

The Adventist Review and Sabbath Herald

HOLY BIBLE IS THE FIELD THE WORLD

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

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ABIDE IN ME.

THAT mystic word of thine, O sovereign Lord,
Is all too pure, too high, too deep for me;
Weary of striving, and with longing faint,
I breathe it back again in prayer to thee!

Abide in me, I pray, and I in thee!
From this good hour, O, leave me nevermore!
Then shall the discord cease, the wound be healed,
The life-long bleeding of the soul be o'er.

Abide in me; o'ershadow by thy love
Each half-formed purpose, and dark thought of
sin;
Quench, ere it rise, each selfish, low desire,
And keep my soul, as thine, calm and divine.

As some rare perfume in a vase of clay
Pervades it with a fragrance not its own,
So, when thou dwellest in a mortal soul,
All heaven's own sweetness seems around it thrown.

Abide in me; there have been moments blest
When I have heard thy voice, and felt thy power;
Then evil lost its grasp, and passion, hushed,
Owned the divine enchantment of the hour.

These were but seasons, beautiful and rare;
Abide in me, and they shall ever be;
Fulfill at once thy precept and my prayer—
Come, and abide in me and I in thee.

—Harriet Beecher Stowe.

Our Contributors.

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

THE WORK OF PARENTS.

BY MRS. E. G. WHITE.

To parents is committed the great work of educating and training their children for the future, immortal life. Many fathers and mothers seem to think that if they feed and clothe their little ones, and educate them according to the standard of the world, they have done their duty. They are too much occupied with business or pleasure to make the education of their children the study of their lives. They do not seek to train them so that they will employ their talents for the honor of their Redeemer. Solomon did not say, "Tell a child the way he should go, and when he is old, he will not depart from it." But, "Train up a child in the way he should go, and when he is old, he will not depart from it."

True views of parental responsibility would greatly elevate our hopes and aims for those who are shortly to fill our places. If parents could realize the consequences of allowing one fault to remain uncorrected in the character of their children, they would seek God more earnestly for his help in training their families. The fault in one will be communicated to others.

Parents should act their part with earnestness. They should practice self-denial, and refrain from extravagance in dress and in the furnishing of their homes. The time given to display should be devoted to the educating of their children so that they may meet the approval of God. They are not to be molded after the standard of the world, but after the standard of heaven.

Children should be instructed by both precept and example. Their parents should manifest kindness and courtesy and loving attention to each other. They should manifest self-forgetful love to others. Children will copy the lessons that they see practiced in the family circle. Holy angels will be round about a family where love and joy and peace abound.

There are parents who, without consideration as to whether or not they can do justice to a large family, fill their houses with these helpless little beings, who are wholly dependent upon their parents for care and instruction. If unable to have hired help, the mother must do the work of the household, and her strength is taxed every day almost beyond endurance. Although she may have good ability and could do good service to her children, she is unable to do so, because she is broken down and enfeebled by care and taxation. She loves her children, for they are a part of herself; but she cannot do justice to them. She loves God, but she is in continual doubt of her acceptance; for she is aware that she is often fretful and impatient, has no spirit of prayer, and can bear no cheering testimony in the social meeting. She becomes discouraged, and lets things drift, feeling that she cannot row against the current of circumstances. She is overwhelmed by her surroundings.

This is a grievous wrong, not only to the mother, but to her children and to society. God would have parents act as rational beings, and live in such a manner that each child may be properly educated, that the mother may have strength and time to employ her mental powers in disciplining her little ones for the society of the angels. She should have courage to act nobly her part and to do her work in the fear and love of God, that her children may prove a blessing to the family and to society.

The husband and father should consider all these things lest the wife and mother of his children be overtaxed and thus overwhelmed with despondency. He should see to it that the mother of his children is not placed in a position where she cannot possibly do justice to her numerous little ones, so that they have to come up without proper training. The wife should not be made little more than a slave in his family; for she thus loses her dignity, her self-esteem, and drops lower and lower in the scale of womanhood, as she endeavors to do what she is wholly unable to do. The children of such parents are robbed of the education and training which they require to make them strong physically, mentally, and morally. When the mother is overburdened and overworked, it is not possible for her to give her children the mold of character they should have. She cannot teach them how to meet and withstand temptation in the strength of Christ, how to be strong and brave for the right, how to despise a wrong action. Parents should always bear in mind the future good of their children.

They should not be compelled to devote every hour to taxing labor in order to provide the necessities of life. They should not have more children than they can clothe and feed and educate as God would have them.

If they have the glory of God in view, parents will work for their children with conscientious fidelity. God-fearing parents will deliberate and plan as to how to train their children to right habits. They will choose companions for their children, rather than leave them in their inexperience to choose for themselves.

Parents should not permit their affection for their children to be manifested to the injury of their children's characters. They should study the Bible, and try to make God's word the guide of their life. Some mothers wear out their lives in serving their children, in waiting upon them, in doing for them things which the children should learn to do for themselves. Children learn to take a mother's service as a matter of course, when this method is followed, and fail to feel that obligations are mutual, fail to perceive that the care and love of their parents should be rewarded by thoughtful love and obedience on their part. Children should be taught to relieve their parents of care and burden as much as possible. When parents allow their children to bear a selfish stamp of character, allow them to idle away precious time in pleasing their own fancy, while they are working hard to clothe and feed and educate them, they do a great injustice to their children; they do them a positive injury, that will follow them all through life.

Teach your children to be useful, to bear burdens according to their years; then the habit of laboring will become second nature to them, and useful work will never seem like drudgery. Train them to habits of economy. Some parents bend all their energies to the accumulation of money, and precious opportunities are lost for giving daily instruction, for filling the minds of their children with precious material for use in after-life. Children should be impressed with the high sense of their moral responsibility. The time that parents devote to fashionable display, should be devoted to teaching their children self-reliance. They should not train their children to seek pre-eminence in dress or speech or action. The inward adorning of a meek and quiet spirit is of great price in the sight of God. This adorning will not tarnish or wear out, but will be as enduring as the throne of God.

Some parents, although they profess to be religious, do not keep before their children the fact that God is to be served and obeyed, that convenience, pleasure, or inclination should not interfere with his claims upon them. "The fear of the Lord is the beginning of wisdom." This fact should be woven into the very life and character. The right conception of God, through the knowledge of Christ, who died that we might be saved, should be impressed upon their minds. Religious instruction should be lovingly imparted to the little ones from their earliest years; but this work is sadly neglected, and we see the result in impenitent, self-willed, disobedient, unthankful, and unholy children.

Christian parents, will you not for Christ's sake examine your desires, your aims for your children, and see if they will bear the test of

God's law? The most essential education is that which will teach them the love and the fear of God. Your efforts to train your children should be earnest and persevering. You should seek to develop each portion of their nature, physical, mental, and moral, that they may have well-balanced characters. If you leave your children to follow their own inclination and desires, you cannot expect that they will have stability of principle, and be able to resist evil. The physical, the mental, and the moral nature must be cultivated and developed by patient training, coupled with the grace of God; in this way virtuous principles will be established.

Parents should learn to live within their means. They should cultivate self-denial in their children, teaching them by precept and example. They should make their wants few and simple, that there may be time for mental improvement and spiritual culture. Educate your children to meet the highest standard of character, the law of God.

Love is the key to a child's heart; but the love that leads parents to indulge their children in unlawful desires is not a love that will work for their good. The earnest affection which springs from love to Jesus, will enable parents to exercise judicious authority and to require prompt obedience. The hearts of parents and children need to be welded together, so that as a family they may be a channel through which wisdom, virtue, forbearance, kindness, and love may flow.

Our children are God's property, and we are to see to it that they are not deformed by our defects and our one-sided ideas. As guides and teachers, we must be channels of light to others. Our superintendents, our teachers in the Sabbath-school, should be frequently in prayer. A word spoken in due season may be as good seed in youthful minds, and may result in leading little feet in the right path. But a wrong word may lead their feet in the path of ruin. We are entering important times, and those who have a knowledge of the truth are laid under most weighty responsibility to impart it to others. Truth is mighty, and will prevail. Those who love and support the word of God will more and more decidedly range themselves on the Lord's side, and brethren will stand heart to heart in defense of the truth. Those who support error will more and more decidedly gather themselves against the holy and pure principles plainly revealed in the word of God. God has given to every one his work, and capability with which to do it. Our talents are not to be laid away to rust from inaction. No one is to live to himself. O, how many there are to-day who profess godliness, who advocate the truth, but who do not make a practical application of it to their own lives! The principles of the gospel should have a controlling power over us, that we may have the mind that was in Christ, and be pure as he was pure. We know that unless our righteousness shall exceed that of the Pharisees, we shall utterly fail of eternal life. It is not enough to tithe mint and anise and cummin; we must also remember the weightier matters of the law,—mercy and the love of God. Jesus must abide in the soul, if we would work the works that are acceptable to Heaven.

GOD IS LOVE.

BY ELD. A. WEEKS.
(Memphis, Mich.)

God is love; but it is not always easy for us to realize how fully and freely he loves us. There are, however, many passages of Scripture that bring to view the manifestation of his love in his tender care for those that would do his will. And our weakness does not separate us from the love of God. "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust."

Evidence of his love is seen in the many admonitions to repent, turn from wrong doing, and seek the way of the Lord. The Lord says, "Repent, and turn yourselves from all your transgres-

sions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart, and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." Eze. 18: 30-32.

In his infinite love, our Lord yearns for our well being. And as he knows the only way for us to receive lasting good is to repent, turn from sin, and form a new heart and spirit, he pleads with us thus to do. His words are most tender and persuasive: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Isa. 55: 1-3.

How can any steel their hearts against such entreaties? Surely they cannot fail to discern the love of God in all this pleading for their welfare. Again, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Thus great sinfulness does not debar one from the love of God if he truly repents of his sins. He must "wash" his robe of character, by faith, in the blood of the Lamb, and become "clean." He must "cease to do evil" and "learn to do well." (See Isa. 1: 16-18.) And He that has paid the wages of sin will clothe him with his own robe of righteous character. Zech. 3: 1-4.

As Satan resists and accuses the trembling soul that has sinned and would seek God, the Lord rescues him as a brand plucked out of the fire. Satan is referred to God for a rebuke for his desperate course in trying to drag the weak and sinful down to destruction. The Lord throws his mantle of love around the struggling soul, and his sins are covered; and his condition is blessed indeed: "Blessed is he whose transgression is forgiven, whose sin is covered." Ps. 32: 1.

In the life of Christ while upon earth, and in his death, we have the love of God illustrated. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." All the sacrifice and suffering on the part of our Saviour was born of the love of God. We read of the suffering of Christ, but we can never realize how great it was. But this we can do: we can reciprocate that love by showing in our lives that we appreciate the great work done for us. We can take up our cross and follow Christ. We can bear burdens in his cause. We can labor for the salvation of precious souls for whom Christ died. We can be true to him in love and faith.

"HOW READEST THOU?"

BY J. D. MULHOLLEN.
(Goreuch, Pa.)

DURING our Saviour's sojourn upon earth, there came unto him a certain lawyer, asking him a very important question, saying, "Master, what shall I do to inherit eternal life?" To this vital question Christ replied by directing the mind of this teacher of the law to that important document, and asked him, "What is written in the law? how readeest thou?" Luke 10: 25. Then were repeated the two grand principles of God's unchangeable law. But regardless of the plain and encouraging testimony of Jesus, "Thou hast answered right: this do, and thou shalt live," this religious teacher, willing to justify himself in order to escape the just requirement of the law, answered, "And who is my neighbor?"

When asked, Why do you keep the seventh day for the Sabbath? we point to the same law to which Christ referred the lawyer, and ask,

"What is written in the law? how readeest thou? the answer is, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." But, like the lawyer, willing to justify themselves, they ask, "Which is the seventh day? We do not believe it is necessary to keep a definite day. Any day will answer to the commandment, if we are only sincere, and keep it holy." How woefully blind those are who pursue such a course! Truly they are endeavoring to justify themselves, and to evade the requirement of the holy commandment, presuming to worship God in a manner that he has never required of us, and to offer him service that he has never commanded us to perform, and then they complacently say they have performed the commandment of the Lord. We have an instance recorded in the Scriptures that is an exact counterpart of this, in the experience of Saul, king of Israel. 1 Samuel 15. God commanded him to do a certain thing. He chose to perform that commandment in a way different from what the Lord had told him, and then when he met Samuel the prophet, Saul exclaimed, "Blessed be thou of the Lord: I have performed the commandment of the Lord." His manner of obeying the commandment of God was willful disobedience, and therefore sin. The result was, God rejected him.

According to our Saviour's exposition of the law (Matt. 15: 1-9), no one can keep any of the commandments of the decalogue only as God directs. To keep them in any other way, is not to keep them at all. He refers us to the fifth commandment in this instance. It requires us to honor our father and our mother. "But ye say, Whosoever shall say to his father or his mother, The means that I have is dedicated to God, it is no longer in my power; but you shall have a part of the merit of my offering, that will do you as much good as if I had given it to you." Therefore he is free from the obligation of supporting his parents.

What a perverse interpretation of the commandment, and what miserable selfishness underlies this tradition! Our Saviour upbraids them for thus making the commandment of God of none effect. It became of none effect to them because they forfeited the blessing that follows obedience, and came under the just condemnation of the law. The Lord did most effectively explode that pernicious idea which says it makes no difference how we keep the commandment, just so we keep it holy. This holy way of keeping the fifth commandment, in this case brought out the sharp and just rebuke of Christ: "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips: but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men."

Now, dear reader, if that kind of service was only lip service, not prompted by the love of God,—"For this is the love of God that we keep his commandments,"—what kind of service will it be when we willfully refuse to obey the plain reading of the fourth commandment? If their worship was vain because they taught for doctrines the commandments of men, will it not be equally vain worship to keep the first day of the week for the Sabbath when it is only a tradition of the Church of Rome, and therefore a commandment of men? If it was hypocrisy, then, to thus pervert the fifth commandment, will it not be hypocritical now for any one to refuse to keep the fourth commandment, and to say we cannot tell which is the seventh day, when such objection is manifestly contrary to both reason and Scripture? Mark 16: 1, 2, Luke 23: 54-56, and 24-1 positively state that the identical seventh-day Sabbath was the day before the first day of the week. Will we pause and consider that the holy law of God will judge us in the last day (James 2: 12), when the words of Christ will be fulfilled with awful distinctness, "Why call ye me, Lord, Lord, and do not the things which I say?"

—The more honesty a man has, the less he affects the air of a saint.—Lavater.

GO AND TELL JESUS.

BY LAURA C. HUTCHINS.

(Fennville, Mich.)

"AND his disciples came, and took up the body, and buried it, and went and told Jesus," Matt. 14:12.

They "took up the body," the form that they loved,
And tenderly laid it away;
The lips that had spoken, the voice that had moved,
Were stricken and silent that day.

They "went and told Jesus." They laid at his feet
The burden of sorrow they bore;
Aye, told it to Jesus, as ever is meet,
None ever did better or more.

The world disappoints thee, or friends droop and die,
With grieving the sick heart is sore,
Go bury the body, go stifle the sigh,
Go tell it to Jesus all o'er.

Aye, precious to him is the death of his saints,
He notes if they're weeping, or sigh;
His quick ear is ready to hear their complaints,
And all is recorded on high.

Then turn thee to duty. Then wait for the morn
Of the glad resurrection day;
Go bury the body mid sorrow and scorn,
Then "go and tell Jesus" for aye.

O toiler, be faithful, and be of good cheer,
He'll light up the night as the day;
A crown and a mansion await; never fear,
Tell him; lay the body away.

EXPOSITION OF ZEPH. 2:1-3

BY H. F. PHELPS.

IN Zeph. 2:1-3 we read: "Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgments; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." These verses have all been applied by some to one class of people; namely, the meek, or God's people. To the mind of the writer, this position seems to be questionable, and out of harmony with God's love for his people, and his yearning over them.

It seems to me that the danger set forth in verses 1, 2,—“the fierce anger of the Lord,” and “the day of the Lord's anger,” coming upon some one,—is not to the “meek of the earth,” or God's people; for Paul says, “Ye, brethren, are not in darkness,” “ye are all the children of light, and the children of the day.” 1 Thess. 5:4, 5. Again we read: “Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.” Isa. 26:20. And the place of hiding, or the place of refuge, will be “under the shadow of the Almighty.” Ps. 91:1. Thus in danger, he calls his people, as the mother hen calls her helpless chickens; and “he shall cover thee with his feathers, and under his wings shalt thou trust.” So there is no danger that the fierce wrath of God shall come upon the people of his choice; for those upon whom it does fall at last, are not his people. It is evident, therefore, that in these verses there are two classes spoken of, the righteous and the wicked—the wicked in verses 1, 2, and the righteous in verse 3.

But is there any gathering of the wicked “before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon” them, in harmony with verse 1?—Yes: “Associate yourselves, O ye people, yet [margin] ye shall be broken in pieces; . . . gird yourselves, and ye shall be broken in pieces.” Isa. 8:9; read also verse 8.

In the parable of the tares (Matt. 13:29, 30), the Saviour says, in answering the question, “Wilt thou then that we go and gather them up?” “Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them.” The Saviour says, “The

tares are the children of the wicked.” Here is a gathering of the wicked which takes place “in the time of the harvest.” “The harvest is the end of the world, and the reapers are the angels.” When, therefore, the reapers come to gather the harvest, the tares are already bound for the harvest. The gathering, therefore, in verse 1 of Zechariah 2 is not the gathering of the people of God under the last message, but the gathering of the people—the gathering of the tares. This position is sustained by other translations. The New Version reads, “Gather yourselves together, yea, gather together, O nation that hath no shame.” Luther's translation reads, “Gather you, and come here, ye rebellious people, before the decree goes forth, that ye like the chaff by day shall pass; before the Lord's fierce anger come over you.”

In all the history of the world, there never was so complete a fulfillment of this gathering of the children of the world as at this present time, when they are gathering into all kinds of secret societies and combinations of every description and name. And some of these are bound together by the most solemn pledges and obligations, and by oaths too dreadful to name,—a literal binding together. And all this is to be done before the decree of Rev. 22:11 bring forth,—a decree before which the rebellious people will pass as worthless as the chaff of a day.

In view of all this, the prophet turns to the “meek of the earth,” those who have wrought his judgments, and exhorts them to seek more meekness. They keep his commandments, but they must seek for the righteousness of Christ. Without the wedding garment, even the meek of earth would stand speechless, as they came to look upon their own righteousness as “filthy rags” in comparison with that robe of purity with which they might have been covered.

“Seek ye the Lord, all ye meek of the land, seek righteousness, seek meekness, that ye may be hid in the day of the Lord's anger” (Luther's translation). May the Lord help us thus to seek with all the heart, for we are sadly in need. Rev. 3:17, 18.

THE CHRISTIAN'S HOPE.

BY ELD. WM. INGS.
(Los Angeles, Cal.)

ALL intelligent beings base their future upon some cherished hope. It may be for position, for fame, or for wealth. Such a hope does not meet the mind of the child of God. There is nothing in it that imparts a lasting satisfaction. The apostle Paul, speaking on this subject, says: “If in this life only we have hope in Christ, we are of all men most miserable.” 1 Cor. 15:19. This present world is not the Christians' home. They are pilgrims and strangers, as were Abraham, Isaac, and Jacob, and are looking forward to a hope of something more permanent than this world can give. The hope entertained by the follower of Christ is founded on the sure promise of God, and by faith it grows stronger, and becomes more of a reality, as we study the promises recorded in the Scriptures. When the apostle Peter was meditating upon the love of God, and what he had promised to fallen man, he was led to exclaim, “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a *lively hope* by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.” 1 Pet. 1:3, 4. This hope anticipates a future existence, and is kept alive in the heart by faith. There is nothing in this present life that gives permanent satisfaction. The learned apostle witnesses to this in the following words: “If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die.” 1 Cor. 15:32.

The hope that extends no farther than the limits of this sin-cursed earth, is doomed to disap-

pointment. This world is marred by sin. Death is seen on every hand. We see it in the blade of grass, in the tinted flower, in the towering tree, and in the noblest of God's creation—man. And were it not for the blessed hope, when discouragements come, and the head is bowed down with grief, and the load is weighing heavily, man would sink in despair. Our Heavenly Father, knowing that his children need encouragement along the uneven road, has left on record a description of the future inheritance. Listen to the words of cheer that have been recorded to encourage the pilgrim on his journey: “For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him.” Isa. 64:4.

This is the place that the Christian has in anticipation. No finite mind can grasp the glory and magnitude of the Christians' home; but they have a little foretaste given to aid them amid the trials that constantly beset their pathway. This glorious hope will sustain in persecution, in distress, and in anguish of mind. When Satan assails, when the threads of life are about to sever, and the dim eyes are about to close in death, this hope lingers in the mind, and will remain to be realized when the Lifegiver shall impart to us eternal life. In the home of this hope there will be no funeral trains, no mourners to weep over the loss of their dear ones, no sorrowing Rachels who cannot be comforted. “And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.” Rev. 21:4. Perfection is then reached, hope has become a reality, joy and peace enrapture the whole being, and the mind, expanding, is then able to comprehend the blessings of that inheritance which is incorruptible, undefiled, and that fadeth not away. There will be no desponding one to encourage, none who feel that they are in a strange land, as we often feel here. The contrast will be great, and with an immortal tongue we shall sing the song of Moses and the Lamb; and when this earth is renewed and made ready for the redeemed, when the glorious city shall grace the earth as its capital, and the saints make their visits from one Sabbath to another, and gather at the monthly feast to partake of the fruits of the tree of life, how the heart will throb with love to their Creator and Redeemer! Then will the words of the prophet Isaiah be fulfilled: “And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.” Isa. 35:10.

Ancient Babylon, with its massive walls, its costly towers, its mammoth edifices, its hanging gardens, its brazen gates, the golden city of the ancients, the pride of the Assyrian Empire,—was nothing compared with the capital of the saint's inheritance. Hear the description given by David of the beauty and magnitude of that place: “Great is the Lord, and greatly to be praised, in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion.” Ps. 48:1, 2. The beloved apostle John, when banished to the barren Isle of Patmos, had for his encouragement a view of this wonderful city, and was permitted to pen the description of it for the benefit of those who should follow,—a city whose builder and maker is God, 12,000 furlongs, or 1,500 miles, in circumference; having a wall of jasper, great and high, gates of pearl, and twelve kinds of beautiful colored stones for its foundation; the streets of gold, the river of life passing through its broad way, the tree of life overarching all its banks, besides the mansions prepared for its inhabitants. And when the King of that city shall gather the faithful to its gates, he will say, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” Matt. 25:34.

This will be the morning to the Christian just entered upon a life that is everlasting, a life obtained through the precious blood of Christ. Then will go up from the lips of that redeemed throng an anthem of praise: "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created." Rev. 4:11.

Dear reader, do you want to share in the realities of this glorious hope? You can, for the invitation is to all: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And whosoever will, let him take of the water life freely." Rev. 22:17.

"NONE OF SELF, BUT ALL OF THEE."

BY MRS. M. J. BAILER.
(Oakland, Cal.)

STANDING in my room early one morning, the windows of which opened only to the south, I was suddenly surprised by the sunlight flashing full into my face with such brilliancy as to cause me to turn quickly away. Wondering at a thing so strange, I turned to discover by what means those bright beams had reached me through a south window at that hour, when I found that the street lamp on the corner, about 100 feet away, was the instrument which had concentrated the sunlight and reflected it to my window. And so powerful were the gleams of light flashing up to my face from that lamp, that I could only glance upon it an instant, and then only to turn away with pain in my eyes such as is experienced from looking upon the sun itself.

Instantly the words came into my mind, "Be ye therefore perfect, even as your Father which is in heaven is perfect," and I felt that I had before me a forcible illustration of that text. The street lamp had no light of itself, its own light having been extinguished for several hours; yet there it stood, sending forth gleams of light that were so powerful that my eye could bear to look upon it scarcely more than upon the great luminary whence came these reflected rays. Had the glass been grimy and dirty, it could not have reflected the rays of the sun that fell upon it.

So we may have so much earthliness about us as to disqualify us to be reflectors of Christ's light to the world. We must be emptied of self, our own light extinguished, our self-importance taken away; we must be cleansed from the stains of sin, and polished by the Master's hand, in order that we may become reflectors for him.

True, the lamp was only a passive instrument, and in this respect the illustration is somewhat imperfect, and yet in a certain sense we must be passive under the influence of God's Spirit. We must yield ourselves as instruments of righteousness unto God. Rom. 6:13. An instrument is something passive in the hand of him who uses it. So if we are instruments in God's hand, we must, in that sense at least, be passive. As the lamp received and gave out light which was in no sense its own, so the light we receive from Christ is in no sense ours. True it is that we must partake of the Spirit of Christ, and make his characteristics a part of ourselves; and yet we could not hold those attributes as ours independent of God, the source from which we receive them.

When the sun no longer cast its beams upon the lamp, it ceased to be an avenue of light. And if we by sin suffer ourselves to depart from Christ, the great Sun of righteousness, when his light and glory is no longer shed into our hearts, then our light will become darkness. Wherever we turn in our examinations of God's word, we are invariably brought to the grand truth which so exalts our Lord, that all we are, or ever can be, must be wholly and only in and through him.

"Be ye therefore perfect." Let us but extinguish self, cease trying to shine in our own feeble light, and concentrate the light and love of Jesus in our hearts. If we thus reflect his

desirable characteristics, we may in him be perfect.

Thousands all around us are shining, but how?—In their own earth-derived light. Great orators and artists, grand musicians and liberal-handed (?) millionaires—yes, they shine. Admiring throngs look upon them and applaud, but it is all of self, and there is no light or glory there. No Jesus in the grand sentences which please the ear. No Jesus in the music which surges and swells till hearts vibrate to its tones. Magnificent are the works of art, munificent the gifts of gold; but the fame, the glory, is for mortals alone,—no Jesus there. And it is a sad fact that much that is done ostensibly for Jesus, so savors of self that the heavenly light cannot shine through it at all.

O that we might learn how to yield ourselves as instruments of righteousness,—how to become emptied of self, how to extinguish our light, that we might concentrate in our lives the light and love of Jesus! We have no conception of what a power for good we might thus become. When Moses attempted to shine in his own light, he soon learned to his sorrow that Jesus was not with him; but when, having learned that he could do nothing, he walked forth relying upon God, he became a light which gleamed into distant lands, carrying the fame of Israel's God. And if we read the pages of history with attentive hearts, we shall find this lesson repeated again and again. May the prayer of our hearts be, "None of self, but all of thee."

THE PEACE OF CHRIST.

BY T. BOWEN.

MUCH is said in the Scriptures concerning the peace of God. Angels announced it on the earth when they came to proclaim the birth of Jesus, the Author of all peace. As a result of following his teaching and example, this peace, this joy, has found a place in the hearts of a few from that time to this. Satan has substituted feeling in the place of this sacred joy, in the hearts of those who are disregarding the plain requirements of God. But it is the privilege of the true Christian to have the assurance of God's love to such a degree that his heart will overflow in praise and gratitude, and be filled with that joy "which the world can neither give nor take away."

Unless we experience this assurance of God's favor as individuals, are we not living far beneath our privilege? Are we not losing the sweetness of the Christian life, and endangering our title to the life to come? Why not accept Jesus for all he has promised and may become unto us? Before leaving the earth, Christ bequeathed to his followers the peace that so characterized his life while here. He says: "Peace I leave with you, my peace I give unto you: not as the world giveth [peace], give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27.

In Isa. 9:6, Christ is called "The mighty God, The everlasting Father," and "The Prince of peace." Since he was to be the Prince of peace in all its meaning, we may look to his life expecting to find this grace exemplified. He not only is the direct author of all peace and order the world ever knew, but amid the severe conflicts of his earthly life, nothing disturbed his peace of mind. The raging sea caused him no alarm, the hatred and scorn of the chief priests disturbed not his peace of soul, and not until he felt that his Father was leaving him alone to struggle under the guilt of man's sin, does he say, "Now is my soul troubled."

It was a new experience for Christ to feel his Father's favor withdrawn, and he quickly and keenly sensed the loss. Is this our experience? Do we so love the continual favor of our Redeemer as to let nothing come between us and him? If so, when we lose his favor, our souls will be troubled. But is it necessary for us to be continually troubled? In Isa. 59:2, God says: "Your iniquities have separated between you and

your God, and you sins have hid his face from you, that he will not hear." But "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." We here have the promise of Jesus to cleanse us from our sins, if we confess (and forsake) them. Do we have faith to believe, as individuals, that he does cleanse us? If so, he will, and we sin against him by misrepresenting to others his goodness and love, if we allow ourselves to be troubled still about the sins once forgiven. Here we close the door when Jesus has just begun to work for us, and we seem to think it is all done. He longs to come into our hearts, and fill us with his peace "which passeth all understanding."

We may rejoice in hope. Our Advocate is in the heavenly sanctuary, pleading in our behalf. Through his merits we have pardon and peace. He died that he might wash away our sins, clothe us with his righteousness, and fit us for the society of heaven, where we may dwell in light forever. Do not show distrust of Him who has called you out of darkness into his marvelous light. Do not for one moment pain the heart of the pitying Saviour by your unbelief. Shall we be recipients of his mercies, and never express our gratitude to God, never praise him for what he has done for us? We do not pray any too much, but we are too sparing of giving thanks. If the loving-kindness of God called forth more thanksgiving and praise, we would have far more power in prayer. You who complain that God does not hear your prayers, change the present order, and mingle praise with your petitions. When you consider his goodness and mercies, you will find that he will consider your wants. Pray, pray earnestly and without ceasing, but do not forget to praise.

Let us be careful lest we quench the spirit of praise and gratitude to God for his love and mercy in freeing us from our load of guilt and sin, and thus fail to render back to him the glory due for his goodness to us. The Lord declares by the psalmist: "Whoso offereth praise glorifieth me."

OH, IT MAKES NO DIFFERENCE.

BY MRS. MARIETTA CARPENTER.
(Carlton Center, Mich.)

A POPULAR adage is, "Oh, it makes no difference what a man believes, if he is only sincere." Let us see. A man takes a dose of arsenic, believing, in all sincerity, it is harmless. Will his sincerity save him from its fatal results?—I think not. Not long since I read of a whole family being poisoned by eating toad-stools, sincerely believed to be mushrooms. Three of them died. Did it make any difference? A man indorsed a note for one whom he sincerely believed to be honest. He proved to be dishonest, and he had to pay the note. Did it make any difference? A man takes a train, sincerely believing it will land him in Chicago, Ill., but he finds himself at Rochester, N. Y., instead. What is the trouble? He was honest in the belief that he was on the right train for Chicago.

Question.—If a man sincerely believes a certain thing, while the *truth* about it is entirely different, will his sincere belief make it all right? Again, if people sincerely believe the first day of the week to be the Sabbath, though God plainly says the seventh day is the Sabbath, will it make any difference? Will *sincerity* make it all right with God? What think you?

The truth is, the adage is a false one. If a man is sincere, he will take pains to know the truth. Sincere thinking will not change the truth of God. Men may cling to Romish dogmas with all sincerity; they may cherish false views and build their hopes of eternal life upon false doctrines; but such will find in the end, that it *does* make a difference what they have believed. Let all be sure their belief is founded on the word of God, the Bible, and then in all sincerity hold to the form of sound doctrine.

—The issue between doctrine and living, between theology and religion, is often raised out of a misunderstanding of terms. Since there is no life-truth (so-called) which does not rest on a doctrine, and no truth of religion which does not equally belong to theology.—*M. R. Vincent.*

The Home.

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

FOR ONLY ONCE WE PASS THIS WAY.

A SILVERY cloud went sailing by,
Above the grassy streamlet blue;
So clear was mirrored all the sky,
Flecked with its myriad tinted hue,
Entranced I gazed the vaulted main.
It never sailed this way again.

No more the path whose odors still
Exhale a sweetness, shall we pass,
Nor heart by heart enkindled thrill,
With love undying in the grasp;
For only once we pass this way,
That stretches to an endless day.

If there be kindness thou canst show,
Some good for ill thou canst return,
Do quickly, that thy heart may glow
With love divine, nor ever turn
From this sweet way; for nearer lies,
Through this, the gate to Paradise.

Do with thy might, nor leave one day
Unmarked by some new altar raised,
Whereon a sacrifice shall lay,
Of sweetly smelling acts of praise;
So, when another's steps shall turn,
With but a breath love's coals shall burn.

And since thou canst not know how soon
Thy steps shall reach that great unknown,
Work with thy might, though yet high noon
Before thy little life is flown;
For only once we pass this way,
That leads us to the realms of day.

—Mary Woodward Weatherbee.

WHY SHOULD SHE BE DISCOURAGED?

A MOTHER, wearied with the care of six children, said: "Why should I worry with them as I do? I am wearing out my life; my labor is all in vain, for it seems that I cannot get them to do right." We have no doubt about the worry and the care, the many heart-aches, the sleepless nights on account of the little ones; but this is no reason why she could not persevere in her work, however discouraging it may be. There is one thing mothers ought never to forget, and that is that the nursery is the training-school for children, that they are the instructors of their own offspring, and that according to the care they have given them in infancy, will they be of worth as men.

When we contemplate the results, all this worry sinks into insignificance. The mother fails, is broken down in her arduous work, but the child grows. The storm has blown down the tree, but the young shoot thrives until it has acquired all the strength and glory of the parent tree. There are many mothers who forget this, and ask again and again why they should worry and toil for their children when they see no results. It is true that they cannot see the end. It is not given them to turn over the pages of the book of life and read the account of the success or failure of one that was loved, and cared for, and wept over. What a revelation it would be to mothers if they could see the influence of their own teaching and care, and the great power of their own example!

There are many reasons why the mother should persevere, and no reason why she should be discouraged. It is true that we like to see results. But there is a great distance between infancy and the more mature years of manhood. We may usually judge as to what the results will be by the means used to bring them about. The influence of the mother is very great, greater far than we imagine. Trials there are, disappointments innumerable, repulses many, in the work of child-training; but above all and over all is the silent impress of a mother influence and love that perishes not. That influence is like the name cut into the bark of certain trees. It grows and enlarges as the tree grows. So the mother's mark will be left upon the child. It will grow and deepen as the child grows, and though it may seem very small at first, yet in almost every in-

stance the influence of the mother, whether for good or bad, will cling to her offspring. Because the power exercised by woman is gentle, it is none the less effective. How silently and effectively the dew falls, and yet what a force it is! Men in their dealing with the world often make great and telling blows in a moment. The world knows their actions; they are heralded abroad. The mother's influence upon the character of her child to a great extent remains unknown and unseen. She strikes no great blows, but her gentle touch is more far-reaching in its influence than the grand maneuver which gains for men the applause of the world. She gives no great command, but her tender word sends its influence down the ages. She has sown the seed; at the proper time it will germinate. It needs only the condition, and the seed long dormant will spring into life, and blossom into a garden of eternal sunshine and gladness.

If the mother knew—and every mother should know—what she is doing, what kind of a character she is forming for the future, we would never be under the necessity of asking or answering the question why she should persevere. Have you a proper idea of what you are doing, mother? You are training a child for good or for woe. Your care and trouble will help to form the character of a loved and honest man, or the character of a hated monster of evil. Look upon your boy to-night as he sleeps the sleep of innocence. Do you see in those blue eyes the marks of the sensualist? Do those features betray the man of vice and wickedness? Or do you see in the boyish face only the lines of manhood, honesty, virtue, whose countenance will shine as the angels', and whose heart will be filled with praise? Look upon that young face. Your troubles are forgotten now; the heart-aches have been transformed into deep, burning mother love. The unkind words you have spoken burn on your tongue like coals of fire, and scorching tears run down your cheek. Are you dreaming?—No, not dreaming. The boy is there. There are great possibilities wrapped up in that form. Under your hands he may be molded into a man loved, respected, a man who will honor God and lead souls to Christ; or he may be a villain, a cowardly wretch, whose deeds are evil only. That child will one day stand with the shining hosts of heaven, or with those who have no hope. The future of the nation, yea, of the world, depends upon your conduct in the home. There are difficulties. We would not exaggerate them, nor would we make them less than they are. But when we see what mothers have already accomplished, when we see the good, brave, noble men they have sent into the world, and when we contemplate their silent yet mighty power to fashion the race into something like what God intended it to be, we see no reason why any mother should be discouraged.—*Rev. E. Herbruck, in Interior.*

A PERNICIOUS PRACTICE.

THE attempt to write some grand thought or to do some grand work has crushed in the bud many a noble thought, and hindered the execution of many a noble deed of mercy. I wish, however, to suggest a subject which I should like to see discussed, and that is, Should that joking and badinage concerning courtship and marriage, which is commonly called "plaguing," be tolerated among well-bred young people in society? The temptation to be bright and interesting and to attract attention by means of this "plaguing" is, it appears, very strong with some, for nearly all will be interested in it, and enjoy it for a little while. But were I obliged to choose between this "vivacity," as some have been pleased to call it, and dullness in a young girl, I should prefer dullness. Happily, this is not a necessary alternative. Much harm, much blunting of fine sensibilities, much destruction of that delicate modesty which is the priceless dower of young girlhood, comes of such jesting and joking where it is permitted without restraint or reproof.

This vulgarity (for no other term will rightly describe it) seems to find a place in every community. No place is too holy for its entrance. It has invaded the sanctity of the public school, where, of all places on earth, it ought to be prohibited. The mischief it has accomplished here cannot be estimated; the unhealthy impression it has left on many a sensitive youthful mind, years cannot eradicate; and I call on the teacher to keep the moral atmosphere of the schoolroom as pure as possible, and to endeavor to create a love in his pupils for nothing but lofty and noble ideals. There are enough evil influences surrounding the young, without bringing any into the public schools; and a teacher who does not boldly discountenance such practices is, in my opinion, lacking in moral stamina.—*An Old-Fashioned Girl, in Farm, Stock, and Home.*

THE BEAUTY OF THE DEED.

THE most beautiful thing in the world is a good deed. How can this be otherwise, when everything else that is beautiful is only a symbol of a deed? What are beautiful words but more or less imperfect signs for recording or perpetuating the actions which inspired them? No poem, no work of art, is beautiful unless it expresses some phase of action. The calmest landscape represents the play of light and shade, and perpetuates some instantaneous phase of motion; the marble statue represents the body in some form of action; music is always the soul in motion. The deed gets expressed by symbols; but it is the deed which possesses the intrinsic beauty, and not the symbol. Therefore we should not think that we are incapable of apprehending and rendering the beautiful in life because we cannot write poems, or paint pictures, or carve statues. So long as we are capable of doing good and beautiful deeds, are we capable of rising to that intrinsic beauty of life which the mere art-form does nothing more than express? What if a woman cannot paint a Raphael's Madonna, when she can be herself a Madonna, a holy mother? What though a man cannot write a grand and beautiful poem, so be it he lives a grand and beautiful life? This was the spirit that was in Christ. He was the greatest of all artists, because he lived the greatest and most beautiful of lives. What he did was even more beautiful than what he said. And in the essential beauty of the deed, we are all capable of being like him.—*Zion's Herald.*

KEEP YOUR TEMPER.

"I NEVER can keep anything!" cried Emma, almost stamping with vexation. "Somebody always takes my things and loses them." She had mislaid some of her sewing implements.

"There is one thing," remarked mamma, "that I think you might keep, if you would try."

"I should like to keep even one thing," answered Emma.

"Well, then, my dear," resumed mamma, "keep your temper; if you will only do that, perhaps you will find it easier to keep other things. I dare say, if you had employed your time in searching for the missing articles, you might have found them before this time, but you have not even looked for them. You have only gotten into a passion,—a bad way of spending time,—and you have accused somebody, and unjustly, too, of taking away your things and losing them. Keep your temper, my dear; when you have missed any article, keep your temper, and search for it. You would better keep your temper, if you lose all the little property you possess. So, my dear, I repeat, Keep your temper."

Emma subdued her ill-humor, searched for the articles she had lost, and found them in her work-bag.

"Why, mamma, here they are! I might have been sewing all this time if I had kept my temper."—*Sel.*

—He who wrongs another, does himself the greatest wrong.

The Mission Field.

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

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

THE RELIGIONS AND MISSIONARY OPERATIONS IN BRAZIL.

IN considering the former part of the subject, the religions of Brazil, when we state that the Roman Catholic religion is the established faith of the country, the half has already been told.

For about 300 years this church has had opportunity to develop, quite unrestrained by influences within or dissenting voices without. Where Rome reigns, civilization is of the sixteenth, rather than the nineteenth century. The people are kept in ignorance and steeped in superstition. The system of popery is in direct opposition to the gospel, and its outspoken aim is the annihilation of Protestantism, which to Romanists is a thorn in the flesh.

As in all other countries under Catholic rule, the influence is everywhere felt, leaving its impress on the social life and character of the people. It is said that the deception engendered, shows itself in the disposition of the people to appear what they are not; the maintenance of a good reputation is considered of more importance than that of a good character. Many, rather than be thought peculiar, will conform to that which they look upon as folly and superstition.

A Methodist worker in Pernambuco says that one of the chief difficulties for the gospel to overcome is the separation of morals and religion. The complaint is that it is hard to make persons desire religion of any kind, after they have once lost confidence in their own.

Then, too, Brazil is a country where slavery, until quite recently, has shed its unholy influence. It was only recently that slavery was entirely abolished, although since 1871 many have received their freedom through the aid of the emancipation fund and other agencies then set on foot.

But these conditions should not discourage, neither have they discouraged, the missionary from entering Brazil's extensive domains. Today there are found many faithful men and women who have entered the field, knowing full well that they would meet difficulties hard to overcome.

Brazil is a large field—2,600 miles in length by 2,500 miles in breadth. It is a peculiar field to us, so very unlike our own temperate United States in soil, climate, etc. There, where are so many and so large rivers, but few, comparatively, are navigable, owing to the abundance of cataracts and rapids to be found in them. For example: the river San Francisco, 1,800 miles in length, is only navigable 160 miles from its mouth. In certain parts, many of the roads are almost impassable on account of the wetness of the soil.

As to railroad facilities, they are meager as compared with those of this and many other countries. Where we have a net-work of railways, in Brazil—a country nearly as large as our own—they have but little more than enough road to once span our country from the Atlantic to the Pacific slope. Their mileage of telegraph is somewhat more—between 4,000 and 5,000 miles in extent.

Having limited means of travel, the work of the missionary must needs be carried on under trying circumstances, especially in fields remote from navigable streams. But if the alleged motto inscribed upon the new Brazilian flag—"Order and progress"—be the real sentiment of the people, we shall look for rapid advancement in their various lines of national growth.

The first Protestant mission was started in 1554 by a colony of French Huguenots, who began work on an island near the city of Rio de Janeiro. Here they remained for thirteen years, when they were driven off by the Portuguese. For a long number of years, so great was the opposi-

tion of the Romanists that nothing more was attempted.

While the Roman Catholic religion is the established one, other denominations are tolerated; yet their work has been greatly hindered by the Romish priests. Protestants are allowed private forms of worship in buildings for the purpose, but without the exterior form of temples.

In 1851 the South American Missionary Society entered the field. The history of their work savors of the heroic, as the tragic end of its founders and six companions by starvation testifies. In 1859 the missionary schooner was seized by the Indians, and the missionaries and crew were massacred, only one escaping to tell the story of their horrors. But despite all this, they were soon again in the field.

In 1862 the Presbyterian Church North began operations in the city of Rio de Janeiro. It has now thirty-two ministers, of whom twelve are native pastors, sixty-three churches, with a membership of about 3,000, and thirteen schools. Since that time, other denominations have followed, so that now there are missions of the Baptists, Presbyterians, Methodists, Episcopalians, and other independent workers. There are now five Protestant papers published, and two Bible societies established in Brazil.

The work in the various missions has seemed to prosper in the main, but the last year was one of much trial to the workers, in consequence of an unusual drought, and a scourge of yellow fever, cholera, small-pox, etc. Now that their trials of this nature have been removed, the reports from the missionaries indicate a good degree of courage.

The workers in that field speak of a great lack of the proper sort of literature. That of the Portuguese, which is the language of the civilized portion of Brazil, is of a very inferior quality. The work of translating into that language is receiving the attention of quite a number of the missionaries and publishers. The Romanists seem to realize the power of the printed page. Rev. E. Vanorden says: "The priests are more afraid of our small pamphlets, than of the Bible; for it is these silent preachers which are directing the people to God's word. As we read from the missionaries, of the calls for tracts in the language of the country, we think of our one little Portuguese tract, and earnestly wish that it might some way swell in numbers, so that we might help to occupy the Brazilian field. We would not overlook the fact that we have a few light-bearers in Brazil. There are two persons there to whom a club of the German paper is sent regularly. They, too, urge the same plea. 'Send us tracts. Send us preachers.'" May that day hasten on.

It is said that the missionaries receive many urgent invitations from remote places, pleading for light. A minister writes: "If with your whole heart you want to preach Christ to the perishing, you will find plenty of open doors in Brazil. I could take you to a hundred places where simple-minded, affectionate people would hang with eager interest on your words."

One eminent Brazilian, although not a Christian, has given \$1,000 toward establishing a printing and book-binding business in the city of Sao Paulo, the seat of Protestant missions, where the converts will have opportunity to learn useful trades. He said: "I give you this money toward opening a Christian printing-office, because we most urgently need it. Tell your friends abroad that we appreciate your labors, and also your associates that we need many more of them, and that the work-shops will be the means of teaching our people those habits of industry and application in which they are so deficient." This same man has donated over \$4,000 toward educational work in Sao Paulo.

We quote from the *Presbyterian Observer*: "The opportunity for Christian missions in Brazil is very extraordinary. The people are without confidence in the Romish priests. The attitude of the Brazilian mind, high or low, is largely of disgust or indifference. Everywhere the Protestant evangelist can have an assembly at

a few hours' notice. Everywhere he can have a nucleus of a church after a little loving and right teaching of the truth. A hundred additional missionaries could beset to work at once." Others say that in spite of the hardness of the field, wherever the gospel has been faithfully preached, there has been a gladness to hear and accept. Others say that if the men and means shall be sent them that they have asked for, they will not be afraid to compare results with any other field.

To the true missionary the question will not be, Is it a hard field? but, Am I fitted for it? and, Is it God's will that I should go? A writer in a leading missionary journal suggests a plan for those who cannot go themselves, but are interested in the cause of foreign missions, which may be profitable for us to consider. It is that those who have an abundance of this world's goods, select a missionary, and say, "He shall be my substitute. Let him go to the front; and I will stand by him with my means. I will do more: I will study his work; I will follow him with a loving sympathy and with daily prayer. *We two, together*, will preach the gospel to the unevangelized." F. H. SISLEY.

WORSHIP OF THE VIRGIN

It is not a rare thing to meet, in the interior towns, women of lovely character devoted to the Romish faith and observant of all its precepts, but taught to substitute Mary for Christ, and to lavish on her the devotion due to him alone. A favorite picture represents the Father and the Son placing a crown on the Virgin's head, and the Holy Spirit as a dove descending upon her. A current pamphlet of thirty pages octavo, is filled with fabulous details of the Virgin's life. We translate a portion. After describing her resurrection and assumption and crowning by the three persons of the Trinity, the writer proceeds: "She was thus proclaimed queen and mistress of all creatures, with entire control, bestowed by Divinity, over them all, so that all depend on her, and receive from her hands virtues, graces, being, and preservation,—graces not only natural, such as health, riches, rain, harvests, and remedies, but also supernatural, as inspirations, aids, and every gift: willing and commanding that nothing be granted or communicated to creatures save by the hands of the lady, and that she be arbiter and mistress of all the wealth and treasures of God. 'For [the words of the Lord are literally quoted] all our possessions are thine, as thou always wast ours; and therefore thou shalt reign with us for all eternity.'"

And this is the purest type of Romanism to be found in Brazil! And yet some doubt whether Brazil needs missionaries!—*Missionary Review*.

PAPAL DOCTRINE.

As early as 1681 "A Compendium of Christian Doctrine" in the Indian tongue was prepared by Romish missionaries in Brazil, and printed in Lisbon, in parallel columns of Portuguese and Pupy, and reprinted by order of his Royal Highness in 1800. The following extract is a sample of the "Christian doctrine":—

Master.—How many places are there in the center of the earth which serve for the abode of souls?

Disciple.—There are four: hell, purgatory, limbo of children, and limbo of the Holy Fathers.

M.—What is hell?

D.—It is a flaming, inextinguishable fire, and a place most horrible of penal suffering, and eternal torments of devils and of those dying in mortal sin.

M.—What is purgatory?

D.—It is a great fire a little above hell, in which are the holy souls (*almas santas*) of those who died in grace, giving satisfaction for their sins for which they had not fully satisfied in this world.

M.—What is the limbo of children?

D.—It is a dark cavern over purgatory, in which are the children who died without baptism.

M.—What is the limbo of the Holy Fathers, or bosom of Abraham?

D.—It is a cavern above the limbo of children, in which were anciently the souls of the Holy Fathers, before Christ our Lord took them out of it.

Special Mention.

RUSSIAN DESIGNS ON INDIA.

It is frequently predicted, both by those who view the matter from a purely political standpoint, and also by those who see in the warlike preparations and maneuvers of the nations of Europe the fulfillment of Bible prophecy, that the time is not far distant when India, the brightest, the richest, and the most highly-prized gem in Victoria's crown, will be rudely snatched from Britain's grasp by Russia's stalwart arms; and that in the great struggle to hold her choicest treasure, England will receive a blow that will be as a death-knell to her fading power.

That Russia gazes on the Indian Empire with a greedy eye, is true; and that she hates England with all the intensity of national bitterness, and that a long pent-up desire to revenge the losses she sustained at Sebastopol and the Crimea rankles in her breast, and that she only seeks a befitting time to once again enter the lists with her hitherto victorious rival, are facts that none who have watched her movements in the past few years will for a moment deny.

But what are the tactics that Russia intends to adopt in order to carry out her designs on India? Many affirm that her near approaches to the Himalayan Mountains of late years, and the occupation of Bëokara, signify that she intends to lead her army through their rocky passes, having first marched through Afghanistan, and sweep India from the north. But this, in all human probability (and we believe also in divine probability), she will never do. In the first place, to enter India with the slightest hopes of success, she would be obliged to bring an army of at least 300,000 men. To lead such a force as this, with heavy cannon and ammunition for war, across the everlasting snows of the Himalayas, would be utterly impossible. The way is impassable, except to a few bold parties of traders, and the bones of their mules and ponies mark the path at every turn. To bring heavy artillery across is beyond even the greatest engineering skill yet attained in the nineteenth century. It is true that a march might be made through Afghanistan, and through one of the three passes leading into India. But this route would also be attended with almost insurmountable difficulties. The climate is deadly, the country is rugged, and the heat is intense, an element to which the Russian troops are not accustomed, and with which they are unsuited to combat. The Afghans are friends to no man, and almost without exception they are followers of Mohammed; and they know full well that a government favoring and upholding the Greek Church, as does the Russian, would soon take away their liberties. The probabilities are that the Afghan army, numbering 150,000 men, would oppose her progress before she could ever reach the British lines. On the other hand, the Afghanistans have a profound respect for the British arms, and see more safety in being linked with the victors of Kandahar than in fighting against them under the Russian ensign.

England has in India 75,000 fighting men, the flower of her home brigades, and a corps of 150,000 native troops. The former has already soldiered in Afghanistan, and the border territory has been their parade ground for years. They well understand how to work over such a country and in such a climate. The native troops are picked men. The Sikhs and Goorkahs have already proved their prowess in the Soudan, and also in the late war with Egypt. War is their trade, and they know not what surrender means. The Bengalees, who formerly composed to a large extent the native army in India, and who once mutinied against the British Government, are no longer enlisted, and military officers seem to entertain no doubts as to the loyalty of their men in case of a Russian invasion. Peshawer, Pindi, Quetta, and all the frontier towns, are strongly fortified and garrisoned, so that Russian troops

would find Northern India a rather warm corner in more than one respect.

The question may be asked, Will the Indian people—the Hindus—stand by their present rulers in such a conflict? In the main the answer may be given that they will prove true to their character, and go with the winning party. But it is certain that at the commencement of the fray they will fight for the British. The English, as the natives well know, have been kind and liberal masters, and at present they themselves admit that they enjoy a hundred-fold more liberty, and greater commercial prosperity and internal tranquillity, than they ever did before. They now dwell in peace and safety, instead of in the midst of anarchy and schisms. Four million of their children line the benches of the free schools, and as fast as they leave them, fill high and lucrative positions under government. But the crowning proof that the British Government claims for their support, lies in the fact that England has done for them what Russia has never been known to do toward those whom she has conquered,—given them full and complete Religious Liberty, whether they be Christians, followers of Mohammed, or worshipers of a thousand idols. In the royal proclamation from the throne of England to the Indian people in 1858, can be found the following words:—

Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in any wise favored, none molested or disquieted, by reason of their religious faith and observances, but that all shall alike enjoy the equal and impartial protection of the law.

Having traveled through the sacred cities of the Hindus, and seen the thousands of graven images that meet the eye at every turn, and almost side by side with the heathen temples the churches of the Christians, we have been led to believe that there never was a country wherein the governmental proclamation illustrated so forcibly the words recorded by the prophet Micah: "For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God forever and ever."

But East Indians are far too shrewd to expect sentiments of such a nature from Russia, should she take the place of England over them. They are well aware that in Russia there is but little toleration shown to any religious body, save the Greek Church, and they logically reason from this premise that their religion would not be regarded under Russian law. Their faith is the dearest thing that they possess, and they would fight to the death before yielding to a power that would not respect it.

Then what policy can Russia hope to pursue successfully? As a primary move she will do, in all human probability, that which Seventh-day Adventists have long been predicting—drive out the Ottoman Empire, and establish herself in Constantinople. When the "sick man of the East" is gone, and Russia holds the vacated territory, the way is clear; her ships of war will then possess harbors within Gibraltar. England will be checkmated. The guns of Gibraltar will be comparatively useless. To destroy the Suez Canal and prevent the British men-of-war from passing, would be only a few moments' work for one man and a charge of dynamite. The strength of England is in her fleet, that of Russia in her army; and with Turkey in her hands, the British gun-boats cut off, she could quickly pass her troops down the Persian Gulf, and commence operations on the sea-board towns of India. Such a movement as this would handicap England. Her navy would be obliged, in order to get to the scene of action, to sail around the Cape of Good Hope, a long and dangerous passage. It would ruin her commerce, for, unable to draw supplies from the Indian markets, and send there in return the products of Manchester and Birmingham, she would be obliged to concede to whatever prices America might choose to ask of her, and sell her own wares in one market, and that a foreign one. Financial ruin would be inevitable.

It is the opinion of many prominent statesmen and military officers that India will be the cause for the opening of the terrific struggle that they, to a man, seem to be expecting; that it will be over it that the smoldering embers will blaze into a flame. That the contest will be long and hard, there is no doubt; and that it will form one of the principal scenes in the battle drama of the last days, cannot be questioned. Said a British officer, "We took India by the sword, and we'll hold it by the sword, and Russia will have to play a game of ball such as she has never played before. War smolders on every hand, it will not be long till the clash of arms will sound again."

These things are only another sign of the end, and of the near coming of our Lord and Saviour Jesus Christ; as such they should be viewed, and efforts put forth by the people of God to spread the glad tidings of the return of the world's Redeemer, ere the night cometh when no man can work.

PERCY T. MAGAN.

BUDDHISM IN EUROPE.

It is known that the philosophy of Buddha has of late years won many adherents in Europe. What is less known is that the religion of Buddha is likewise beginning to spread in Europe. At least, this is true in Paris. As in the days of Caro, a numerous audience, consisting of students and scholars, men and women, throngs the lecture-room of Léon de Rosny, author of "Méthode Conscientielle," and professor in the Ecole des Hautes-Etudes. What he teaches is Buddhism—not, indeed, religious, but scientific Buddhism; yet the public has already transformed the science into a religion, and treats the lectures as sermons that must be heard in a devout spirit. The lecturer was lately visited by a representative of the *Siecle*, to whom he gave the following account of the Buddhistic movement: "I had not myself thought that the movement would extend so in France, and assume so earnest and enthusiastic a form. Doubtless the cause is that many temperaments that are religiously inclined, finding no satisfaction in the old faith, are seeking something new. I carefully avoid being carried beyond the purpose of my lectures, which is a purely scientific one. But this is not easy, for my hearers plainly expect more than simple instruction. They desire to penetrate the secrets of the Indian religion, because they hope to find there something supernatural. In this mystical tendency toward occultism, there is a great danger for the Buddhistic movement. In itself, Buddhism is a profound and all-embracing doctrine, adapted particularly for our time, because it does not contradict science, but contains, on the contrary, the germs of scientific truths. For example, Transformism, or Darwinism, is involved in Buddhism. It is known that Christianity has borrowed much from Buddhism, and it is not improbable that Christ himself was acquainted with its doctrines. The danger is that the esoteric character of Buddhism may be employed for other than purely philosophical aims. Modern superstition, as well as Spiritualism, Hypnotism, and even some of the very principles of Buddhism, tends in that direction. I have talked with several of the leaders of the movement. They condemn the degeneration of Buddhism into a superstitious, occult faith; but the Buddhistic press is stronger than they, and it is steering direct toward superstition, because it is controlled by the multitude. If I would yield to this tendency, I could have many more auditors, for you have no conception what fanaticism resides in this movement; but I endeavor to restrain it as well as I can. Prominent persons call on me every day to tell me that they have been converted to Buddhism. I have been told that the number of Buddhists in Paris alone is 30,000."

—Frankfurter Zeitung.

—The Korean alphabet is phonetic, and so simple that any one can learn to read in a day. Nearly all the women in Korea can read.

The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 24, 1890.

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THE BIBLE AS AN EDUCATING POWER AMONG MEN.

[BEING the address delivered at the closing exercises of Battle Creek College, June 16, 1890. As several have requested its publication, we here-with give it a place in the REVIEW. Its length makes it necessary to divide it, giving the closing part in another paper. To those who have expressed a wish for it all together, we would say that a few copies of it complete will be struck off on a separate sheet by itself.]

In complying with the request to address a few words to the graduating class, as a part of these, the tenth annual commencement exercises of Battle Creek College, I will present a few thoughts on the theme of the Bible as an educating power among the people. On a subject upon which so much has been said and written, and on which such a fund of literature is within easy reach of all, it would be vain for me to attempt anything original either in the ideas advanced, or in the treatment of the subject. Yet the theme so abounds in facts which are so sublime in their moral aspects, and so encouraging in their nature, and is so fruitful of considerations which are interesting and important to those who are in any way concerned in the progress of true knowledge in the earth, and so inspiring to every lover of his fellow-men, that it can hardly fail to be profitable on any occasion, however familiar we may be with the general features of the subject, to enter into this inviting field, and gather a few clusters of its flowers, which, though often culled, seem never to wane in their freshness and fragrance.

Lord Bacon says, "No pleasure is comparable to the standing upon the vantage ground of truth." To this two other thoughts may well be added: first, that to occupy this vantage ground is not only a source of pleasure, but also of power; and secondly, that this vantage ground can be most quickly and securely found in that volume which claims to be, and which the civilized and enlightened portions of the human family acknowledge to be, the word of God. Thus the Bible takes its place at once at the front, in all civilized lands, as the source and citadel of the highest pleasure and the supremest power.

If there is any one feature of the policy by which this institution of learning is governed, in which I take a special pleasure, it is the prominence given in its curriculum to the Bible as a text book, and the importance attached to its study as a leading branch of education. Some of the reasons why I so regard it, I purpose to note in the course of these remarks. It does not lie within the province of my subject at this time to consider the question of the genuineness, or authenticity, or the inspiration of the Scriptures, but only to note in those countries where, and among those nations by whom, these Scriptures are received, their relation to the people, and their effect upon the intelligence and sentiments of the masses, touching the most important and momentous questions that can engage the attention of mankind.

It is a law of mind that we are influenced inevitably more or less, by those with whom we come in contact. Paul, in 2 Cor. 3:18, recognizes this truth, when he says: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." This rule holds even in reference to those whose actions and views in many respects we dislike, despise, and reject, if at the same time they

are associated with other traits which we admire, as the power of eloquence, the charms of grace, and intellectual brilliancy and strength. What, then, must be the influence upon us of contact and association with those who in every particular command our respect, and of receiving instruction from those in whose virtue and acquirements and wisdom, we have all confidence.

In the field of Biblical study this law operates in all its force. For there we bring our mind, in a certain sense, into contact with the mind of God. The finite comes into connection with the infinite. We stand before a record, the truths of which we believe were dictated by more than human wisdom; and its statements come to us as from the source of infinite knowledge, in which there can be no error, and from which there can be no appeal. Is it possible that we can be much in contact with such a book, and not feel our whole being stirred by a quickening power? Can we study in such a field without finding ourselves inevitably impelled to whatever higher standard it sets before us, and our feet set in a broader place, which it reveals to us?

Through the same law the influence of ancient philosophers, and the ancient philosophy, still lives. Plato in the school of Socrates, and Aristotle in the school of Plato, became transformed into the image of their masters. Under their influence they set in motion currents of thought which penetrated the whole Hellenic world, descended to the Roman empire, passed through the Fathers of the early church, into the field of Christian theology, were a power in the Middle Ages, and have not even yet expended their force. If such has been the influence of men like Socrates, Plato, and Aristotle upon their followers, what must have been the influence upon his disciples, of Him who spake as never man spake, Jesus of Nazareth, the teacher sent from God? The twelve chosen by him are often spoken of as twelve ignorant fishermen. So perhaps they were when called; but we must remember that day and night, for three years and a half, they were with a teacher not human, but divine. They hung upon his words, drank in wisdom from his conversation, were molded by his life of simplicity and purity, and moral power, and were enlightened by his grand unfoldings of the plans and purposes of God. These men, though uncultured, were not men of weak intellects and feeble mental strength. And after three years and a half of training under facilities such as it never has been the privilege of any others to enjoy, who can say that they were then uneducated men? They were different men when they finished their period of study personally with him, from what they were when he began to lay upon them his transforming, fashioning hand. No wonder the records they have given us in the Gospels, the epistles, and the Revelation, of the New Testament, have been a living power in the earth from that day to this, as quick to reach, and as strong to hold, the conscience as they were 1,800 years ago. Having in our hands this book, we are but one remove from them in the influence of this divine Teacher upon our own hearts.

We may extend this reasoning another degree: If such is the influence of the study of the Bible upon ourselves, the conclusion is self-evident that he who is familiar with the Scriptures, is prepared to influence others as he could not otherwise do. Who ever heard of a man "mighty in the Scriptures," who was not a man of power among his fellow-men? The study of the Bible does not, indeed, transform a dull and stupid person into one of sharp and active intellect; but it does have a wonderfully quickening and strengthening influence upon whatever faculties and talents God has endowed us with. It follows that he who has subjected his own mind to the influence of the teaching of the word of God, and has become mighty in the Scriptures, is far better prepared than he would be without this training to act as educator among his fellow-men.

In estimating the effect of the Bible upon the world at large, as an educating power, we must consider what has already been done with it, and what

it has already done. Let us consider a few facts which are patent to all: The Bible is entitled to a certain pre-eminence as the oldest book in the world. It treats of times more ancient than those which any other book professes to discuss, except in a mere speculative manner. There is no book of which so many copies are in existence in the world to-day as the Bible. There is no other book of which so many copies are annually made. There is no other book which has been translated into so many different languages, and is now read in them. There is no other book which is read by anywhere near the number of people who are reading the Bible to-day. There is no book which so many people have read through; none which is read the hundredth part as much; and no other one of which the hundredth part as much is known, as the Bible. There is no other book which has so infused its sentiments and even its language into the current literature of any people, as the Bible has infused itself into the current of thought in those lands where it has gone.

In proof of this, take the familiar illustration of the talent. When we speak of a man's talents, every one knows what we mean; yet it is a metaphor. We refer to a person's ability; but the Greek word, *talanton*, from which it comes, means "a sum of money." But there are other Greek words which mean money. There was the *drachma*, the *dareikos*, the *mnaa*, or Latin *mina*, as we have in English, pounds and guineas. Why have not these words come into common use, in the same sense as the talent? Why do we not speak of a man's improving his daries or his guineas?—It is simply because Christ, in one of his parables, inculcating a great lesson of moral responsibility, used the word "talents" as meaning, not a person's money, merely, but all his capabilities, natural or acquired, mental, physical, and spiritual. And so the word in this sense came into the Bible, and in all Bible lands, has gone with this sense into the minds of the people, referring not to money only, but to all man's ability, of whatever kind. In giving this definition to the word, Webster says: "Intellectual ability, natural or acquired; mental endowments or capacity; skill in accomplishing; a special gift, particularly in business, art, or the like; faculty;—a metaphorical use of the word, probably originating in the Scripture parable of the talents." But such is the molding power of the Bible, that the metaphor is lost sight of, and the word is now used wholly in this sense, as though this were its original and primary meaning. Can another instance be found where any of the so-called sacred books of the world have thus molded the language of the people? If not, there remains no room to question the immense superiority of the Bible, over all other books, in its power to mold the thoughts and language of men; in other words, as an educating power.

So it is with many of our ideas in other directions, especially on those great questions with which the human mind finds most difficulty in wrestling. In every age and in every land where men have had, and have, intellect enough to reflect and reason from cause to effect, their minds are found struggling with the great question of the origin of things, the material world, the visible universe. The Bible, on this profound question, says in plain and simple language that in the beginning God created all things by the word of his power. But the highest developments of human genius and intellectual culture never reached so sublime a conception. The nearest approach to it was the speculative theory of the old Greek philosophers respecting the eternal genesis of matter. They simply conceived that this must have come into existence from some cause, or rather always existed without cause, and that it goes on, subject to unexplainable changes in the course of the ages.

But this is intelligence itself, when compared with the ideas of less enlightened minds, and which exist in heathen lands even at the present day. Thus "the Brahmin has the sleeping universe rendered perceptible through the five elements. These de-

creed the emanation of creatures, and sent forth the water, placing it in the germ, out of this came an egg shining like gold; and from the egg was born God, in the form of Brahma." The Buddhist says that "the worlds are from the not beginning, in a continual revolution of arising and perishing. The only reality is succession. This has no cause, and hence no beginning." Again he talks about "twenty great chiliochosms being piled one above another, and resting upon a lotus flower, of which an infinite number blossom in the sea of aromas, each bearing twenty thousand millions of worlds."

Thus the unaided mind of man has struggled with this question, and has groped along amid distorted fancies and unsatisfying darkness. But we must remember that those speculations of cultured Greeks, and Brahmin and Buddhist priest, were confined to the limited circle of what were called the higher and educated classes, and if only such crudities and puerilities existed here, what must have been the superstitions and degraded condition of the common people on this question!

Contrast this with the state of intelligence on this subject, among the most ordinary classes in any land which has received the Bible. Ask any of the people, the humblest Sabbath-school scholar, and he will answer without hesitation, as though he was uttering a common and ordinary truth, that God in the beginning created all things; that the things which are seen were not made of things which do appear. We, of course, cannot comprehend it, and we may not, as some profess that they do not, believe it; but the idea is there just the same, in all minds common as the air we breathe; for this is the declaration of the Bible, and the Bible is the educator of the people.

As another illustration take the inquiry, Who or what is God? In all Bible lands the answer is at hand, "God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, love, mercy, goodness, and truth." But in heathen lands there are gods many and lords many; and the ideas entertained concerning them are crude and degraded. They make their deities altogether such as themselves, and worship them after the standard of their own depravity. The revelation which the Bible gives us of God, we of course cannot comprehend; for who by searching can find out God? but there, nevertheless, is the idea constantly before the mind, in a book which the child first learns to read, and the aged man looks last upon in his dying hour. The educational power of such a book is beyond conception. And this superiority of ideas on this subject in Christian lands, is not altogether owing to a superior order of intellect; for we must bear in mind that all heathen are not necessarily unlettered savages. Many of them are persons of keen intellects, of education and no small scientific attainments. Those of you who have read Eld. Haskell's recent report from India, as given in the REVIEW, have noticed what he says of the English employing many of the natives who have not yet embraced Christianity, as instructors in their higher institutions of learning. The fact, therefore, that in one portion of the human family, the common mind has ideas on these great questions immeasurably superior to those of the other division, whose facilities for knowing these things are in many respects equal, can be accounted for only on the ground that one class has the Bible and the other has not; and that the Bible is the great educating and molding power wherever it goes.

(Concluded next week.)

THE LOUISIANA LOTTERY.

A GREAT outcry is being raised over the evil of legalizing the Louisiana Lottery, the company controlling which has offered the State the fabulous sum of \$1,000,000 yearly for an extension of its charter. While assenting to the truth of what is being said against this great swindle, we think it well to call attention to the fact that a lottery is not less evil and worthy of condemnation because carried on under the cloak of piety.

No form of lottery is more common than that which disgraces a large number of so-called Christian churches in this professedly Christian land. But of this form of lottery the conservators of our public morals are strangely tolerant. Doubtless some, if not many, of those who are responsible for these church lotteries are among the most forward to raise their voices in condemnation of the Louisiana company. They make a distinction which the statutes against such forms of gambling do not recognize. And if there be any distinction to be made, it should be in favor of that form of lottery which, while not worse in principle than any other, does not array itself in a hypocritical garb of piety, nor bring a reproach upon the Christian religion.

In the case of the obnoxious Louisiana Lottery, it seems to be very clear in the public mind that no legal sanction should be given it, notwithstanding the State secures \$1,000,000 yearly for various public enterprises in return for giving its sanction to the scheme. The principle is urged, and its force seems to be felt, that, the lottery scheme being wrong, and an injury to society and the State, it is still wrong though a million, or two million, or ten million dollars be paid for its continuance. But this is the same principle exactly upon which the liquor question rests, as viewed from the standpoint of the prohibitionist. The lottery business, bad as it is, cannot be compared for evil results to the business of selling whisky and beer; and no amount of money paid into the treasury of the State can make one better, any more than it can the other. But those interested in the lottery business are comparatively few, and it is always easy to denounce evil when there are no personal interests to be jeopardized by the act.

The Louisiana Lottery should certainly be extinguished; and with it should go the church lotteries, the licensed liquor traffic, and every other form of legalized sin.

L. A. S.

JOSEPH.

(Continued.)

His Constancy In Affliction.

It must have been many years that Joseph served in that prison. But God was with him all the while; and though the place was anything but such as he would desire, yet God's presence in a prison is better than a palace without it. He had time for deep reflection, for learning the unsatisfactory nature of earthly good, for weighing well human motives and favor, to see the fickleness of human hopes and aspirations, and to learn that God alone can be trusted in prosperity or adversity. He was becoming a scholar in Christ's school, deeply versed in spiritual love, constantly communing with God. What a precious spirit he must have had! What a lovely character! God's plans in his behalf were nearing the time of full development, and this young Hebrew captain was soon to step out upon the stage of action a full-grown man of God, capable of acting well the important part assigned him.

After he had been in prison a long time, an interesting event occurred which Providence designed to have a bearing upon Joseph's deliverance. The chief butler (a household servant having charge of the liquors, plate, etc.) and the baker of the king lost his favor, and were sent to the prison where Joseph was kept. They each dreamed a dream the same night, and not knowing how to understand its import, in the morning they looked quite sad. He asked, "Wherefore look ye so sadly to-day?" This little circumstance shows the kind interest he felt in their welfare, and his desire to cheer them up. So the first told his dream. A vine was before him, having three branches. It budded, blossomed, and brought forth ripe grapes. He had Pharaoh's cup in his hand, and he pressed them into the cup, and placed it in the king's hand. God's Spirit enabled Joseph to interpret his dream to him. He told him the three branches represented three days, and that within that time Pharaoh would restore him to his former office, and that he should deliver the cup into the king's hand as in former

times. This literally occurred. But Joseph having now access to one whom he had placed under some obligation by interpreting his dream favorably, who would have the ear of the king, asks to be remembered when he should be restored again to favor. "But think on me when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: for indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon." Gen. 40:14, 15. But this pathetic and most reasonable request the butler forgot when again restored to favor.

The baker, hoping also for a favorable interpretation, related his dream. He dreamed that he had three baskets of provisions on his head for Pharaoh, and the birds ate them out of the baskets. Joseph told him that in three days Pharaoh should take off his head, and hang him on a tree, and the birds should eat his flesh. This also was fulfilled.

Two full years passed after this, and Joseph still remained in prison. He very likely lost all hope that any good would come to him because of interpreting the butler's dream. How slowly the Providence of God at times appears as we wait and wait in expectancy! yet God never sleeps, and never forgets his promise or his faithful servants. But the time comes round at last, and then much is done in a brief period. So it was then.

At the end of two full years Pharaoh dreamed two remarkable dreams, which deeply impressed his mind. He appeared to stand on the banks of the Nile, and seven beautiful fat cows appeared before him, feeding in a meadow; and after a little seven others appeared just the opposite,—ill-favored, lean, half-starved beasts; and they proceeded at once to devour before the king's eyes the fine, well-fleshed cattle, and ate them up. The king astonished, awoke.

He slept again, and dreamed that seven ears of corn, rank, full, and vigorous, came up, growing on one stalk. Then seven thin, wasted, blasted ears came up, which devoured at once the likely ears. He awoke again. The dreams made a profound impression upon the king's mind. His spirit was troubled. He called the magicians and wise men together, and asked them to interpret his dreams; but they could not do it. Then at last the chief butler remembered his dream in prison, and Joseph's interpretation. He spoke to Pharaoh: "I do remember my faults this day," and then related the circumstances occurring in the prison, and how a "Hebrew servant to the captain of the guard" explained their dreams to himself and the chief baker, and how the interpretation was exactly verified. Pharaoh sent without delay to the prison for this poor Hebrew slave to appear in the royal presence. We may in imagination take in the scene. Royal officers came in hastily calling for Joseph, and "they made him run [margin] out of the dungeon." He shaved himself, changed his clothing, presenting as decent an appearance as his circumstances would permit, and was brought at once into the royal presence. What a transition—from the dungeon to the court; from a condemned criminal to be an advisor, a chosen instrument, in the king's presence! "And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it. And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace." How modest and sensible is this answer! Calm, trustful, making no claim of personal ability, placing God in the foreground, perfectly self-possessed, not daunted by earthly splendor or kingly power, this slave captive meets the astonished gaze of all the royal courtiers and the king himself unabashed, and listens to hear the dream.

Pharaoh relates it, and Joseph at once gives the meaning. The seven good kine and good ears signified seven years of marvelous plenty, when the soil should produce most abundantly, to be imme-

diately followed by seven terrible years of famine such as had not been seen within the memory of any. The repetition of the dream was to show its complete certainty. "The thing is established by God, and God will shortly bring it to pass." No guess-work about this. He speaks what he knows to be true. Very likely these facts had previously been made known to Joseph in heavenly vision, though we have no record of it; else how should he know with all this certainty? "Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt." Pharaoh could find no one so wise as Joseph. He selected him as the agent to be the chosen minister to carry out the instruction to gather corn during the plenteous years, to keep them alive during the long years of famine. Joseph's captivity is at end. He now enters upon his career as a statesman and governor.

G. I. B.

(To be continued.)

FOREIGN CORRESPONDENCE.

THE work of God is a work of reform, both as to its methods and the truths connected with it. This is not because there is any imperfection in the truth, or because it ever changes, neither is it because there is any change required in the nature of the warfare of the Christian, but it is because of our inability at first to comprehend God, his truth, and his ways. But if we are in him, we shall grow in grace and knowledge. The circumstances also under which we may be placed, and the varied agencies through which Satan works, will, from time to time, make it necessary for God's people to adopt new methods, and perhaps greatly modify those already in use. This will be experienced as we more fully comprehend God's designs and the nature of his work.

There is no one branch of our work wherein advance is more apparent than in our tract and missionary societies. This is fully in accordance with the work for this time. To fail to see and appreciate this, is to acknowledge that we are behind the providence of God in his leading of his people.

The first announcement of the plan of salvation to the human race was in these words: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Prophets, apostles, inspired and uninspired writers, have written thousands upon thousands of pages unfolding the divine plan of saving men, and eternity itself will not be long enough to enable the redeemed to comprehend to the fullest extent the meaning of those words. Men grasp the fact of the atoning blood of Christ,—gather a few pebbles upon the shore of human redemption; but to fully comprehend the divine love and the infinite teaching of those words, would be to comprehend infinity. We can only exclaim with the apostle: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" The nearer we come to the divine mind, in viewing both ourselves and the work of God, the more heavenly light will shine in our hearts and illuminate our pathway.

The success of the true missionary lies in two things: first, to keep a strong hold on God through our Lord Jesus Christ; second, so to relate himself to his fellow-men that through sympathy for them he may captivate their hearts with the truth and work of God. It is no marvel, as we become better acquainted with the foreign fields, the character and customs of the people, that former plans must be somewhat modified in almost every phase of the work. Foreign correspondence will not be an exception to this principle, for it is second to no other in importance in the tract and missionary societies. This will be appreciated when we consider that the first impressions made are usually the most lasting.

The first important principle revealed in the life of Christ, and the one that astonished angels, was his great condescension in making himself of no reputation, and taking on himself the form of a serv-

ant, being made in the likeness of men, humbling himself, and becoming obedient unto death, even the death of the cross. He related himself to humanity by taking our nature and becoming one of us. For thirty years of his life he was unknown as the divine Son of God, while he was in this world only thirty-three years. Born in a stable, cradled in a manger, working with his supposed father as a humble artisan, he could truthfully say that the foxes had holes, the birds of the air had nests, but the Son of man had not where to lay his head. Here is a most wonderful thought,—the divine Son of God, the Creator of the heavens and the earth, not only came into the world, but ten-elevenths of his entire life was connected with a daily toil for a livelihood, homeless and penniless. Why was all this, if not to identify himself with human interests? He became interested with the humble avocations of life because humanity was interested in them. It was by this wonderful condescension that his divine arm encircled the human race. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high-priest in things pertaining to God, to make reconciliation for the sins of the people." "For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." "For we have not a high-priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." By his love thus manifested, he inspired love in the heart of man; consequently we love him because he first loved us. That which interests humanity, and that which humanity can appreciate, is the fact that he partook of their nature, of their interests, their joys, and their sorrows.

If we would in our correspondence benefit those in foreign fields, we must make their interests ours, not artificially and externally, but really and practically. One of the first principles of the Christian religion is to become all things to all men, if by any means we can save some. The first and only object of hundreds of conscientious men and women in these foreign fields is in some way to reach the heathen. For this work they have sacrificed everything they hold dear on earth. They go into some remote district, shut away from the outer world, and remain for months and even years among those who have no knowledge or fear of God before them. Others are more favorably situated, but even then they are away from friends, daily associating with those who are not congenial in their habits and customs.

We said to a young lady who had scarcely reached her twenty-fifth year, and had been over a year a very successful teacher, laboring entirely alone among the heathen: "How do you first get them to listen?" "I go into the fields as they are harvesting, and bind as they reap," she replied. (In India the country-women labor in the fields for about three cents a day.) "Then I talk to them about their work; and to see a European woman come to them and take an interest in their work, always interests them." Many are the mission women who do this on the hills in India among the aborigines. A Mr. Donaldson, who has a mission with a few co-laborers in small villages in the jungle, related his experience in first getting their attention. It was, in substance, as follows:—

I go to the villages after they return from their work, sometimes enter the bazaar, and sit down with them cross-legged as they do, and then they will gather around me; and when there is quite a little audience (or if there is only one, it is all the same), I begin by talking with them about their interests. Then I ask each one of them which god he worships. I then tell them about the God I worship, and ask them if their god ever did them any good, what he has ever done for them, &c. They never can tell anything, only perhaps that they have his wrath appeased, or often he is angry with them, or one of their family has died, or some other calamity has happened. Then I tell them what a good God mine is. In this way I reach and interest them, and thus create a desire to learn more about my God. In this manner I get those who can read, to study the Bible about Christ and God.

If they cannot read, I will secure their children to attend school, so that they can learn to read to them about God. By interesting myself in their interests, aiding them in sickness and trouble, I can soon get their confidence, so that when they are in trouble, they will send for me, and their confidence in me soon becomes unbounded. Thus I keep the goodness and love of God before them, and they soon learn to reverence and respect my God, and desire to serve him also.

The same principle is true with all mankind, even with those who profess to love and serve God. We can never do missionary work in any manner that will bring good results, at our finger's ends, or at the end of a bamboo pole, as fish are caught. Heart must come in direct contact with heart, and that through the interests of the ones for whom we labor. If this spirit is not in the heart, so that it is at first a pleasure to acquaint ourselves with their interests, then we would better tarry at Jerusalem till we are endued with power from on high. Much harm has been done in sending denominational periodicals, and letters written calling the attention to some doctrinal feature. Great caution in this respect should be used. It would be better never to send a paper or tract than to introduce yourself to many of these in foreign lands in this way. The successful canvasser first makes it a point to awaken a desire for the work he has to sell; then the selling becomes easy.

The ruling motive should be, not to convert the individual to some peculiar hobby, whether it is truth or not, but to impart to him our sympathy, and let him see that the letter we write is full of interest for him in his work. "We think it better in foreign mission fields that no publication be sent until we first learn something about the people, their circumstances, situation, &c. We want to work with the angels of God, and not against them. Open doors have been closed, and the way made hard for those who would labor for souls. This has been done when the individuals have labored with the best of motives. We should not labor for the purpose of swelling a report, but for the purpose of saving souls, realizing that they possess natures like ourselves. As much care should be taken in selecting the reading-matter as in the correspondence with them. We need the Spirit of God to aid us at each and every step. Much prayer and meditation should be in all such labor.

We do not write these things because we would in any manner cool the ardor of a single soul in correspondence in missionary work. God forbid that we should do this. We would to God that there were a hundred letters written where there is but one at the present time. But let there be a consecration to the work, a love for souls, and in no case do the work simply as a mechanical work. It is not always those letters which are the best worded or the most grammatical that accomplish the most good, but those that contain the most love, and breathe the most of the Spirit of God.

There are no two individuals that are constituted exactly alike. There are no two nations that are alike in their customs and habits and their modes of thought. That which they are the most interested in enters into their character, and makes them what they are. It should be remembered that it is by sympathy that we reach the heart, and by divine wisdom we impart consolation. There is no people that need and would appreciate such labor more than those in foreign fields, of all denominations.

What is greatly needed is a fresh baptism of the Holy Spirit. Many of the missionaries have their missionary societies, and meet weekly for prayer and to seek the Lord, that they may be enabled to be more successful in reaching souls. They have drank deeply at the fountain, and literally go forth weeping, bearing precious seed to famishing souls. In many instances God has seconded their efforts with a divine power. They can discern whether a letter received partakes of the divine. Consider what effect a dry and formal letter would have upon such, accompanied by some periodical treating on some doctrine urging them to investigate. Great good has been accomplished in our missionary correspondence, and it is our prayer that God may still bless that branch of the work, until a bond of sympathy shall unite hearts in every nation, country, people, and clime.

S. N. H.

A VISIT TO AUSTRIA.

AMONG the few countries of Europe where, up to the present time, the third angel's message has not taken root, and where no Adventist church exists, Austria is the most important country in every respect. It is still the fourth power in Europe, while once it was the first, and among its 38,000,000 inhabitants there are nearly 4,000,000 Protestants. But what makes it the most important to us, is when we take into consideration that at, and immediately after, the time of the Reformation, there were thousands in this empire who kept the Sabbath of the Lord in spite of the most terrible persecutions. As to their history, we knew thus far but very little for certain, and it was altogether questionable whether any witnesses for the truth were still remaining. Four years ago, as I traveled through Austria, I made inquiries at different places, but could not find out anything definite. But this time I had more certain information. While making researches in the Royal Library at Berlin, my attention was arrested by a reference to a certain article that appeared in one of the leading Lutheran papers of Germany in 1876, about the Sabbath-keepers in Transylvania. When I came to Leipsic, the place of its publication, I was so happy as to procure a copy, and found a very interesting article of seven columns concerning them. While I felt that the article must misrepresent their faith partly, yet from the statements made it could be readily seen that their persecutions have no parallel in modern history. The article confirmed the statement made in the "History of the Sabbath," p. 505, that after existing for some 300 years, they finally all embraced Judaism in 1869. The article also made reference to their literature, but it did not tell in what language, whether the German or the Hungarian.

At this time I spent a week in Berlin, to make further researches for the Sabbath history, and to see about translations, and then proceeded on my journey to Transylvania. I passed through the province of Silesia for the first time, which, as yet, has not been entered by any of our missionaries. It has 4,000,000 people, half Protestant, and one-fourth use the Polish and German languages. Crossing the Austrian border, I came to Moravia, the stronghold of the Sabbatarians in the time of the Reformation. It is here that the great strikes and riots had recently occurred. We soon came to a range of mountains, which divides the German-speaking people from the Hungarian. I could at once see the difference between them. In the mountains, inhabited by the Slavonians, there were whole villages, with but few chimneys. After twenty-four hours' ride, I arrived at Buda-Pesth, the capital of Hungaria, a city of some 400,000 inhabitants. Knowing something of the Austrian laws, I called upon the American minister, who received me cordially, seemed interested in my journey, and said he would gladly receive any of our literature. From here I had another ride of twelve hours. For the greater part, it was a fruitful plain, on which were herds of cattle and sheep. Toward evening mountains appeared; the scenery changed—we were in Transylvania. Here near the majestic Carpathian Mountains, the oldest tribe of the Hungarians—the Szeklers—settled in the ninth century. Their settlements were scattered in the valleys of Transylvania, so isolated from each other and the rest of the world that the old habits and customs and the oldest form of the Hungarian language were preserved among them. In this isolated country were the villages where the Sabbatarians formerly resided. But before reaching these, I stopped in Klausenburg, or Kolosvar, which is the chief city of Transylvania. From different sources I had learned that the Sabbath movement originated among the Unitarians, and as they have their chief institutions in this place, I thought I could get the best information there. I called at their college, where they have some 250 students, and was so fortunate as to be introduced to the principal, Prof. J. Kovacs, who, learning that I was an American, received me very cordially. He had

visited America, and had lectured there, as he could speak English well. He is also professor of the English at the state university. He gave me all the information at his command, and aided me by letters of introduction. He went with me to the bookstore, and helped me in procuring a work in the Hungarian language, written by a very noted rabbi of Buda-Pesth, which treats of the history and literature of the Sabbatarians in Transylvania. It contains 377 pages, the same size of the new Sabbath history. Through his kindness, I found a student of the university who was a master of the German and Hungarian languages, and thus could give me a general idea of the work, and translated some of the most important parts. Out of this work I learned that in spite of the dreadful persecutions, and though they had been forced to join some tolerated religion, yet there were some left that observed the Sabbath. It even gave the name and address of the leading one.

I further learned that there were some important manuscripts in the library of the Unitarian college; and the librarian, Prof. Boros, was so kind as not only to show them to me, but to spend several hours in giving me an idea of their contents. Here were Sabbatarian works nearly 300 years old, all written, some even in prison, and that in a language in which we have not a page as yet. There were a number of hymn books and prayer books, and others explaining the Scriptures. I was also shown the stone from which Francis Davidis, the founder of the Unitarians, once stirred the whole country. Yet if Mr. Robinson states that he kept the Sabbath, he is mistaken in this, as well as in regard to the others. The Sabbath came later, about 1588, and not in Klausenburg, but farther on among the Szeklers, as I shall show in future articles.

Prof. Kovacs also introduced me to the Unitarian bishop, a very friendly old gentleman, with whom I conversed quite a while about our doctrines and belief. He told me that the Unitarians sustained a great loss through Sabbatarianism, as they lost some sixty villages through it. While Unitarians were tolerated, the Sabbatarians were not; and when Sabbatarianism began among the Unitarians, this was the signal for persecution, and the enemies of the Unitarians made the Sabbath a pretext to persecute even the Unitarian churches where they did not observe the Sabbath, until finally the government interfered in their behalf. Prof. Kovacs and the bishop expressed their desire to get some of our larger works in the English, for their library and their English club here; also some educational periodical, which I promised. But besides all this, I was introduced to a family of Baptists, who have the charge of the Bible depository there. I had several Bible readings with them, and they both, with tears in their eyes, thanked God for the light they received, and invited me to stop with them the next time instead of going to a hotel. He had started a Sunday-school, but the Reformed teacher forbade his pupils to attend it, telling them that he would make Catholics out of them. A little Hungarian boy came while I was there, and told him with tears in his eyes that he was not allowed to come any more. Thus we see intolerance even up to the present day.

Thankful to God for the information gained and for the recommendations received, I started for Maros-Vasarhely, one of the chief places of the Szeklers. Here I visited the Reformed College, and Prof. Konz was so kind as to show me the manuscripts they had here, spending also several hours with me. Here I found a number of letters, written by one of the chief writers of the Sabbatarians, Simeon Pechy, and a large folio, being a translation of, and a commentary on, the Scriptures from the fifth chapter of Genesis to the twelfth chapter of Exodus. It was written in 1637, and had the *visa* of the Inquisition, and, as he remarked, it was indeed a miracle that it was preserved as a witness for the truth. It is really astonishing how rich the literature of these Sabbatarians was, though it had all to be written with the pen. The oldest work dated from 1604.

Here I learned that the village which I wished to visit was some over twenty-five miles from this place, with no connection whatever except by private conveyance, and all the people were Hungarians. But I was so happy as to find a Jewish merchant and a Roumanian priest who were going to a little town near by, and thus we took a team together. On my way I had ample opportunity to speak with them about the truth, as they both understood the German. I gave them some of our literature.

L. R. C.

(Concluded, next week.)

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.

THE SOWING AND THE HARVEST.

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

Go! in the love of Jesus go!
And follow with your prayers the seed you sow,
Then water with your tears.
But know 'tis God alone can blessing give,
And cause the seed to germinate and live
Through everlasting years.

CENTRAL EUROPE.

THE past spring has witnessed more than the usual amount of agitation in this country. The great coal strikes and higher wages to workmen have raised the price of fuel, which has led to increased prices of manufactured products in general. The result of these movements will doubtless be to the advantage of the capitalists, and will make more oppressive the condition of the poor. The man of money can very well meet the extra demand; but such men are the exception. The majority depend on their daily earnings for their daily bread, and a large proportion of these have not constant employment. With the moderate prices of the present, it is only with the greatest care that they can subsist; in proportion as prices increase, their difficulties will be multiplied.

Already social relations are very unequal, the odds being greatly in favor of the rich and talented. Gifted workmen are paid nearly as much as the same class of laborers in America; while the common laborer here obtains scarcely half as much as is paid for the same kind of work there. And while the poor, who constitute the vast majority of the millions of Central Europe, receive but a mere pittance for their labor, the necessities of life cost them as much as in the United States. These prices are now increasing much more than the price of labor. The result will inevitably be increased unrest and agitation. Circumstances compel the working people to form themselves into unions for self-protection. The interest which Emperor William has taken in their condition, has greatly encouraged them, by virtually acknowledging the justice of their cause.

The strain in social relations constantly increases, and the danger of an outbreak becomes more imminent. The various nations are continually increasing their armaments. Guns that were thought perfection a few years ago are now considered almost useless, and are giving place to greatly improved and more expensive articles. The pope advocates a general disarming of all nations. This idea is hailed with joy by the millions groaning under the tremendous and increasing cost of arms. But while the advocates of the millennium are strengthening their assurances of coming peace, the nations virtually say, "Prepare war. . . . Beat your plowshares into swords, and your pruning hooks into spears," by continuing to increase their arms.

The papacy is gaining ground, while Protestantism has drifted into cold formalism, and has lost its power to protest. In general, Religious Liberty is but little more than a name. Even in so-called free Switzerland, the privileges of Protestantism are very few. As soon as one wishes to act in the interests of religion, he is hemmed in by legal restrictions on every hand. The meager privileges that formerly existed, have been partly cut off in consequence of the erratic course of the Salvation Army. It has become difficult to do much, except in the old beaten ways of the established churches. The prospects are that religious privileges will be curtailed more and more in the future.

In Central Europe, the Sunday movement is coming to the front with rapid strides. Here, where Church and State are united, the Sunday-rest question is not a difficult one. There seems to be no one to oppose it. Governments are calling conferences to consider the advisability of enacting Sunday-laws, the working men are calling for such laws, and Catholics and Protestants are both in favor of them; hence they will inevitably come. Two years ago, one would scarcely have believed that so general an agitation in behalf of Sunday could have been awakened in so short a time.

The conditions for the rapid fulfillment of the last specifications of the prophecies are here. How soon

the closing scenes will be enacted, no one can tell; but it no longer requires faith to believe that the consummation is near at hand. As we view this situation of things, and see the same tendency in other parts of the world, we feel constrained to put forth increased efforts, and at the same time earnestly pray the Lord to send more laborers into the harvest, that the work may be accomplished, and the glad, long-looked-for day of deliverance be ushered in.

H. P. HOLSER.

VIRGINIA.

BERRYVILLE.—We pitched our tent near this place last week, and began meetings Saturday night. Not being able to get a place in the town, we secured a beautiful location about one-half mile from town, on the Winchester and Berryville pike. It is a most busy time, but we trust that we shall be able by the help of God to secure a hearing for the truth. The interest has been increasing. We ask an interest in the prayers of God's people, that we may present his truth in such a way that souls will be saved.

A. C. NEFF.

June 9.

R. D. HOTTEL.

NEW HAMPSHIRE.

EAST WASHINGTON.—I came to this place three weeks ago, and began meetings in the Methodist church. As this is my native town, many came at first out of curiosity, but that now has given way to a deep, settled interest to hear the truth of God. Although it is a busy time with the farmers, some have been present at every meeting. I have now begun to present the Sabbath question, and the attendance is increasing. My temporal wants are well supplied, and \$9.37 has been received in donations. I trust that a good work will be done here, and to this end I especially desire the prayers of God's people.

O. O. FARNSWORTH.

June 9.

INDIANA.

THORNTOWN AND KEWANNA.—Since our State meeting I have spent two Sabbaths at Thorntown. The little company there has been for years in rather an unfortunate condition. Much thought has recently been bestowed by the Conference Committee, in trying to adjust matters and bring about a better state of affairs. We trust these efforts will prove successful, so that with the blessing of God the cause may be properly represented there. This is the home of Bro. McKinsey, who has been a minister in the Christian Church for ten or eleven years, but who, soon after attending our camp-meeting at Kokomo, took his stand for the truth, attended the ministers' school at Battle Creek, Mich., during the winter, and will now preach the third angel's message. Bro. M. was a great help to us in our recent meetings at Thorntown. Though deprived of natural sight, we trust he will cause others to see the beauties of the truth he now beholds.

Sabbath and Sunday, May 31, June 1, I was with the Kewanna church. At this place there are a number of sisters who seem to take delight in the missionary work. A portion of the brethren living near Grass Creek are about to erect a house of worship in their neighborhood. I spoke once at Logansport to the little company there. We trust their faithful efforts for the truth will continue. Bro. Stewart was with me at the meetings.

F. D. STARR.

ILLINOIS.

DUQUOIN AND CHICAGO.—Since my last report, we have had our discussion at Duquoin, which served to confirm and strengthen those who had recently taken hold of the truth there, and also made some new converts to the subject under consideration.

It has been recommended by our leading brethren that I come to Chicago to meet the Sunday issue that is rising so rapidly here. As soon as our discussion was over, I came here to learn what the condition of things was, and prepare for active work in this line. I find that we are not on the ground here any too soon. The subject of closing the World's Fair on Sunday, and making this a model Christian city for the inhabitants of the Old World to behold, is being discussed freely in the press and pulpit. Quite a number of sermons were preached on the subject in different parts of the city yesterday. Petitions are also being circulated, asking Congress, before it adjourns, to pass some

regulation to have the Fair closed on Sunday, and so make it appear that this is a Christian nation. It is very evident that Chicago is to be the center of attack till after the Fair at least. The eye of the Sunday-law advocate, and the man who wants legal enactments in favor of enforcing religion, is already turned here strongly. I feel the need of help to meet the issue.

A. O. TAIT.

June 16.

MONROE CENTER AND ROCKFORD.—The work of God is still advancing in this field. While laboring to build up and establish the work at Monroe, I have, from time to time, preached at Rockford. Some at the latter place who, until recently, were persistently opposed, have gladly received the truth, and now rejoice in the "blessed hope." This has given us joy unspeakable, and has filled our hearts with devout thanksgiving for the Saviour's marvelous love and the power of his grace.

At Monroe Center the Sabbath-school is thriving, and has a membership of about thirty. The mid-week prayer-meeting is sustained by an attendance of from fifteen to twenty-five. All are faithful and growing in grace. I trust that the interest in Bible study and in secret and family devotion may greatly increase. Some at both Rockford and Monroe desire baptism. My courage in the work is good, and my trust is in the Lord. I rejoice that Jesus is soon coming, and my daily prayer is that God in his infinite mercy may confer upon such a worthless being more of the Holy Spirit's power.

June 9.

W. C. WALES.

MASSACHUSETTS.

SPRINGFIELD.—In company with Eld. C. L. Kellogg and others, I came to this city last June. We pitched our tent and began meetings, which continued till September first. We met much opposition from the first-day Adventists; nevertheless, some began to obey God, of whom two or three have had a real Christian experience, while others, like the plants in our Lord's parable of the sower, had no "root" in themselves, and withered away.

At the Conference in September, it was decided that I should return and continue the work. This was done by giving readings, which resulted in others' taking their stand upon the truth, two of whom began canvassing. One remained in the city to recanvass some portions of it. This opened the way to hold Bible readings with others. As a result, seven were baptized, and a church was organized May 24. Six or seven others will join soon. Of this number some have kept the Sabbath many years. Others are still interested, and some are at the deciding point. I request the prayers of our brethren and sisters in behalf of the work here. The Sabbath-school here numbers some eighteen or twenty. All seem to be of good courage in the Lord.

June 3.

H. J. FARMAN.

MONTANA.

LIVINGSTON, ETC.—I arrived at this place May 18, and found Bro. Eugene Williams here ready for work. We at once began meetings in our new church building, continuing them for two weeks. The interest among those not of our faith was quite small. One lady began to keep the Sabbath, and there are three or four other persons who we hope will take hold soon.

A few days before we closed the meetings in the city, Bro. Williams began a meeting in a country school-house six miles up the valley. The interest here, also, has been quite small. Two young people have taken their stand at this place, both of whom are children of Sabbath-keepers. There are one or two others here who are fully convinced of the truth, and we hope they will take their stand soon. The interest being so small, it was thought best to close here for the present.

The next day after our meetings closed in the town, we received an invitation to go up the valley eighteen miles, to the Shorthill school-house. I began meetings at this place last Wednesday night, and have now given six discourses. The interest is good, and seems to increase all the time thus far, from forty to fifty attending at present, which is a fair audience for this sparsely settled country. Bro. Williams will now join me at this place, and we shall do what we can to develop the interest. The nights being so very short, and the farmers quite busy, we fear some will be kept from attending who would like to come. We find a good class of people here, intelligent and wide awake, and very kind in supplying our temporal wants while we labor in the

country, but in towns it is quite different. There we must pay high for everything.

We have two canvassers at work in this State at present, and they are doing quite well. One of them in thirteen days sold \$145 worth of books, and the other in six days sold fifty-five dollars' worth. We hope to be able to get more canvassers into the field in a short time.

We are both of good courage, and well pleased thus far with our new field of labor. Here, as elsewhere, there is plenty of hard work to do, but it is the Lord's work, and we are very thankful that we can have a part in it. Brethren and sisters, pray for the work in this new field.

June 9.

J. W. WATT.

ARKANSAS.

AMONG THE CHURCHES.—May 2-7 I visited Malvern, and preached four times. This church is widely scattered, and much reduced in numbers by removals and apostasy. Those whom I saw were much encouraged. Two new ones signed the covenant. I spent two days in distributing the *Religious Liberty* paper in Malvern and Arkadelphia. We are thankful to the N. R. L. Association for 10,000 copies of this good paper, prepared especially for Arkansas. We added 1,000 copies of the *American Sentinel*. With these we have faithfully canvassed fifteen county seats and several other towns in this State, much to the chagrin of Rev. W. F. Crafts, ex-secretary of the American Sabbath Union, as some of this literature was read along the line of his appointments for Arkansas.

May 7-15 I was at Star of the West, and preached in three different places so as to accommodate our scattered brethren. One good family decided to keep the Sabbath as soon as they could properly arrange their business. From May 16 to June 10 I was in Texarkana and vicinity. Here the Disciples freely granted me the use of their church, where I held several meetings. Prof. Sutlief, the pastor, and his brother took the position, in two discourses, that the ten commandments, spoken from Mt. Sinai, and written with the finger of God on tables of stone, were abrogated by the Lord Jesus Christ. I asked the privilege of replying to these two discourses the next Tuesday night, which was granted. The Lord gave power to his word, and their no-law theory passed away like the morning dew. Eld. S. made a third effort on the following evening, inviting me to remain, wishing, he said, to refer to my law chart. He was clownish, personal, and ungentelemanly in the highest degree, often deriding the ten commandments, and stoutly declaring that the law of the Lord was abolished. In my second reply, the following evening, I enjoyed much of the Spirit and blessing of the Lord. Deep impressions were made. In referring to Eld. S.'s law of Christ, which he said is binding on the Gentiles now (Matt. 22:35-40), I showed that this was not a new law, but one that already existed, the first of which Christ said is the greatest of all, then quoting from the writings of Moses written more than 1,400 years before Christ was born (Deut. 6:5; Lev. 19:8), really the summary of the ten commandments, upon which all the law and prophets are based. If they are done away, then we are left without law; there is no sin, nothing to transgress, and no need of the gospel. I spent several days in the country, preaching at different points. One family of three signed the covenant to keep the Sabbath. Three others united with the church by baptism.

June 10.

J. G. WOOD.

MISSOURI.

HARRISONVILLE, EMPORIA, AND HALF ROCK.—From May 5 to 18 I held fifteen meetings with the church at Harrisonville. The chief point that we have tried to reach in our work has been to have those for whom we labor, to know and love Christ as their Saviour, and to enjoy the love of God that passes understanding. Unless the Lord possesses the heart, Satan will control the affections, and keep up a constant criticism and coldness in all the churches, and no advancement will be seen, but only retrogression. We were fairly successful at Harrisonville. One source of the perplexity under which I found this church laboring, was their cramped condition for room, the place of meeting being a small room in a private dwelling. This would not give space for all the Sabbath-school, as it numbered about forty. The need of a more commodious building was so pressing that I was requested to call a meeting to see what could be done toward building a church house. At the meeting the lot was do-

nated, and all the work guaranteed, and enough money pledged to pay for two-thirds of the material. So it was decided to build. The friends were surprised to find their neighbors so ready to encourage them in this enterprise. The Baptist, Methodist, and Christian ministers each donated toward the building, and encouraged them to proceed with the work. Many others contributed toward the same object. When I left them, they were greatly encouraged, and I have since received good word from there.

My next place of labor was near Winston, with the Emporia church, May 20-28. This is the oldest church of Seventh-day Adventists in the State. Some of the services were encouraging. It was a busy season for the farmers, and some excused themselves from attending, evidently to their disadvantage. It is not possible for the Conference to furnish a minister for all the churches at a time when the members have nothing to do. Those who attended regularly felt that they could not have afforded to miss the lessons for any consideration.

I next held some very profitable meetings with the church at Half Rock from May 31 to June 9. Fifteen meetings, in all, were held. I occupied the Christian church. The attendance was good. Most of our people attended regularly. In addition to them, from thirty to 100 of those not of our faith attended all the time. The outside interest increased to the close of the meetings. The pledges to Union College were quite liberal at this place.

WM. COVERT.

WEST VIRGINIA.

HARPER'S FERRY, NEWBURG, AND EVANSVILLE.—Since my last report, I have held a series of meetings in each of the above-named places. By request of Bro. Stuart, I went to Harper's Ferry and engaged in a series of meetings, beginning Jan. 22. A fair interest was manifested, and a few precious souls embraced the faith. I was made comfortable at the hospitable home of Bro. Stuart, where a number of our leading brethren have always found a welcome reception. I then returned to Newburg, where kind friends, through the courtesy of the Presbyterians, had secured the use of their commodious house of worship for a series of meetings, and began services March 11. Our meetings here were quite largely attended, and notwithstanding the bitter opposition, both public and private, ten persons, mostly heads of families, were not ashamed of the gospel of Christ, but took their stand upon the "commandments of God and the faith of Jesus." Others confess the truth, for whom we have hopes. We organized a Sabbath-school, and believe we shall yet see a good company organized here. Our depository is located at Newburg, and we shall try to make this the center of our work in the State. We have met in our labors here, a book denouncing Seventh-day Adventists; and while a few have seemed to gain some consolation from it, from what I have heard, the better class readily detect the spirit of the work, and condemn it. God's truth will stand; and men "can do nothing against the truth, but for the truth."

At the request of some of the Baptist brethren, I went to Evansville and held meetings in their neat church building; and although it was a very busy season of the year, the attendance was good, and a few will obey the message given. "Bible Readings for the Home Circle" has been sold in these localities, and it is generally liked by all, except the ministers; and their denunciations and hard speeches against the book have only caused a greater desire on the part of others for it. Our agents sold more books in West Virginia during the month of May than in any previous month since the work was started in this State, their sales amounting to over \$1,000. I praise the Lord for his goodness and blessing upon the work.

I am now visiting our churches and scattered brethren.

W. J. STONE.

June 4.

NORTH PACIFIC CAMP-MEETING.

This meeting was held at East Portland, Or., beginning with the workers' meeting, May 21, and closing June 4. Elds. H. Shultz, H. W. Decker, R. S. Owen, W. W. Sharp, Bro. Curtis, and the writer did most of the speaking. There were 126 tents pitched, and 640 persons were encamped upon the ground, and several families were in attendance who occupied rooms near the ground. It was much the largest meeting ever held by our people in this Conference. Three years ago Eld. E. W. Farnsworth and the writer attended a camp-meeting a

short distance from the place where the meeting was located this year. The number present this year was fully double what it was then. The appearance of the camp, as well as many other things, gave evidence of growth and advancement. All branches of the work were looked after by those having them in charge. A good spirit was present from the first till the close. Not only do our brethren in this Conference feel it their duty to push the work in the borders of their own Conference, but they feel anxious to see the message go to the dark corners of the earth, to gather out a people prepared for Christ's soon coming kingdom.

By the blessing of God and more faithfulness in the payment of their tithes the past year, the Conference had \$4,000 left after paying their ministers. Of this sum, the Conference, by vote, appropriated \$2,500 to the General Conference, to be used in extending the work in any part of the great harvest-field where most needed. We hope that this generous act on the part of this young Conference may be imitated by older and more wealthy Conferences. I believe that God will signally bless our unselfish efforts to send the truth into the "regions beyond." While God may move upon hearts to sustain financially the work in foreign fields, there should also earnest prayers go up from every lover of the truth to the Lord of the harvest, to send forth laborers into the field.

Eld. John Fulton, owing to feebleness of health, was obliged to lay off responsibility in this Conference. Bro. Graham was chosen to act in his place as president of the Conference. Our brethren in this Conference have conducted a Conference school for several years, at East Portland. This property is now sold, and a site has been selected at St. Johns, where a building, costing \$8,000 or \$9,000, will soon be erected for school purposes.

There was a fair attendance from the city during the entire meeting. There were persons belonging to the Baptist, Methodist, and United Brethren churches encamped upon the ground, several of whom were led to take their stand fully with us as a people. A goodly number at this meeting found Christ as their Saviour for the first time. Many more were led to rejoice in the evidence that the blood of Christ saved from sin. Thirty-six were baptized on Monday, while a number more expected to go forward in baptism on Tuesday. Eld. Shultz labored earnestly for the Germans, with good results. He spoke once, also gave a Bible-reading on tithing, much to the benefit of the American brethren. Owing to our desire to reach the Iowa camp-meeting at Des Moines, Eld. Shultz and I left for the East one day before the meeting closed, with feelings of praise and gratitude for the grace bestowed and the blessings received at this meeting.

R. A. UNDERWOOD.

MINNESOTA TRACT SOCIETY PROCEEDINGS.

The eighteenth annual session of the Minnesota Tract Society was held in connection with the annual camp-meeting at Pleasant Park, Minneapolis, Minn., May 27 to June 3, 1890. The first meeting was called at 11 A. M. Tuesday, May 27, President Allen Moon presiding. Prayer was offered by Eld. O. A. Johnson. The report of the last yearly meeting was read and approved. The President spoke of the resolutions presented last year, and recommended us to take copies of them, and try to live them out more fully. The report of labor for the year was read, and although the report was good in many respects, yet the number of reports returned and the membership were small compared with our church membership. Bro. Farnsworth spoke briefly upon this point, urging us to do a little missionary work among our brethren and sisters, and see if we cannot have a better report next year. The Treasurer's report of receipts and expenditures was read, a summary of which is as follows:—

Cash on hand June 1, 1889,	\$ 763 78
Received during the year,	24,899 53
Total,	\$25,663 31
Paid out during the year,	\$25,169 92
Cash on hand May 11, 1890,	493 39
Total,	\$25,663 31

The auditor not being ready to report, no action was taken upon the Treasurer's report until a full report should be rendered. Bro. Porter spoke of the first-day offerings, their object, etc., and urged all to do what they could for the support of our foreign missions. The President announced

the following committees: On Nominations, J. J. Graf, John Emmerson, H. F. Phelps; on Resolutions, Byron Tripp, M. H. Ellis, A. D. West.

Adjourned to call of Chair.

SECOND MEETING, AT 11 A. M., MAY 28.—The Auditor, R. C. Porter, reported as follows:—

Having carefully examined the books of the Secretary and Treasurer of the Tract Society, I beg leave to report that according to the best of my knowledge and belief, they are correct.

The reports of the Auditor and Treasurer, as far as given, were accepted. The Committee on Resolutions reported as follows:—

Resolved, That the several districts of the State be requested to furnish the *American Sentinel* to the editors located in their territory, either by exchange or otherwise.

Resolved, That the State Society furnish the *American Sentinel* to State officers, including judges of districts, also lawyers and leading educators, as far as shall be deemed practicable.

Resolved, That we urge upon both ministers and directors the importance of doing all they can to extend the circulation of the *Home Missionary*, and of getting the local societies to carry out as far as possible the plans found therein for holding weekly missionary meetings.

Resolved, That we fix March 31 as the time when the fiscal year of this Society shall end.

Resolved, That all laborers of the Conference, including librarians, be recommended to use all proper effort to encourage all, especially the youth, to connect with the Society, and instruct them as the opportunity may offer, that they may thus be a blessing to the world, and saved to the cause.

Resolved, That the office of district secretary be discontinued.

It was voted to consider this report by items. The first item was adopted without change, after considerable discussion. The second was amended by adding the words, "By the Board of Directors," and adopted as amended. The third, fourth, and fifth were adopted without change, and the meeting then adjourned.

THIRD MEETING, AT 11 A. M., MAY 29.—The sixth item of the report of the Committee on Resolutions, which was pending when the last meeting adjourned, was taken up. The Committee was asked their reasons for presenting the resolution, who stated that there seemed to be a demand for some such action. Bro. Farnsworth spoke briefly, giving some further reasons for the move, and some of the advantages to be derived from such a change. It was voted that a committee of five be appointed by the Chair, to consider this question, in connection with the Secretary, and report at the next meeting. The Chair named A. L. Curtis, A. D. West, E. Hilliard, John Hackett, and M. H. Ellis, as this committee. The Committee on Resolutions requested the privilege of submitting an additional report, which was granted, it being as follows:—

Resolved, That in doing missionary work with the *American Sentinel*, the better way is to order the paper directly from the office of publication, to the individuals, accompanying the same with faithful correspondence.

Resolved, That the State Society be recommended to publish a "Workers' Reporter" semi-monthly, at a subscription rate of fifteen cents per year, and that our people generally be requested to interest themselves in the circulation of the same.

The first resolution was adopted, and in considering the second, it was voted to appoint a committee of three to consider the question, and make further recommendations at the next meeting. The Chairman announced as this committee, C. H. Bliss, R. C. Mead, and C. N. Woodward.

Adjourned to call of Chair.

FOURTH MEETING, AT 10 A. M., MAY 30.—The Committee on District Secretary work reported as follows:—

Your committee would recommend that Art. 5, Section 5, of the constitution of this Society, be amended so as to read as follows:—

The duties of the district secretary shall be to receive the quarterly reports of labor from the librarians, forwarding a summary of the same to the State Secretary; also to keep a record of district meetings, and to assist the director by correspondence and otherwise.

We further recommend that the librarians order all needed supplies direct from the State Secretary, and pay all moneys to the same.

After some discussion, the report was adopted. It was voted that all matters relating to this change be referred for final adjustment to the Board of Directors.

The Committee on "Workers' Reporter" made the following report:—

Your committee appointed to consider the advisability of issuing a paper during the coming year, giving reports from laborers in the Conference, would recommend:—

1. That such a paper be issued monthly, beginning July 1.
2. That the subscription price be fixed at twenty-five cents a year, payable in advance.
3. That the President, Secretary, and Board of Directors constitute a committee to select an editor, whose compensation shall be fixed by said committee.
4. That the surplus funds received from subscriptions, if there should be any, shall be turned over to the Tract Society, and should there be any deficiency, it shall be made up by the Tract Society.
5. That the President appoint a committee of five to solicit subscriptions upon the ground.
6. That the ministers and all workers be earnestly requested to report each month, and to aid in extending the circulation of the paper.
7. That the name of this paper be *The Minnesota News*.

In considering the report, the words "president" and "secretary" were stricken out of the third recommendation, and in the seventh the word "worker" was substituted for the word "news," and the report was adopted as amended.

The committee called for in the report, was named as follows: A. L. Curtis, Amy Wood, Emil Lind, Geo. Budd, and Maggie Prindle.

The Committee on Nominations presented the following resolutions:—

Whereas, The churches need labor of a kind that is not supplied by our directors; and,—

Whereas, The expense to the Conference and the benefit to the Tract Society work, are not in ratio, when compared; therefore,—

Resolved, That we abolish the office of district director.

A motion to lay the resolution upon the table was lost. The matter was then discussed in all its bearings, and when a vote was taken, it was lost.

The Committee on Nominations then reported as follows: For President, R. C. Porter; Vice-President, Allen Moon; Secretary and Treasurer, C. N. Woodward; Assistant Secretary, Isalina Ransom; Corresponding Secretary, Mrs. Hattie Porter. Board of Directors: Dist. No. 1, M. H. Ellis; No. 2, F. A. Lashier; No. 3, F. B. Johnson; No. 4, A. D. West; No. 5, D. W. Emerson; No. 6, E. Hilliard; No. 7, M. A. Winchell; Nos. 8, 9, 10, to be supplied.

The report was considered by items, and the nominees declared elected.

The financial standing of the Society was given by the Treasurer as follows:—

Value of real estate owned by Soc.,	\$9,202 84
Value of merchandise on hand,	4,793 58
Accounts receivable,	8,942 20
Cash on hand May 16, 1890,	493 38
Total,	\$23,437 01
Ac'ts payable to pub. houses, etc.,	\$12,329 93
Present worth of the Society,	11,107 08
Total,	\$23,437 01

The report was accepted, and as no further business appeared, the meeting adjourned *sine die*.

ALLEN MOON, Pres.

C. N. WOODWARD, Sec.

THE NEW YORK CAMP-MEETING.

We arrived on the ground Friday morning, June 6. Eld. A. T. Robinson was already here, with the ministers and workers of the New York Conference. A number of tents were up, and the workers' meeting was in progress.

The preparations had been somewhat hindered by rain and the delay of freight. The location was a beautiful one, and all that could be desired. The camp was situated just out of the city, on the Fulton fair-grounds, on the borders of Lake Neahawanta, a beautiful sheet of water. The street-car line runs direct to the grounds, making it very accessible for the public.

The weather was very favorable, except Thursday and Friday, when it rained nearly all the time. But the preparations were all made, and all on the ground were comfortable, so the meetings continued without serious interruption. Still, the rain had the effect of diverting the minds of the people from the meetings, which made a little break in the interest. Sabbath, Sunday, and Monday were good days. The weather was all that could be desired, and the manifest blessing of God was present in a large measure. The attendance on Sunday was not as large as we have sometimes seen, yet as many were present as could be well cared for. The large pavilion was packed to its utmost capacity, and the

best of all was the close attention and the deep interest manifested during the four discourses that were given on different points of the truth. A large interest has been awakened in this community. The papers have spoken very favorably of the meetings, and have given liberal reports.

The laborers present from abroad were Elds. I. D. Van Horn, A. T. Jones, A. T. Robinson, and the writer. Prof. Caviness was there to represent the educational interests. The attendance of our brethren and sisters was larger than for several years in the past.

The annual business of the Conference, the Tract Society, the Sabbath-school and the Health and Temperance Associations, all passed off with the best of harmony. One matter of much encouragement was the improvement in the finances of the Conference. This gave the brethren better courage for the work.

During the meeting frequent mention was made of the benefit derived from the camp-meeting last year, and the hope and courage that had sprung up in their hearts. All felt that the present meeting would be another stepping-stone in the advancement of their Christian experience and the progress of the work.

The different lines of work, and the prominent questions of the day, touching the developments in our country, and the world, all received some consideration; but we always feel that we do not accomplish half as much as we would like to. The work is enlarging so fast in every direction that a camp-meeting lasting one week cannot begin to cover the ground. Many of the subjects on this account received only partial attention. Everything seems to indicate that we are being hurried along toward the day of the Lord at a very rapid rate, and yet there is such a great work before us. May we be fully awake to the importance of this time.

Probably the most discouraging feature of the work in this Conference, as well as elsewhere, is the dearth of faithful laborers. It is sad to think that such a large State as New York, with so many millions of people, has so few laborers. And what is true of this State is true of the general field. Is it not time that earnest prayers of faith should go up to God for an increase of laborers? A number of those who hold credentials in this Conference are aged, and cannot be expected to do any aggressive work in the field. There are only three or four men that can be depended upon to take the burden and the responsibility of the work. May God greatly bless them.

We are very glad to note the spirit of harmony and love that characterizes the meeting, not only in the business deliberations, but in every branch of the work. This was our first privilege to attend a camp-meeting in this State. We shall cherish with pleasure the acquaintances we have formed with the brethren and sisters, and with so many of the old veterans in the cause, who are more numerous here than in our Western Conferences.

One very interesting feature of the meeting was the presence of a large number of young people, who manifested a deep interest in the work. Many of them spoke with earnestness of giving themselves and their all to the work of God. May the Lord bless them, and may many efficient laborers be raised up in this field.

On Monday we buried six precious souls in baptism in the beautiful lake near the ground. The officers of last year were re-elected to their several positions. The brethren and sisters all returned to their homes full of courage, feeling that the meeting had been a source of much good to them.

Thus closes another camp-meeting. Not long hence and the last camp-meeting will have closed, and then will come the gathering of the saints in the city of our God. May God grant that it may be our privilege to be there.

We go from here to New England.

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

Special Notices.

TEXAS, ATTENTION!

As the time is approaching for another annual camp-meeting, we wish to call the attention of our brethren and sisters to a few things. The workers' meeting will be of special interest to our sisters this year, as there is to be a cooking school held in connection with it. Knowing the interest taken by

our people in health reform, we only call attention to it, trusting that our sisters will attend and learn much, then take it home and put it in practice. Instruction will also be given in the canvassing work. We are glad to see the interest taken in this branch, but brethren and sisters, are there not many of us at home who should engage in this work?

A Sabbath-school convention will be held during the meeting, and we hope all our Sabbath-school workers will be present to receive and impart instruction. We ask all our churches to choose their delegates to the State Conference, and send a list of them to W. S. Cruzan, Sulphur Springs, Tex. We need this list as soon as possible, hence we hope all our churches will be prompt in this.

By the time this is read, we shall be located in our new depository at Oak Cliff, Dallas. The address of the tract society and its officers will be 302 Jefferson St., Dallas, Tex.

We hope that all will note the change, so that orders and communications may not be delayed in reaching us.

W. S. HYATT.

NOTICE.

If any of our brethren have Nos. 22, 23, of *Gospel Sickle* of 1888, they will greatly oblige by sending the same to me, as I wish to use them. Address me at 23 Sinclair St., Grand Rapids, Mich.

L. G. MOORE.

CADILLAC CAMP-MEETING.

The secretary of the Michigan Railway Passenger Association will grant delegates four cents per mile for round-trip tickets, to be sold one day before, and every day of, the meeting, limited for return one day after close of meeting. This, you will see, is different from our usual plan of issuing certificates on the ground. So be sure to ask for round-trip tickets.

A. R. HENRY.

The Sabbath-School.

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

OLD TESTAMENT HISTORY.

LESSON 1.—THE DEATH OF MOSES

(Sabbath, July 5.)

(Read "Patriarchs and Prophets," chapter XLIII.)

1. While the children of Israel were in the wilderness of Zin, what caused them discomfort? Num. 20: 1, 2.

2. What did the people do? Verses 2-5.

3. What direction did the Lord give to Moses? Verses 7, 8.

4. How did Moses carry out this instruction? Verses 9-11.

5. What does the psalmist say of this event? Ps. 106: 32, 33.

6. How ill did it go with Moses? Num. 20: 12; 27: 12-14.

7. How did Moses feel at this prospect? Deut. 3: 23-25.

8. What did the Lord say to his appeal? Verses 26, 27.

9. When Moses found that he must indeed die without crossing into Canaan, what request did he make? Num. 27: 15-17.

10. Who did the Lord say should lead Israel in his stead? Verses 18-21; Deut. 3: 28.

11. When the Lord told Moses that he should not lead Israel into Canaan, what privilege did he grant him? Deut. 32: 52.

12. From what place was he to behold it? Verses 48, 49.

13. When Moses had seen the land from the mount-ain, what took place? Deut. 34: 1-5.

14. How old was he? Verse 7.

15. What is said of his greatness? Verses 10-12.

16. What can you say of his burial and his sepulcher? Verses 5, 6.

17. What contest arose after the death of Moses? Jude 9.

18. Who is Michael, the archangel? 1 Thess. 4: 16; John 5: 26-29.

19. Over what has he power? Rev. 1: 18.

20. How did he obtain this power? Heb. 2: 14.

21. Then from what time did he possess it? Rev. 13: 8, last part.

22. What evidence is there that in the dispute with the Devil, over the body of Moses, Christ was successful? Matt. 17: 1-3.

News of the Week.

FOR WEEK ENDING JUNE 21.

DOMESTIC.

—Saturday, June 14, was the 118th anniversary of the adoption of the United States flag, by Congress.

—Tuesday the anniversary of the Battle of Bunker Hill was celebrated at Boston by a general suspension of business for the day.

—It is stated that not less than 40,000,000 ballots will be printed for the next State election in New York under the Ballot Reform law.

—The papers transferring 479,668 acres of land to the United States Government were delivered by the Sac and Fox Indians last Thursday.

—A large section of Illinois was devastated by a terrible storm Friday night, and many lives are reported to have been lost. Sublette, Earlville, Cornell, and Bloomington are among the most prominent places visited.

—During the quarter ending May 31, there were 8,969 fires in New York City, entailing a loss of \$1,395,723, covered by insurance aggregating \$15,588,737.

—On Tuesday the Farmers' Alliance, of Minnesota, issued an address in which they made charges against the United States Supreme Court, of usurpation of the people's power, etc.

—After eating canned corned beef at a boarding house at Detroit, Mich., Sunday night, four persons were taken ill. Antidotes for poison were administered, which prevented fatal results.

—By an explosion Monday forenoon in the Hill Farm Colliery, near Dunbar, Pa., thirty-two men were entombed, and are supposed to have been killed. Two bodies have been recovered.

—Sunday night the janitor of the New York tenement at No. 177 Eldridge St., discovered that villains had prepared that building for the torch, having soaked the first story with kerosene oil.

—A camp of ten white men, near Lordsburg, N. M., was surprised by Indians Sunday night, and only one escaped with his life. He brought the news to the town, and a posse started out in pursuit of the Indians.

—Benjamin Newgass, of London, England, presented the proposition to the Louisiana Legislature, Wednesday, of paying \$1,250,000 annually to the State, with security, for the lottery privileges now asked for by the Louisiana Lottery Company.

—The new croton aqueduct for New York City, will be opened this week, and the water supply will be increased from 100,000,000 gallons daily to 250,000,000 gallons a day. The new aqueduct has cost \$20,000,000 and about 100 lives.

—Nine of the principal cloak manufacturers in New York last Saturday locked out their employees, numbering about 10,000 persons. The fight between the manufacturers and the unions began early in the spring, and promises to be long and bitter.

—A cyclone Wednesday night in Potter County, S. D., swept things clean for several miles, killed one man, and caused injuries to several others. A cloudburst near Appomattax, in the same county, flooded a large area, and eight persons are reported drowned.

—On Sunday the steamer "B. F. Ferris," soon after leaving Saginaw, Mich., with a number of passengers, sprung a leak. The officers kept the knowledge of the accident to themselves, and thereby prevented a panic, and by a desperate effort reached the shore before the vessel sank.

—Monday Thomas Toler, a farmer of Danville, Ill., said he would be obliged to leave the locality where he lived on account of persecutions of enemies. June 6 his home was burned to the ground, and on Monday his new abode, together with all his furniture, was destroyed by a second incendiary fire.

—One hundred and fifty quarrymen of Lockport, Ill., organized a procession Wednesday, and marching to the Joliet quarries, compelled the men there to quit work. The sheriff formed a posse and intercepted them, and a fight ensued, but in which no one was injured. Eight of the men, including the leader, were arrested.

—A general strike of the switchmen at Cleveland, Ohio, was inaugurated Monday, 500 men going out. They threaten to tie up the Lake Shore if their demands for more pay and fewer hours are not granted. Four hundred bricklayers at Cincinnati joined the striking carpenters Tuesday. The outlook for building in that city is not promising.

—Early Friday morning a serious accident occurred on the Baltimore & Ohio Railroad near Childs, Md., by which two men were killed and thirteen persons, including Bishop Keane, of Washington, D. C., and the son of Senator Ingalls, were injured. The main-rod on the engine broke, and beat the engine to pieces, and threw the sleepers down an embankment.

—A disastrous wreck occurred Wednesday night on the Western North Carolina Railroad at the southern side

of Salida Mountain, thirty-two miles from Asheville. A train of twelve loaded cars started down the mountain, the grade being so steep that the brakes of the train were insufficient to overcome the force of gravity. A speed of seventy-five miles an hour was reached, when the rails spread, and the train went down the side of the mountain with a terrible crash. Four persons were killed and five injured.

FOREIGN.

—France is about to recognize the Brazilian Republic.

—Russia is still plotting for the overthrow of Prince Ferdinand, ruler of Bulgaria.

—Thirteen thousand dock laborers at Swansea, Wales, struck on Monday for higher wages.

—The natives of Upper Egypt, driven to desperation by starvation, it is said, are resorting to cannibalism.

—Thousands of people in Tokio and other large cities in Japan are suffering for want of food, owing to the failure of the rice crop. One nobleman is feeding 1,000 people a day at his own expense.

—On Wednesday Inspector of Customs Young, of British Columbia, reported the seizure of the schooner "North Star" for infraction of the customs law. She was engaged in smuggling Chinamen into the United States.

—Cholera has made its appearance in Spain at Valencia and Puebla de Rugat. The French Government has taken active measures to prevent its introduction into France. Turkey has established a quarantine against Spanish ships.

—The London News' Berlin correspondent says: "The St. Petersburg police have discovered a wide-spread conspiracy against the czar's life. The Imperial Palace at Gatschina has been undermined. The guards at all the palaces have been doubled. Several arrests have been made."

—It is reported from Victoria, British Columbia, that one schooner has gone to fish for seals in Behring Sea, and that others will soon follow. Owners of the vessels expect protection from the British war ship, "Amphion," and hints are thrown out that there may be a fight between the latter and some of Uncle Sam's cruisers.

RELIGIOUS.

—Forty-three young ladies of New Orleans, members of different religious bodies, are carrying on work among the Chinese.

—The pope expresses a belief that a great punishment upon society is pending for the prevailing disregard and indifference to the Church.

—A proposition is advocated to erect a great Tabernacle in Chicago, at the World's Fair, with a seating capacity of 20,000, to be used by all religious denominations.

—The Norwegian Lutheran Church of America held its annual session in Minneapolis, June 12. The three sects of the church will, as a result of the meeting, unite under the name of the United Norwegian Lutheran Free Church of America.

—The eighth general conference for Bible study will be held in Northfield, Mass., beginning July 31 and closing August 9. Among those who will assist Mr. Moody in this conference are Drs. A. J. Gordon, Marcus Rainsford, of London, and Professor Moorehead.

—The General Assembly of the United Presbyterian Church has recently concluded its annual session in New York City. The most important question which came before it was that of the union of the Reformed Presbyterian Church with the larger body, the vital point of difference between them being the peculiar attitude of the former in prohibiting its members from voting in political elections, because God is not recognized in the United States Constitution. A motion to unite was voted down by an overwhelming majority.

Appointments.

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

QUARTERLY meeting at Martinsville, Ill., first Sabbath and Sunday in July. All scattered Sabbath-keepers in this part of the State are cordially invited to attend.

M. L. KETTLE.

THE quarterly meeting for Dist. No. 6, Kan., will be held July 12, 13, at Stockdale. We expect ministerial help, and it is desired that all members of the society be present.

E. M. GWIN, Director.

THE quarterly meeting for Dist. No. 9, Kan., will be held at Valley Center July 12, 13. All the workers and librarians are requested to attend. The librarians should bring their books.

T. B. DE WING, Director.

THE quarterly meeting for Dist. No. 11, Kan., will be held at Lone Elm July 12, 13. We hope to see all the librarians in the district present at the meeting, and as many more as can come.

RUFUS BAKER, Director.

THERE will be a general meeting for Dist. No. 5, Vt., July 5, 6, at Northfield. It is hoped that all who possibly can, will endeavor to attend. Come to remain until Monday. First meeting Friday evening. Good help and excellent meetings expected.

F. S. PORTER, Director.

BUSINESS NOTICES.

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

WANTED.—A farm hand and good milker, for five or nine months. Address D. W. Bolter, Granby, Hampshire Co., Mass.

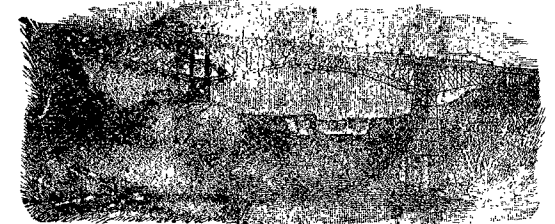
LABOR BUREAU.

WANTED.—Two reliable, steady men to herd sheep. Address A. W. Stanton, Livingston, Park Co., Montana.

WANTED.—A place in a greenhouse or market garden, or other work in Wisconsin or Northern Illinois. Address A. R. W., Box 576, Carlinville, Macoupin Co., Ill.

WANTED.—A strong, skilled S. D. A. teamster. Give age, experience, and reference, and name wages for next five months, by the day or by the month. Address L. J. Caldwell, Battle Creek, Mich.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected May 18, 1890

EAST.	† Mail.	† Day Express.	* N. Shore Limited.	* N. Y. Express.	* At. & P. Express.	* Amer. Express.	† Kal. Accom'n.
STATIONS.							
Chicago.....	am 7.05	am 9.00	pm 12.50	pm 9.10	pm 10.10	pm 9.00	pm 4.50
Michigan City.....	9.10	11.10	1.56	4.48	am 12.20	10.53	7.00
Niles.....	10.2	pm 12.5	2.53	5.55	1.62	pm 12.00	8.25
Kalamazoo.....	11.50	2.20	3.58	7.04	3.35	am 1.18	pm 10.05
Battle Creek.....	pm 12.55	3.03	4.30	7.37	4.75	am 1.18	pm 10.05
Jackson.....	8.10	4.30	5.38	8.52	6.1	3.40	7.55
Ann Arbor.....	4.45	5.32	6.29	9.45	7.45	4.55	11.00
Detroit.....	6.13	6.45	7.30	10.45	9.20	6.20	pm 12.10
Buffalo.....	am 8.25	am 3.25	am 8.2	am 6.25	am 4.55	pm 2.15	8.30
Rochester.....			6.00	9.20	5.00		11.20
Syracuse.....			8.00	11.35	10.20		am 7.30
New York.....			pm 4.0	pm 8.50	am 7.20		pm 9.42
Boston.....			8.30	10.07	9.75		pm 2.50
WEST.	† Mail.	† Day Express.	* N. Shore Limited.	* Chicago Express.	* Pacific Express.	† Kal. Accom'n.	† Niles Accom'n.
STATIONS.							
Boston.....	am 8.30		pm 9.00	pm 7.00			
New York.....	11.50	am 4.5	pm 6.00	10.00			
Syracuse.....	pm 8.30	11.55	am 2.10	am 8.00			
Rochester.....	10.40	am 1.42	4.20	10.45			
Buffalo.....	pm 11.30	11.30	5.31	11.50	am 8.45		
S. Shore Bridge.....	am 12.18	12.28	8.05	8.35	pm 12.50		
Detroit.....	9.05	7.50	9.25	1.20	am 8.15	4.4	pm 5.55
Ann Arbor.....	10.37	8.55	10.19	2.17	10.30	5.58	pm 8.30
Jackson.....	pm 12.15	10.05	11.18	3.20	11.50	7.15	am 1.25
Battle Creek.....	1.50	11.35	pm 1.22	4.30	am 1.23	8.47	7.55
Kalamazoo.....	2.31	pm 12.12	12.59	5.02	2.17	pm 9.31	8.80
Niles.....	4.17	1.23	2.0	6.17	4.05	am 6.00	10.05
Michigan City.....	5.42	2.25	3.18	7.20	5.45	8.55	
Chicago.....	7.55	4.15	4.50	9.00	8.05	11.20	

* 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.

GOING WEST.	STATIONS.	GOING EAST.
pm 2.00	.....Boston.....	am 8.50
7.00	.....New York.....	7.30
pm 6.00	.....Buffalo.....	7.30
am 6.00	.....Niagara Falls.....	7.30
am 6.00	.....Boston.....	9.50
am 6.00	.....Montreal.....	12.10
am 6.00	.....Toronto.....	8.00
am 6.00	.....Detroit.....	7.45
am 6.00	.....Port Huron.....	7.45
am 6.00	.....Lapeer.....	7.45
am 6.00	.....Flint.....	7.45
am 6.00	.....Durand.....	7.45
am 6.00	.....Lansing.....	7.45
am 6.00	.....Charlotte.....	7.45
am 6.00	.....BATTLE CREEK.....	7.45
am 6.00	.....Vicksburg.....	7.45
am 6.00	.....Schoolcraft.....	7.45
am 6.00	.....Cassopolis.....	7.45
am 6.00	.....South Bend.....	7.45
am 6.00	.....Haskell's.....	7.45
am 6.00	.....Valparaiso.....	7.45
am 6.00	.....Chicago.....	7.45

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., JUNE 24, 1890.

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CAMP-MEETING APPOINTMENTS.

DIST. No. 1.			
*New England, Nashua, N. H.,	June	24-July 1	
*Canada, Waterloo,	July	1-7	
*Vermont,	Sept.	2-9	
*Maine,	"	9-16	
DIST. No. 2.			
*Tenn. River Conf.,	Sept.	2-9	
Cumberland Mission Field	"	9-16	
DIST. No. 3.			
*Michigan (Northern), Cadillac,	June	24-July 1	
* " (Southwestern), Homer,	Aug.	5-12	
DIST. No. 4.			
Nebraska (Northern), Albion,	July	2-8	
" (Southwestern), Oxford,	"	30-Aug 4	
DIST. No. 5.			
*Missouri, Kingsville,	Aug.	5-12	
*Arkansas,	"	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 *Pearl of Days* states that "a vigorous attempt is to be made to enforce the good old Sabbath laws of Michigan at Grand Rapids."

Who is behind this movement for securing Sunday laws? Is it the laboring classes? The *Pearl of Days* for June 11 speaks of the admirable work done in this direction in the Dominion of Canada, "under the direction of the Committee on Sabbath Observance, appointed by the General Assembly of the Presbyterian Church of Canada." Yes; it's "the Church."

The matter for the paper comes in such a shape this week that our Editorial department is filled with articles quite lengthy, three of them to be continued to next week. This trenches somewhat upon the usual variety of this department, but we trust it will all be found of interest to the reader. Another interesting chapter in the life of Joseph is given us; and the article from Bro. Haskell in regard to the foreign work, and the one from Bro. Conradi in reference to Sabbath-keepers in Hungary, will be perused with absorbing interest.

The paper, as a whole, we think will be found of special interest this week. "The Work of Parents," by sister White, on the first page, brings to view principles which lie at the very foundation of a successful and happy life in this world. "Russian Designs on India," by Bro. Magan, in the Special Mention department, tends to throw light on one of the live prophetic questions of the day. Bro. Holser's report from "Central Europe" is of thrilling interest from the stand-point of Luke 21: 25, 26. Of other articles we speak elsewhere, and might call attention to many others still, which the reader will readily find for himself.

The Catalogue of Battle Creek College, for 1890, is now ready. The calendar for the coming year is as follows:—

Sept. 10, 1890, Fall term begins.
Dec. 9, " " " closes.
Dec. 10, " Winter term begins.
Dec. 25, " to Jan. 1, 1891, Holiday Vacation.
March 17, 1891, Winter term closes.—Vacation one week.
March 25, 1891, Spring term begins.
June 16, " " " closes.
Any one wishing a catalogue, address Battle Creek College, Battle Creek, Mich.

We are frequently in receipt of papers from our brethren in various localities, containing articles on the Sabbath or other doctrinal points wherein the belief of S. D. Adventists differ from the popular view. These are sent doubtless with the expectation of their receiving notice in the REVIEW. We are glad to be kept informed of the influences which are thus shaping public opinion on these important topics, but to attempt a reply to each through the REVIEW would be both inexpedient and impracticable. This paper is not the proper medium for information of only a local interest, and reaches few, if any, of those who would be most benefited by a review of an ordinary newspaper article. We would suggest, therefore, that to each article of the above-mentioned class a reply be written and placed in the hands of the editor by some S. D. Adventist living in the locality where the paper is circulated. This seems to us the best and only proper way to meet the influences which are thus brought to bear against the truth. But care should always be taken to avoid personalities. Remember that errors, not persons, are the things to be combated. No doubt our people could in many instances profit by the exercise thus obtained.

NOTICE.

The new catalogue of Battle Creek College is now ready, and will be sent on application. Address Battle Creek College, Battle Creek, Mich.

THE CLASS OF '90.

The graduating class of the present year, is the largest ever graduated from Battle Creek College, consisting of thirty noble young men and women, who, as the best feature of the case, are all active Christians, intending to give their lives to serve in some capacity the precious cause of truth.

The graduates in the Scientific course, who take the degree of B. S., are as follows:—

Flora L. Cook, George A. Droll, John A. Hobbs, Frank W. Howe, Norris W. Lawrence, Florence Morehouse, Joel C. Rogers, Edward A. Southerland, Lydia M. Southerland, Angelia Washburn.

In the Academic course: J. Alice Bosworth, Sallie V. Bralliar, Mary J. Jordon, William Lenker.

In the English course: Ida M. Bauer, Fred E. Braucht, Lucy E. Brown, Mamie K. Byington, Emma M. Giddings, Edward J. Hobbs, Clifford G. Howell, Thomas E. Johnston, Huldah Kelly, Ellis A. Morey, Andrew Nelson, Charles C. Nicola, Leila Ranson, Belle Stowell, Alma J. Warren, Walter J. Webber.

BATTLE CREEK COLLEGE.

THE tenth annual commencement exercises of this institution were held in the Tabernacle, Monday afternoon, June 16, at four o'clock. The house was well filled, both auditorium and gallery; and the rostrum was tastefully decorated with those productions of beauty and fragrance, of which nature at this season is so lavish. The exercises passed off very pleasantly, holding the audience in close attention to the conclusion.

The school, in full chorus, sung No. 1374 of our large hymn book, as an opening hymn. Prayer was offered by Eld. L. McCoy. Three of the students, with a cornet, violin, and piano, rendered two excellent instrumental trios. A part of the address is given in another part of this paper. Prof. Prescott, with brief, but well chosen and forcible remarks, presented the diplomas to the graduating class whose names are given elsewhere. A song, by a quartette of young men, entitled "Farewell," reminded us of the one painful but inevitable feature of such occasions—the parting. Eld. McCoy pronounced the benediction; and thus the exercises closed.

The floral offerings to the class were both beautiful and bountiful.

To all who are interested in the work of the College, the occasion, as a whole, was most encouraging and satisfactory.

DEFERENCE TO PUBLIC SENTIMENT.

THE Rochester, N. Y., *Democrat and Chronicle* announces that in deference to "public sentiment," which is calling for a more general and rigid observance of Sunday, its Sunday edition will be discontinued on and after July 6. This certainly is not a high motive for action. Even though Sunday were the Sabbath, how much credit would God give men for keeping it, out of respect simply for "public sentiment"? And yet this is exactly the sort of Sunday-keeping this Sunday-law agitation movement engenders. Those engaged in it are seeking not to convert people to the belief that Sunday is the Sabbath, but to create "public sentiment" in favor of Sunday laws for better Sunday observance. And the action of the Rochester paper shows that they are going to reap what they sow.—Sunday-keeping in deference to public sentiment, and not from a conscientious conviction of duty to God or in obedience to any of his commands. By such Sunday-keeping as this, we apprehend, the mark in the hand will be received. It is observed not from convictions of right and duty, but simply as a matter of worldly policy. The day is kept with the hands rather than with the head. W. A. C.

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

One Hundred Men Wanted to Pay Fifty Dollars Each.

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

(Previously reported, \$2,400.)

Daniel Briggs and wife - - - \$50 00

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

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

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

(Previously reported, \$623.00.)

Mary A. Jewell - - - \$10 00

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