

The Advent Review and Sabbath Herald

HOLY BIBLE IS THE FIELD OF THE WORLD

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

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LOOK UPWARD.

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

"Look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

How engrossed are we with things of time,
While eternity is rolling nearer!
We can almost view its scenes sublime;
The heavens are daily growing clearer.
In the eastern sky we soon shall see
Our heavenly King's effulgent glory;
Then past forever this life will be,—
An ended song, a finished story.

Shall we still go on with heads bowed low,
And ne'er look up with adoration,
Where the eastern skies are all aglow,
A token of our near salvation?
Shall we spend the precious hours of life
In sin's enchanted valley, sleeping,
Till passed forever is earthly strife,
And we can only wake to weeping?

Arouse, dear soul, with heavenly might,
Arouse, and heed the solemn warning;
Our glorious King's almost in sight,
Look up and see the gleams of morning;
Put far from thee each cumbering weight,
No more let earth obscure thy vision.
Soon will unclothe a pearly gate,
And thou wilt dwell mid scenes elysian.

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.

SPIRITUAL WEAKNESS INEXCUSABLE.

BY MRS. E. G. WHITE.

JESUS said, "Whatsoever ye shall ask in my name, that will I do." Is this promise true, or is it false? If it is false, then our lack of spiritual strength is excusable. But is it not true? Is it not the word of God? And is not our present condition wholly without reason? If there were greater humility, greater simplicity, and unflinching confidence in the name that is above every name, if we imitated the divine Pattern that has been given us, would we not receive the blessings promised? It is our privilege to tell the Lord, with the simplicity of a little child, exactly what we want. We may state to him our temporal matters, asking him for bread and raiment, as well as for the bread of life and the robe of Christ's righteousness. Your Heavenly Father knows that you have need of all these things; and you are invited to ask him concerning them. It is through the name of Jesus that every favor is received. God will honor that name, and will supply your necessities from the riches of his liberality.

The Lord is our helper. It is not his good pleasure that any should perish, but rather that all should come to a knowledge of the truth and be saved. God will not withhold from man the fulfillment of the only real hope he can have in the world. Jesus says, "Without me, ye can do nothing;" but in him, and through his righteousness imputed unto us, we may do all things. The work of the Spirit of God will stand forever, but the works of men will perish. Spiritual things are spiritually discerned. To the worldly-wise the workings of the Spirit of God that leads to confession and acknowledgement of sin and to the acceptance of the truth as it is in Jesus, appear as foolishness. They cannot reason out the "whys" and "wherefores" of its operation any better than did Nicodemus, and they ridicule and denounce the work of God; their human wisdom cannot interpret it. "Now we have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

Those who trust wholly in the righteousness of Christ, looking to him in living faith, know the Spirit of Christ, and are known of Christ. Simple faith enables the believer to reckon himself dead indeed unto sin, and alive unto God through Jesus Christ our Lord. We are saved by grace through faith, and that not of ourselves; it is the gift of God. Should we try to unfold these precious promises to the worldly wise, they would but ridicule us; for "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

When Jesus was about to ascend on high, he said to his disciples, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." Again he said, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him." There are many who find satisfaction in identifying themselves with false doctrines, that there may be no disturbance or difference between themselves and the world; but the children of God must bear testimony to the truth, not only by pen and voice, but by spirit and character. Our Saviour declares that the world cannot receive the spirit of truth. They cannot discern the truth, for they discern not Christ, the author of truth. Lukewarm disciples, cold-hearted professors, who are not imbued with the Spirit of Christ, are not able to discern the preciousness of his righteousness; but they go about to establish their own righteousness. The world seeks the things of the world,—business, worldly honor, display, selfish gratification. Christ seeks to break this spell which holds men away from him. He seeks to call men's attention to the world to come, that Satan has managed to eclipse by his own shadow. Christ brings the eternal world within the range

of men's vision, he presents its attractions before them, tells them that he will prepare mansions for them, and will come again and receive them unto himself. It is the design of Satan so to fill the mind with inordinate love of sensual things, that the love of God and the desire for heaven shall be expelled from the heart.

At the Saviour's advent, men had become thoroughly absorbed in earthly things. They did not with spiritual vision penetrate to the glories of the world to come. A view of heavenly things would have balanced the mind and engrossed the affections, so that they would have borne the image of the heavenly instead of the image of the earthly. Jesus sought to correct this evil. He gave lesson upon lesson to break the spell of infatuation that bound men to the earth. He asked, "What shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Christ presented the momentous claims of eternity to inspire the efforts of man to reach heavenly things. He presented before them the grandeur of the future in contrast with the insignificance of the present. He assigned to worldly enterprises a place subordinate to the interests of spiritual things. He opened before the minds of men the fact that every moment of life is weighty with eternal consequences. He showed them that the vanities of the world that bind men in a tyrannical bondage are superfluous and worthless.

The Master has engaged us in his service, and has pointed out our duty, and opened before us the reward that will attend patient continuance in well-doing. He who came down from heaven can speak of heaven, and rightly present the things which form the currency of heaven, on which he has stamped his image and superscription. He knows the danger in which those are placed whom he came to uplift from degradation, and to exalt to a place beside himself upon his throne. He points out their peril in lavishing affection upon useless and dangerous objects. He seeks to draw the mind away from the earthly to the heavenly, that we may not waste time, talent, and opportunity, upon things that are altogether vanity. He exhorts men, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also."

Our Saviour is constantly working to save men from the devices of Satan, that they may not cheat themselves out of eternal happiness by setting their hearts upon earthly gain. He whose heart is centered upon the treasures of eternal interest, will have a right hold from above, and will appreciate every earthly good as a gift from God, and will enjoy earthly blessings with a superior relish. The only safe place to deposit our treasures is in the bank of heaven. Every deposit made in this bank will accumulate a abundant interest; you will be laying up in store for yourselves against the time to come.

God calls upon those to whom he has intrusted his goods to acquit themselves as faithful stewards. The Lord would have all things of tem-

poral interest occupy a secondary place in the heart and thoughts; but Satan would have the matters of the earth take the first place in our lives. The Lord would have us approve the things that are excellent. He shows us the conflict in which we must engage, reveals the character and plan of redemption. He lays open before you the perils you will meet, the self-denial that will be required, and he bids you count the cost, assuring you that if you zealously engage in the conflict, divine power will combine with human effort. The Christian's warfare is not a warfare waged against flesh and blood, but against principalities, against powers, against spiritual wickedness in high places. The Christian must contend with supernatural forces, but he is not to be left alone to engage in the conflict. The Saviour is the captain of his salvation, and with him man may be more than conqueror.

The world's Redeemer would not have man in ignorance of Satan's devices. The vast confederacy of evil is arrayed against those who would overcome; but Christ would have us look to the things that are not seen, to the armies of heaven that encamp round about those who love God, to deliver them. The angels of heaven are interested in behalf of men. The power of Omnipotence is at the service of those who trust in God. The Father accepts the righteousness of Christ in behalf of his followers, and they are surrounded with light and holiness which Satan cannot penetrate. The voice of the Captain of our salvation speaks to his followers, saying, "Be of good cheer, I have overcome the world." I am your defense; advance to victory."

Through Christ, restoration as well as reconciliation is provided for man. The gulf that was made by sin has been spanned by the cross of Calvary. A full, complete ransom has been paid by Jesus, by virtue of which the sinner is pardoned, and the justice of the law is maintained. All who believe that Christ is the atoning sacrifice may come and receive pardon for their sins; for through the merit of Christ, communication has been opened between God and man. God can accept me as his child, and I can claim him and rejoice in him as my loving Father. We must center our hopes of heaven upon Christ alone, because he is our substitute and surety. We have transgressed the law of God, and by the deeds of the law shall no flesh be justified. The best efforts that man in his own strength can make, are valueless to meet the holy and just law that he has transgressed; but through faith in Christ he may claim the righteousness of the Son of God as all-sufficient. Christ satisfied the demands of the law in his human nature. He bore the curse of the law for the sinner, made an atonement for him, that whosoever believeth in him should not perish, but have everlasting life. Genuine faith appropriates the righteousness of Christ, and the sinner is made an overcomer with Christ; for he is made a partaker of the divine nature, and thus divinity and humanity are combined.

He who is trying to reach heaven by his own works in keeping the law, is attempting an impossibility. Man cannot be saved without obedience, but his works should not be of himself; Christ should work in him to will and to do of his good pleasure. If a man could save himself by his own works, he might have something in himself in which to rejoice. The effort that man makes in his own strength to obtain salvation, is represented by the offering of Cain. All that man can do without Christ is polluted with selfishness and sin; but that which is wrought through faith is acceptable to God. When we seek to gain heaven through the merits of Christ, the soul makes progress. Looking unto Jesus, the author and finisher of our faith, we may go on from strength to strength, from victory to victory; for through Christ the grace of God has worked out our complete salvation.

Without faith it is impossible to please God. Living faith enables its possessor to lay hold on the merits of Christ, enables him to derive great comfort and satisfaction from the plan of salva-

tion. The true Christian will have an earnest desire to bring others to Christ. When Philip was assured that he had found the Messiah, he went to Nathanael, and said unto him, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph."

What are we doing for Christ? Are we telling of his goodness and his excellency, and seeking to win souls for the Master? If Jesus is precious to your soul, you will feel it your duty to make him known to others. Jesus has said to his people, "Ye are the light of the world." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The gospel of Christ is not a dry theory; it is good tidings of great joy that reveal to us a personal Saviour, and we are to tell men and women and youth what they must do in order to be saved.

WHAT IS PRAYER?

BY ELD. J. H. DURLAND.
(Battle Creek, Mich.)

WHAT is prayer? What qualifications are necessary to enable a man to pray aright, acceptably to God, and beneficially to himself? It may be assumed, on a superficial view of the subject, that prayer, a duty so positively and frequently enjoined in the Scriptures, so universally practiced by all classes of Christians, needs no definition. But, plain as this duty appears to be, erroneous notions are commonly entertained concerning it. Its very simplicity is, perhaps, the grand reason why we are so little acquainted with its true nature. We have been taught to say our prayers when children; and too many of us have never put away childish things, but mistake, through life, the mechanical articulation of a form of prayer, for that spiritual exercise of prayer which is at once the honor, the safety, and the blessedness of a sincere Christian.

Prayer is not mere speech; it is not the language of the lips; it does not consist in the utterance of any devotional sentiments. Words alone, however well chosen and adapted to express the sentiments of the mind, form no part of prayer. "This people," saith God concerning the Jews, "draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me." If the heart be not engaged in prayer, all the words we can utter are no better than rude, offensive sounds in the ears of the Almighty.

As proof that prayer is the language of the heart, we cite the case of Hannah, of whom the inspired writer says, "Hannah . . . spake in her heart; only her lips moved, but her voice was not heard." Eli, who stood by, thought she was drunken, and said unto her, "How long wilt thou be drunken? Put away thy wine from thee. And Hannah answered, and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord." The expressions used by David, and recorded in the book of Psalms, are strikingly descriptive of the real nature of prayer. "Hear the right, O Lord, attend unto my cry; give ear unto my prayer, that goeth not out of feigned lips." Ps. 17:1. "Unto thee, O Lord, do I lift up my soul." Ps. 25:1. "As the hart panteth after the water brooks, so panteth my soul after thee, O God." Ps. 42:1. "O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is." Ps. 63:1.

From these texts, it will be seen that prayer is an immediate address to the Deity. It is an emotion of the heart engaged with God; it is a pouring out of the soul in devout supplication. "It is not eloquence, but earnestness; not figures of speech, but compunction of soul." Hence, prayer supposes a sense of want. It is the language of a heart deeply affected with a sight of its necessities. He who has no knowledge of

himself, no acquaintance with his moral condition as a sinner, is destitute of the most essential prerequisite for prayer. It may be assumed, that he who is in want must necessarily know it, and the assumption is correct as far as the body is concerned. Our physical necessities affect us too sensibly to be overlooked. A man who is sorely pinched with hunger or parched with thirst, cannot remain ignorant of it. But a man may be in a state of the greatest moral destitution, and yet remain totally ignorant of his condition. He may think himself "rich, and increased with goods," and that he has need of nothing; and know not that he is "wretched, and miserable, and poor, and blind, and naked." "The heart is deceitful above all things, and desperately wicked: who can know it?" This implies that the heart is so wicked and deceitful that a knowledge of it is attended with the utmost difficulty. O how much we need the Holy Spirit to help us see what we need, and to ask for it as we should!

Prayer supposes not only a sense of want, but an ardent, restless, importunate desire to have that want supplied. The former may exist without the latter. People may know what they want, and yet manifest no anxious solicitude to have their wants redressed. They have no moral feeling, their consciences are callous, and their hearts as cold and dead as stones. But the same Spirit that enlightens the understanding will, if not resisted, affect the heart, and convict the conscience of the evil of sin, and the danger to which it inevitably exposes us, and thus lead us to cry for mercy, and seek forgiveness of all our sins.

Prayer also implies the expression of our desires unto God. It is the unbosoming of our hearts unto him who looks at the heart, and requires truth in the inward parts. It is speaking unto God, laying open all our desires and wants unto him, and asking at his hands the blessings that we need. This may be done mentally or vocally; with or without words. When God said unto Moses, "Wherefore criest thou unto me?" there is no evidence that he had uttered a single sentence, or even articulated a single word; but, like Hannah, he had prayed in his heart, and with his spirit he had held intercourse with God.

On the other hand, we are commanded to take with us words and return unto the Lord, and say unto him, "Take away iniquity, and receive us graciously." And in the Psalms of David, we often read of his crying unto God with his voice, and making supplication with his tongue. "Hear my voice, O God, in my prayer." "I cried unto the Lord with my voice: with my voice unto the Lord did I make my supplication." Daniel said, "While I was speaking in prayer, even the man Gabriel whom I had seen in the vision at the beginning, being caused to fly swiftly touched me about the time of the evening oblation." And Job chose out his words to reason with God. And as "the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him" (2 Chron. 16:9), whether we breathe out our desires unto God with or without words, our prayers will be acceptable in his sight, and marked with the tokens of his approbation, because they come from the heart.

A CONSIDERATION OF CRITICISMS ON PRINCIPLES BY WHICH TO INTERPRET PROPHECY.

BY ELD. D. T. BOURDEAU.
(Battle Creek, Mich.)

WE have already received some interesting letters in response to our recent request in the REVIEW, for free criticisms on "Principles by Which to Interpret Prophecy."

Shall the earth worship God, or the beast?

One correspondent, who seems to be thirsting after truth, and to feel the need of God's Spirit to be guided into all truth, writes:—

I have read Nos. 19-23 of "Principles by Which to Interpret Prophecy," in the REVIEW AND HERALD. At the close of No. 22, principle 15, you refer to 2 Chron. 36:2, etc., as proof for your statement. I cannot see

that 2 Chron. 36:2 has any bearing on the subject, but I may not be able to see what you do, and write to you for an explanation of that passage. . . . My prayer to God is, that we may have the Holy Spirit in abundance, and be led into all truth as taught in the word of God. . . . May the Holy Spirit be with you.

In the article referred to by this writer, we were showing that in the formation of the image of the beast in the United States, the earth, as well as its inhabitants, would be made to worship the beast; and we claimed that there was no other way for this to be done, than to have the earth made to rest on Sunday, an institution of the beast. In concluding upon this point, we referred to 2 Chron. 36:21, which reads: "To fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths: for as long as she lay desolate she kept sabbath, to fulfill three-score and ten years."

Though this passage applies to the sabbath of the land, yet it represents the land as keeping sabbaths. Of course that is indirectly through the conduct of those dwelling on the earth. In this sense, the earth could be said to worship God; for the real, practical way of worshiping God is to obey him. The same principle applies to the earth with reference to the seventh-day Sabbath. The earth worships God by resting on that holy day, and it may equally be said to worship God by being tilled, or by being used for secular purposes in any other way, on other days of the week.

On the other hand, the earth cannot be said to worship God when it is tilled or used for secular purposes on the Sabbath. Nor can it be said to worship God when it is made to rest on the first day of the week instead of the seventh. In that case, it worships that power which has made the first day a rest day instead of the seventh. That power is the papacy.

May we here notice and take to heart God's care in things that many are in danger of regarding as trivial. God is complete in his sense of right. In this respect, his fullness reaches to every atom of his creation, which he can take in at a glance at one moment. How important it is that we conscientiously answer to this fullness and care of God in those things with which we have to do; especially as it relates to those actions on our part that come under jurisdiction of moral law, as in the case of the observance of Jehovah's rest day.

We may be tempted to think that God is not particular about such things; but the case before us should forever shut such a thought out of our minds. God would have us scrupulously careful in such matters, because he is careful about them, and has given us definite orders concerning them. But the wily enemy of God and of man ever insinuates that those things are of so little consequence that God will never take them into account in the day of judgment; yet he will lead men to legislate upon them in a sense contrary to God's holy law, and in a manner that will cramp and oppress those who keep the rest day of the Most High. This very thing shows that this matter is one of great importance. Weighty, indeed, in the eyes of God are those things that worldly-wise mortals consider small. Love and reverence for God are involved in them, as also a good or bad example set before others, according as men regard or disregard them.

May we ever cultivate a disposition to view and treat with reverence and sacred awe those things that God has made holy; to remember that God approves and dwells with those who are of a contrite spirit and tremble at his word (Isa. 66:1, 2), and that while he is particular with them in matters of duty, he is equally particular with them in caring for them, even in numbering the hairs of their heads. Luke 12:7. And how applicable here are the following words of the Saviour: "He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much." Luke 16:10.

Reader, shall the earth worship God, or the beast?

THE LORD COMETH!

BY ELD. W. C. WALES.
(Monroe Center, Ill.)

WE'RE told in books of ancient lore
That Christ will twice appear,
That soon probation will be o'er,
Though not the day or year.

He comes again to crown his saints,
To end their weary strife,
To banish death and sin's complaints,
And give immortal life.

But with consuming, vengeful fire
On those who know him not,
Unmingled wrath and judgments dire
Will be their dreadful lot.

"I come," he says, "I come again!
My step is at the door."
O, listen now, ye sons of men,
Ere mercy's hour is o'er.

The fleeting summer soon will end,
The harvest soon be past;
In watchful prayer thy moments spend,
To-day may be thy last.

Of earth's vain store we want no more,
Its treasures pass away;
Our eyes explore that radiant shore
And gleams of breaking day.

We sigh for mansions in the skies,
For palms and robes of white,
For life that never, never dies,
And thrones of dazzling light.

Our longing hearts would fain secure
The right to life's fair tree;
To walk and talk with angels pure,
And equal with them be.

We thirst to drink of that pure stream
Beginning 'neath the throne;
To dwell above in love supreme
Where sin is never known;

To see those verdant fields of green,
And blooming flowers rare,
To see whom eye hath never seen,
And all his glory share.

Here death has snatched our loved away,
And oft our hearts have bled;
Return, O resurrection day,
And give us back our dead.

But all these hopes and raptures high,
Untold by tongue or pen,
Would never, never greet our eye,
Should Christ not come again.

And far above these pleasures all,
Our greatest joy will be
To hear his voice in welcome call,
"Come home, my child, to me."

Come quickly, Lord; we gladly trace
Thy words of promise sweet;
We long to see thy lovely face,
And worship at thy feet.

THE LORD'S DAY.

BY G. W. ROGERS.
(Watertown, South Dakota.)

THERE is a day called by the inspired writers the "Lord's day." Which day is it? Is the first day ever called the Lord's day by the writers of the word of God? If any of them have ever called it the Lord's day, then it is the Lord's day now; if they have not, it is not the Lord's day now. Which day did they call the Lord's day? We are not left in the dark in regard to this question. "In the mouth of two or three witnesses every word shall be established." Matt. 18:16.

The first witness will be found in Isaiah. The Lord, speaking by the mouth of his holy prophet, says: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on *my holy day*." Chap. 58:13. Here it is the Sabbath that is called the "Lord's day."

The second witness is the Lord Jesus Christ. Hear what he says: "Therefore the Son of man is Lord also of the Sabbath day." Mark 2:28. If Christ is Lord of the Sabbath, surely the Sabbath must be his day.

The third witness is the One who made the Sabbath. Hear his voice as it thunders amid the fire of Sinai: "The seventh day is the Sabbath of the *Lord thy God* [not of the Jews]." Ex. 20:10.

Why did God give the Sabbath to man? Let this same voice answer: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day"—not because he had delivered the children of Israel out of bondage. Verse 11.

We have heard three witnesses, and they all agree that the seventh-day Sabbath is the Lord's day. Has any writer of the New Testament ever called the first day the Lord's day? If he has, it will be found in connection with the mention of the first day.

Let us, then, examine the texts where the first day is mentioned, and see if we can find in them any Lord's day. The Gospels were supposed to be written as follows: Matthew, about six years after the resurrection of Christ; Mark, ten; Luke, twenty-three; and John, sixty-three. Matthew says, six years after it is alleged that the first day was first called the Lord's day, "In the end of the Sabbath, as it began to dawn toward the first day of the week." Matt. 28:1. *Query*: If the first day of the week had been known and called the Lord's day for the six years previous to that time, why did not Matthew say, "In the end of the Sabbath, as it began to dawn toward the Lord's day"? It is evident he knew nothing of the change.

Again we read: "And when the Sabbath was past, . . . very early in the morning, the first day of the week." Mark 16:1, 2. Did not Mark know, ten years after the institution of the Christian Church, that the first day was the Lord's day?—He certainly did not, or he would have said something about it. He would have said: "And when the Sabbath was past, . . . very early on Lord's day morning." We must conclude that Mark had not heard of the title of Lord's day being given to the first day.

Again it is said, twenty-three years after the day of Pentecost, "And they [the holy women] returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, . . . they came unto the sepulcher, bringing the spices which they had prepared." Luke 23:56; 24:1. Why did not Luke say, "Now upon the Lord's day, very early in the morning"? The reason is evident that he knew nothing about the first day's being called the Lord's day.

John speaks of the Lord's day in Rev. 1:10; he says, "I was in the Spirit on the Lord's day." Did John wish to be understood as applying the term "Lord's day" to the first day of the week? If so, why did he not, in writing his Gospel three years afterward, in speaking of the first day, call it the Lord's day? John 20:1, 19. There can be only one answer given, and that is, when he wrote the Revelation and his Gospel, he knew nothing about the first day's being called Lord's day. Now we come to the Acts, and there learn what day the apostles regarded as the day for worship. Luke says: "But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down." Acts 13:14. After the law had been read, the ruler of the synagogue told Paul that if he had anything to say to the people, to say it; then he preached a long sermon. "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." Verse 42. These were Christians, for we read: "And the disciples were called Christians first in Antioch." Chap. 11:26. Why did not Paul say, "You need not wait till next Sabbath, to-morrow is the Lord's day, and I will preach to you these words on the morrow"? There is but one legitimate answer, and that is, Paul knew nothing of the transfer of Lord's day from the seventh to the first day. What did they do?—"And the next Sabbath day came almost the whole city together to hear the word of God." Chap. 13:44.

In all the writings of the Acts of the Apostles, why is not the first day called the Lord's day? There is but one true answer, and that is, the writer of this book knew nothing of the change from the seventh to the first day.

Dear reader, would you have "an inheritance among all them which are sanctified"? Acts 20:32. Remember, God calls upon you to obey his truth, that you may be sanctified by it. John 17:17; Ps. 119:142, 151. May we so relate ourselves to the law of God that we can come up "from one Sabbath to another," to worship the Lord in his everlasting kingdom. Isa. 66:23.

THE NEW BIRTH.

[THE following letter, written by Mrs. M. E. Steward in answer to the inquiries of a friend, is given a place in the REVIEW, as it may answer similar queries in other minds.—Ed.]

Bro. —: Your letter of May 25 to Bro. —, has been sent to me for reply to the question from your friend, "Must we be born again as often as we sin?" In the first place, we should know what the new birth is. There is only one new birth mentioned in the Bible. Christ did not say to Nicodemus, "Ye must be born again as often as ye sin." Christ calls the new birth being "born of the Spirit." No one can understand how it is done, but by his miraculous power the Spirit turns the whole current of our lives—our affections, our purposes, etc.—from self and the world to God; this is the new birth.

How can we receive it? Examining ourselves, we find we do not love God or the Bible or the services of religion; we long for a broken and a contrite spirit. Or perhaps we are sensible of nothing but a needy condition; it seems as though our hearts are proud and cold and altogether unimpressible. We begin to try to feel differently; we may go so far as to confess our sins, and to the best of our ability make our wrongs right. All this it is right and just that we should do; but the heart cannot break till it falls on the Rock. We give up trying to feel right; then as we fall helpless, the Rock does for us the work that we had tried in vain to do for ourselves. The heart becomes tender and open to the work of the Spirit of God.

How may we get this Spirit? We desire the "fruit of the Spirit," which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22, 23. We read in Luke 11:13 that our Heavenly Father will give the Holy Spirit to them that ask him. It is very natural, right here, to look at ourselves, to see if we have faith to receive it. This is having faith in our faith. That will never do. God gives the Spirit to those who ask; we are to take it on the promise of God—"Ask, and it shall be given you." Verse 9. The word of God is the highest evidence in the universe; if we do not believe him, we would better become acquainted with God, get a view of his exalted majesty, his infinite excellences, which will give us faith in all he says. It is not at all necessary that we feel we receive the Holy Spirit; we are to take it for granted that we have it because God says so. Next we reflect that we have the agent which shall renew our hearts. "The love of God," which we felt the lack of, "is shed abroad in our hearts by the Holy Ghost." Rom. 5:5. The Spirit gives us its graces; it is "the Spirit of all grace." It gives us every excellence of character. It does not do this all at once; it is a gradual work. We accept of Christ to save us—there is no saving power outside of him. Said the angel, "Thou shalt call his name Jesus; for he shall save his people from their sins." Matt. 1:21. It is of no use trying to work ourselves into deep grief or remorse for our sins, as though this would make us more acceptable to God. We can do nothing that will in any degree recommend us to the favor of God? "While we were yet sinners, Christ died for us." Rom. 5:8. As sinners, he receives us; he alone can give us godly sorrow that worketh repentance. 2 Cor. 7:10; Acts 5:31.

But we must be sincere in seeking God; he will not save a hypocrite. If we are hypocritical, we know it. We must not cease seeking him,

till our entire being is brought into loving submission to him. Our part is to keep ourselves given to him, yielded into his hands. Rom. 6:6. To do his will and to trust him to save us—that makes us his. It is his part to take care of us (1 Pet. 4:19), and to give whatever we need to enable us to live right. Phil. 2:13. This he does by giving himself. "Christ Jesus, who of God is made unto us wisdom and righteousness," *i. e.*, right-doing (1 Cor. 1:30), "that we might be made the righteousness [right-doing] of God in him." 2 Cor. 5:21. The righteousness of God is the law of God. This text means that we might keep the law of God; but it is "in him," in Christ alone, that we shall be able to do it. Christ's righteousness is not only something imputed to us to cancel our past sins; it is a living, active principle, which, entering into us, causes us to do right. We abide in him and he in us. John 15:4. He is connected with us in everything we do. He acts through our judgment, our hands, our tongues,—through every faculty and member,—and Christ in us makes our work all right. Thus the righteousness of the law is fulfilled in us (Rom. 8:4); that is, we keep it. The moment we accept Christ, we may thank God "through our Lord Jesus Christ" for the victory which we see by him. Rom. 7:25; 1 Cor. 15:57.

We have seen that being born again is an entire change from loving and serving self, to truly loving and serving God; we love his children also. 1 John 3:14. Every time we sin, do we lose out of our hearts all love for our brethren, and do we dislike the character and service of God? Every Christian knows we do not; then we do not lose the new birth. It is true the Bible says, "Whosoever is born of God doth not commit sin;" just as we say of one we know to have strict integrity, that he cannot lie or cheat. So long as his seed remaineth in him, he is in holy keeping of his Saviour, and as we have been considering, he is kept from sin. Many understand this to refer to habitual sin, to being in the condition of sinners. As though the Lord knew Christians would sometimes sin, provision is made for just such cases (1 John 2:1): "If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (and it may encourage us to remember that Jesus thanked his Father for hearing him always, John 11:42). We "confess,"—he forgives and cleanses us (1 John 1:9), and that restores us to his favor as though we had not sinned. We are not, in this, born again, though we exercise faith in the same way that we did when we first believed. The work of sanctification I understand to be like this: Our character is made up of habits; as Christ gives us victory from time to time, we are breaking up old, evil habits, and forming new, good ones, till the character will be wholly transformed. The struggle with us is to keep ourselves yielded into his hands, for him to save us. While we are thus, we are able to overcome the repeated temptations that assail us.

THE FALL OF ADAM.

BY JOSEPH CLARKE.
(Lowry City, Mo.)

BOOK says of the fall of man, that we may see in it,—

1. The greatest infidelity; 2. Prodigious pride; 3. Horrid ingratitude; 4. Visible contempt of God's majesty and justice; 5. Unaccountable folly; 6. A cruelty to himself and to all his posterity. . . . As an inhabitant of the natural world, the disorders of the world we inhabit, and the dreadful scourges with which it is visited; the deplorable and shocking circumstances of our birth, our natural uncleanness, helplessness, ignorance, etc., with respect to God and the future state; the general rebellion of the brute creation against us; the various poisons that lurk in the animal, vegetable, and mineral worlds, ready to destroy us; the calamities of life and the pangs of death. His commission of sin; his omission of duty; the triumph of sensual appetites over his intellectual faculties; the corruption of the powers that constitute a good head; the understanding, imagination, memory, and reason; the depravity of the powers which form a good heart, the will, conscience, and affections; alienation from God; his amazing disregard even of his nearest relations; unaccountable unconcern

about himself; his detestable tempers; the general outbreaking of human corruption in all individuals; the universal overflowing of it in all nations; . . . vain, irrational, or cruel diversions; . . . ridiculous inhuman and diabolical sins; . . . ineffectual endeavors to stem its torrent; in the obstinate resistance it makes to divine grace in the unconverted; the amazing struggles of good men with it; . . . and the preposterous conceit which the unconverted have of their own goodness.

The above from Buck's Theological Dictionary is only a mild description of our race, without exception, saving One who came to deliver. Paul in Rom. 1:21-32, gives us a terrible arraignment of fallen human nature, incredibly revolting, yet true to the letter. Shall we wonder that Jesus said to Nicodemus, "Ye must be born again!" (See John 3:7.) Mere reform alone is but child's play. We must be wholly renewed in heart. The reforming influence of education may have kept society in check, but the germs of evil exist in every carnal heart, and only wait a fitting occasion for full development. There is no sure refuge in mere outward reform. The heart must be wholly renewed. Shall we not cry to God as did David, "Create in me a clean heart, O God; and renew a right spirit within me?"

A profession of religion will not save us. Many a professor of religion is utterly ignorant of what Christ meant by his statement to Nicodemus—"Ye must be born again." The utter futility of all effort to become better in heart and life, while struggling for years, ought to convince us of the great necessity of a thorough, radical change of heart. God can in this way do the work for us which we could not do, if we had a million years of probation to work it out ourselves.

But we must believe his promise, and then plead for a new heart, and continue to plead as long as a vestige of the carnal heart is left with us. When we begin to realize that the work has begun in our hearts, then an unutterable longing desire for complete renewal will fill us with holy aspiration and heavenly contemplation. Continue this; let it daily increase. Cherish holy thoughts and desires. Let not your ardor cool nor slacken in prayer and zeal.

"OUR SURETY."

BY G. W. AMADON.
(Battle Creek, Mich.)

THE study of the Sabbath-schools on the book of Hebrews has brought out many interesting thoughts on this remarkable book. This has been particularly true in Battle Creek, and doubtless it is the experience of others in other places. But particularly interesting was the consideration of that passage in Heb. 7:22 where Paul states that Jesus "was made A SURETY of a better testament." From this text it seems apparent that the Saviour assumes the responsibility of seeing that the object of the new covenant shall be fully carried out. The great object of the covenant is the redemption of fallen man. For the accomplishment of the plan of salvation Jesus becomes the guaranty (Gr. *egguos* = pledge, or surety). To state it a little more fully, this seemed to be the situation: Man had shamefully fallen, and God by his law says the soul that sinneth it shall die. The Lord cannot change, and justice must be maintained. Now at this critical juncture Jesus becomes the "surety" for the redemption of a race of rebels, or all who would comply with his offers of salvation. And the blessed Redeemer undertakes to redeem a race hopelessly lost, *in such a way* that God shall be glorified, the dignity of the law maintained, justice fully satisfied, and a race of fallen beings restored. Wonderful plan! Precious text!

This much at least, is implied in Jesus's becoming a "surety" for the sinful posterity of Adam.

—He is happy who is able to have peace in his soul when all is distraction and turmoil around him. As compared with that, all earthly defenses are insignificant.

Choice Selections.

CONFIDO ET CONQUIESCO.

FRET not, poor soul, while doubt and fear
Disturb thy breast;
The pitying angels, who can see
How vain thy wild regret must be,
Say, "Trust and rest."

Plan not, nor scheme, but calmly wait;
His choice is best;
While blind and erring is thy sight,
His wisdom sees and judges right;
So trust and rest.

Strive not, nor struggle; thy poor might
Can never wrest
The meanest thing to serve thy will;
All power is His alone; be still,
And trust and rest.

Desire not; self-love is strong
Within thy breast;
And yet, He loves thee better still,
So let him do his loving will—
And trust and rest.

What dost thou fear? His wisdom reigns
Supreme confessed;
His power is infinite; his love
Thy deepest, fondest dreams above—
So trust and rest.

—*Adelaide A. Proctor.*

FOUNDATION FOR CHARACTER.

If a house is built of sand where floods and torrents will rush round its base, it makes little difference how good its material may be or how perfect its workmanship; its downfall may be expected, and the greater the house the greater the ruin. So if a man lacks the necessary foundation for a stable and useful character, it matters not what else he may possess or lack, he is a predestined failure.

There are persons who think that education is the great necessity of life, and they take great pains and incur great expense to secure an education for their children. But if a man is to be educated, the first question is, *Is there anything to educate?* Has he capacity and capability? An educated fool is of little use in the world, especially if along with empty brains he has flabby muscles, and is unfitted for labor and unfit for anything else. There are men in this world of ample education who cannot earn their daily bread; helpless and useless as educated men, they might have been useful as ditch diggers, if they had not been so educated and trained that they have no bodily vigor or strength.

But if a man has a *capacity* for education, there is another consideration. An educated fool is of little value in the world, but an educated knave is still worse, and before we can judge of the importance of educating a person, we need to know that his *character* has a foundation in righteousness, and truth, and moral principle. It is of little use for a man to learn book-keeping if he employs his knowledge in mystifying his accounts beyond the possibility of an explanation, and stealing money from his employer without his being able to find it out. Financial ability is no great advantage, if it be used to wreck banks, swindle railways, and land its possessor inside of prison walls. What matters it how rapidly a man can count money, if he cannot handle it without stealing? Of what advantage is it for a man to be an excellent penman, if he exercises his skill in writing other men's names without their authority? Of what value is politeness and gentility of appearance, if it be used to befool the simple and betray the unwary?

If a man has no moral principle at the bottom of his life, every advantage which he enjoys may prove a *hinderance*, and every opportunity a *curse*. The fear of the Lord is the beginning of wisdom. It is the first lesson to be learned, and in the fear of God is the foundation of all strength, virtue, and prosperity. He who casts off this fear, and who restrains prayer before the Lord, may gain wealth and fame and honor and office, but his days of prosperity are brief, his glory

shall fade like a dream, and when he goes down into the depths of shame and degradation, his memory shall rot, and shall be a curse rather than a blessing.

The foundation of all real prosperity of all successful character is that *righteousness* which exalts nations and individuals; that knowledge of God which is the beginning of all true knowledge, and that righteousness of life without which men live in vain, and die without God and without hope.—*The Christian.*

RUNNING ON OLD TIME-TABLES.

THE duty of the servant of God is a daily duty, and his work is a daily work, ruled and governed by the commands of God, which are issued not only perfect in their general adaptation, but also with a full understanding of the special circumstances of every case, and with special adaptation to existing conditions.

The command to Noah was to build an ark; the command to Jonah was to go to Nineveh; the command to the disciples was, first, to go *not* in the way of the Gentiles nor to the cities of the Samaritans, but to go rather to the lost sheep of the house of Israel; the command to the apostles at a later period was to "go . . . into all the world, and preach the gospel to every creature."

Thus circumstances modify directions, and fresh commands are issued to meet the changed conditions. And we are to be like the men of Issachar, "which had understanding of the times, to know what Israel ought to do." It is not enough for us that we do what was commanded in years gone by; we must do the duty which is before us *to-day*, and which the providence of God appoints us in this present hour.

The engineer upon a train of cars, who should insist on running his train by a *last year's time-table*, would have no reason to expect anything but collision and wreck, though the time-table may have been correct, authentic, and duly signed and counter-signed. The one fact which vitiates it all is, it is *out of date*. So a man may think to serve God by doing things which were proper to be done in years gone by, but he may find in the end that he is simply running by an old time-table, that he has lost the right of way which belongs to him who runs upon the errands of the great Master, and that the services which he renders are neither commanded, desired, nor accepted.

Every day brings its duties, every generation has its opportunities, every hour has its work. We are to run our train by the latest time-table, and do the work which God has given us, and continually inquire, "Lord, what wilt thou have me to do?"—*The Common People.*

INDIFFERENCE.

OF all enervating and poisonous moral atmospheres, that of indifference is the worst. It is the miasm that overpowers the vitality of the soul, saps it of all its hope and energy, and gradually extinguishes in it the power of willing and doing. When a man reaches the point where he becomes irresponsive to all truth and all enthusiasm, it is a sure sign that the Devil's anesthetics are getting the better of him, and that, unless he makes a grand and final struggle for the mastery of himself and his powers, he is bound to sink into that darkness of moral slavery which is spiritual death.

And it is an unmanly as well as a dangerous thing to be indifferent. The man who turns his face to life and truth, and says, "I don't care," is a coward. It is his business to care. It is his duty to present some aspect toward the great facts of existence. Life is a battle, and each one of us is a soldier, whether we will or no. If we refuse to be volunteers, then we are drafted; and so fierce and inexorable is the conflict, that no man can buy himself off. Yes, brothers, we must all go into the battle; and he is a craven who stands listless on the edge of the fight, and says, "Let the best side win. It is nothing that concerns me." Ah! but it does concern

you, Bro. Indifference. For the battle between right and wrong, between truth and error, is a battle in which the victory is not won by the army, but by the individual. Right and truth in the large may win the day, but it is no victory for you unless your hand has helped to conquer the foe. Be a man, then, and turn your face one way or the other. Have an aspect, at least, of being right, for no attitude is more harmful and deterrent than to hang back in the Lord's army, and block the way of those who are going to the front.—*Sel.*

PUTTY AND PAINT.

It is rather common to find out when a machine breaks that the timber was doped, cracked, or worm-eaten, and that by a copious application of putty and paint the defects were neatly covered up. But when the machine was put to a test, it was too weak, and broke down, and the swindler's trick was exposed. Putty will make a smooth surface and paint a beautiful finish, but neither will make up for defective material. As long as such material is allowed to stand idle, it looks pretty enough, and strong, for that matter, but it will not stand the strain of use without exposing the bad material of which it was built.

It is a good deal that way with a great many people. As long as they are allowed to dictate, and are petted and flattered, they look so sweet and smile so affably that to the uninitiated they appear simply charming; but cross their path, ask a favor, argue on the other side, and see how much putty and paint enters into their composition. From a wealth of smiles they emerge, covered with frowns. As long as it costs nothing, they look sweet and pretty, but put on the brakes, and the cloven-foot is plainly visible. They want all the favors, all the honors, and all the attention, but put them down to a practical test, and they are only galvanized with pleasantness, and within are made of very poor material.—*Gospel Preacher.*

THE TYPICAL PRAYER-MEETING.

CONSIDER, then, that typical New Testament prayer-meeting. Remember the first few verses of the second chapter of Acts, and you have it before you. It was an attended prayer-meeting; they were all with one accord in one place; Peter was not absent because it happened to be a little hot, and James was not away because it happened to be a little cool, and Bartholomew was not away because it happened to be a little wet, and Matthew was not away because his toga was a little worn, and Mary was not absent because her vail had gotten a little out of style, and Salome and Bartholomew did not refuse to fill their places because just then there happened to be a party in Jerusalem, and James the Less was not away because he thought that Peter was taking a little too much on himself, and was just a bit officious. Not for any reasons like these or for any other reasons imaginable, was any one away. It was an attended prayer-meeting. They were all with one accord in one place. O, the enthusiasm of numbers! O, the holy contagion of religious elbow touch! O, the power of presence! And this typical prayer-meeting had all these. It was an attended prayer-meeting.—*Sel.*

—To do as well as one knows how, is a fair attainment in morals. But to know what one ought to do, and then to do it, is more than a fair attainment. Many a conscientious person is so sadly deficient in moral perfection as to fall very far short of well-doing, even while doing his best. In order to do what is right, it is essential to know what right is. It is not enough to keep up to one's own highest standard; but one's own highest standard should be a correct standard.

—Common actions become holy, and drudgery grows divine, when the motive is pure and high.—*Spurgeon.*

The Mission Field.

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

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

A PRAYER.

CHRISTIAN workers far away,
Now for them we bow and pray;
Jesus, Saviour, let the light
Flood their way with blessings bright;
For thy works sustain and nerve,
And wherever called to serve,
Lord, wilt thou prepare the field
For a rich abundant yield!

—Sel.

PERU AS A MISSION FIELD.

FROM a letter recently written from Peru, and published in *World-Wide Missions*, it would seem as though God is specially opening up that field to missionary effort. Peru has always been intensely Roman Catholic, but that country has just concluded a contract with British and American capitalists, in which Peru cedes to the capitalists for sixty-six years, all the railroads, principal custom houses, many of their gold, silver, copper, quicksilver, and coal mines, together with the right to open up the richest agricultural lands, and to give to each family of colonists 450 acres of land for a home.

Such a move cannot fail to call thither many English-speaking people, which would demand religious tolerance on the part of the government. More than this, it is said that a liberal sentiment is already obtaining among the Peruvians, which will be heightened by the advent of English and American people among them.

Could a company of missionaries go there as colonists, they might secure good homes at little expense, under the existing contract, and thus be prepared to carry on a good work without financial embarrassment to themselves, or their brethren. Now is a good time for those who are anxious to work for the Master, to show their zeal and ability to succeed in harvesting sheaves for the great garner house.

It would be unwise to suppose that one could go there and engage in teaching the truth without meeting serious obstacles; but those who can endure hardness may rest assured that they can there find an open door, and one of the largest opportunities to herald the truth for these last days.

J. O. C.

HISTORICAL SKETCH OF BRAZIL.

BRAZIL has been known to the civilized world since the year 1499, in which it was discovered by Vincent Yanez Pincon, a companion of Columbus. He descried the land near Cape St. Augustine, and sailed along the coast as far as the River Amazon, proceeding thence to the mouth of the Orinoco. He made no settlement, but took possession of the country in the name of the Spanish Government, carrying back with him various specimens of its natural productions. Next year Pedro Alvarez Cabral, commander in the Portuguese navy, being driven out of his course by adverse winds while making a voyage to the West, reached the Brazilian coast and anchored at Porto Seguro, on Good Friday, April 24. On Easter day he erected an altar, celebrated mass in the presence of the natives, and declared the country annexed to Portugal, in commemoration and proof of which he erected a stone cross. A small vessel was dispatched to Lisbon, announcing the discovery, on the arrival of which the king invited into his service Amerigo Vespucci, and dispatched him with three vessels to explore the country. He entered a port, which he named "All Saints," where he remained five months on friendly intercourse with the natives. Here he erected a small fort, which he left in charge of a garrison, and returned to Portugal.

There being nothing in the visible features of the new country to particularly attract the attention of the Portuguese Government, Vespucci's

settlement was neglected. The colonization of the country was, however, prosecuted by Portuguese subjects, and the government occasionally helped in the matter by transporting thither numbers of its convicts.

The first attempt at organized government was made by Joao III., who divided the country into hereditary captaincies, which he granted to such persons as were willing to undertake their settlement, granting them unlimited powers of jurisdiction, both civil and criminal. By these adventurers the whole line of the Brazilian coast from the Rio de la Plata to the mouth of the Amazon had, by the year 1548, become sufficiently settled to attract the attention of the mother government to its importance as a colony. The latter, perceiving the defectiveness of its internal organization, appointed a governor-general, with instructions to build a strong city in Bahia, and establish there the seat of government. The spiritual wants of the province were attended to by six Jesuits, who accompanied the governor-general from Portugal.

In 1553 the first college was established at Piratinga, by Nobrega, a missionary. From the first this was a source of strength to the government, spreading knowledge and civilization throughout the country, and sending out colonists to people the great interior.

The year 1578 found the colonies in a flourishing condition; but the usurpation of the crown of Portugal by Philip II., and the vicissitudes of the wars which followed with England, Holland, and France, arrested for a time their prosperous expansion, and wrought great changes in their composition. For several decades, while the province remained under Spanish control, its interests were neglected, and foreign powers at times obtained a foothold upon its soil; but in 1640, the revolution which placed the house of Braganca upon the throne of Portugal, restored Brazil to masters more inclined to promote its interests and assert its possession. Not until the year 1654, however, were the Dutch dispossessed of their settlements in the northern part of the province. After this, except some inroads on the frontiers, the only foreign invasion which Brazil had to suffer was from France, in the year 1810, and this was successfully met and defeated.

By the beginning of the eighteenth century, five principal settlements in Minas Geraes, brought into existence mainly through the discovery of gold, had been elevated by royal charter to the privileges of towns. A new source of wealth was opened up in 1710, by the discovery of diamonds in the same vicinity. Brazil had already become famous as a sugar-producing country, this industry having been developed at a much earlier date.

About the middle of the eighteenth century a difficulty arose between the Jesuits and the head of the Portuguese Government, Carvalho, an energetic and progressive man, whose plans of reform the Jesuits had opposed, and in the year 1760 the order was expelled from Brazil, having been first deprived of temporal power in two important States of the province. This administrator also about the same time revived the Brazilian company, abolished thirty years before, and established other companies of the same character, for the purpose of fostering trade between Europe and the different parts of Brazil. Under his reign all races were admitted to equal rights under the law, feudal privileges were abolished, and the whole province was bound together in a firmer organization.

Removed from all communication with the rest of the world except through the mother country, Brazil remained unaffected by the first years of the great revolutionary war in Europe. Indirectly, however, the French Revolution exerted in the end a most important influence upon it. When it became known at Lisbon that Napoleon had decided upon the conquest of Portugal, the prince regent, having no means of resistance, decided to take refuge in Brazil. He accordingly created a regency in Lisbon, and departed for the colony in November, 1807, taking with him

the queen, the royal family, all the great officers of state, and a large part of the nobility. They proceeded to Rio de Janeiro, which became the seat of government. The ports of Brazil were opened to foreign commerce, and an administrative machinery was created on the model of that which he had left in Portugal. In the course of one year there sprang into existence a supreme court of justice, an inferior court of appeal, a court of exchequer and royal treasury, the royal mint, bank of Brazil, royal printing-office, powder mills on a large scale, and other appurtenances of a civil and military government. The expense of the maintenance of court and the salaries of a large number of high officials led to the imposition of taxes, and eventually to difficulties of finance from which the country has not yet fully recovered. The importance which Brazil was acquiring decided the regent to give it the title of kingdom, and by decree of January 16, 1815, the Portuguese sovereignty took thenceforward the title of the United Kingdom of Portugal, Brazil, and Algarve. In March 1816, the prince regent became king, with the title of Dom Joao VI.

But although Brazil had now become in fact the head of its own mother country, the government was not in the hands of the Brazilians, but of the Portuguese appendages of court. This fact and a heavy tax which was levied for the sole benefit of Portuguese noblemen who had suffered in the war with France, were the cause of serious discontent among the former. In Portugal, on the other hand, there was equal discontent over the anomalous position which that country occupied as an appendage of its colony. The ideas of the people began to turn toward a republican form of government. Several conspiracies broke out on both sides of the Atlantic, and in 1820 came the revolution in Portugal which ended in the proclamation of a representative government. The next year the people of Brazil, aided by the Portuguese troops with which the king had surrounded himself, took up arms for a similar purpose, and the king was forced to submit. His son Dom Pedro having by this time risen to a high degree of popularity, the king thought of sending him as regent to Portugal, but finally decided to go himself. Difficulties which now arose between that country and Brazil, led to a proclamation of independence on the part of the latter country, in September 1820. A war of two years resulted, but by the end of 1823 the authority of the new emperor and the independence of Brazil were undisputed throughout the country.

L. A. S.

(To be continued.)

SADDEST OF SIGHTS.

As one advances along the busy street, in the foreign concessions, one catches only a little idea of Chinese life; but it is when one enters within the stone walls of Shanghai, the soul shudders, and one feels as if one could shout to luke-warm or nominal Christians, "Come hither! Behold the ruins of heathenism! What think ye of Christ?" No rows of two-storied, tile-roofed houses, no reasonably wide streets, but one-storied, bamboo houses, reeking with dirt, dark, cold, and gloomy; a battered door and a hole in the roof, giving all the light and air to the wretched inmates; streets so narrow that the foreigner invariably forgets, and insists upon calling them alleys, an occasional ditch on the sides of which grow not the sweet, wild flowers found at home, but rank vines and dwarfed trees. Numerous vicious-looking curs are to be seen; groups of baby boys and girls who look, for all the world, like a dirty quilt, rolled into a little bundle; women hobbling along on what once were feet, but now are crippled points; men lounging around with their opium pipes, evidently the best off, in this wretched race. This, and much more, is what the foreigner sees on passing through a Chinese city. In the midst of such indescribable filth, the mystery is, How does life exist?—*Missionary Link.*

Special Mention.

THE EXHAUSTION OF THE ARABLE LANDS.

OF the farm areas included in the census of 1880, thirty-five per cent was in woodland, thirty-one per cent was employed in growing staple crops, and the remainder was in minor crops, or was reckoned as farm-yards, pasturage, and unused waste land. It is probable that the proportion employed in growing staples has risen to one-third, and we may assume that thirty-five per cent will be the maximum proportion of the new farm areas added from the possible 100,000,000 acres that will be devoted to the production of staple crops, thus increasing the productive power some 16.6 per cent. Such increase is likely to be less rather than more than one-sixth, for no inconsiderable part of these lands is even now included in farms, and will come under the plow very slowly, if at all, being now largely in use for grazing farm animals; and the requirements for that purpose are constantly increasing. It is also well to remember that 100,000,000 acres, the available arable area still remaining, is the sum of estimates liberal in the extreme, and that in New Mexico and Arizona alleged Spanish and Mexican grants are likely for a long time to retard development. According to the ascertained per capita requirements of land in staple crops, the existing cultivated area is sufficient for nearly 67,000,000 people, and with an addition of one-sixth we have a potential supply of cultivated acres sufficient for a population of 78,100,000.

Could thirty-five per cent of 100,000,000 acres be at once reduced to cultivation, the added acreage in staple crops would barely furnish supplies for such additions as will be made to the population within seven years. By the adoption of a more economical way of living, and by the increased production flowing from improved culture, the per capita requirements can probably be reduced from 3.15 acres to three acres, when the land now in cultivation and that which can be brought into cultivation will sustain a population of 82,000,000—a number that will probably be reached by the close of the century—while two, three, or four decades will doubtless be required to bring the remnants of the arable areas into production. This seems the more probable in view of the fact that the average rate of increase in cultivated acres during the last five years has been but 1.6 per cent per annum, as against 8.4 per cent ten years earlier, and that it must grow less and less continuously, by reason of the constant shrinkage in the quantity of arable lands subject to draft; hence it would be a most liberal estimate to place such increase, during the remainder of the century, at an average of one per cent per annum, which would at the end of 1899, make the cultivated area devoted to staple crops some 232,100,000 acres, or sufficient, at 3.15 acres per capita, for a population of 73,682,000 (and at three acres per capita, for a population of 77,366,000).

This, however, is an extremely liberal estimate, while a reasonably cautious one would put the rate of increase in cultivated area, during the remainder of the century, at one-half the rate obtaining since 1884, or an average of eight-tenths of one per cent per annum. That would in ten years augment the cultivated area by 16,880,000 acres, making an aggregate of some 227,880,000 acres, or sufficient, at 3.15 acres per capita, to meet the requirements of 72,343,000 people (and at three acres per capita, of 75,960,000), which is probably as large a population as our fields can provide for during this century. In view of the rapid reduction in the rate of increase, and the constantly diminishing quantity of unoccupied arable land to draw from, an addition of 16,880,000 acres of cultivated land seems to be quite as much as can be expected in this decade. During the remainder of this century the annual increase in consumption will necessitate average yearly additions of 17,000,000 acres to farm areas, of which more than one-third must be land

actually producing staple crops. With but 100,000,000 arable acres to draw from, of which a considerable part is already included in farms, there would appear to be little difficulty in determining the maximum time that will elapse before the exhaustion of the material from which new farms can be carved in numbers sufficient to meet the requirements of the increasing population, and after which consumption must, as in Europe, be met from the products of a given and unexpanding area, supplemented by an importation of food.—*C. Wood Davis, in the Forum for June.*

A ROMISH PARTY IN AMERICA.

It has long been foreseen by shrewd observers that the time would come when a Romish party would be formed to control the politics of the United States. The unwisdom of openly and formally organizing such a party was no sufficient reason for doubting that the party would be formed sooner or later; for in politics and statecraft Rome is never wise, only cunning and unscrupulous, and is always pretty sure to sacrifice the future to some small advantage in the present. Hence it happens again and again that she overleaps herself by putting her opponents on their guard, and making enemies of many who might be her friends. In the United States the Roman Church has been wiser than elsewhere. Whether it be that her American leaders have realized the danger of arousing antagonism by making inordinate pretensions, or whether her members have felt the impropriety of bringing their religion into the political arena, certain it is that they have made large gains by working secretly rather than openly. In many great cities they have secured all but absolute control of municipal affairs by pushing Roman Catholics into all sorts of places. Just how much good they have done for the public by driving Americans out of the way of Roman Catholics (chiefly of foreign birth), is made abundantly evident by frequent "investigations;" but Roman Catholics at least have prospered by it, and the Roman Catholic Church has turned many a penny and many a good town lot to the good by the free gift of her official members from the purse and property of other people.

By the management of her secret political agents, State legislatures have been induced to make similar benevolences to the church; and at last the establishment of her great university at the capital of the nation, is clearly intended to impress the national representatives, and to afford facilities for intimate relations with the national administration. All this has been done cleverly and successfully, and the indirect means by which the Romish schemes have been pushed and engineered, have avoided the resistance which a bolder policy would surely have raised up. Whenever Roman Catholics hold the balance of power between the two great national parties, that power will be used. It will be the most corrupting agency that has yet been seen in American politics. That its impudent dictation will engender just resentment in the minds of all self-respecting Protestants is certain, and so, in all probability, there will ensue a period of rancorous animosity between adherents of different religions, which can be nothing else than deplorable. The only power that can stop these gratuitous evils is that of the Roman hierarchy.—*The Churchman.*

ENCROACHMENTS OF THE SEA.

THE whole eastern coast of North America, from Sandy Hook to Cape Henry, and the whole southern coast washed by the Gulf of Mexico, is being encroached upon by the sea. On the shores of the Gulf, between Mobile Bay and the mouth of the Mississippi, villas, embowered in fragrant orange groves, and forests of moss-festooned live-oaks, have been submerged and swept away; and on August 10, thirty-four years ago, Last Island, a health and pleasure resort of New Orleans, was swallowed by the storm waves with most of its transient population—the wealth and

beauty of the Creole parishes—and more than once during later years, villages and settlements upon the Gulf shore and the delta islands of the Mississippi, have been swept from the face of the land, and made the prey of the insatiable waters.

Along the Carolina coast the advance of the ocean upon the insular rice plantations, has been noted and discussed by observant residents during three generations. Still more significant are the buried cedar swamps of the New Jersey coast, where enormous quantities of white cedar, liquid amber, and magnolia logs, sound and fit for use, have given rise to the industry of mining for timber. All along the New Jersey coast from Cape May to Raritan River, along the Virginia and Carolina shores, and on the mainland and half-drowned Keys confining Mississippi Sound, stumps of upland trees peep from beneath the tidal waters. Indeed, the lowland fringe, stretching from Cape Cod to Cape Hatteras, is but the higher part of a great terrace or bench mostly submarine, skirting the continent in a zone seventy-five to 150 miles broad.

The explanation that the ocean is overflowing the land by a secular spring tide, not yet fully in, or by reason of an ebb of the continent not yet fully out, is adequate to account for it, but is a heartless pessimistic explanation, opposed to our instinctive views of the stability of the earth, and one which should not be adopted without the most conclusive evidence. Nevertheless the disasters are so many, the fact of the ocean's encroachment so conclusive, that it is necessary to scan the evidence.

Besides the historical evidence and that afforded by submerged forests and meadows, we find a further mass of confirmatory evidence in the geography of the coast.

The subaerial and subaqueous surface of the eastern coastal plain is cleft by a labyrinth of estuaries—Long Island Sound, Kill von Kull, Arthur Kill, Raritan Bay, Delaware Bay, Chesapeake Bay with its confluent estuaries, the tidal Potomac, etc., which are recognized by all geographers as "drowned" rivers; and the Hudson and Delaware have narrow, clear-cut channels, prolonging their present land-bound courses scores of miles beyond, and hundreds of feet below, the present coast line.

Further evidence is found in structural geology. Rivers gather detritus along their whole course, transporting it to the ocean, where it is deposited as a delta like that of the Mississippi, the Nile, or the Ganges. But along the Atlantic slope between capes Cod and Hatteras, and to some extent farther southward, the rivers are not flanked by alluvium in their lower courses, and are destitute of deltas. The material which the rivers drop into their estuaries never fill them, the tidal trenches are barely shoaled. These rivers are anomalous, but the anomaly presents its own explanation. They fail to fill their estuaries because the valley bottoms sink at least as rapidly as the detritus is poured in.

Circumstantial evidence that certain parts of the Atlantic and Gulf coasts are sinking, is found in dynamic geology, and direct evidence is given by the configuration of the land. It is evident at a glance that the topographic configuration of the coastal plain was developed, the waterways outlined, the valleys carved and the uplands fashioned, when the land stood higher than now; and that the stream-carved configuration—which is never imitated by any agency operating below tide-level—passes into the sea, or under the alluvium lining the estuaries.

The cautious estimate of the official geologist fixes the rate at which the New Jersey coast is sinking, at two feet per century, and the mean seaward slope, subaqueous and aerial, being perhaps six feet per mile, each century's sinking would give a third of a mile, and each year a rod, to the ocean. And this appears to be below the rate of encroachment indicated by comparison of maps.—*Prof. W. J. McGee, in The Forum.*

—London has a "Lord's Day Observance Society."

The Review and Herald.

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

BATTLE CREEK, MICH., JULY 1, 1890.

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THE BIBLE AS AN EDUCATING POWER AMONG MEN.

(Concluded.)

Look, again, at the instruction given us in the Bible concerning the social relations of life, and the duties man owes to his fellow-men. In the golden age of Grecian history, there were seven sages, or wise men, who left a summary of their highest wisdom in a few brief and pithy sayings. But all their words of wisdom combined cannot compare with some of the concluding portions of some of the Pauline epistles, statements which seem only to be thrown in incidentally, after the main argument of the epistle had been concluded. Take, for instance, the twelfth chapter of Romans; or, not confining ourselves to the epistles, take that incomparable lesson, the sermon on the mount. Who can conceive the influence of such teaching, under the sanction of such authority, embracing the whole range of human duty both to God and man? If all men would strictly and fully live out the ten commandments, or the sermon on the mount, or the twelfth of Romans, or other portions of Scripture which might be named, how quickly it would change the whole face of the world! If one community would do this, how it would be lauded as a model society, and the most desirable spot on earth in which to live!

Another feature which makes the Bible a most effective educator, is that it speaks in a tone of authority. Mr. H. L. Hastings, in his excellent "Lecture on the Inspiration of the Bible," says: "When I open Shakespeare's plays, I do not read at the commencement, 'Thus saith the Lord God of hosts.' When I turn to Plato's writings, I do not read, 'Hear ye the word of the Lord.' When I peruse the almanac, I do not read, 'The word of the Lord came unto me.'" A fact or a truth uttered in a hesitating, feeble way, as if the speaker himself were not quite sure of what he was saying, makes but a feeble impression on the mind. It is very different with that which is uttered in a tone of certainty and authority. It was this quality of the Saviour's teaching that baffled and silenced the Pharisees. The allegiance, therefore, of every honest believer in the Bible is at once secured to whatever it can be shown that the Bible teaches.

Another element which no careful reader can fail to notice, and which adapts the Bible to act with wonderful success as an educating power, is what writers call its "incompleteness." The Bible is a book to which this seeming paradox pertains: that it is the most perfect, and yet the most incomplete book in the world. It is perfect in that whatever it says is absolutely true. Nothing is left in doubt or uncertainty, and enough is given to clearly make known the way of life and salvation. It is incomplete in that the train of thought seems to be purposely left unfinished, and in a way to draw the mind out to further study and investigation. The power which any work has for developing the human faculties depends largely on this quality; and this the Bible possesses in the highest degree. It is in this respect a counterpart of nature itself, showing that the author of one is the author of the other. Nature has been described as "a universal interrogation point." Every gorge made by the disruption of a mountain range, every stratum, every fossil, everything we see, hear, touch, taste, or smell, is calculated to start us out on a line of investigation and inquiry. So with the Bible: it is everywhere full of suggestions and invitations to further search. How different would have been

man's method in giving a treatise on religion! He would have drawn out a whole system of theology, all its parts adjusted together, expanded to the full, and closed up and sealed. Not so with the Lord. He gives us here and there, to be sure, glimpses of the whole grand scheme, and enough to show us day by day the path of duty; but everywhere the great themes presented are left in a condition to draw us forward to further thought; and the mind is kept on the alert to carry out to their logical conclusion, the statements everywhere standing as premises to an unfinished argument.

An illustration of this is found in that highest, yet plainest and simplest, code of laws ever promulgated—the ten commandments. This is perhaps, also, the most suggestive document ever placed in the hands of men. The first commandment reads, "Thou shalt have no other gods before me." This prohibits all false gods; but so far as its letter is concerned, it is a mere negation; yet every thoughtful mind instinctively feels that more is embraced in it; that though the statement is in itself definite and perfect, it, nevertheless, only opens the door into a field of more extended duties. For it is not enough simply to refrain from worshiping false gods. That negative carries with it a correlative, positive duty, and that is, to worship the true God. For if it does not imply this, and we are under no obligation to worship the true God, then there would certainly be no harm in worshiping false gods. This is a necessary inference. So while we may not worship Moloch, and Astarte, and Jupiter, and Brahma, we must worship Jehovah.

So the second commandment, forbidding the making and worshiping of any image or likeness of anything, forbids equally the worship of the true God, under the form of an image, and this at one blow demolishes that sophism by which both pagans and Catholics deceive themselves. So the commandments not to kill and not to steal, not only forbid what is positively injurious to the life and property of our neighbor, but by necessary inference hold us to do, so far as is necessary and in our power, whatever we can to preserve their lives and advance their interests.

And so we might go through all the other divisions of the law, and find the same suggestive features. Then we might generalize the whole, and find ourselves led inevitably to the two great commandments, to love God with all the heart, and our neighbor as ourselves—the great sum not only of human, but even of angelic, duty.

And this feature is not confined to the commandments; it is found all through the Scriptures, in the promises, the prophecies, the histories, the revelations of the world to come—there is something to stimulate thought, and draw the attention onward into other fields, and thus awaken the mind to its highest activity; and the soul thus awakened on one subject, will be awake on all others. No person or people can become intellectually dead and inert in whose midst this inciting principle exists. And this is no small part of the power of the Bible as an educator of the people.

Another feature which makes the Bible especially valuable as an educator, is the great variety of its matter not only as a volume of revealed truth, but as a literary production. Written at different times during a period of 1500 years, by men in almost every walk in life, and in almost every condition, upon all varieties of subjects, in it will be found models for all classes of literary workers. From it the artist draws his sublimest conceptions; the orator, his loftiest forms of speech; the poet, his most enchanting figures; the reasoner, his soundest logic. To it jurists still resort for their laws, and wise rulers for their models and instruction in the principles of state-craft. It is a mine which never can be exhausted, and in which faithful work will always succeed in bringing up new treasures. It was the power in the great Reformation. The unlocking of the word of God to the people, threw into Christendom so quickening an influence that society itself would have been regener-

ated, if it could have continued. Through it Calvin gave France a language, and had that nation not rejected the gospel, it would have given them a prosperous and stable government. But they put it from them, and in the crimson revolution of later years, met the consequences. They sowed to the wind and reaped the whirlwind.

The power of the Bible to effect, or to arrest, great revolutions is seen in its miraculous effect upon the English language. Previous to the time of James I., English was in a formative condition, in what some call a state of flux. The language of one generation could hardly be read two generations later. Contemporary with Shakespeare in the beginning of the seventeenth century, came the Bible in the English tongue. The English of that day became the vehicle of its sublime truths to the people, when, lo! the language itself seemed to become as firm and stable as the great truths of which it had become the bearer. And now, after more than 250 years from the time of Shakespeare, there has been less change in the language than there was in the twenty years previous, from the time of Spencer to that of Shakespeare. Had it not been for the English Bible, Shakespeare might now have to be read by the aid of a lexicon, and Dryden's translation of Chaucer, would itself need to be translated for English readers. This wonderful result can be accounted for only by the fact that English became the language of the Bible; and the language of the Bible has been the language of all English-speaking peoples from that day to this. And the language can now never drift away from its moorings, till the nations which use this language shall drift away from the Bible.

The Bible, unlike any other book, is always abreast of the times in whatever age of the world we take our stand. Other books become obsolete; if philosophical, their theories are outgrown, their principles disproved. In medicine, physiology, astronomy, geography, geology, and chemistry, how many of the works of men have deservedly passed into oblivion. If they have tried to speculate as to the future, how soon have their conjectures proved unfounded; and the generation following, finding nothing bearing directly and instructively upon their own times, is left to divine as best it can the significance of the peculiar features and phenomena with which they find themselves confronted. And such, some would fain have us believe, is the case with the Bible. So they talk glibly about the world's having outgrown the old book, about its having become out of date and obsolete; and they ridicule the idea of our importing our religion from Asia. But only an unaccountable blindness to open facts can lead to such views. The Bible has shown itself to be unlike any other production, a book for all time, both by its general principles suitable to all ages, and by its special light and instruction adapted to the specific wants of each particular age. The very first institution it records, is a living institution today, and is to constitute the issue in the great conflict between truth and error in the closing hours of time; and the light shed upon it 6,000 years ago, is still bright to guide us in the struggle. The sacrificial system, beginning just outside the gates of Paradise, and enlarged into the elaborate round of services and ceremonies of the Mosaic dispensation, which seem to many so arbitrary and meaningless, not only served its purpose well for its own time, but now appears as a grand object lesson through which we are to study, far better than we could do it in any other way, the great spiritual truths of the work of Christ in this dispensation, more particularly its closing scenes, which immediately concern ourselves. What other book tells us the work and destiny of our own country, the youngest and last nation to appear among men, and in connection therewith, prescribes a special work for the people of God, in giving a proclamation of new truth, and a specific warning against a new and unsuspected danger, which the people need? And the fact that the Bible, though completed so long ago, does this very thing, is sufficient proof that this book has its

present truth for every age, and is a sufficient answer to the charge that the world has outgrown, or ever can outgrow, it. In studying the Bible, therefore, we are not spending our time in acquainting ourselves with old, effete, and discarded principles, but with truths and principles which have a bearing upon the living present, and have to do with the imperative, vital duties of the hour. This fact is calculated not only to inspire an enthusiastic interest in what it has to teach, but shows its surpassing fitness as an educating power, since it shows just what the world most needs to know, at the time when it needs to know it, and which it nowhere else can learn.

Lastly, while the Bible covers all the past, in its moral aspect, from the beginning of time, while it sheds a light upon the present which no other book bestows, it possesses yet another feature which places it infinitely above all the works of men, and more than all else stamps it as divine—it boldly lifts the mystic veil which ever hangs between us and days to come, and opens to our view long vistas of the future. No book of any false religion has ever ventured into this field, or if it has made a show of doing it, it has been only in such a way as to leave everything in ambiguity and confusion, so that no one could define the prediction or demonstrate the fulfillment.

It is this prophetic feature of the Bible that constitutes this word a lamp to our feet and a light to our path. "We have," says Peter, "a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." In this field the Bible deals with no minor or ambiguous matters. It plunges into the great currents of human history. Its central topic is the theme most important to, and which ought most to interest the world—the means and progress of the work of its redemption through Jesus Christ. And it fearlessly points out the course of devils and men, and nations and powers, in connection with this work. It gives the history of the followers of Christ throughout the period of their earthly sojourn, and shows the final destiny of both the friends and the foes of God. What else but instruction such as this, could fortify the heart to suffer and yet endure, and nerve the arm for every good work?

From the very beginning this book has had its prophetic arms extending over to years which the world had not yet reached; but when the time came, lo! the prediction was fulfilled. And so long has this wonderful volume been before the world, and so many prophecies given long years before, respecting the Jewish people, the coming of the Messiah, and the rise and fall of the great historic empires of the world, have all been fulfilled to the very letter, under circumstances which no human prescience could foresee, that the divine origin of this book is demonstrated. This disarms skepticism, and carries conviction to many minds which could not otherwise be reached. And this point once decided, that from a source of knowledge higher than human this book has come to us, its influence as an educating power upon honest minds becomes supreme.

As already stated, from the present it goes to the future. It shows us things to come, and instructs us as to the attitude we should maintain in reference to these events, and the otherwise unseen dangers of the way. It directs our steps clear through to the out-going gate of this little inclosure we call time, which opens upon the long avenues of eternity; and it shows us the preparation we need for that momentous exit. Can we afford to disconnect ourselves from so important, so efficient, and so satisfactory a source of instruction!

Again I would express my pleasure that this is given so prominent a place in our school. I express my pleasure that you, ladies and gentleman of the graduating class, are personally interested in this book and in its work.* The best counsel I can give you is to labor to become "mighty in the Script-

ures! and the best wish I can express for you is that you by becoming mighty in this precious and powerful word, may thus become men and women of strength, having power to prevail with both God and man.

With this word, when rightly used, there goes another influence which will make it powerful and effective, and that is the Holy Spirit by which that word was given, by which holy men of God were moved in ancient times to speak, and which alone can take it and show it unto us. In the Bible you have the mighty instrument; with the Holy Spirit, you have your hand upon the lever that opens the recesses of its power. With these go bravely and hopefully forth to your work. Without these you can do nothing; but with these you can accomplish a mission, the results of which will survive the wreck of time; for these are the forces ordained of God, to move the world in the path of right.

NON-SECTARIAN AMENDMENT TO THE CONSTITUTION.

THE efforts toward securing a religious amendment to the Constitution of the United States are not, it seems, to be confined to the advocates of sectarian legislation. A movement has been inaugurated by the Law Committee of the National League for the Protection of American Institutions, to secure a sixteenth amendment to the Constitution, which shall read as follows:—

No State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses, or otherwise, any church, religious denomination, or religious society, or any institution, society, or undertaking which is wholly, or in part, under sectarian or ecclesiastical control.

There is abundance of ground upon which this non-sectarian amendment may appropriately be asked. Illustrious as our land has become for its support of the great principle of Religious Liberty, it is still far from occupying an ideal stand-point on the subject. The defect lies in its legislation. While the principle of individual liberty of conscience is firmly established in the enlightened popular sentiment of the present day, its legal support is far less. There are less than half a dozen States and Territories in the Union whose codes are free from religious legislation. The statutory relics of the days when Church and State were united still linger upon the statute-books of the land, in some States the ready instruments of persecution and infringement of Religious Liberty when any one sees fit to use them. The National Constitution—the fundamental law of the land—alone maintains a proper attitude toward the right of liberty of conscience, by declaring that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This proposed sixteenth amendment seeks to lay upon each State the same restrictions in regard to religious legislation. It seeks to lift the State Constitutions up to the level of the National Constitution, by freeing them from the spirit of sectarianism. Such a thing is certainly a consummation devoutly to be wished, especially at a time when this sectarian legislation is made the basis of an attempt to restore again the ancient degree of ecclesiastical authority in the affairs of the State.

It is worthy of note that the amendment proposed by Senator Blair, while really an attempt to establish a State religion, contained in its first section the very same provision which is embodied in the amendment contemplated by the League for the Protection of American Institutions. It might therefore consistently be thought that the advocates of the former would be found among the supporters of the latter; but we have no hesitation in predicting that such will not be the case. The two are contrary in principle and design, and the hypocritical pretensions of the Blair amendment will be exposed by the attitude taken by its supporters with reference to this new move in behalf of Religious Liberty.

L. A. S.

A VISIT TO AUSTRIA.

(Concluded.)

HERE in Transylvania are over a million Roumanians, and some 250,000 German colonists, but these are farther south. On our way they showed me the castle where Simeon Pechy, the great Sabbatarian writer, had once lived. Friday evening we arrived in the place, and as I was so fortunate as to have a recommendation from a former doctor here, and not knowing whether any in the little village could speak German, I prevailed upon the present doctor to accompany me Sabbath morning to the village. He consented to do this, for he understood the German well, as he had studied in Vienna. I told him what brought me here, and gave him some of our publications. After an hour's ride we came to the village, hidden in a valley, called Bozod-Ufalu, containing about 150 houses. We drove to the house where the man lived whom I wished to see, and as we entered his yard, he met us, dressed in the national suit, and his dress and everything else betokened that he was observing the Sabbath, the chief of the few who are left of the thousands, after 300 years of persecutions. When the doctor told him who I was and what errand had brought me, his face kindled, and he asked me in German: "Do you observe the Sabbath?" I told him I did, when he shook my hand heartily. I found, to my great relief, that Providence had ordered matters so that, as he had served eight years in the army and then a number of years on the police force, he knew some German. The doctor accordingly took leave to visit his former colleague from the school, the Catholic priest of the village. He told me that there were still five families who as Christians observed the Sabbath, but that three of these belonged to the Reformed Church, and he and his brother were Catholics. As strange as this may sound, we must not forget that Sabbatarians were forced to join one of the tolerated religions years ago. He eagerly listened to the light as I tried to present it to him from the Bible, taking his Hungarian Bible, while I found the passages in the German. He begged that we might soon have the truth in the Hungarian language. He had enough property to support himself, but he desired so much to go where there were Sabbath-keepers or where he could attend our meetings. He then went with me to the synagogue to show me the Sabbath-keepers who had joined the Jews. There were 138 souls, large and small, who had taken this step about twenty years ago.

This may seem strange to our people as they read of it; but to judge this aright, it is necessary to know the full history of the Sabbatarians in Austria, and the laws, and this I shall give in future articles. Enemies point to this triumphantly, but, lo! they are like the man who steals his neighbor's property, and then blames him if he starves. They suppressed the word of God among them, put their ministers in prison, persecuted them in every way possible, sent Catholic priests with soldiers there to convert them, and when they forbade their holding meetings, enrolled them in their churches against their will. And as the light of truth faded, only the Sabbath remaining, the fallen Christians spurned and despised them, the Jews settled and labored among them, and they fell their easy prey. There was a strange confusion in the synagogue, and the noise seemed anything but worship, and could but fill one with sadness. My prayer was that the truth might yet change matters again.

In the afternoon I visited the Jewish leader, as I had been told that he received a letter a year ago from some American Sabbath-keepers. It came from Alfred Center, and contained chiefly questions about their observance of the Sabbath, their mode of baptism, etc. It was given to the Jewish rabbi, and I doubt whether it ever was answered. Of the two letters I had written, I could find no trace. In the afternoon several of the young Jews who could speak German, came to the house where I stopped, and I had a Bible reading with them; I also left them some of our German literature.

* The graduating class of this year consisted of thirty young ladies and gentlemen, all active Christians, and all going out to work in some capacity in behalf of the truth.

Toward evening I concluded to walk back to the little town, as I was anxious to return to Hamburg. But just as I started, a messenger came from the Catholic priest with an invitation for me to call on him. When I arrived, the doctor was still there, and he, the priest, and the school-teacher were drinking together. The priest knew scarcely any German, but he asked why I had gone to one of his members instead of coming to him for information. I told him that as he knew no German, he could not have helped me, and I also had the address of the other man. As the doctor stepped out for a little while, he tried finally to tell me in Latin that according to the laws of Transylvania, proselyting was not allowed, and that he was the priest and shepherd of this flock. As a storm had come up, I was forced to remain, but I urged the doctor to secure a team to return. But the horses did not come, and, fearing trouble, I departed suddenly, taking the risk of finding my way through the mud and darkness rather than stop.

It was no easy task, as the creeks had swollen, and I had to go clear around through fields. But I arrived safely at the inn, feeling grateful to God for his preserving care. Monday morning found me again in Buda-Pesth where I called upon the Jewish rabbi who had written the history of these Sabbatarians. The gentleman told me that he was working at present on the German manuscript, and hoped to have it published by fall; and he promised me the very first copy in exchange for the "Sabbath History;" he also expressed his readiness to give me any information I wished. He has also a number of their works in his possession.

In this work I found a number of references which gave me a new channel of research concerning the history of the Sabbath; namely, Jewish works. Thus when I arrived in Vienna, I went to the imperial library the next morning, and found several of these in the German language, the most valuable of which was the history of the Russian Sabbath-keepers from before the Reformation until the present time. This history rested entirely on Russian authorities, and was something I had desired long ago. And here again I found a record of persecution which seems almost incredible. I felt grateful for all this material, and hope soon to write a series of articles, giving a description of all the persecutions of the Sabbatarians, and their history, since the time of Constantine. The history of the Sabbatarians is indeed written with blood; the blazing fires of the stake light us through the darkest periods of history, and the bulls of the popes and the decrees of emperors give us a faithful record of their devotion to the truth of God. Just as I went to the library, I saw the emperor of Austria coming in his carriage. He is quite an elderly gentleman.

From here I went to Bohemia, arriving in Prague when they had their great national holiday—St. John's Day. It was hard to find a lodging; every place was crowded, and the next morning the streets were literally packed. The main bridge across the river Moldau, which is ornamented with some thirty statues of saints, was one of the chief objects of devotion for the Catholics. In the cathedral on the hill the crowds were so great that soldiers had to keep order, and it was almost impossible to see the prison of some certain saint. At eleven the archbishop appeared in a fine carriage gilded and drawn by six fine horses, preceded by couriers, like a prince. How different was the scene of this shepherd from the scenes we read of the true Shepherd of old! I could see hardly any traces of Huss, only one street being named after him. I went to the museum, where I saw a Latin manuscript written by him. There was also the large sword of Gustav Adolph. At present there is quite a contention, as some citizens wish to have a monument erected for Huss, while the archbishop and the Catholic clergy are trying to hinder it in every way possible.

From here I went to a town near by, where there was a preacher who was convinced of the Sabbath, and had visited our brethren in Basel, but had not

taken as yet a public stand for the truth. He is still in the employ of the Methodists, but says that he keeps the Sabbath with his family. I stopped over Sabbath with him. A friend of his in Southern Bohemia also keeps the Sabbath. I hope the day is not far distant when we can have some of our works in the Bohemian language, and some preachers laboring in that tongue. This minister has considerable trouble with the authorities, and has to appear often before court because he is trying to preach to the people the true way of repentance and faith. Sunday morning I left early, and passed through the beautiful Elbe valley, which in some parts resembles the Rhine valley, to Dresden, in the kingdom of Saxony. Here is a kingdom with over 3,000,000 Protestants, and nothing has been done here as yet, to spread the truth. Touching in Leipsic, I came Monday afternoon to Magdeburg, where Brn. Schlegel and Hurschmann were canvassing. Magdeburg is a city of over 1,000,000 inhabitants, but they found it very hard to gain access to the people. Bro. Hurschmann finally obtained a number of recommendations, and thus sold quite a number of books. Some became very much interested, but thus far no promising field has been found in this part of Germany. It is surprising what a difference there seems to be between the different cities of Germany, and it will take patience and means to learn just where the best fields are.

In the evening I arrived in Hamburg again, after an absence of over three weeks, thankful for the information gathered, and praying that this journey might be a means to some extent, of opening the work in the Austrian Empire. But for this our German literature will not suffice; we need publications in the Hungarian, Polish, Roumanian, and Slavonian languages. While in Berlin, I found a place where they not only do reliable work, but do it quite reasonably; and from what I know now of the needs and wants of the country, I hope that we may soon have some publications to open up the work among these various nations. And as God had in this empire, centuries ago, witnesses for the Sabbath, where they had neither the light, nor the chances for literature, nor the freedom that exists at present, we may surely hope that the day is not far in the future, if we labor earnestly and with faith, when we shall have churches in this empire also. May our prayer be that God will send laborers, and may we do our share that laborers can be educated and sustained in these fields. L. R. C.

JOSEPH.

(Continued.)

His Career as Statesman and Governor.

AFTER Joseph had interpreted Pharaoh's dreams, and foretold the years of plenty and of famine, and advised the selection of a competent man to superintend the gathering of grain during the plenteous years to support the people through the seven years of famine following, Pharaoh said to his servants, "Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou." Gen. 41:38-40

So Joseph was set over all the land of Egypt. The king took off his ring and put it upon Joseph's hand, had him arrayed in vestures of fine linen (or "silk," margin), placed a chain of gold about his neck, and had him ride in the second chariot, and the public criers proclaimed loudly before him, "Bow the knee," as he approached. He was ruler over all the land of Egypt. Pharaoh also gave him the daughter of a prince to be his wife, by whom two children, Manasseh and Ephraim, were born. He said in the midst of this prosperity, when the first was born, "For God . . . hath made me forget all my toil, and all my father's house," the name Manasseh signifying "forgetting." We are not to understand that he forgot his father's house in the sense of caring nothing more for them. His course

afterward forbids this. But it was in the sense of constantly longing to be with them, as while in suffering and in prison. He now had a family of his own, hosts of powerful friends, and most important business to attend to, so his sense of loneliness had disappeared.

Joseph now addressed himself industriously to the business before him, constantly moving from place to place throughout the length and breadth of Egypt, superintending the storing of grain during the seven fruitful years. One-fifth of all the luxuriant crops was gathered into store-houses connected with all the cities of the land. "And Joseph gathered corn [i. e., wheat, rye, barley, etc.] as the sand of the sea, very much, until he left numbering; for it was without number;" for in those seven years "the earth brought forth by handfuls." In a time of such marvelous plenty the fifth part would hardly be missed. Every one would have abundance without it, and doubtless vastly more.

Egypt in ancient times was one of the most productive countries of the earth, the granary of the ancient world, from which other nations constantly drew supplies of food to support their own population. The richness of the soil bordering the river Nile, was probably never surpassed. It is said to be fifteen feet deep. They raise two crops in the year. This richness was owing to the annual overflow of the river, caused by the heavy rains in the highlands of Central Africa, which deposit rich slime and mud over the soil, in which the seeds germinate and bring forth wonderful crops of all kinds of grains and vegetables. The river begins to rise in July, and in October usually the whole face of the country is a vast sea, the towns and villages appearing as islands. The rise of the river is ordinarily thirty-six feet. In December and January the whole country is green with vegetation. In the times of the Romans, immense quantities of grain were brought from Egypt to furnish food for the Roman people.

The seven years of plenty now drew to a close. Abundance prevailed everywhere. Vast store-houses, by Joseph's authority, were filled to overflowing; yet the people had a plentiful supply. But we see no evidence that they had manifested any faith in the predictions of Joseph, of the approaching famine, or made any provisions themselves for it. They must have known of them, for the matter must have been heard of generally among the people. But very likely they had little confidence in them, or they could have laid by large supplies for their own use. But there is no intimation that such was the case. For as soon as the seven years of dearth began, they seem to have been in want. Dearth was caused by a failure of the Nile to overflow, owing to great drought in far distant regions. It was a severe one, as it "was in all lands" contiguous.

Soon the people began to feel want. The predictions of God's servant in explaining Pharaoh's dreams, proved true. "The people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do." Gen. 41:55. Then the store-houses were opened, and they sold grain unto the people till "Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house." Chap. 47:14. Then the people said, "Give us bread." Joseph then supplied their wants by giving them food in return for their cattle, flocks, horses, and beasts of burden. Then when these were all sold for food, they came again, saying that their money and beasts were all gone, and they had naught left but their lands and their bodies. They requested Joseph to purchase these, and they would become servants to Pharaoh. Joseph did as they requested, removing them in all the borders of Egypt to the cities, where they could be conveniently fed. Thus all the land became the king's, except that belonging to the priests, throughout all the kingdom.

But Joseph, after having the people wholly in the king's power, dealt very generously with them. When the famine was past, he furnished them seed with which to sow the land, requiring of them only one-fifth of the crop as rent, giving the remaining fourth-fifths for their own sustenance. This became an annual tax for the revenue of the government. Herodotus and other historians mention this as a well-known fact, ascribing its introduction to various sources. But the Bible narrative makes it very clear where it originated and how it came to be in force. The priests had their own lands ever after, but the crown possessed all the rest, having one-fifth of the produce as revenue. This continued through many ages and during various dynasties, as profane historians declare.

Joseph's management was a very wise one for the king whom he served. It placed the revenue and support of the government on a very stable basis, and yet it was brought about by no act of oppression, but by their voluntary choice. They would have perished had they not received food and support for a long time. They had had the opportunity to believe the predictions of Joseph and the prophetic dream, had they chosen to do so. But as they seem not to have done it, they could not justly blame the king for deriving advantage from his greater wisdom. Joseph's far-reaching sagacity (derived, doubtless, from the Holy Spirit) enabled him to discern the wise thing to be done, taking advantage of the fearful dearth of which God had forewarned him, to place the people under obligation to the wise management of the king, and lead them to be loyal, whereas historians think they had before been disloyal. It is supposed by learned authors that the king whom Joseph served was one of the so-called "shepherd kings," who had conquered Egypt some time previous, and that the people were restive under their government.

Be this as it may, when Joseph had the people under his power by owning them, their land, and all they had, he simply used this power for their good, preserving their lives and dealing very generously with them. Certainly a rent of only one-fifth for the use of land, seed, and beasts to labor was not a very grievous rental to exact. One-third or one-half or even two-thirds, in this age, where these are all found by the proprietor, is often required. The Egyptians greatly honored Joseph as a public benefactor, and he long retained his influence with them. He was, indeed, a model statesman and a noble ruler, whose great interest was for the state and the people, laboring industriously for no private gain, but for the good of others. All seemed to have perfect confidence in him, though a foreigner and previously a slave.

G. I. B.

(To be continued.)

ANOTHER HIERARCHY THAT NEEDS LOOKING AFTER.

A COMMITTEE of one hundred citizens was appointed at a mass-meeting held in Faneuil Hall and Tremont Temple, Boston, July 11, 1888, with the avowed purpose of guarding the public schools and American liberties against the attempts of Roman Catholics at their destruction. In their first document, "An Open Letter to the Friends of Free Schools and American Liberties," this Committee of One Hundred bring certain charges against the Catholic Church, and show the hostility of the papal hierarchy to the principles of Civil and Religious Liberty, upon which this Government was founded. They say:—

We charge the papal hierarchy with hostility to our American liberties. . . . Pope Pius IX., in his address on the affairs of the Republic of New Granada, says there should be "no free education, no freedom of worship, no freedom of the press."

Granting this to be true, it must be admitted that any other hierarchy which is opposed to free education, freedom of worship, or freedom of the press, is open to the same charge. In the light of this fact, let us look at a few statements made by prelates a little nearer home, who claim no allegiance to the Roman pontiff:—

Instead of reciprocating the generosity shown toward them by the makers of Sabbath laws, these seventh-day Christians expend a very large part of their energy in antagonizing such laws, seeking by the free distribution of tracts and papers, to secure their repeal.—W. P. Crafts, in "Sabbath for Man," p. 262.

Instead of thankfully making use of concessions granted them, and then going off quietly and attending to their own business, as they ought, they start out making unholy alliances that they may defeat the purposes of their benefactors. None of these bills are aimed at them, but if they fail to appreciate the fact, they may call down upon themselves such a measure of public disfavor as that legislation embarrassing to them may result.—W. P. Crafts, in *Western Christian Union*, March 22, 1889.

Most of the States make provision for the exercise of the peculiar tenets of belief which are entertained by the Adventists. They can worship on Saturday, and call it the Sabbath if they choose, but there let their privileges end.—A *California Divine*.

Who cannot see that had these men the power, they would quickly curtail the freedom of the press? The Committee of One Hundred say:—

We are to judge the papacy, not by its pliability where it cannot rule, but by the way which it shows its heart where it can act without let or hinderance.

Protestantism must be judged by the same rule. Apply it, and imagine one of these men in an American papal chair with power to act "without let or hinderance." How many of the seventh-day observers' printing-presses would be allowed to move? He would trig the wheels of every one of them as surely as would the papacy those of Protestants, had it the power to do so. The *St. Louis Christian Advocate* says:—

The spirit and utterances of the papacy have always been against the principles of free speech and free press.

How much less can be said of such Protestant utterances as those quoted above? The statement of the *Baltimore Herald*, touching another point, is appropriate to this. It says:—

Indications are not wanting that many years will not elapse before it will be discovered that Protestantism and Catholicism are not so very far apart.

The Committee of One Hundred comment further on the false claims of the papal hierarchy, as follows:—

In an article in *Donahoe's Magazine* for September, 1888, by a Roman Catholic priest, on "Church and State," it is boldly proclaimed as a doctrine of the Church that the State is bound to "protect the Church by taking care that she shall have full liberty of carrying on [her work]," "and by removing any obstacle that may be thrown in her way, so far as they can be removed, or so far as it is expedient to remove them.

Likewise in an article in the *Christian Statesman* of Oct. 17, 1889, Rev. J. M. Foster, who is not a Catholic priest, but a Protestant minister, speaking of the liquor traffic, said to this Government:—

Roll away this stone that you have placed in the way of the Church's work.

Where is the difference between the doctrine set forth by the Catholic priest and the demand made by the Protestant preacher?—They are the same, only that in the one case the principle is stated simply, while in the other it is put into practice. And such ideas and such demands are becoming quite prevalent among the Protestant clergy throughout the land. There is a Protestant hierarchy, "a sacred body of rulers," arising in this country, imbued with the same principles and ideas held by the papal hierarchy, which demands watching by a body vastly larger than a committee of one hundred. Priestcraft is not dead, though it may have changed its name.

W. A. C.

A DONATION TO THE GENERAL CONFERENCE.

THE General Conference has more laborers in the field this year than at any time before; still we cannot begin to meet all the calls for labor that come from almost every part of the world. There is a constant demand for more laborers. But it is not only men that are in demand; we need funds to support the work and the laborers. Sometimes we are greatly perplexed to know how we shall be able to meet the demands on the treasury.

Aside from the regular outlays, the General Conference voted at its last meeting to furnish \$20,000 for the Union College, which is now being built in Lincoln, Neb.

We sometimes fear that we shall have to retrench some parts of our work, but where shall it be? At what place or in what branch can we do less than we are now doing? The fact is that we are not doing anywhere what we ought to do, even now. We ought to enlarge in every direction, and not retrench. God has intrusted to us the most solemn message ever given to the world. May God help us to appreciate the situation and realize our responsibility.

Under such circumstances, all can understand how much we appreciate the following letter just sent us from the North Pacific Conference. The writer will excuse us for giving it for publication. We should be glad if many other Conferences would do likewise. The General Conference has a large field to look after not covered by any State Conference, and we greatly appreciate such tangible help, both from individuals and from Conferences. The letter was written to Bro. Edwards.

DEAR BROTHER: I have the pleasure of transmitting to you, by vote of the North Pacific Conference of Seventh-day Adventists, at its annual meeting in East Portland, May 28 to June 4, \$2,500; also first-day offerings, \$80.50. I have not the resolution at hand, but it reads nearly as follows:—

"Inasmuch as God has inclined our hearts to be more faithful in the payment of our tithe the past year than ever before, so that we do not need it all for the support of ministers and workers in this particular part of Christ's field, and since the field is the world, and the tithe is the Lord's to support his work wherever it may be; therefore,—

"Resolved, That we give over into the hands of the General Conference \$2,500 for the support of the work wherever it is needed, in any part of the world!"

The above resolution was carried without a dissenting vote from the 500 or 600 present in the large tent at the time. Many spoke of it as a step in the right direction, and I see no reason why the tithe, when fully paid, may not furnish a large part of the funds needed to carry God's truth to the ends of the world. The offerings will also come in, and if the Conferences are faithful in the payment of these tithes, and willing to give their surplus to this work, I see no reason why the General Conference Committee need be so troubled and put to their wits' end to find the means to support the missionaries of Christ as they go everywhere. Christ gave all for us, and surely if we have his Spirit we will lay aside selfishness, and let our hearts go out after the lost in all parts of the world.

Your brother in Christ,

O. DICKINSON.

I am glad indeed that the brethren and sisters of that Conference have been thus faithful in rendering to the Lord his tithe. It is a true statement that if our tithe were fully paid, it would furnish a large part of the funds needed to carry God's truth to the ends of the world. Why will any persist in robbing God in tithes and offerings, and thus not only deprive the cause of God of the means so much needed to carry on the work of God, but also deprive themselves of the great blessing which God promises to bestow on them that will bring all their tithes into God's store-house? We want the blessing, and we shall have it just as sure as we comply with the conditions on which it is promised.

We may plead that we are poor. If so, we cannot afford to rob God. There is no blessing in withholding more than is meet. It only tendeth to poverty. Prov. 11:24, 25. It is not our intention to present an argument in favor of rendering the Lord his tithe. That is not necessary here. Yet while the system is generally approved by our people, many fall short in carrying it out. If it was carried out fully, we should soon see two things: first, a large increase in the funds in all our treasuries; and, second, a general pouring out of God's Spirit on his people. This is what the Lord has promised. Mal. 3:10.

It does seem to us that, believing, as we do, that the third angel's message is now going to the world, and seeing, as we do, so many evidences that our time to work is short, and the day of trouble approaching, we would be in the greatest earnestness, and would not be negligent in any duty or any request of God.

Brethren and sisters, think of these things. We cannot think of retrenching our work; we cannot for a moment think of doing less than we are doing now when we see a world reaching out to us for light and truth. We are carrying a solemn responsibility. May God help us to be faithful.

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

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.

LINGER NOT.

THE time is short!

If thou wouldst work for God, it must be now;
If thou wouldst win the garland for thy brow,
Redeem the time.

Shake off earth's sloth!

Go forth with staff in hand while yet 't is day;
Set out with girded loins upon the way;
Up! linger not!

Fold not thy hands!

What has the pilgrim of the cross and crown
To do with luxury or couch of down?
On, pilgrim, on!

With his reward

He comes; he tarries not; his day is near;
When men least look for him will he be here;
Prepare for him!

Let not the flood

Sweep thy firm feet from the eternal rock;
Face calmly, solemnly, the billows' shock;
Fear not the storm.

Withstand the foe;

Die daily, that forever thou mayst live;
Be faithful unto death; thy Lord will give
The crown of life.

—Bonar.

DENMARK.

COPENHAGEN.—The Lord is good. The work here in this city has been progressing ever since I began to labor here. But it takes a long time to bring people to decide for the truth. They are different in this respect from Americans. But the best of it is, that when they have once decided, they are more likely to remain firm. This we hope may be the case here. I have just closed a course of lectures, sixty-four, in all, on our faith and hope. The interest to hear has been all that we could have desired, as there were more present at times than we could accommodate. At our last meeting, May 25, we were happily disappointed in seeing thirty-two souls promise to live for God, and keep the Sabbath. O, may God help each of these souls to be faithful!

I have just returned from our first and good camp-meeting here in Denmark. It was a new experience to most of those who attended. About 100 brethren and sisters were present, and every one seemed happy, and not a word of complaint was uttered from any one, although the wind and dust were at times a little disagreeable. The people of Aalborg, where the camp was located, were very friendly toward us. All our public meetings were well attended, and I believe that a good impression has been made on a great many. It has been decided that Bro. Johnson and myself begin tent labor there the first of July. Union and harmony existed in all our Conference business pertaining to the cause here in Denmark, and we believe that these camp-meetings will mark a new era in the work here in this country.

June 5.

JOHN F. HANSEN.

INDIANA.

LEBANON.—We pitched our tent in this place the first of last week; but the wind and rain hindering us so much, we could not begin the meetings until Thursday evening, June 12. Our meetings have now been in progress about one week. The inclement weather kept the people away so that the attendance was quite small the first few evenings, and besides, there is another tent-meeting in town, held by the Free Methodists, which divides the attendance. But with all the hindering causes, the attendance increases each evening, until now we have a fair hearing. Some seem much interested. We hope by the grace of the divine Master to effect much good in this place. We hope to be remembered in the devotions of every lover of present truth.

V. AND L. THOMPSON.

P. S.—Before coming to this place, I labored nearly three weeks with the church at Hartford City. The subjects presented were mostly of a practical nature, endeavoring to build up the church spiritually. A coldness and indifference were quite prevalent; but in presenting the beauties of the gospel of Christ, the mercies of God, righteousness through Jesus, and kindred subjects, a spirit of earnestness

came into our meetings. The Lord blessed and the church was much revived. Two fully united with the church by baptism. One more made a start, expecting to be baptized at camp-meeting. The Lord is good, and greatly to be praised for his mercies to creatures so unworthy.

VICTOR THOMPSON.

OHIO.

AMONG THE CHURCHES.—Soon after our ministers' school closed at Battle Creek, I started to visit some of the brethren and sisters in the western part of this State, on my way home to our State meeting, which was to be held at Columbus, April 24-30. I left Battle Creek March 26, and stopped off at Bryan, to visit a few who were keeping the Sabbath about eight miles west of there. I found them all well, and of good courage, although they had not seen a minister for five or six years. Eld. E. H. Gates and wife were the last to call on them before I made them this visit. We held a few meetings, and organized a family Sabbath-school. I have heard from them since I came away, and they are rejoicing in the privilege of having even a family Sabbath-school. At Blakeslee, I was invited to speak in a Union church, on the Blair Educational Bill. I willingly accepted the offer. The attendance was quite good, and much interest was taken in circulating our petitions at the close of the lecture. Several Catholics were present, who were willing to sign the petition. I left a petition with the justice of the peace (at his request), to be filled. I heard from him a few days after I left. He was going from house to house securing signatures. I obtained one subscription for the *Sentinel*. Before I could reach the other churches where I had appointments, I was taken with *la grippe*, and I was not able to do any work for over three weeks.

At our good State meeting it was decided that I should labor among the churches until camp-meeting. From May 1 to June 15 I visited seven churches and sixty-five families. I can say the Lord has been a present help in every time of need. I praise his holy name for his goodness and mercy to me. The subjects of righteousness by faith have been appreciated by all. It is to be hoped that all will grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, much faster in the future than in the past.

So far, I have taken about forty subscriptions for the *American Sentinel*, and have scattered considerable N. R. L. literature. About thirty of the above subscriptions go to editors. At Girard I was invited to speak in the Welch Baptist church, on Civil and Religious Liberty. After the lecture the minister and the superintendent of the public schools, and also the president of the board of school examiners, each gave me an excellent testimonial to encourage us in our good work. The superintendent of public schools also subscribed for the *Sentinel*.

Dear brethren and sisters, let us love the blessed Jesus more, and praise his holy name for the precious truth. It is very plain to be seen that our brethren and sisters need encouragement and help. St. Clairsville, Youngstown, Greensburg, N. Bloomfield, Akron, Mt. Vernon, and Columbus are the churches which I have visited to date. All seem encouraged to go forward. Bro. G. A. Irwin and I expect to visit some of the churches in the Southern district before camp-meeting.

June 15.

E. J. VAN HORN.

KANSAS.

AFTER closing the evening meetings at the Stone School-house, near Marvin, Phillips Co., in council with the president it was thought best that I should spend a few weeks in the interest of the National Religious Liberty Association, such as interviewing local editors for the purpose of securing exchanges with the *Sentinel* office, obtaining subscriptions for the *Sentinel*, selling the pamphlets, "Civil Government and Religion" and the "National Sunday Law," and circulating counter-petitions. April 1, I started out upon this line of work. I visited thirteen towns. I had the privilege of talking with men of position and honor, upon the subject of Civil and Religious Liberty as assured by our National Constitution. I found many unacquainted with the movements that are now on foot to amend the Constitution. After talking with them and reading the Blair Sunday-rest bill, they manifested a desire to know more about this work. As I presented the counter-petition for their signature, the question would be asked,

"How can you afford to travel and spend your time in such a work?" Then I would introduce the pamphlets, which they so much needed in order to become acquainted with the whole proceedings, and I would meet with some that were ready to oppose. I will mention one instance. A minister came into a blacksmith's shop where I had entered (others also came in to hear what he would say), and as I presented the petition, he stepped forward and called me an imposter, stating that I could not show any such bill as I had represented. When opportunity was offered, I read the Blair bill and some extracts, and submitted the case. Nearly all signed the petition, and freely purchased reading-matter. The opposition only helped the good work on, as it almost always does.

As I look over the work of the few weeks spent in this way, I find I have sold 140 copies of "Civil Government and Religion" and the "National Sunday Law," made several exchanges with the editors, obtained a few subscriptions for the *Sentinel*, talked with not a few on these great themes now before us, changed the minds of many who supposed it was only a civil institution that was being asked for, and obtained nearly 300 signatures to the counter-petitions, notwithstanding these towns had been previously canvassed with the petitions. I cannot but think that with the warm friends thus made to Religious and Civil Liberty, the visits made, and the books sold, and other reading-matter distributed, and men's minds awakened to their own interests, this will result in much good.

I am now with the tent in Kirwin, in company with Eld. Gregory, with an increasing interest to hear the truth. May the Lord bless the work and workers all along the line. We trust we shall be remembered by our co-laborers, and have their sympathies and prayers.

O. S. FERREN.

TEXAS.

POETRY, ROCKWALL, BLACK JACK GROVE, ETC.—Dec. 2-15, 1889, I assisted Bro. Hyatt in a meeting at Poetry, Kaufman Co. There were no new additions. A sister and part of her family, who gave up the Sabbath some three or four years since, returned to its observance. A common expression among the brethren and sisters was, "The truth seems new and fresh to me." I was to have been with the Rockwall church during the week of prayer; but other circumstances preventing, I did not reach there until Dec. 23. The meetings of the week of prayer had resulted in getting the brethren in a good frame of mind to receive the preached word. I dwelt largely upon justification by faith. To me it was the best meeting I ever enjoyed with the church at this place.

Dec. 30 I started to Black Jack Grove, Hopkins Co., where I arrived the next day. Here I was detained on account of rain. It has been only a few months since this was a flourishing little company. But the moving epidemic has thinned its numbers, and depleted its vitality. The Lord's cause should take the precedence over personal considerations. Jan. 2, 1890, I arrived in the neighborhood of Corinth. The continuous rain prevented the holding of meetings till the 4th. We delivered at this place some sixty discourses, besides visiting and holding Bible readings. Bro. Hyatt assisted me here more than two weeks. Our meetings were held in the Christian (Campbellite) church. They crowded us out before we had our work completed. Here we held a debate with one of their leading ministers, Eld. T. R. Burnett, editor of the *Christian Messenger*. After the debate, we were not permitted to use their house any more. The debate closed Feb. 19. We remained here, visiting from house to house till March 23, with the exception of nine days, which I spent at home. As the result of the labor bestowed here, three families began the observance of all the commandments. Some have since gone back. How many remained faithful I do not know.

March 24 I went to Plano, Collin Co., to assist in the preparations for the meeting which was held there April 1-8. April 11, I went to Weatherford, remaining over Sabbath and Sunday with a family of isolated Sabbath-keepers. Here I preached once. From the 13th to the 15th I was on my way to Rising Star, Eastland Co. After four days of rain and preparation I began meetings on the evening of April 19. I expect to close up the meetings here to-night. Only two are keeping the Sabbath, as a result of our labor. Others are in the valley of decision. Business arrangements seem to be in the way for the present. They are endeavoring to so shape matters as to be able to obey. I hope they may succeed at an early date in completing plans and re-

moving obstacles so as to identify themselves with the cause and work of God. But I fear the evils of procrastination. This is one of the hardest fields in which I ever labored. The brethren here have done all in their power to make the meeting a success. We have no people in the State more kind or willing to help.

From here I go to May, Brown Co. It is eight miles south of Rising Star. I expect to begin meetings by June 21.

W. T. DRUMMOND.

June 15.

THE IOWA CAMP-MEETING.

This meeting was held at Des Moines, on the same grounds as last year. When I arrived on the ground, the workers' meeting had been in progress a week. This was the largest workers' meeting ever held in the State, so I was informed. I think the camp-meeting hardly so large as last year, yet there were 800 or 900 encamped on the ground. About 185 tents were pitched. The general features of this meeting were much the same as our camp-meetings generally are, only that each year adds more to the labor of these meetings. When I first began to attend camp-meetings, there was generally only one line of work to be considered. The Conference held its business session, and that was all there was done outside of the spiritual instruction of the work. But now we have distinct lines of work in addition to the actual work of the Conference. We have the tract society, the Sabbath-school, the Health and Temperance, and the National Religious Liberty work, besides the general interest of the work, represented in schools and colleges and foreign missions. All these things make an amount of labor which is becoming very important, and it requires some skill and management so to systematize them as not to conflict with one another. The Iowa brethren had arranged a program some time before the meeting, so that each speaker knew nearly a week or two before, just when he would be expected to speak. Each society knew just what time it could hold its meetings, and thus from the beginning to the close, except a few unforeseen instances, the meeting was carried out according to the program. It helped us much.

There have been about 300 members added to the Iowa Conference within the last year. It now rises a little above 2,000 in its membership. But from some cause, perhaps from hard times, their tithe fell nearly \$900 below that of last year. The canvassing work has been gradually coming up the last six months, and there are about sixty who will enter the canvassing field before long. We think we shall hear good reports from them this coming summer.

Bro. R. A. Underwood arrived from California Friday. His labors were most acceptable, and appreciated by us all. Other laborers assisted in the different lines of work. Bro. Mead and Eldridge labored especially in the canvassing work, and Bro. W. H. Wakeham in the health and temperance work. Bro. John Durland had the privilege of visiting his old friends, and he also assisted in the meeting in many ways. His labors with the young were very acceptable. His preaching was a feast to all who heard him. God greatly blessed his servant. He was called home on Thursday evening on account of sickness. Eld. E. H. Gates assisted in the general work of the meeting.

The Iowa camp-meeting this year will be remembered as a good meeting. There were light spots all the way through it, when God came especially near. While it cannot be said that we enjoyed all that we desired to, or that we saw accomplished all we had hoped to see, yet we are grateful to God to see that the work is advancing in this State. Another of its ministers has been taken from its laboring force. Bro. J. S. Washburn has been recommended to go to the city of Washington to assist in the work there. This was felt to be a great sacrifice on the part of the Conference, to part with him; but the Conference acquiesced good-naturedly in the request of the General Conference Committee, and bade adieu to another of its loved laborers. We hope the blessing of God will attend Bro. Washburn's labors in Washington. The brethren in Iowa feel as though such calls were coming thick and fast, and yet they feel some degree of satisfaction and thankfulness, that they have men whom the General Conference wants.

Our revival meetings were seasons of refreshing from the Lord. We had three of them during the camp-meeting, and God especially drew near to bless his people. Fifty-three were baptized on Monday. In the business part of the meeting everything passed off harmoniously. Eld. J. H. Morrison was

again elected president, and the old committee were returned to their places, and, in fact, throughout their Conference and tract society, the same ones were elected to fill the offices as last year. Financially, the tract society is somewhat ahead. The Conference had means to settle its accounts with a little surplus remaining. In these respects the Conference feels somewhat encouraged. The laborers returned to their fields with good hope and courage in God, and the brethren and sisters returned to their homes, feeling that they had been blessed of God in this camp-meeting. We shall look for more extended plans for the promulgation of the work, and still greater success to attend the labors in the year to come, than in the year that has just passed. Many of the brethren obtained signal victories in God through the power of faith at this meeting, and these experiences we trust will be lasting.

Personally, I enjoyed the meeting very much. It seemed indeed good to meet old faces once more, and as we battle on in this cause of truth, we expect to see them from time to time, and at last when the battle is ended, to meet them in the eternal kingdom.

E. W. FARNSWORTH.

TENNESSEE RIVER CONFERENCE.

NASHVILLE, COLUMBIA, ETC.—April 22 I came to Nashville and remained till May 19, giving, in all, twenty-seven discourses to interested hearers. The congregations were not large, but several attended regularly, and as a result became convinced of the truth. Two began to keep the Sabbath, and others, we have reason to hope, will do so soon. I have hoped to return with the tent and follow up the interest awakened. We greatly need a church here, and established head-quarters for our work, and shall labor and pray to this end.

I came to Columbia May 20, and remained till the 24th. I gave three discourses, and labored to encourage the believers. One more has lately begun to keep the Sabbath. There are several intelligent young people here, children of Sabbath-keeping parents, who could do a valiant work for God if they would consecrate their talents to him; and I pray and hope that the course of these parents will be such as will not tend to drive them from the truth, but may its benign influence cause both parents and children to mutually humble themselves at the foot of the Saviour's cross, and then sinners will be converted unto God. On the 25th I spoke again in Nashville, to a good company who were awaiting my arrival. I parted with the people with requests to return and bring the tent.

On the 26th I came to Edgefield Junction, and spoke to the church there upon the need of knowing God. They seemed much encouraged by the instructions given. This company love the truth, and have stood nobly for it for several years. Bro. Charles Kinney will soon visit them and hold a protracted meeting, both for their own upbuilding and for the good of the unconverted. May this company be as a light set upon a hill to their people, and stand ready to be gathered home when Jesus comes.

The 27th I came to Daysville to aid Bro. Garrett in the tent work. The meeting had begun when I came. We have had a fair hearing up to the present date. Some are deeply convicted of the truth, and two have begun to keep the Sabbath, making six in all at this place. Much prejudice is manifested. A challenge for a discussion has been made by the Disciples of A. Campbell. They wished to take as a topic sister White and the fourth commandment. We refused to make sister W. a topic of discussion, but agreed to affirm the fourth commandment binding on Christians, and the perpetuity of spiritual gifts according to the Scriptures, provided that they would affirm that "the first day of the week is the Lord's day, and that its observance is enjoined upon Christians." This they refused to do. We hope for help from God in this work, that souls may be converted and brought to God through our Lord Jesus Christ. Pray for us.

E. E. MARVIN.

NORTH PACIFIC CONFERENCE PROCEEDINGS.

THE fourteenth annual session of the North Pacific Conference of Seventh-day Adventists was held in connection with the camp-meeting at East Portland, Or., May 27 to June 4.

FIRST MEETING, AT 3 P. M., MAY 28.—Owing to the feeble health of the President, Eld. Fulton, Eld. R. A. Underwood was called to the chair. Prayer was offered by Isaac Morrison. The following churches were represented by delegates: Albany, Albina, Artondale, Beaver-

ton, Coquille City, Corvallis, Damascus, East Portland, Elk City, Harrisburg, Gravel Ford, Ilwaco, Lynden, Maple Valley, Royal, St. Johns, Spring Brook, Seattle, Salem, Tacoma, Vancouver, Woodland, Woodburn, West Union, Wilkeson, Medford, Grant's Pass, Victoria, Toledo, and Carrollton. The last five were recently organized, and on application were received into the Conference.

The Chairman being authorized to appoint the usual committees, named the following: On Nominations, O. Dickinson, E. D. Hurlburt, G. Tyszkiewicz; On Resolutions, W. W. Sharp, T. H. Starbuck, R. S. Owen; On Auditing, J. C. Hall, O. W. Barber, O. Dickinson, A. D. Guthrie, G. Tyszkiewicz; on Credentials and Licenses, G. W. Davis, T. H. Starbuck, R. A. Underwood.

SECOND MEETING, AT 4 P. M., MAY 29.—The Committee on Nominations handed in the following report: For President, J. E. Graham; Secretary, J. A. Burden; Treasurer, O. Dickinson; Executive Committee, G. W. Davis, W. W. Sharp, T. H. Starbuck, J. M. Cole; Auditor, J. C. Hull; School Board, J. E. Graham, T. H. Starbuck, O. Dickinson, E. D. Hurlburt, J. A. Burden.

The Committee on Credentials and Licenses made the following report: For Credentials, J. Fulton, William Potter, Fried. Jorg, W. C. Ward, W. W. Sharp, Isaac Morrison, G. W. Davis; and J. M. Cole to be ordained and receive credentials; for License, J. E. Graham, J. C. Bunch, T. H. Starbuck, V. H. Lucas, Geo. E. Henton, R. D. Benham. These were granted.

The Committee on Resolutions presented the following, which was adopted:—

Whereas, The blessing of God has attended our Conference during the past year, manifest in the addition of five new churches, in an increase of the tithe, and in a general deeper interest in the things of God; therefore,—

Resolved, That we acknowledge with gratitude of heart God's leading hand in all these things, and we will endeavor to show our thankfulness by renewed consecration to his service.

Resolved, That we favor holding a ministerial institute in Dist. No. 6, during the coming winter, and that we recommend the attendance of all our ministers and licentiate.

Whereas, There has long been felt a need of reading-matter for our youth; and,—

Whereas, The Pacific Press has decided to publish, beginning the first of July, a "Youth's Library," to supply to some extent the demand; therefore,—

Resolved, That we hereby pledge to it our hearty support.

Resolved, That we recommend that our school property be transferred to the General Conference Association, and that we request the General Conference to take a general oversight of the school through the denominational secretary, and that the Board of Trustees, in selecting teachers and in the general management of the school, act with his counsel.

Resolved, That in dealing with individuals and agents, we adopt the following rules:—

1. Send cash with the order, or,—
2. Keep a deposit with the Treasurer large enough to cover all the books you will need.
3. Have them all sent C. O. D. in one shipment.
4. Give an approved note, indorsed by some responsible party, at ninety days.
5. Send in your full order to be sent in two boxes, one marked A to contain sixty-five per cent of your order, the second box marked B to contain the remainder of the order, C. O. D., including in this C. O. D. the bill for box marked A.

THIRD MEETING, AT 9 A. M., JUNE 2.—The Treasurer's report was called for, and read as follows:—

Tithes received during the year,	\$11,718 08
Cash paid out,	4,013 25
Cash on hand,	\$7,704 83

The Treasurer then presented the following resolution, which was adopted:—

Inasmuch as God has inclined our hearts to be more faithful in the payment of our tithes the past year than ever before, so that we do not need it all for the support of ministers and workers in this particular part of Christ's field; and since the field is the world, and the tithe is the Lord's with which to sustain his work wherever it need be; therefore,—

Resolved, That we give over into the hands of the General Conference Committee \$2,500 for the support of the work wherever it is needed, in any part of the world.

The Committee on Resolutions further reported as follows:—

Resolved, That we request the State Secretary of the Tract Society to send a quarterly statement of each minister's account to the President of the Conference, who shall draw an order on the State Conference Treasurer in favor of the Society for the amount of indebtedness.

Meeting adjourned *sine die*.
R. A. UNDERWOOD, *Pres. pro tem.*
J. A. BURDEN, *Sec.*

MICHIGAN TRACT SOCIETY.

Report for Quarter Ending March 31, 1890.

No. of members.....	2,402
“ reports returned.....	717
“ members added.....	133
“ “ dismissed.....	40
“ letters written.....	1,707
“ “ received.....	567
“ missionary visits.....	4,374
“ Bible readings held.....	627
“ persons attending readings.....	2,451
“ subscriptions obtained for periodicals... ..	581
“ periodicals distributed.....	111,612
“ pp. publications distributed.....	406,889
Cash received on accounts, sales, membership, and donations, \$3,233.71; on first-day offerings, \$533.38; on Christmas offerings, \$1,461.93; on other funds, \$186.37.	

HATTIE HOUSE, *Sec.*

PENNSYLVANIA TRACT SOCIETY.

Report for Quarter Ending March 31, 1890.

No. of members.....	419
“ reports returned.....	274
“ members added.....	8
“ “ dismissed.....	2
“ letters written.....	451
“ “ received.....	277
“ missionary visits.....	7,657
“ Bible readings held.....	786
“ persons attending readings.....	1,126
“ subscriptions obtained.....	73
“ periodicals distributed.....	9,787
“ pp. books and tracts sold, loaned, given away.....	459,829
Cash received on fourth-Sabbath and other donations, \$68.48.	
Mrs. A. V. CHADWICK, Cor. Sec.	

CORRECTION.

THE following correction has been made by the secretary to the report of the Minnesota Health and Temperance Society Proceedings, published in REVIEW of June 17. For “No. of members reporting during the year,” read “No. of clubs;” and the same for “No. of members doing active work.”

“BE NOT DECEIVED.”

THIS admonition is just as important and necessary to be heeded, as that other scripture, “Be not faithless, but believing.” Satan is ever ready to come in as an angel of light to answer prayer, and appear as if carrying on the work of God. We need not be ignorant of his devices. But we must not be so anxious to see manifestations of power, that we will blindly take up with the false and counterfeit.

Of late we have seen evidence that Satan is coming to the front with his counterfeit miracles and wonders, to deceive, if possible, the very elect. And this is an evident sign that God will soon revive his work. Right here is the greatest danger of deception, and hence the many warnings which apply to this time; we must, therefore, with all humility, and in the fear of God, prayerfully and cautiously “try the spirits whether they are of God.” When persons who claim to have a special gift of healing, etc., speak of their power as “my gift,” “what I have done,” and, “this is the fruit of my work,” etc., suspicion is aroused, for we cannot harmonize such self-exaltation, with any true manifestation in the history of our cause.

At this present time I fear there are some good conscientious souls falling under the influence of a power which may prove to be only an angel-of-light transformation. Being deceived by a close imitation, they go ahead with a zeal worthy of a genuine work. And when such a work is going on among our people in any place, why should not a thorough and most rigid investigation be demanded? With God's detector in hand, all things may and should be proved.

1. Does this manifestation show a humble and reverential spirit, and that self-abasement which always characterizes the true work of God?

2. Is it self-reliant and unteachable?

3. Is it impatient of restraint, judging all in the dark who feel to question its genuineness? And if any one conscientiously doubts, is he at once condemned? for, on the contrary, the Spirit of God bears long with the sincere inquirer, and is pleased to give ample proofs and fruits. It gladly comes to the light, that its deeds may be manifest, that they are wrought in God.

4. Do those who are influenced by this spirit seem to fear deception and manifest a desire to prove, or a willingness to be subjected to rules and tests? Or, is it true that, feeling a power, and seeing the sick healed, they take it for granted that such power must be of God?

5. Does this spirit carry with it a blinding influence, so that those who are most affected are led on to approve and do some strange things?

6. Is it freaky and cranky, and sometimes wild and fanatical? and are those most affected often led to extremes, even to greatly exaggerate in describing their own work?

Now, we have known cases where apparently consecrated persons were deceived for a time. Years ago I had a very painful experience in what proved to be a counterfeit work. “Burned children dread the fire.” The reader will therefore excuse what may seem as over-anxiety about the dangers of these days.

It is to be hoped that wisdom will be given to the watchmen and shepherds of the flock, and that

confusion and discouragement will not result from any false work in these days of peril.

We are to remember that all gifts, faith, and knowledge are nothing, in the absence of charity. And charity “vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own,” etc. Genuine charity and humility go hand in hand, and give God all the glory.

M. E. CORNELL.

Special Notices.

TENTS FOR ARKANSAS.

WE have a few family tents on hand which we can furnish at reasonable rates, ready pitched on the ground. Those wishing to rent should apply early to the undersigned, Lock Box 249, Little Rock, Ark.

J. G. WOOD.

WISCONSIN MINISTERS AND WORKERS,
NOTICE!

WOULD the brethren kindly inform me of any items of interest concerning the French branch of the work, that may come to their notice? I should like to hear from those French fields where some missionary work has been done, and where there is a desire to have our views presented. Address me at Fort Howard, Wis.

PAUL E. GROS.

ARKANSAS CAMP-MEETING.

Who should attend?—Every Seventh-day Adventist in the Arkansas Conference, for all need the benefit of this soon-coming meeting. All the male population of the children of Israel were to appear before the Lord three times a year, and none were to appear before him empty handed. Ex. 23:14-17. Once a year they were to have a special holy convocation for all the children of Israel. They were to dwell in booths seven days. This they did in order that they might make sacrifices, and offer holy offerings made by fire to the Lord, everything on its day. It was a solemn assembly. Lev. 23:36-43.

Brethren and sisters, let us come together with our hearts prepared to seek the Lord. Bring as many of your children and interested neighbors as you can, and help lead them to Christ. We have located this meeting at Van Buren, so as to make it as central as possible for all living in this State, as well as for those in the Indian Territory. I trust all will make a special effort to attend. The General Conference will furnish us some good help, and the Lord is ready to help, and waiting to be gracious, and he will meet with us, if we come together in his name, striving to help ourselves. All who can should come to the workers' meeting, Aug. 5. Come to remain till the meeting closes. The Lord will help you to get ready, if you seek him.

J. G. WOOD.

SOUTHERN MICHIGAN CAMP-MEETING.

THIS meeting is now definitely located at Homer, Calhoun Co. It will be held on the same ground occupied by the good meeting of two years ago. This is a central point for Southern Michigan, and easy of access by reason of the three lines of railroad that cross here.

The time when the meeting will be held is from Aug. 5 to 12. It will be in a time when the hurry of harvest will be past, and it can be made a season of rest as well as worship. But the meeting will be preceded by a workers' meeting, beginning Tuesday, July 29. A workers' meeting has become a necessity, yes, more than this, a great privilege, and an important part of a successful meeting. In the manner in which it is now conducted, it becomes of equal interest to the camp-meeting itself. Those churches and companies of our people who expect to attend this meeting, should arrange for two or more of their number to attend and take part in the workers' meeting. And all who come to this part of the meeting should bring tools with which to work,—ax, hammer, and saw. Let some whole families come to this part of the meeting, as many hands will make light work.

Every preparation will be made for a good meeting. Those who have tents of their own should have them on the ground at the workers' meeting, that they may be put up and be in readiness for you when you come. Those who wish to rent tents will do well to apply to R. E. Taylor, Battle Creek,

Mich., who will have charge of the Conference tents.

We have the promise of good help at the meeting. Eld. O. A. Olsen, President of the General Conference, will be with us, and other help, representing every branch of the cause. All our people in this part of the Michigan Conference should begin now to lay their plans, and make preparations to attend this meeting. All who would keep pace with the message and at last triumph with it, should not fail to enjoy this great privilege and means of grace placed within their reach. Come all. Bring the children, the unconverted, the backslidden, your friends, and neighbors.

I. D. VAN HORN.

The Sabbath-School.

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

OLD TESTAMENT HISTORY.

LESSON 2.—JOSHUA CHOSEN AND SET APART.
(Sabbath, July 12.)

(Read “Patriarchs and Prophets,” chapter XLII.)

1. When Moses found that he certainly could not lead Israel into Canaan, what was his great burden? Num. 27:15-17.

2. Whom did the Lord say he should choose? Verse 18.

3. What fitness had Joshua for the position? Verse 18; Deut. 34:9.

4. What did Moses do to set him apart to the work? Num. 27:22, 23.

5. After setting Joshua before Eleazer, what was Moses to do? Verse 19.

6. What charge did Moses give Joshua? Deut. 31:7.

7. How did he encourage him? Verse 8.

8. Who else gave a charge to Joshua? Verses 14, 23.

9. After the death of Moses, how did God encourage Joshua? Josh. 1:1-5.

10. How powerful did the Lord say that Joshua should be? Verse 5, first part.

11. What was to be the source of this power? *Id.*, last part.

12. What exhortation did the Lord seem especially desirous of impressing upon Joshua? Verses 6, 7, 9.

13. What exhortation is given to all God's people? Eph. 6:10.

14. What was to be the condition of Joshua's prosperity? Josh. 1:7, 8.

15. How attentive to the law was he to be? Verse 8.

16. What does David say by inspiration, of the man who meditates in the law day and night? Ps. 1:1-3.

17. What will such a person not do? Verse 1.

18. In whose behalf does the Lord show himself strong? 2 Chron. 16:9. (See note.)

NOTE.

“For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him.” 2 Chron. 16:9. This must not be understood as meaning that the Lord shows himself strong in behalf of those only who have attained perfection, for such an assurance as that would be only a discouragement. If God helped only those who are perfectly righteous, he would help nobody; for none can be strong to do good without his strength. If they could attain perfection without his strength, then they certainly would have no need of it. The force of the word “perfect” in this verse may be seen from 1 Chron. 12:38, where it is said of the hundreds of thousands of soldiers who came to acknowledge David as king over Israel: “All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel; and all the rest also of Israel were of one heart to make David king.” The word rendered “perfect” is, literally, “whole.” In the Jewish translation it is rendered “entire.” This idea is carried out in 1 Chron. 12:33, which says that the men were “not of double heart.” They had only one purpose; they were sincere in their profession of loyalty to David. So the Lord will give all his strength to the support of those who sincerely desire him, who seek him with a whole heart. And this strength, bestowed on those who, while weak and sinful, sincerely desire God and his righteousness,

is that which, if it is not hindered, will raise them to the light of moral perfection.

This is why the exhortation is given to all, "Be strong, and of good courage." Many think that they cannot be strong and of good courage, because they do not feel strong; they know that they are weak.

News of the Week.

FOR WEEK ENDING JUNE 28.

DOMESTIC.

—Ex-Senator Palmer, of Michigan, has been chosen President of the World's Fair.
—The census enumerators gave out the population of Omaha, Neb., Thursday, as 134,000.
—At St. Louis, Mo., Thursday, nine deaths from the heat and sixteen prostrations were reported up to 3 P. M.

FOREIGN.

—It is said that work has already been begun on the proposed railroad from Jaffa to Jerusalem.
—The Committee on the Liberation of the Russian People has issued a manifesto announcing revolutionary intentions. Many arrests have been made in Moscow, St. Petersburg, Vilna, and Odessa.

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.]

NOTICE.—I wish to say to those who have sent me inquiries on the subject, that I am now prepared to fill all orders for health foods and crackers on short notice. Circulars and price list free. Address Joseph Smith, 163 West Main St., Battle Creek, Mich.

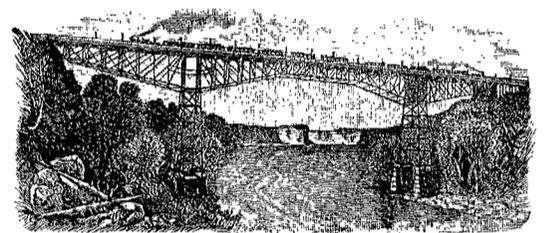
LABOR BUREAU.

WANTED.—A man, Sabbath-keeper, to work in lime and stone, also do some farm work. Good wages all summer. If suited, will hire by the year. Address A. J. Westphal, New London, Waupaca Co., Wis.

HISTORY OF THE DOCTRINE OF THE SOUL.

Among all races and peoples, ancient and modern, including theologians, philosophers, scientists, and untutored aborigines, carefully brought down to the present time. 186 pages, 75 cents. Address REVIEW & HERALD Pub. Co., Battle Creek, Mich.; Chicago, Ill.; Toronto, Ont.; or Atlanta, Ga.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected May 18, 1890

Table with columns for EAST, WEST, STATIONS, and times for various routes including Chicago, Detroit, and Buffalo.

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.

Advertisement for Chicago & Grand Trunk R.R. with logo and contact information for O. W. RUGGLES and GEO. J. SADLER.

Table with columns for GOING WEST, STATIONS, and GOING EAST, showing train schedules and times.

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.

RELIGIOUS.

—A writ has been issued to compel the public school teachers of Edgerton, Wis., to discontinue reading the Bible to the pupils.
—In the Senate on Saturday, the House bill providing that all funds or property lately belonging to the Mormon Church shall be devoted to the use of common schools in Utah, was amended and passed.

Appointments.

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

The next annual session of the Missouri Conference will be held at Kingsville, in connection with the camp-meeting, Aug. 5-12. R. S. DONNELL, Pres.

The Lord willing, I will be at Star, Wis., July 11-13, to hold meetings and organize a church. We desire a general attendance of all the friends in that section of the country. M. H. BROWN.

The quarterly meeting of the Jackson church will be held in the new chapel, corner of Summit Ave. and Teneyck St., Jackson, Mich., July 12, 13. All are requested to attend. Eld. I. D. Van Horn will be present. L. A. BRAMHALL.

The quarterly meeting for Dist. No. 2, Iowa, will be held at Cedar Rapids, July 12, 13. We hope to see some, at least, from each society in the district, as there will be important business to transact. We expect Eld. J. T. Mitchell to meet with us. D. H. TANNER, Director.

The quarterly meeting of the church of S. D. Adventists at Hastings, Mich., will be held at that place the second Sabbath in July. Friends from Carlton and Maple Grove are requested to meet with us. Opportunity for baptism will be given. Brethren, pray that God will make this occasion one of special profit to the cause in this vicinity. L. G. MOORE, Elder.

No preventing providence, I will hold quarterly meetings with the churches in New York as follows: Lancaster, July 5, 6; Batavia, " 12, 13; Syracuse, " 19, 20; Mannsville, " 26, 27. We hope to see a general rally of all those who belong to the churches mentioned, and would invite those of other churches living near, to attend the meetings. We hope that all will be prepared to aid the cause by their tithes and first-day offerings. S. H. LANE.

ADDRESS.

The post-office address of Eld. B. F. Purdham for the present will be Port Republic, Va.

—By the explosion of a boiler in Frank Gardner's stove mill at North Star, Mich., Wednesday, three men were instantly killed and four more fatally injured.

—In the United States Senate on Monday, the report of the conference committee on the dependent pension bill was agreed to. The bill now goes to the President.

—Fire was discovered, Monday, in the Pennsylvania Colliery, at Mount Carmel, Pa. This mine is the largest in that region, and the loss, it is said, will be correspondingly heavy.

—Decisions rendered within a week in Iowa and Pennsylvania, establish the fact that prohibition and high license may both be practically nullified by the "original package" decision of the Supreme Court.

—Considerable excitement is aroused over the fact that the peak of Mount Shasta, in California, has fallen over. It is stated that large quantities of smoke and vapor are rising, and many people fear an eruption.

—On Thursday Mary Vetter, a sane woman who has been confined in the insane asylum at Kalamazoo, Mich., for nine months, secured her release. She will bring suit against the authorities for heavy damages.

—Pleasanton, Neb., was completely wiped out by a cyclone Sunday, and several persons were badly injured. Every building in Sweetwater, Neb., was also destroyed, and a number of the citizens of that town injured.

—At Brooklyn, N. Y., Monday, the tug "Elice E. Crane" was blown up, and her crew of five and a watchman on a scow, which was lying alongside, and which was sent to the bottom by the explosion, were killed.

—Congress has authorized an important change in the administration of the army. Hereafter opportunity will be given to a soldier to honorably leave the service, by allowing him to purchase the unexpired portion of his enlistment.

—Two Evansville and Terre Haute freight trains collided Tuesday night near Purcell's Station, Ind., and engineer Lowhill and an unknown tramp were killed. The same night a Mexican and the engineer and fireman of a Mexican national train were killed in a wreck at Obergon Bridge, Texas.

—The committee appointed about a year since to investigate the condition of the South Fork dam at the time of the Johnstown disaster have, it is said, reported that the dam was structurally perfect, as evidenced by the fact that for two hours before the break occurred a stream of water a foot deep was pouring over the top.

—Rain-in-the-Face, the famous Sioux chief, who is credited with killing Gen. Custer, and who ranks next to Sitting Bull, was taken to Standing Rock Agency Thursday, badly wounded, having been stabbed two days previously by his squaw, who was jealous over his attentions to another woman. He is not expected to live.

The Review and Herald.

BATTLE CREEK, MICH., JULY 1, 1890.

CONTENTS OF THIS NUMBER.

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

Poetry, Look Upward, MARY E. INMAN, 401; The Lord Cometh! ELI. W. C. WALES, 403; Confido et Conquiesco, Adelaide A. Proctor, 405; A Prayer, Sel., 406; Linger Not, Bonar, 412; Our Contributors, Spiritual Weakness Inexcusable, Mrs. E. G. WHITE, 401; What Is Prayer? ELI. J. H. DURLAND, 402; A Consideration of Criticisms on Principles by Which to Interpret Prophecy, ELI. D. T. BOURDEAU, 402; The Lord's Day, G. W. ROGERS, 403; The New Birth, M. E. STEWARD, 404; The Fall of Adam, JOSEPH CLARKE, 404; "Our Surety," G. W. AMADON, 404; Choice Selections, Foundation for Character, The Christian, 405; Running on Old Time-tables, The Common People, 405; Indifference, Sel., 405; Putty and Paint, Gospel Preacher, 405; The Typical Prayer-meeting, Sel., 405; The Mission Field, Peru as a Mission Field, r. o. o., 406; Historical Sketch of Brazil, L. A. S., 406; Saddest of Sights, Missionary Link, 406; Special Mention, The Exhaustion of the Arable Lands, C. W. DAVIS, 407; A Romish Party in America, The Churchman, 407; Encroachments of the Sea, Prof. W. J. Mc Gee, 407; Editorial, The Bible as an Educating Power Among Men (Concluded), 408; Non-sectarian Amendment to the Constitution, L. A. S., 409; A Visit to Austria (Concluded), L. R. C., 409; Joseph (Continued), G. I. B., 410; Another Hierarchy that Needs Looking After, W. A. C., 411; A Donation to the General Conference, O. A. OLSEN, Pres. Gen'l Conf., 411; Progress of the Cause, Reports from Denmark-Indiana-Ohio-Kansas-Texas, 412; The Iowa Camp-meeting, E. W. FARNSWORTH, 413; Tennessee River Conference, E. E. MARVIN, 413; North Pacific Conference Proceedings, J. A. BURDEN, Sec., 413; Michigan Tract Society, HATTIS HOUSE, Sec., 414; Pennsylvania Tract Society, Mrs. A. V. CHADWICK, Cor. Sec., 414; Correction, 414; "Be Not Deceived," M. E. CORNELL, 414; Special Notices, 414; The Sabbath-school, 414; News, 415; Appointments, 415; Editorial Notes, 416.

CAMP-MEETING APPOINTMENTS.

Table with columns for District, Location, Date, and Duration. Includes DIST. No. 1 (Canada, Vermont, Maine), DIST. No. 2 (Tenn. River Conf., Cumberland Mission Field), DIST. No. 3 (Michigan), DIST. No. 4 (Nebraska), DIST. No. 5 (Missouri, Arkansas, Texas, Colorado, Kansas).

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

The conclusion of Bro. Conradi's report of his visit to Austria, this week, will be found even of more interest than that of last week. The facts he states are a wonderful testimony to the power and vitality of Sabbath truth, under the religious tyranny and persecution of the Dark Ages.

Bro. C. C. Lewis has our thanks for copies of papers in which the reports of the Western camp-meetings have been given. It is gratifying to see such full reports secured for the papers, to acquaint the people with our views and work; and it is above all gratifying that the meetings have been so successful, and will prove a blessing to those who have attended.

Eld. Mc Coy occupied the Tabernacle pulpit last Sabbath, speaking from the parable of the prodigal son. The recklessness and insanity of the sinner in separating himself from good influences, and plunging into sin, and the wonderful willingness and readiness of God to forgive and receive him back into favor, when he will arise and

return to his Father's house, were impressively set forth. A most excellent social meeting followed in the afternoon.

The Blair Educational Bill has suddenly and unexpectedly been heard from again in the House of Representatives, in the guise of a bill introduced by Congressman Cheatham, but substantially the same as the bill which failed in the Senate. The House Committee on Education, in a special meeting at which only Republicans were present, took favorable action on the bill.

Austria thinks that the peace of Europe is not secure, and that an increase in her army is therefore necessary. The increase proposed will be at an expense of \$40,000,000 or \$50,000,000.

The managers of the "Detroit International Fair and Exposition," to be held in Detroit, Mich., Aug. 26 to Sept. 5, have adopted a regulation which will not only tend to the best interest of the Exposition, but commend itself to all right-minded people throughout the whole country. They rigidly exclude all forms of gambling and the selling of all intoxicating beverages from their buildings and grounds. This great International Fair was attended last year by over a quarter of a million of people, and a much larger attendance is expected this year. In view of this, thousands of dollars have been offered to the managers for the privilege of selling intoxicants on the premises, which they have gloriously refused. All success, we say, to such a policy.

A NEW CHILD'S PAPER.

A NEW visitor comes to our table this week, and announces himself as "Our Little Friend." He has a friendly look and a friendly way; and, as like begets like, we doubt not he will meet a friendly reception, and succeed in establishing a permanent condition of friendship, between himself and all with whom he may come in contact, wherever he may go. In other words, this is the title of a new paper, issued from the Pacific Press, and designed more particularly for the younger members of the family. It comes out with a neatly engraved heading, has four bright, cheerful pages, with illustrations, is printed in large, clear type, with well arranged reading for the little ones, and will be hailed by the children with delight. One page is devoted to S. S. lessons. Price, post-paid, 50 cts. a year. In clubs of five to ten, each 45 cts. In clubs of ten or more, 40 cts. each. Address Pacific Press Pub. Co., Oakland, Cal.

THE MISSIONARY DEPARTMENT.

IN behalf of the conductors of this department of the REVIEW,—"The Mission Field,"—we say a word to our readers concerning it. This is designed to give information concerning a very important part of the work of the Lord in the earth. The matter with which it has been filled has so far been of the very highest interest; but those who have it in charge, feel that it would add to the interest of that department and to its usefulness, if our brethren generally would contribute to its columns. Many of our ministers and missionary workers doubtless have good, practical thoughts on the missionary work, and frequently meet with paragraphs containing interesting facts, or stirring intelligence from the great missionary field, which would be of benefit to the people, and for the bringing out of which this department has been provided. If the brethren will kindly contribute such matter to the REVIEW, it will be appreciated by those in whose behalf we speak, and by our readers generally.

MAKE A NOTE OF THIS.

WHEN persons have new truths to present to others, as S. D. Adventists have, which cross their long-established opinions, and are liable to offend their prejudices, too much care cannot be taken as

to the manner in which such views are set forth, so that the adoption of what we wish them to receive may not be made unnecessarily difficult. The following paragraph, which we clip from the Northwest-ern Odd Fellow, contains principles which every one should indelibly engrave upon his own mind, and then practice accordingly:—

It is not declaring a conviction that hurts the feelings or wounds the pride of those who are unwilling to share it; it is the tone of superiority and dogmatism that is so often assumed; the lack of sympathy, appreciation, and respect that is conveyed; the ill-concealed contempt felt for those who think differently. Truth demands none of all this. Expressed at proper seasons firmly and clearly, yet modestly and kindly, its claims are fulfilled, while none of the claims of politeness need be infringed.

UNION COLLEGE.

THE new College buildings, located at Lincoln, Neb., are now fairly under way. Ninety acres of choice land have been laid off into town lots, and are being sold by the General Conference for the purpose of assisting in the erection of the buildings. In addition to this, there are nearly 200 acres of land to be divided into small parcels, and sold for the same purpose. This property is sold one-fourth cash, the balance in one, two, and three years' time. Information furnished by addressing A. R. Henry, Lincoln, Neb.

THOSE FUNDS AGAIN.

THE readers of the REVIEW have, no doubt, all read the article from Eld. E. E. Marvin, president of the Tennessee River Conference, in No. 24 of the present volume. Please turn and read it again. You can see from this not only the condition of our brethren in that Conference, but also some of the perplexities that meet our work in that Southern field.

Is it not high time that we make greater efforts in circulating reading-matter in the South, especially that on the subject of Religious Liberty? There never can come a time when this reading-matter will do more good than now. The subject is now being agitated, and our publications will be read with eagerness, and cannot fail to do a great amount of good. The object of the five-thousand-dollar fund and that of the two-thousand-dollar fund is just for the purpose of supplying the people with reading-matter at such a time as this.

I fear that many who are expecting to help sometime, will put it off too long. Brethren and sisters, your help is needed now. The funds are coming in too slowly. We are in need of more money immediately, to be able to push the work in the South as we ought to do. I hope that our brethren and sisters to whom the Lord has intrusted means, will not be negligent in this matter.

If brethren of means had manifested the same spirit of sacrifice that some of those have who have contributed to these funds, the whole sum would have been made up long ago. Shall we not see a large increase in the contributions every week until the whole sum is made up? We await your response. O. A. OLSEN, Pres. Gen'l Conf.

NOTICE.

THE new catalogue of Battle Creek College is now ready, and will be sent on application. Address Battle Creek College, 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, \$633.00.)

- Mary J. Sloan - \$10 00
E. H. Root and wife - 25 00

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