five copies at the prescribed price, one dollar per week, for gratuitous circulation.

Brn. Olsen, Miles, and others spoke to the resolutions, and according to their judgment and knowledge of things, they thought the best place for a tent would be at Berryville. Brn. Stilwell and Painter gave encouraging reports of their canvassing work at that place, and also thought it advisable to hold tent-meetings there. The second resolution in regard to a canvassers' fund was spoken to lengthily, and voted upon by ballot. Eight dollars in cash were received, \$10.50 in pledges, and a loan of \$100 for six months. The resolutions were discussed freely, and seemed to meet the minds of all. All were duly considered, and adopted.

Adjourned.

FOURTH MEETING, MAY 25.—The report of the Committee on Resolutions was called for immediately after the opening exercises, and the following was presented:—

*Resolved*, That we approve of Bro. Charles Zirkle's proposed trip to the Pennsylvania workers' meeting, and to the New England Conference, to connect with the work there for two or three months, to learn their methods of conducting the canvassing business.

*Resolved*, That we encourage our canvassers to work in Alexandria and Fairfax counties this summer, so that they can have Sabbath privileges by attending the services of the Washington church, and that we appeal to the Atlantic Conference to let Bro. A. W. Hurr work with our canvassers and for this Conference until Bro. Zirkle returns from the North.

*Whereas*, In the providence of God a denominational school has been established at South Lancaster, Mass.; and,—

*Whereas*, The General Conference has recommended that students from Dist. No. 1, of General Conference field, be recommended to attend the school there; therefore,—

*Resolved*, That we will encourage young people in this Conference to avail themselves of the advantages of that institute.

Brn. Olsen and Miles thought it a wise plan for Bro. Zirkle to connect with the work in New England for two or three months, as it would be the means of fitting him for more efficient labor. Those who proposed canvassing heartily agreed to the plan of working in Alexandria and Fairfax counties. They seem to be promising fields for this work.

These resolutions were considered separately, and adopted.

Adjourned *sine die*.

R. D. HOTTEL, *Pres.*

AMY A. NEFF, *Sec. pro tem.*

## Special Notices.

### THE MISSOURI CAMP-MEETING.

THIS meeting will be held at Kingsville, on the same ground as last year. The same trains that stopped last year will stop during both weeks of the coming meeting. The usual reduction of fare has been granted by the Missouri Pacific R. R., and we expect like favors of all other roads over which our people will have to come. This reduction is on the usual certificate plan. In coming to the meeting, pay full fare, and take from the agent a certificate receipt. This certificate, when signed by the Conference secretary, will entitle you to return for one-third fare.

As to the importance of the meeting this year, and why all ought to attend it, too much cannot be said. The work in our State is enlarging from year to year, and broader and more efficient plans must be laid. That these plans may cover the wants of the cause throughout the Conference, it is necessary that these wants be represented at this meeting; and how can this be better done than by a full representation of our people from all parts of the State?

All ought to be equally interested in the cause of truth and its progress in the State, and, where it is at all possible, ought to manifest their interest by their presence at these annual gatherings. Questions will come up for consideration, upon the disposition of which depends largely the future success of our work, and the enterprises to which we have promised our support. In unity there is strength. Are you indeed the children of your Heavenly Father? Then every one of you is interested in the success of his work. Come to this meeting, and learn more with regard to the wants and the hinderances of the cause at the present time, and come determined by God's help to stand heart and soul in unison with every enterprise the success of which will go to insure the ultimate and speedy culmination of the Master's work in the earth.

Then, again, this feast of tabernacles provides spiritual food for the hungry soul. Here it is that God

himself invites you to come and feed upon the heavenly manna. Do you hunger and thirst after righteousness? The promise is, You "shall be filled." But how?—By availing yourselves of every heaven-born means provided for this purpose. Suppose a table, in easy reach of a starving man, were spread not only with the food necessary to sustain physical life, but with every luxury the market affords, and that man refuses every invitation to partake that he may find relief from the pangs of hunger, and escape death by starvation, would not his course be worse than folly?—Most assuredly it would. At this feast, precious luxuries, provided by the Father of mercies for the building up of a spiritual life, will be spread out before the hungry soul. Do not participate in the follies of the starving man, and stay away to your own injury and loss.

Elds. E. W. Farnsworth, E. H. Gates, and D. T. Jones will be with us. We also expect Eld. R. C. Porter, who will labor in the interests of the N. R. L. work; Eld. Wakeham, who will labor in behalf of the health and temperance work; and others who will endeavor to strengthen the canvassing and the Sabbath-school work. Be sure to come, and do not forget that the workers' meeting begins July 29, one week before the camp-meeting proper, on every evening and on Sunday of which there will be preaching. Let all who desire tents at this meeting send in their orders to me at once, at Holden, Mo. R. S. DONNELL.

NOTICE!

CHURCH treasurers in Wisconsin should send all tithes, and make P. O. orders and drafts payable to me. Address me at Madison, Wis.

A. J. BREED.

NOTICE TO CHURCHES IN OHIO.

THE twenty-sixth annual session of the Ohio Conference of S. D. Adventists will be held in connection with the camp-meeting to be held at Marion, O., Aug. 5-19. Each church should elect delegates at the coming quarterly meeting, or as soon thereafter as possible, to represent them in the Conference. The basis of representation is one delegate for each church organization, and an additional delegate for every fifteen members.

GEO. A. IRWIN, Pres. Ohio Conf.

ARKANSAS, ATTENTION!

As time will be given at our annual camp-meeting for consideration of the Sabbath-school work, we hope to see each school in the State represented. It is expected that at least one session will be held each day, in which essays will be read and lectures given on different topics relating to this branch of the work. By so doing, we hope to make the meetings both interesting and profitable. Doubtless many have questions that they wish to ask, so there will be a question box from the first. We expect efficient help from a distance. The senior division will recite the regular lessons in Old Testament history, so the members will please bring their lesson sheets with them. Special lessons have been prepared for the intermediate and primary divisions, which will be distributed on the ground.

W. F. MARTIN.

SOUTH DAKOTA, NOTICE!

At the last camp-meeting some changes were made in the officers of the Conference, tract society, and Sabbath-school association, to which we desire to call attention. Bro. I. S. Lloyd was elected as secretary of the tract society, with Alice H. Beaumont as assistant. All librarians and agents should notice this, and all matters of business relating to the tract society should be addressed to him at Vilas. Alice Beaumont was re-elected as Conference treasurer. So let all the church treasurers send the tithes to her at Vilas. A change was also made in the secretary of the Conference. Last year Eld. G. H. Smith was secretary of the Conference, but this year the secretary is E. E. Kellogg, of Madison, S. D. All church clerks and treasurers should carefully note this, and send quarterly reports now to Bro. Kellogg instead of to Eld. G. H. Smith. Again, a change was made in the presidency of the State Sabbath-school association, also in the secretary. This year sister Hattie Kauble is president, and Lillie Ham secretary and treasurer. All matters relating to the interests of the Sabbath-schools should be addressed to them. Address Mrs. Hattie Kauble at Vilas, and Lillie

Ham at Madison, S. D. Let all Sabbath-school secretaries now send the quarterly reports to sister Ham instead of to sister Vina Nichols, as was done last year.

That confusion may be avoided, we trust these changes will be carefully noted by all church, tract society, and S. S. officers. W. B. WHITE.

OHIO CAMP-MEETING.

THIS important meeting, as has already been noticed in the REVIEW, will be held at Marion, Ohio, Aug. 5-19. This place has a population of from 8,000 to 10,000, and was selected on account of its railroad facilities and central location. A beautiful grove, situated about one mile from the central part of the city, on Mt. Vernon Ave., has been secured for the meeting. Two additional members have been added to the camp-meeting committee, and the work has been divided into seven different departments, with one member at the head of each department, the whole to be under the charge of H. W. Miller as chairman. By this arrangement, we hope to have order and system, and the comfort and convenience of the campers carefully looked after. W. H. Gilmore has kindly consented to take charge of the dining hall for the Conference, so that those who do not wish to be bothered with cooking for themselves, can get good meals at reasonable prices, and at the same time be helping the Conference.

We have secured the usual reduction on the railroads, on the certificate plan; but the time of purchasing tickets is limited to three days before and after the date fixed upon for the beginning of the meeting. This will make it necessary for all who wish to avail themselves of the reduction, to purchase their tickets during the first week of the meeting. Arrangements have been made with Wright & Co.'s hack line to carry passengers and hand baggage from the depots to the camp-ground for ten cents per head each way; children, half price; trunks, ten cents each way. In consideration of the low rate given us by this company, and their ability to do the work according to contract, it is expected that our people will patronize this line and no other. Upon arrival at Marion, checks for baggage should be given to the representatives of this line at the depot, and camp-ground checks taken at the same time, which will insure the safe delivery of your baggage on the camp-ground.

Tents will be pitched on the ground for rent at the usual prices. All persons wishing to rent tents should write to C. W. Inskeep, Marion, O., stating size wanted and probable time of arrival, so that tents may be in readiness. We have the promise of good help from the General Conference during the entire meeting, and the various branches that go to make up our work will each receive due consideration. Special efforts will be made to make the canvassers' institute, which begins July 28, and continues through the workers' meeting, one of profit to those engaged in this important branch of the work, and we hope that all who intend to engage in canvassing will show their appreciation by being present during the entire meeting. Good instruction in this line of work, together with board and lodging, will be furnished free to those who will agree to canvass at least six months. Each person is expected to furnish his own bedding.

The annual meeting of the different societies connected with our work will be held in connection with the camp-meeting. Those churches that have not held their quarterly meetings and elected delegates, should do so at once, and send the names of delegates to L. T. Dysert, 1103 Case Ave., Cleveland, O. We hope all our ministers, Bible workers, church elders, deacons, clerks, treasurers, librarians, business agents, in fact, all our people who desire to do more faithful and efficient work in their home churches, will attend the workers' meeting. The best instruction of the entire meeting is usually given during this time, and those who fail to come miss the very help they most need. I would recommend all to read carefully Eld. Farnsworth's article in REVIEW of May 20, entitled, "Suggestions on the Coming Camp-meetings," and as far as possible carry them into effect. The busy part of harvest will be over by the time our meeting begins, so come, brethren, one and all, leaving your cares behind, and let us seek God together for the blessing we so much need in order to do the work that lies before us. GEO. A. IRWIN.

—Through the wide world he only is alone who lives not for another.—Rogers.

The Sabbath-School.

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

OLD TESTAMENT HISTORY.

LESSON 3.—THE SPIES AND RAHAB.  
(Sabbath, July 19.)

1. After Joshua had received his charge from the Lord, what immediate step did he take toward occupying the land of Canaan? Josh. 2: 1.
2. When the king of Jericho heard that spies had come, what did he do? Verses 2, 3.
3. What did Rahab say as to her knowledge of them? Verse 4.
4. What did she say had become of them? Verse 5.
5. Was this true? Verse 6.
6. When the pursuers had departed, what did she do? Verses 7, 8.
7. What did she say she knew? Verse 9.
8. What had the people of Canaan heard? Verse 10.
9. How had the Canaanites been affected by the wonders which God had done for Israel? Verse 11.
10. Then did not the Canaanites know whom they were resisting?
11. What request did Rahab make? Verses 12, 13.
12. Upon what condition did the spies agree to be surety for her life? Verse 14.
13. By what means did they escape from the city? Verses 15, 16.
14. What token was agreed upon by which Rahab was to be preserved in the destruction of Jericho? Verses 17-21.
15. How was the agreement kept? Josh. 6: 20-23.
16. What honor had Rahab because of her kindness to the spies? Josh. 6: 25; Matt. 1: 5.
17. By what was she saved to this honor? Heb. 11: 31.
18. Yet what kind of woman had she been? Josh. 2: 2-6. (See note.)
19. To whom is the righteousness of God revealed? Rom. 1: 17; 3: 22.
20. For what is faith counted? Gen. 15: 6.
21. What does faith do that it should be counted for righteousness? Heb. 11: 33; Phil. 3: 9.
22. How alone are the works of God accomplished? John 6: 28, 29.

NOTE.

To some, the preservation of Rahab and the statement that she was saved by faith, taken in connection with the fact that she was a harlot, and that to conceal the spies she told a deliberate lie, seem to be a mystery. They imagine that there is an incongruity, and that she was saved because of her falsehood. On the contrary, there was nothing in the transaction, on the part of God, that was inconsistent with righteousness; and her case is a perfect illustration of the way in which God saves sinners—of righteousness acquired by the faith of Jesus Christ.

The student must not forget the antecedents and surroundings of Rahab. She had been brought up a heathen, in one of the most depraved of heathen cities. Geikie ("Hours with the Bible," chap. 13) says that Jericho was "a city famous for its wealth and luxury, no less than for its position, but the object of the bitter hatred of Israel, as a center of that idol worship which had left among them the burning memories of Baal-Peor. It was, indeed, the local seat of the worship of Ashtaroth, the consort of Baal—its very name meaning City of the Moon, which was the symbol of that goddess. Hence, it represented all that was foulest and most revolting in the heathenism of the Canaanites." Since the practice of vice formed a part of heathen worship, it is not surprising that it formed a part of their daily lives. Moreover, it was a maxim even among the best and wisest of the heathen, that a lie was to be preferred to the truth if anything were to be gained by it. Consequently, when Rahab lied in order to conceal the spies, she had no thought but to preserve the messengers of the people whom she had come to believe were the servants of the true God. In one sense, it is a wonder that all the Canaanites were not willing to acknowledge the God of whose wonderful works they had heard so much; but really it is a wonderful thing that, in the depraved

and benighted city of Jericho, one family should be found to believe on him. Rahab believed in the God of Israel; but as yet she knew nothing of his moral requirements. God accepted her faith, and by it delivered her from heathenism to a place among his chosen people, as one of the ancestors of the Messiah. The case of Nineveh shows that God would have spared Jericho if all the inhabitants had possessed the faith of Rahab. He has no pleasure in the death of any. The Son of man came to save that which was lost, and he saves all who, from the depths of the mire into which they have sunk, lay hold upon him. Their faith may be very crude and uninstructed at first; but if they simply believe that he is, and that he is a rewarder of them that diligently seek him, they have that which can lift them to the heights of holiness; for the righteousness of God is revealed from faith to faith, that is, from a low degree to a higher. Since it is by grace that we are saved, through faith, not according to our righteousness, but according to God's mercy (Eph. 2:8, 9; Titus 3:4-6), it follows that God accepts the faith of sinners, no matter how depraved, and that this is the lever by which they are made righteous. To the everlasting glory of the Lord Jesus Christ, the Jews said in designed reproach, "This man receiveth sinners." Luke 15:2.

## News of the Week.

FOR WEEK ENDING JULY 5.

### DOMESTIC.

—The census gives Kansas City, Mo., a population of 135,000—an increase of 130 per cent since 1880.

—The corner stone of the new capitol of Colorado was laid at Denver, Friday, by the Masonic fraternity.

—Wednesday forenoon the Peabody Institute at Danvers, Mass., was burned to the ground. The loss is placed at \$75,000.

—Judge Kavanaugh, of the district court, sitting at Des Moines, Iowa, decided, Wednesday, that aliens could not inherit land in Iowa.

—Andrew Renfrew, a farmer who refused to answer questions concerning his farm asked by census enumerators, was fined eighty dollars at Springfield, Ill., Wednesday.

—An organized band of desperadoes ran off with 500 fine horses, which they stole near Spokane Falls, Wash., and made for the British Columbia line. A posse started, Friday, in pursuit.

—The new bridge authorized by Congress to be built across the Hudson River between New York and Jersey City, will be 7,000 feet long, and have one central span 2,850 feet in length!

—Stanley's new book, "Darkest Africa," has had a sale exceeding the most sanguine anticipations in London. The first edition has been exhausted and a second one is about to be issued.

—The United States torpedo boat "Cushing" arrived at the Brooklyn navy yard Thursday, and was pronounced by her executive officer a great success as a speeder and economizer of coal. She made 400 miles, using only four tons of coal. She also made a mile in one minute and fifty-seven seconds under 250 pounds steam pressure.

### FOREIGN.

—Emperor William will visit Queen Victoria early in August.

—The Anti-Slavery Conference at Brussels has ended its labors.

—A splendid statue of Joan of Arc was unveiled at Nancy, France, June 29.

—Chili has decided to purchase fourteen Krupp batteries, at a cost of \$500,000.

—Nine vessels were wrecked and thirty-five persons drowned during gales on the Scotch coast last week.

—Tripoli has just been devastated by locusts. The decomposed bodies of the insects fill the wells, making the water unfit for use.

—The largest contingent of recruits ever demanded by the Russian War Office, 270,000, was fixed for the next enrollment by the latest ukase.

—The chief of the czar's private police has been dismissed for failing to detect a recent Nihilist plot. A barrel half full of dynamite was found in the wine cellar of the Gatschina Palace.

—It is stated that Lord Salisbury favors the reorganization of the cabinet, and that he wants Lord Hartington to take the premiership. According to the slate, Lord Salisbury is to retain the foreign portfolio. Mr. Balfour, chief secretary for Ireland, will also be removed. Lord Hartington opposes the move, except it prove to be a necessity.

### RELIGIOUS.

—The first Mormon church of Wyoming was incorporated in Cheyenne, June 26.

—The world's conference of the Christian college students opened, Sunday, at Northfield.

—The pope has authorized the drawings for his own sarcophagus for the church of St. Giovanni, to be erected three years after his death. It will be of Italian porphyry, and cost \$25,000.

—According to the recent ukase of the czar, no one who is not of the Christian faith will be allowed to serve on a jury unless by the special approval of the Minister of the Interior and the Minister of Justice.

## Appointments.

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

THE Lord permitting, I will meet with the church at Ligonier, Ind., July 11-14. Shall be glad to see a general attendance. F. D. STARR.

THE quarterly meeting for Dist No. 4, N. Y., will be held at Gouverneur July 12, 13. We hope to see the district well represented. Come, brethren and sisters, to this quarterly gathering, and share in the rich blessings. S. M. COBB, Director.

### LABOR BUREAU.

WANTED.—A place on farm, in a saw-mill, or at carpenter work; the former preferred. Address Wm. H. Butler, West Lake, La.

### ADDRESSES.

THE P. O. address of J. S. Washburn is 225 A. St., N. E., Washington, D. C.

THE P. O. address of W. C. White, is 303 W. Main St., Battle Creek, Mich.

## Obituary Notices.

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

ZIMMERMAN.—Died near Cambridge, Neb., June 10, 1890, Burney Zimmerman, son of Bro. Frank and sister Ida Zimmerman, aged 7 years, and 1 month. Little Burney was a child dearly loved by all. He loved to attend the Sabbath-school and to study his lessons, and would often talk with his parents in his child-like way of the coming of the Lord. While his parents and friends are caused to mourn, they mourn not as those who have no hope. Remarks by the writer, from 1 Thess. 4:13, 14. A. E. WHITEIS.

WILLEY.—Died in Sutton, Vt., May 23, 1890, Mrs. Judith Willey, in the eighty-sixth year of her age. Sister W., with her husband, Stephen Willey, embraced the Sabbath about forty years since, when the third angel's message was first preached in Vermont. From this time her interest and sympathy were with the work of those who publish the commandments of God, and the faith of Jesus. The ADVENT REVIEW AND SABBATH HERALD always, before and since the death of her husband, was received with gladness at her home. The morning of her death she was in her usual health, but fell under the stroke of death with scarcely a moment's warning, immediately after breakfast with the family. A. S. HUTCHINS.

GREEN.—Died in Hebron, Wis., Feb. 17, 1890, S. Duane Green, son of S. B. and J. E. Green, aged 29 years, 6 months, and 13 days. The circumstances of his death were peculiarly sad. Having partially recovered from a short but severe illness, he was restless and kept moving about the village all day; he was last seen alive about half past eight o'clock. He was found on the night of May 14, in an old channel of the river, less than 100 rods from home. From the position he was in, we feel sure he intended to cross the fields to come home, but in the dense darkness wandered a little too far east, and broke through the thin ice and was drowned. Appropriate remarks were made at the burial, by Eld. Verity (M. E.). \* \* \*

CALL.—D. R. Call was born in the State of New York in the year 1830. He began to keep the Sabbath of the Lord in 1868, at thirty-eight years of age, at which time he became a member of the Green Bush church of Seventh-day Adventists, in Gratiot County, Mich. He afterward moved to Minnesota, and united with the Sibley church in Iowa, where he was licensed to preach. After spending some time in the Sibley church, and in Logan, he removed to Nebraska, and became a member of the Trunk Butte church. At this place his health began to fail, and in 1889 he visited the Hot Springs, near the Black Hills, but failed to receive much benefit from the medicinal waters at that place. He then went to Michigan for his health, and in the spring of 1890 visited the Sanitarium at Battle Creek. He returned to his home in Nebraska in April, and failed rapidly until his death, April 29, 1890. I visited him a few days before his death, and conversed with him a short time about his hope in Christ. He expressed himself as being very hopeful, and seemed to rest in the promises of God of having a part in the first resurrection. He loved the society of his brethren, and rejoiced when the friends of Jesus visited him in his last illness. A funeral sermon was preached by the writer from Eccl. 7:2, and kind friends followed him to the silent city of the dead, where he rests till Jesus comes. His bereaved companion has the prayers and sympathy of many friends. C. W. BELKNAP.

HOWELL.—Died in White Oak, Ingham Co., Mich., May 12, 1890, Westbrook Howell, aged thirty-seven years. A complication of diseases was the cause of his death. He was a constant attendant at the meetings held by the writer in White Oak, but only accepted the truth theoretically until a short time before his death, when he gave his heart fully to God, and received the evidence of his acceptance with him. A wife and three little ones mourn their loss. Funeral services were held by the writer in the Presbyterian church in Plainfield. A. W. BATHER.

BUCE.—Died at his home, near Caddo Mills, Hunt Co., Texas, Dec. 25, 1889, after a lengthy illness, J. J. Buce. Bro. Buce was about twenty-five years of age. He left a wife and one child, besides a mother, brother, two sisters, and a large circle of acquaintances, who miss him very much. Bro. Buce was esteemed by all who knew him. When a boy, he joined the Methodist Church, and though he did not live up to his duty, was ever considered a moral, honest, and industrious young man. Four years ago Bro. Huguley and the writer held a tent-meeting in Caddo Mills. Bro. Buce attended the meeting, was very kind, administered to our temporal needs, but did not embrace the truth in a practical way. In January, 1889, he was married to sister Annie Burk, who was a Sabbath-keeper. Since that time he had been investigating, and had concluded to take up the Sabbath, but before he had completed his arrangements, he was seized by a violent fever, and never fully recovered therefrom. For months before his prostration, his constant theme was the truth of God. His case is a warning to those who procrastinate. He died with a firm hope of a part in the first resurrection. May we meet him there. Funeral text, Job. 21:29. W. T. DRUMMOND.

DWIRE.—Died near Severy, Greenwood Co., Kan., Mrs. Margaret E. Dwire, aged 48 years, 2 months, and 4 days. For years she had been troubled with a severe cough and lung difficulty. Last winter the disease took a deep hold on her, and she became prostrated. In January she called for the elders of the church, and the instruction of the apostle James was carried out for her. Her faith in God seemed strong and firm, and in affliction she was enabled to praise his holy name. The Lord heard prayer for her, and her health seemed to be returning when she was attacked with *la grippe*, and died March 7, 1890. Sister Dwire first heard the truth five years ago, when Bro. Hill and Gibbs held tent-meetings in the neighborhood. But she did not obey till a year later, when she was baptized by Bro. Bagby, and united with the Severy church. She was a faithful member, and the church sustains a loss in her death. She leaves a husband and nine children to mourn her loss. May the dear husband, as requested by her, take up the cross where she laid it down, and with the children prepare to be a united family in the earth made new, where there will be no more sickness, pain, or death. A memorial service was held May 25, conducted by the writer. Text, Ps. 116:15: "Precious in the sight of the Lord is the death of his saints." A large and attentive audience listened with marked attention. It was a solemn occasion, and mourners and sympathizing friends felt that a precious jewel had been taken from their midst. R. H. BROCK.

WHITE.—Died of consumption, in Boulder, Colorado, June 18, 1890, Mary Kelsey White, wife of Eld. W. C. White, aged 33 years, 1 month, and 23 days. Our sister's lamented death brought to a close a very remarkable and useful life. While not yet thirteen years of age she entered upon work in the REVIEW Office, and soon after gave her heart to the Lord, in whose service she ever after maintained an active interest. Apt, energetic, and persevering in her work, she rapidly passed from the folding into the type room, and up to the position of proof-reader, carrying forward at the same time a course of schooling which she successfully completed. At the age of seventeen she went to California, entering the office of the *Signs of the Times*, and soon becoming assistant in the local editorship of that paper. The following year, Feb. 11, 1876, she was married to W. C. White. In 1879-80, having returned east, she was employed as one of the editors of the *Youth's Instructor*. Going again to California with her husband in 1880, she spent several years in active miscellaneous work, chiefly in editing book manuscripts for the press. An active interest was maintained by her at all times in the Sabbath-school and the tract and missionary work of the Oakland church. When her husband was called to Europe in 1885, she accompanied him, making her life there equally active in connection with the office and the mission in Basel, Switzerland. While there, in the spring of 1887, she contracted the disease which has brought her life to its untimely close. Returning immediately to America, physicians, after examining the case, said that persons in her condition would not ordinarily live a year. But she bravely struggled against the destroyer, and several times, in answer to prayer, the disease seemed for a time to be arrested, though for some reason it did not please the Lord to remove it entirely and restore to health. Her sickness thus covered a period of a little over three years. During all this time she was cheerful and courageous, and manifested as usual the liveliest interest in all that was transpiring in connection with the cause of truth. Her strength kept up so that up to within about four weeks of the close of her life she was able to ride out on pleasant days. During the last four weeks she was a greater sufferer physically, but at the same time she enjoyed a richer experience in spiritual things, and a clear assurance of her acceptance with God. On the afternoon of the 18th, she seemed to realize fully her physical condition, and knew that the end was near. But she felt no dread of death, nor any fear for the future. She spoke of the future in a most cheerful and hopeful way, conversed with her husband of the immortality soon to be given to God's people, and of that happy state to come when they would meet again free from all sickness and trouble, took leave of her children and friends, giving to each some word of good cheer and exhortation, and at half-past nine, calmly fell asleep in Jesus—adding one more to that blessed company of whom John speaks when he says: "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." She leaves a husband to keenly miss her companionship and sorely feel her loss, two daughters, one eight and the other three and one-half years of age, besides a mother, sister, two brothers, and other relatives. She was brought to Battle Creek to slumber beside other precious dust in the lot owned by the late Eld. James White, in Oak Hill Cemetery. The funeral was held the 25th in the Tabernacle, a large and sympathizing congregation being in attendance. u. s.



[Continued from page 424.]

at Jerusalem (Acts 15) did not enforce it upon Gentiles, therefore it is not now binding. Notice what other of the ten commandments were not enforced by that council; are they not therefore now binding? The fact is, that council was not legislating upon the moral law at all. He says again, "I venerate the motto, 'Where the Bible speaks, we speak.'" Yes; and we doubt if any motto was ever more abused in this world, than is this one by the people who so ostentatiously use it. He adds: "But the Bible has spoken of the first day, and the Fathers have supplemented their testimony as follows." So the Bible has spoken of the first day. It speaks of it only historically, and only eight times, six of the instances referring to that one day on which the Saviour arose; but it nowhere gives it any sacred title, records no one as resting upon it, gives no precept for its observance, and no example of any day meeting ever held upon it, but sets it forth as a secular working-day, like any other working-day of the week. But up comes this church with the motto, and gives Sunday the title of Lord's day, which the Bible does not, and elevates it above the other days, which the Bible does not, and makes it the regular day for religious worship, which the Bible does not, and dropping the Lord's Sabbath, which the Bible does not, makes this first day fulfill all the outward functions, and serve all the outward purposes of the Sabbath, which the Bible does not, and then piously exclaims, "Where the Bible speaks, we speak, and where the Bible is silent, we are silent!" Let them do so or pull down their false colors.

Our writer seems anxious to get behind the Fathers, although if the testimony of the Fathers for Sunday is good for anything, it places it in a different light altogether from that in which the modern Disciple Church profess to regard it. He begins, as usual, with "Barnabas, the companion of Paul," and quotes, "We celebrate the eighth day, on which Jesus arose from the dead." The Barnabas of the New Testament never said anything of the kind. Many years ago Justin Edwards, in his "Sabbath Manual," gathered together a mess of musty old falsehoods respecting the Fathers, and the friends of Sunday have been busy lading them out to each other ever since. The so-called epistle of Barnabas was not the work of Barnabas the apostle. Those who have read it, know that it is not only silly, but, in some parts, absolutely indecent. Mosheim says that it was the production of some Jew in the second century, of "mean abilities and superstitious attachment to Jewish fables." In this view concur all respectable authorities and church historians, as Neander, Fisher, Prof. Stewart, Dr. Killen, Prof. Hackett, Milner, Kitto, Eusebius, Sir Wm. Domville, Coleman, and the Encyclopedia of Religious Knowledge. It is laughable to see men claiming to be intelligent, take off their hats and bow down before this transparent old fraud, reverentially mumbling, "Barnabas, the companion of Paul!"

Next, of course, comes Ignatius, who is made to say, "No longer sabbatizing, but living in the observance of the Lord's day, on which, also, our life sprang up again." But Ignatius does not say anything of this kind. It cannot be found in his writings. In an old forgery ascribed to Ignatius, there is a passage concerning the Lord's life, into which some translator fraudulently inserted the word "day" to make it refer to Sunday. Out of such multiplied frauds is testimony for Sunday manufactured.

Our friend strangely omits another falsehood about Pliny and the martyrs, and passes over to Justin Martyr, A. D. 150. He quotes him as saying: "On the Lord's day, all Christians . . . meet together, because that is the day of our Lord's resurrection," etc. Justin does not say so. He says, "And upon the day called Sunday," etc., which, considering that Sunday was a pagan festival day, and he was writing to a pagan emperor, makes a very different thing of it. The term

"Lord's day" was not applied to Sunday till the time of Tertullian, A. D. 200, more than 100 years after the last of the apostles had gone to his grave.

Next comes testimony from Irenæus: "On the Lord's day every one of us Christians keeps the Sabbath." Why should a Disciple quote such testimony as this, when he says that he does not keep the Sabbath on the Lord's day? But the singular part of it is that not a single syllable of all this famous testimony can be found in the writings of Irenæus. He never said anything of the kind. Come, friends, study up a little on this subject, so as to know what you are talking about; it will save you from the embarrassment of leaning upon such testimony.

Next Eusebius, "the father of ecclesiastical history," who wrote in the fourth century, is quoted as saying: "From the beginning the Christians assembled on the first day of the week, called by them the Lord's day, to read the Scriptures, to preach, and to celebrate the Lord's Supper." We give italics just as Mr. Thompson has given them. The quotation reads as though it was carefully calculated for the latitude of the Disciple Church. At any rate we can inform the reader that it is manufactured testimony; we do not say by whom. We have a copy of Eusebius's Ecclesiastical History, and there is no such testimony in it!

Truly, Sunday is in a bad case. With a great flourish it appeals to the New Testament for testimony in its support; but when we search for it, lo, there is n't any there! It then appeals to the Church Fathers; and, lo, all it gets from them is a fraud! How long will men cling to an institution which is a brazen intruder in the Christian Church, with no better credentials than these!

A Dr. Lamson, whoever he may be, is next quoted as saying: "It would seem that the disciples, from the first or during apostolic times, were accustomed to meet for thanks and praise on the first day of the week." So it has finally dwindled down to a "seem" so. But it can "seem" so only to those who have such a desire to have it so that they will take as sound testimony, unscrupulous fabrications without looking the matter up for themselves.

Mr. T. finally strikes a statement which can be found, and for the first time gives us volume and page. It is Mosheim's famous statement, by which he has done more mischief in the Christian world than ever his history can do good, that "all Christians were unanimous in setting apart the first day of the week, on which the triumphant Saviour arose from the dead, for the solemn celebration of religious worship." This custom, he says, was derived from "the example of the church at Jerusalem," and "founded on the express appointment of the apostles." But he failed to produce an instance of that "example," or to tell us where the "express appointment" can be found. His statement is fully offset by that of Neander, who wrote later, and in a more critical and accurate manner, when he says: "The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them and from the early apostolic church to transfer the laws of the Sabbath to Sunday."—Rose's Neander, p. 186.

A comment by Mc Knight on Col. 2:16, in favor of Sunday, which is no better than any other man's opinion and assertion, closes the testimony. But before he lays down his pen, Mr. T. is moved to exhort his readers as follows:—

"Let us stand fast in the liberty wherewith Christ has made us free."

That is to say, to keep the seventh day which God has commanded, that is bondage; but to keep the first day, which he has not commanded, in substantially the same manner, that is liberty!

"Let us observe with all due reverence and joy the Lord's day to commemorate the Lord's resurrection."

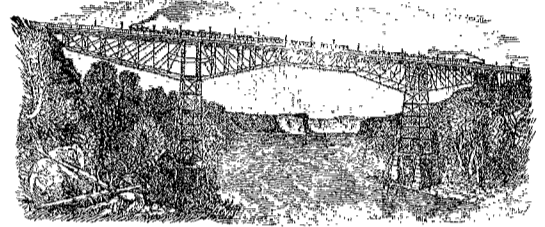
But is not baptism the divinely appointed me-

morial of Christ's resurrection? Rom. 6:3-5; Col. 2:12; 3:1. And does God ever pile up two memorials for the same thing?—Never.

"For in so doing we shall be honoring Christ, following apostolic precedent and precept, and obeying the will of God."

Christ says, "Ye are my friends, if ye do whatsoever I command you." We cannot honor Christ by setting up a will-worship which he has not commanded. And as to precedent and precept, we challenge every Sunday-keeper on the face of the earth, high or low, rich or poor, humble or proud, modest or puffed up with vain conceit, to show the first scintilla of either apostolic precedent or precept in behalf of Sunday observance. For remember that the editor of the Gleaner himself admits that the meeting of Acts 20:7, was not to honor the first day. And finally, as to obeying the will of God, how is it obeying his will when we do that which he has never made it known to be his will that we should do? All such rhetorical froth is tiresome. For a full examination of the testimony of the Fathers, see Andrews's Complete "History of the Sabbath."

### Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected May 18, 1890

Table with columns for EAST and WEST stations, including times for Mail, Day Express, N. Shore Limited, N. Y. Express, Atl/Pac Express, Amer. Express, and Kal. Accom'n.

\* Daily. † Daily except Sunday. 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.

Time Table, in Effect Jan 19, 1890.

Table with columns for GOING WEST, STATIONS, and GOING EAST, listing times for various stations like Boston, New York, Buffalo, Niagara Falls, etc.

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

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

The Review and Herald.

BATTLE CREEK, MICH., JULY 8, 1890.

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CAMP-MEETING APPOINTMENTS.

DIST. No. 1.			
New York, Schroon Lake,	Aug.		21-30
*Vermont, Essex Junction,	Sept.		2-9
*Maine,			9-16
DIST. No. 2.			
*Tenn. River Conf.,	Sept.		2-9
Cumberland Mission Field			9-16
DIST. No. 3.			
*Michigan (Southwestern), Homer,	Aug.		5-12
Ohio, Marion,			5-19
DIST. No. 4.			
Nebraska (Southwestern), Oxford,	July	30-Aug	4
* " (General),	Sept.		9-16
DIST. No. 5.			
*Missouri, Kingsville,	Aug.		5-12
*Arkansas, Van Buren,			12-19
*Texas, Dallas,			19-26
*Colorado,	Sept.		2-9
*Kansas (Northern),			12-22
* " (Southern),	Oct.		2-13

Appointments marked by a star will be preceded by a workers' meeting. GEN'L CONF. COM.

The quarterly meeting in Battle Creek, July 5, was an interesting occasion. The Tabernacle pulpit was occupied by Bro. R. M. Kilgore, on 1 Pet. 2:9, showing to what position God has called his people in this world. After the good meeting in the afternoon, three were baptized by Bro. Corliss in the Kalamazoo River. Two of these were Bro. and sister Lee, who lately embraced our views in Kalamazoo, Mich., and who are now on their way to take a position in the T. and M. work in Pennsylvania.

Another specimen of Romish consistency is manifested on the school question. The priests cry out against compulsory education, when it pertains to the public welfare, and at the same time refuse absolution, which to a Catholic means eternal conscious torture in hell fire, if any of their people refuse to countenance their parochial schools.

The pope's threat of leaving Rome does not seem to scare the Italian Government to any appre-

ciable extent. A plan having been formed by which, with the assistance of France, the pope (as a matter of bluff, of course) was to leave Rome, the Italian Government, on learning of the scheme, immediately notified the pope that just as soon as he left, the Palace of the Vatican would be occupied by the government, and considered Italian property. At this the little bubble immediately collapsed, and Leo abandoned the idea of jeopardizing such a well-feathered nest.

The Daily Commonwealth, of Milwaukee, of July 1, prints a telegram from England, stating that the season there has been phenomenal for wet weather and cold, blighting winds; that the crops are ruined, trade depressed, and altogether the prospect is a gloomy one. Drouths and floods, storms and tempests, destroying insects, and the wearing out of the soil in many places, show that the earth is waxing "old as doth a garment," and is about ready to be folded up "as a vesture" and be changed. The only hope is in the promised restitution, when a new heaven and a new earth, endowed with eternal youth, shall be the abode and inheritance of the righteous.

The reader will peruse with painful interest the report from Bro. Conradi in another column, containing some particulars concerning Bro. Klein's imprisonment in Russia. Yet there is an element of encouragement in it, as it shows how the work is spreading in that field. Pray that God may speedily deliver the one in bonds, and open the way for the spread of his word among those who are there hungering for the way of life.

FROM ONE WHO KNOWS.

FROM America of June 16, we clip the following significant testimony on one of the current questions of the day, from one who certainly can be supposed to know whereof he affirms:—

"Count Sergardi, of Rome, Italy, who passed through Chicago last Monday on his tour of the United States, said: 'The time is near at hand when Pope Leo will be forced to cease hostilities on Rome, and he will be exceedingly glad to make peace with the Romans. It has been his great ambition to capture Rome, but he has been defeated at every point. While the Romans are all good Catholics, they do not agree with the pope.' It is a pity that all Americans, who are also good Catholics, would not take a leaf from the example of the Italians of Rome, and while yielding the honor in matters of religion due to the head of their church, tell him and his priests that they must keep hands off in temporal and political affairs."

The trouble with the pope is that prophecy stands in his way. His dominion has been taken away to be "consumed and destroyed," not restored, "to the end." As a beast, the papal hierarchy will be worshiped through the antichristian institutions it has imposed on Christendom; but the days of its political supremacy are past.

PRAYERS FOR SUNDAY-KEEPING.

THE American Sunday Union has already appointed the first week in April, 1891, "as a period of special prayer for the blessing of our Father which is in heaven, upon all the people, that they may be led to a better observance of his holy Sabbath day." If the appointment read, "that the people might be forced to observe a day which God never hallowed," instead of "that they may be led to a better observance of his holy Sabbath day," it would have stated the truth. We have no faith in such prayers. They are in direct conflict with the law of God, and consequently will no more be heard by God than were the prayers of the prophets of Baal. Like the priests of Bel, in the time of Daniel, who vouched that their god would eat the meat set before him, but at night went into the temple by a secret entrance, and consumed it themselves, they will have to answer their own prayers. And this they are preparing to do. They are enacting Sunday laws

by which the people are to be "led" to a better observance of that day. Theirs is a gospel of force. The gospel of Christ is, "Whosoever will."

W. A. C.

MR. WANAMAKER'S QUESTIONABLE GRAB.

MR. WANAMAKER, Postmaster-General of the United States, proposes, by the photo-engraving process, to reproduce the great Encyclopedia Britannica in this country, and sell it at a somewhat reduced price from that asked for the original English work. The Messrs. Black, of England, have invested in the "Encyclopedia" it is said, about \$1,000,000. It is only for the want of an international copyright law that any such reproduction as Mr. Wanamaker proposes to make could be made. His action is being severely criticised by the press of the country. The New York Evening Post styles it "the most extensive robbery of a foreigner ever openly perpetrated in any civilized country." The Journalist says:—

To see a high governmental official, a man who poses as a pietist, an exemplar of all the Christian virtues, a polished pilaster of the Church and Sabbath-school, going in for highway robbery as a means of adding to the contents of his already plethoric pocket-book, is certainly far from cheering.

Messrs. Funk and Wagnalls, the publishers of the Missionary Review of the World, have engaged to publish the work for Mr. Wanamaker. They say they have long been in favor of an international copyright law, but in order to do a "successful book business" they decide that it is necessary for them to violate the principle underlying such a law "until our nation has recovered from its collapse of conscience on the international copyright question." Upon this the Evening Post caustically remarks:—

Was any such overwhelming necessity as this ever heard of outside of a robber's cave? When did your "rule of self-protection" get the better of the eighth commandment? And finally, brethren, is it worth while "waiting for our nation to recover from its collapse of conscience" before finding out what is the matter with your own conscience? The national conscience is not within your control. It will have to be doctored by a good many people besides you, but the Funk & Wagnalls conscience you have right under your hand, and can treat with as vigorous remedies as the case seems to call for.

W. A. C.

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

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

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Darius Reynolds	-	-	-	-	10 00
C. L. Darling	-	-	-	-	10 00
Bruce Graham	-	-	-	-	10 00

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