

The Advent REVIEW AND HERALD HOLY BIBLE IS THE FIELD THE WORLD

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

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INVOCATION

For the Senses of the New Life.

BY WORTHIE HARRIS.
 (Battle Creek College.)

BREATHE, breath of God, upon my soul to-night!
 Dispel the mists of doubt which veil my sight,
 And to the spangled heaven of promise bright
 Make clear my view.

Attune mine ear to thine own harmony,
 That nature, with her varied melody,
 May but inspire the rapturous psalmody
 My heart would raise.

May heavenly fragrance from sweet Sharon's rose
 Its gracious perfume unto me disclose,
 Pervading all my life, while I repose
 Close by thy side.

To thee, whence virtue with a touch divine
 Recalled to health,—restore this soul of mine;
 And grant my life may minister, like thine,
 A healing balm.

O purify my whole desire for good,
 That I may long still more for heavenly food,—
 That life thou gavest on the holy rood
 For such as I.

A new creation, Lord, ope thou for me,
 And make my heart a dwelling fit for thee,—
 A sanctuary for eternity,—
 Sustaining Love!

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.

APPEARANCES AND REALITY.

BY MRS. E. G. WHITE.

"CRY aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." The people described in this message are called the people of God, yet the prophet is directed to lift up his voice like a trumpet, to show them their transgressions and sin. The Lord sees that those who claim to be his children are deceived, but it is not his purpose to leave them to their deception. He mercifully sends them a message that they may discern their duty and return unto the Lord. By obedience they are to ward off everything that has a tendency to debase and corrupt character and misinterpret their faith before the world.

The Lord God is a jealous God, and he will not be silent when his glory is tarnished, his worship corrupted before the world, and his character misrepresented to men. He has regard unto his honor and the glory of his name before

all nations. He expects those who claim to be his worshipers to be loyal to the principles of righteousness, not only for their own soul's interest, but for the good of those with whom they are associating. He would have them represent the principles of the government whose subjects they claim to be and whose King they profess to serve.

If one professing to be under the rule of the King of kings is dishonest in his dealings, trifling in his character, actuated by a hard, selfish spirit which leads him to look out for his own interest irrespective of the interests of others, then let those who love the right, who would honor God and represent the principles of his government, lift up their voices and show the professed people of God their sins, and the house of Jacob their transgression. Let not the contagious spirit of selfishness be permitted to leaven others by its influence. Let there be no conniving or deception in the service of God. Let those who love God faithfully present to others what constitutes true service, that men may be doers of the word of God. There must be individual training and culture, that those who profess to be worshipers may understand and be controlled by the high and noble principles of righteousness.

The Lord describes those to whom the prophet is sent with the messages of reproof as those who "seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?" The Lord answers their questioning and reproach, saying, "Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?"

It is possible to manifest apparent zeal in the service of God, to offer prayers and observe fasts, and yet not be acknowledged of the Lord. When our prayers are offered in self-confidence, when we fail to watch, and bring our actions into harmony with our prayers, we are not accounted worshipers in the sight of heaven. We are destitute of the faith that works by love and purifies the soul; for genuine faith will lead the possessor to mortify the deeds of the flesh, and crucify selfishness, self-love, impatience, and self-righteousness. Those who would truly follow Christ must daily learn lessons in meekness and lowliness of heart, that they may speak guardedly, manifest courtesy and kindness, have tender hearts, and bring sympathy and sunshine into the home. All strife, all debate, all smiting with the tongue and the fist of wickedness, must be put away. The overbearing will must be subdued, and gentleness and a disposition to be easily entreated must be cultivated.

Let no one think that to bow the head as a

bulrush will take the place of true humility. Such humility is a sham; for where meekness does not exist in the heart, it will not be manifested in the life. Those who are merely professors of truth and not doers of the word, will break down the family altar, and stir up strife and contention in the home, and there will be dearth of holy and beneficent actions that flow from faith in Christ. The most convincing evidence of the power of the gospel to the world is its effect on the lives of those who believe it. He who is a true Christian will represent Christ, and will cease from all murmuring or complaining of God, or of his fellow-men. Those who complain at the providences of God manifest weakness of faith, and show that they lack the knowledge of the character of God and of Jesus Christ whom he has sent. Of these half-hearted professors the Lord says, "Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered."

But is murmuring, complaining, and rebellion the fruit of the Christian tree? O no; it is the fruit of the heart unsanctified and unsubdued, that is swayed by impulse, the language of one who has no regard for the feelings of those about him. By murmuring and complaint it is made manifest that his soul is not under the discipline of the Holy Spirit. Those who are full of murmuring and complaint against God and their fellow-men will have to be converted and transformed before they can enter the kingdom of heaven. It may be necessary that the furnace of trial be kindled and heated sevenfold to purge away the dross from the character, that the gold may come forth purified, refined, and stamped with the image of the Refiner.

Those who are merely surface Christians are no blessing to themselves or others, although they fast and spread sackcloth and ashes under them. The old habits return; quick temper, suspicion, jealousy, judgment of others,—all manifest that they are not controlled by the grace of Christ. Their habits of evil have become a yoke of bondage to themselves and to others. They may observe fasts, practice voluntary humility, and manifest apparent devotion; but as they do not have real humility, they do not find rest and peace and joy. Their accustomed habits control them; and when they fail to manifest a Christlike action, they throw the blame and responsibility upon the circumstances which surround them or the people with whom they are brought in contact. Instead of examining themselves to see wherein their inconsistency lies, they bemoan their case, and think that their difficulties are the results of others' misdeeds. As long as they hold to this opinion, they cannot see their faults, repent of their evil, and confess their wrong-doing.

All heaven is looking upon the inhabitants of the earth. The angels and the God of heaven are looking upon those who claim to be Christians,

and weighing their devotional exercises. The light of God's truth has come to the world, and though many have assented that it is truth, but few have been transformed by its power. The grace of God has not been received into the heart to regenerate and renew.

This is an age of profession and pretension. On all sides we see beautiful houses erected, splendidly furnished, adorned with pictures and equipped with everything to delight the eye and gratify the taste. Looking upon outside appearances we might say, Surely here are happy homes. Yet within these mansions lust and evil passions hold sway. Husbands are killing their wives that they may gratify their unholy lust, killing them with neglect, with harshness, with overbearing and self-importance. Those who were once made in the image of God, by indulgence in evil are blotting out every semblance of the divine nature. Not only is evil prevalent in the world, in both the lower and the higher classes, but wickedness is practiced even in the church by those who profess to be worshipers. The names of men are registered on the church records who indulge in card-playing, who visit questionable places of amusement, and frequent gambling hells. Under the semblance of prosperity and peace among the higher classes, there is a state of degradation which is hid from all eyes but God's. In beautiful homes, in elegant mansions, cruelty is practiced such as pen can feebly picture. Yet men and women who are written down as cruel in the books of heaven among this class, presume to sing the praises of God in beautiful hymns and songs. Many preserve the appearance of innocence, while they are planning how to commit theft and practice robbery in their positions of trust. By men and women who appear to delight in religious exercises, who profess to be followers of Christ, whose names are on the church record, there are embezzlements, fraud, licentiousness, adultery, and all kinds of wickedness. At such a time as this the Lord has commanded, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand. . . . For the day of the Lord is great and very terrible; and who can abide it? Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. . . . Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach."

ONLY BELIEVE.

BY M. WOOD.
(New Bedford, Mass.)

WITHOUT a foundation no house can stand; but one well built upon a rock, bids defiance to floods and winds. Matt. 7:24-27. God has laid a sure foundation for faith, and we are to build upon it. It is a foundation laid in Zion, the Church. Thousands have already tried it, and it has never been known to fail. Neither will it fail; for it is still written, "He that believeth . . . shall be saved."

Jesus Christ is the chief corner-stone. "He that believeth," that is, receives and rests upon Christ alone for salvation (Acts 4:12) and derives all his hopes of life and happiness from him, shall not be confounded. 1 Peter 2:6. His expectation will not be cut off; he will not be in a hurry, but will quietly and patiently wait for the salvation of his Lord, being fully persuaded that "he that shall come will come, and will not tarry." Heb. 10:37. Sin and Satan cannot overcome him that believeth. All

heaven is pledged to his support; and being confident that Jesus reigns, he smiles at every storm.

The enemy of righteousness will do all he can to cause us to question the power and willingness of Christ to save us, but a God of love reaches out his hand to help his own children. He says to them, "If thou canst believe, all things are possible to him that believeth." Mark 9:23. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

A HISTORICAL ESSAY ON BAPTISM

Under the Form of Questions and Answers.

BY ELDER D. T. BOURDEAU.

(Battle Creek, Mich.)

(Concluded.)

9. WHAT other palpable proof have we that immersion was practiced in those remote times? The existence of ancient baptistries, which were originally made to plunge people in, and which are found in different parts of the Old World. Among these we would mention one in Constantinople, another in Rome, another in Florence, another in Pisa, one in Poitiers (France), another in Cologne, etc. (See *Encyclopédie des Sciences religieuses*, tome II., article Baptistère, etc.)

10. About what time did baptistries come into general use where churches were established? "From the time of Constantine," says the Abbé Martigny, "the solemn administration of baptism occurred only in baptistries built by the church. It is certain that in the beginning there were no other baptistries but rivers and fountains."—*Dict. des Antiquités chrétiennes, au mot Baptême.*

11. Where were the new converts at Rome led to receive baptism? "At Rome the new converts were led to the Tiber. There still remains in the prison of Mamertine, the miraculous well in which, according to tradition, St. Peter and St. Paul baptized their guardians Processus and Martimanus."—*Ib.*

12. Does history furnish evidence that Roman Catholic officials baptized by immersion, under the sanction of the pope, in the twelfth century? We have just that evidence in an account given by the Catholic historian Racine, concerning the conversion of the Pomeranians, or Prussians, to the Roman Catholic faith, under the labors of Otho, bishop of Bamberg, Bavaria, and his assistants. Otho was "consecrated" bishop of Bamberg at Rome by Pope Pascal "on the day of Pentecost A. D. 1103."—*Abbé Racine's Abrégé de l'Histoire ecclésiastique, tome V., pp. 3, 4.* "He consulted with his clergy [with regard to opening a mission in Pomerania], and sent to Rome to obtain the permission and blessing of Pope Calliste, and obtained it."—*Ib., p. 6.* "He started" for Pomerania "with ecclesiastics capable of seconding his zeal," "the twenty-fourth day of April of the year 1125."—*Ib., pp. 6, 7.* "As they drew near to Pirits, they saw in the distance about 4000 men that had met from all parts of the province to celebrate a pagan feast. . . . Otho spent seven days in catechising them with great care, being aided by priests and some of his clerks; he enjoined it upon them to fast three days, to bathe, and to be dressed in white preparatory to receiving baptism. He had three baptistries made, in one of which he was to baptize young boys; in the other two, priests were to baptize men and women separately. . . . It is thus that they baptized by immersion, having, in all that they did, due regard for honesty and Christian modesty."—*Ib., pp. 8-11, etc.*

NOTE.—This testimony is valuable in that it shows that the Christians of the twelfth century who were opposed by popes and by Roman

Catholics on the point of baptism, were not opposed because they were immersed; for surely popes and Roman Catholics would not oppose others for a practice which they themselves held as sacred.

13. How did the Petrobrusians and Henricians of southern France regard infant baptism in the twelfth century? Peter the venerable, Abbé of Clugny, in his letter entitled, "Against the Petrobrusians," attributes to Pierre de Bruys, leader of the Petrobrusians, five points of doctrine, of which this is the first: "They deny that children can be saved by baptism before coming to the years of understanding, and that the faith of another is of any use to them, etc."—*Hist. de l'Église Vaudoise, par Monastier, pp. 62, 63.* "The Centuries of Magdeburgh, who collected the different points of doctrine professed by the heretics of southern France in the twelfth century," reported as follows concerning the Apostolicals, or Henricians: "Their dogmas, as far as we can learn concerning them from the writings of St. Bernard, are, 'That children should not be baptized, etc.'"—*Ib., pp. 64, 65.*

14. Did the ancient Waldenses baptize those who were too young to believe? *La noble Leçon* (the "Noble Lesson"), a Waldensian poem bearing the date 1100, has the following: "*L'Église baptejawan al nom de Yeshu Xrist*;" (baptizing the believers in the name of Jesus Christ). This is line 337 of the "Noble Lesson," which may be found in the library of the university of Geneva, Switzerland, written on leather parchment, in the library of Cambridge, England, etc. During the Catholic period of their history, the Waldenses sacrificed many precious truths, adopted infant baptism, and later on, they adopted sprinkling for baptism.

15. Is there historical evidence in what is left us of Waldensian documents showing that the Waldenses believed in immersion? "The first [sacrament] is called baptism; that is to say in our tongue, a washing, of river or of fountain." Or, to have it better English, and yet giving the sense of the original, "A washing of water, in a river or in a fountain."—*L'Almanach spirituel* (see *Histoire générale des Églises Vaudoises, par Léger, p. 65*). *L'Almanach spirituel* is a document more modern than the "Noble Lesson." When it was written, the Waldenses baptized infants.

16. How late do we find a remnant of the Waldenses rejecting infant baptism? Claude Scissel, bishop of Marsailles, France, who was born about the year 1450 and died in 1520, says of the Waldenses of his time: "That sect of the Waldenses has already lasted so many centuries." "They say that man is truly baptized when he has joined their sect; some of them also say that baptism is of no utility to little children."—*Jacques Cappel, sur la Doctrine des Vaudois représentée, par Claude Scissel (Sédan, 1618).*

17. What was the attitude of the ancient Albigenses toward infant baptism? "They rejected the baptism of children."—*Hist. et Doctrine des Cathares Puritains ou Albigeois, par C. Schmidt, professeur en théologie du séminaire protestant de Strasbourg, tome I., chap. 3, p. 26.* "They had a baptism and an eucharist different from those of the church."—*Ib., p. 73.* "The Albigenses rejected the baptism of little children."—*Histoire des Albigeois et des Vaudois, adressée à Louis XIV., p. 12, par le R. P. Bénévoit, prédicateur de l'ordre de St. Dominique.*

This Dominican author is writing in a way to prejudice Louis XIV. against the Protestants of his day. He says, among other things: "The heresy of the Albigenses is the only one against which crusades have been raised similar to those that were raised against the Saracens, usurpers of the Holy Land. Those who had to do with these heretics were persuaded that they would cause as great damages to the church of the West as the infidels had caused to that of the East."—*Ib., p. 6.* This author also says that they were the more dangerous because they did their work in a secret

way, and that for this reason they were called "hidden heretics." They were scattered in southern France, Germany, Prussia, Italy, etc.—*Ib.*, pp. 12-15.

18. Is there historical evidence showing that as many as 3000 persons have been immersed in one place, in a single day, since the apostolic age?

(a) Clovis, king of France, his sister, and 3000 of his soldiers, were immersed in a baptism in the church of Rheims, on Christmas, A. D. 496. "After the victory of Tolbiac, he [Clovis] was instructed by St. Remy, bishop of Rheims, and received baptism with 3000 of his people in 496."—*Dict. général de Biographie et d' Histoire, par Dezobry et Bachelet, art. Clovis.* "The king [Clovis] also received it [baptism]; and it was a most solemn ceremony. . . . Many bishops came to Rheims to attend it. It had been thought proper not to postpone it until the Passover. It occurred on Christmas, A. D. 496. The streets had been carpeted from the king's house to the church, which was illuminated by perfumed tapers, and whose baptism was filled with excellent odors. . . . He [St. Remy] then [after baptizing Clovis] baptized the king's sister and 3000 of his soldiers."—*Abbé Racine's Abrégée de l' Histoire eccles., tome II., p. 522.* "This new Constantine [Clovis] went down into the basin, where the catechumens were plunged."—*Dict. Larousse.* "Clovis went down into the basin, where, in those days, the catechumens were plunged nearly naked," and of Sisois, the first of his soldiers who followed his example, it is recorded that "he plunged into the holy basin."—*Hist. de France, par Henri Martin, tome I., pp. 424, 425; Hist. Universelle, par César Costa, tome VII., pp. 22, 228; la France sous ses Rois, par A. H. Dampmartin, pp. 17, 18.*

(b) About A. D. 601, "10,000 persons were baptized in the Swale [England] in a single day."—*Dict. général de Biographie et d' Histoire, par Dezobry et Bachelet, art. Augustin (saint), and table chronologique of Abrégée de l'Hist. eccles., par Racine, tome III., compared with p. 32 of same volume.* The leading, controlling spirit on this occasion was St. Augustine, who had been sent to England by Pope Gregory the Great, and was laboring under the full sanction of that pope.—*Ib.* At that time immersion was practiced throughout Christendom; and we have already seen that twenty-six years later (in 627) Bishop Paulin, while evangelizing in England, "baptized in rivers" and "by immersion." (See also Abbé Racine's *Abrégée d'Hist. eccles., tome III., p. 23.*) Other cases could be presented.

19. To what branch of the church is the change of the original mode of baptism attributed? "The first mode [immersion] was the only one that was followed by all Christian peoples until the twelfth century. At that time the church of the West replaced it by infusion, which consists in pouring [or sprinkling] water on the head of the candidate."—*St. Amand, in Rénier's Encyclopédie moderne, new edition of Paris, 1847, tome V., p. 426.* It is "the churches of the West who have changed this ancient custom."—*Dictionnaire français-latin de Trévoux, tome I., p. 850.*

20. Do Roman Catholics claim that the change of baptism can be proved by the Bible? "As zealous as Protestants are against the church's infallibility, they are forced to depend wholly upon her authority in many articles that cannot be evidently proved from any text of Scripture, yet are of very great importance. (1) The lawfulness for Christians to work upon Saturday, contrary, in appearance to the express command of God, who bids us 'keep the Sabbath holy,' and tells us the seventh day of the week is that day. (2) The lawfulness and validity of infant baptism, whereof there is no example in Scripture."—*The Shortest Way to End Disputes about Religion,* by Rev. Robert Manning, approved by

Rt. Rev. Bishop Fitzpatrick, Coadjutor of the Diocese of Boston, Mass.

NOTE.—The ordinance of baptism, pure and unadulterated, is embraced in, and enjoined by, the faith or gospel of Jesus, and will be sacredly regarded by those who prepare for the coming of the Son of man; for concerning such the holy "seer," actuated by the Spirit of Him who "cannot lie," made this prophetic utterance: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

THE SABBATH.

BY MRS. M. D. EDMONDS.
(Rochester, N. Y.)

BEHOLD how perfect is the day
Which God hath called his own!
Creation rests!—we kneel and pray
And worship at his throne.

We join our voices with the throng
Who sing his matchless praise;
There's joy and gladness in our song,
And comfort in our lays.

We pause to view what God has made,—
The heavens, the earth, the sea;
Creative power is here displayed
And strength of Deity.

We know that he is King of kings,
And Lord of lords, as well;
He comes with healing in his wings
Within our hearts to dwell.

We'll strive to keep God's day of rest
As never yet before;
It was the seventh day he blessed,
We'll keep the first no more.

It is a sign twixt him and man
Establishing his power:
'Tis he, and he alone, who can
Give life from hour to hour.

The seventh day, then, let us keep,
The Sabbath of the Lord;
Our dear, good Shepherd loves his sheep
And will them well reward.

STUDIES FROM THE LIFE OF ELIJAH.

BY ELDER J. O. CORLISS.
(Melbourne, Aus.)

(Continued.)

ONE thing was settled in the mind of Elijah; God had told him to show himself to Ahab, and that he was determined to do, regardless of consequences. That rain would soon follow he knew well enough; for God had said so; but this was the extent of his knowledge in the matter. It was enough, however, since he could expectantly confide in Him whose servant he was. God does not reveal to men all the minutia of their work at once. He makes known his will in general, and expects a beginning to be made, with faith that the details will be revealed as they are needed. Indeed it is much better to have it thus; for then there is more pleasure in watching the unfoldings of God's providence in our steps of faith.

Elijah had little care at this time as to what became of himself. He was consuming with the fire of holy jealousy for the glory of Jehovah. By this he had been invested with strong faith that God was about to manifest himself as the only true God, and so he feared not to meet the idolaters of his people in all their force. His single-mindedness is shown in his prayer: "Let it be known this day that thou art God in Israel." 1 Kings 18:36. His uppermost thought was to have God take his place in the hearts of the people.

But there was with this an accompanying desire to be himself known as the servant of God. He wanted it understood that all he had done or

was to do, was but the working out of God's will through him. He had no self will, no little notion of his own to carry out. He was only a servant. How different with many now. They would rather do things for God than to let God do things through them, just as he chooses. They lay their plans for labor as best suits their own comfort and convenience, and then attempt to carry them out at all hazards, regardless whether they are in harmony with God's will or not. This is to-day the blight of much Christian effort. How much better to say: "My soul, wait thou only upon God; for my expectation is from him."

God lays his own plans regarding each of us, and attaches blessings to those plans. These plans may not appear the most feasible to us; but if we put ourselves outside of them by following plans of our own, we also deprive ourselves of the blessings God has connected with his plans. The children of Israel could only be supplied with manna by following the cloud through the desert wanderings. The manna fell nowhere else; hence God's plan required them to be there, if they would be fed. It is the same now; he who would have heavenly supplies must keep within the divine plan.

God's plan in this case, as soon revealed to Elijah, was to have all Israel gathered at Mount Carmel, with "the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred." The proposition was made to Ahab without disclosing all the plan, lest it should arouse opposition that would balk the arrangement. It is probable that Elijah told him of the coming rain, and so induced him to send throughout all Israel, to gather all the prophets at the designated place. Elijah was anxious to have the whole nation witness the test between the system of Jehovah and that of the sun-god Baal. It was to be a test by fire, one eminently calculated to settle the matter with the fire-worshippers. Elijah felt convinced that God would work so wondrously as forever to drive the accursed sun-worship from the soil of Israel, and lead that people back to the worship of the God of their fathers.

As it must have taken some days for the assembling of Israel, Elijah had a time of waiting. This was an opportunity for the prophet to prepare for the conflict before him. In this hush of affairs, this brief pause, there must have been much thought on the part of Elijah concerning the part he was soon to act. In his place of hiding, perhaps in some dreary cave of the mountain, how his soul must have yearned after God, as he poured forth his earnest supplications for the rescue of Israel from their idolatrous servitude. Had this not been so, the answer by fire would not have come, as it did, before the assembled multitude on Carmel's heights.

But as the day for the test approached, Elijah had no fear of the result. In those days of preparation he had so completely yielded up self and all fleshly desires that he could await, unmoved, the gathering of the people and the revelation of God by fire. The calm attitude in which he met the terrible issue was not because he was of different mold from common mortals, but because he had been made willing to let God work through him as he chose. This was also the secret of the power which attended the early apostles of Christ, and made their labors so effective. Why, then, may not the same results be attained now, if the same conditions are met, since God is the same yesterday, to-day, and forever?

But let us be transported in mind to the scene of Elijah's conflict. The sun rises on Carmel. All Israel is astir. From every direction the hosts of that nation wend their way toward the appointed spot. The four hundred and fifty prophets of Baal, with their flashing sun-symbols, are there; but the prophets of the grove are absent for some cause, as is the queen, at whose table they constantly feed. The king, surrounded by his officers of state, has a conspicuous position

among the crowd. There is another man who ought to be there, but he is absent—the timid, time-serving Obadiah. He does not care to compromise himself at such a time. There is one present, however, on whom every eye is bent. He stands somewhat apart from the surging crowd, and is apparently alone—one man against a nation. Yet his bearing is firm, as he awaits with compressed lips the beginning of the day's conflict.

He is not alone, however. He is conscious of the presence of One who is able to sustain him right royally, even though the odds appear so great. True he is only a man of like passions with ourselves; but he has learned the secret of moving the arm of God, not by any inherent power, but by simple faith. By this he will subdue the power of that kingdom, work righteousness, and escape the edge of their swords.

Soon his voice is heard above the din, addressing the multitude: "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him." Verse 21. In other words, Why do you try to serve both God and Baal? Give all allegiance to one, and let the other go. But there is no answer to this appeal. They appear to be confounded at being asked to make such a choice. A moment more, and the prophet again speaks: "I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men." Your numbers are overwhelmingly great, while I am a lone prophet of God; but nevertheless I will make this proposition: Let each party prepare a bullock on an altar. You call on your gods, and I will call on Jehovah. The one that answers by fire shall be recognized as God.

"All the people answered and said, It is well spoken." Now the issue is joined. The prophets of Baal must stand the test, however much they may desire to avoid it. Elijah is calm in his assurance of success. He has spent days in prayer over the matter. He is certain he is following God's plan. He knows that God would not lead him so far and then desert him. Accordingly the preparations are commenced. If now the prophets of Baal can only secretly light the faggots that lie on the altar, they will still maintain their religion before the people. But everything is so open that they cannot possibly do this. There is, therefore, no alternative for them but to join in a mystic dance about the altar, all the while repeating: "O Baal, hear us." This is done till the sun is at its height in the heavens; but that orb does nothing but shine with full force in the upturned faces of the suppliants.

At this juncture the prophet of God begins to taunt them in the most sarcastic way, probably not so much to aggravate the priests, as to show the assembled multitude his confidence in God's power to reveal himself. He knew it would be so. He was assured of this before the affair began. In withering sarcasm he calls out: "Cry aloud; for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awakened." At this they cry louder, as they leap about the altar, and cut themselves with knives, till their own blood flows in streams along their lacerated bodies. It is enough to excite commiseration in the hardest heart, but their god is deaf to every appeal, though they continue to call on him till evening.

Elijah's time has come at last. He asks the people to come near and watch his movements. He gathers the twelve stones of the altar of the Lord, which have been so long scattered, and carefully replaces them in their former positions; puts the wood in order; lays the pieces of the bullock on the wood; and to prevent any possibility of fraud in the matter of fire, commands water to be poured in torrents over the whole. When the wood is thoroughly drenched, and the water fills the ditches round about, the prophet offers a quiet yet confident prayer. Not a selfish

request is advanced, but a simple petition is offered that God will vindicate himself, and turn the people from their idolatry to the service of Jehovah.

And the fire comes, as it always will under similar circumstances. Even now God is willing to do as much for his glory as then, were his people as anxious for it as was the Tishbite prophet. No obstacle can be made so great that God will not overcome it, in order to vindicate himself when he can have the glory by so doing. The people in that case saw that they had been deceived all the way along by their priests, and were so incensed at the thought, that when Elijah followed the victory of God with a command to slay the priests of Baal, the people were ready to put them out of the way, and so forever destroy their baneful influence. It was a terrible order to issue, and a terrible act to commit; yet there seemed no other way. Not one of the priests escaped. All of them were taken by the frenzied people down to the brook Kishon, and there slain by Elijah. This, however, brought Elijah to the great crisis of his life, where he for the first time failed implicitly to trust God. But the account of this must be reserved for another paper.

(To be continued.)

ITEMS FROM HISTORY.

BY JOSEPH CLARKE.
(Lowry City, Mo.)

MANY persons calling themselves National Reformers are now seeking the favor of the papal church, hoping thus to conquer and effectually put down dissenters by civil laws and penalties. If all such persons will read Macaulay's "History of England," Vol. II., pp. 152-158, they will learn how certain prominent Englishmen, in the reign of James II., became papists, in order to obtain the royal favor. These men the historian deliberately calls "renegades," "apostates."

□ One of these, John Dryden, one of the most gifted men of his time, as a writer of poetry and prose, lost his prestige as a good man, and for this sacrifice obtained \$500 a year.

If national Reformers would read this little item of history, this unfortunate turn in the life of Dryden, would they not reflect upon what the historian of the future will write? What will he say of the decision of the Supreme Court of the United States, made Feb. 29, 1892? and of the act of Congress, which offered \$2,500,000 as a sop to pacify the prophets of Baal?

But Macaulay is non-sectarian; he gives the papal church full credit for her good deeds; but in the volume before referred to, pp. 42-46, he tells us the story of Jesuit character and influence and its terrible recklessness in carrying out its sinister designs; he tells how William III., of Nassau, prince of Orange, a Protestant, delivered Great Britain from papal tyranny. That freedom has descended to us from that time, increasing in its course, shining with greater brilliancy till our own day. Shall we now, with suicidal hands, girdle the tree that has been tended and cared for by warriors and statesmen for so many years? Will National Reformers apply to the lion, the bear, and the wolf, to defend the lambs and the sheep? Do they realize that cells for prisoners are built, systematically, low beneath cathedrals and other edifices of the papal church, "for pious purposes"? Will Protestants help to immure Protestants in those cells? How could a Protestant President and the United States Supreme Court and Congress, dally with such a church as they certainly have done time after time? Who directed our marine force to salute the papal flag in American waters? Who sat with papal magnates at the dedication of the Roman Catholic university at Washington? Was it not a President?

Do not National Reformers know that in opposing dissenters, they are unraveling the threads

our forefathers wove with so much care? that they are undermining the structure built up at the countless cost of life and treasure? Are National Reformers lost to reason and common sense? do they forget St. Bartholomew's day and the Bastille? Do they know that Roman Catholicism has already ruined continental Europe, and that Great Britain is now in her octopus fangs? and now shall America, free America, invite her to Mexicanize these free States?

GROWTH IN GRACE.

BY MRS. A. W. HEALD.
(Windham, N. H.)

"Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18. The word "grace" seems here to denote "that excellent and blessed state of reconciliation, friendship, and favor with God, which he graciously bestows upon his people." It is at once apparent that to enjoy this state of favor with God, and to grow therein, the natural man must first experience a change. This change is called by our Saviour the new birth. "Marvel not that I said unto thee, Ye must be born again ["from above," margin]." John 3:7.

The new birth must be accompanied by a death to sin; the old or natural man must be put off, and the new man put on, which is Christ Jesus. We are not to say, "How shall I grow in grace?" but rather, "How shall I follow the divine Pattern?" A continual study of the Saviour's life as revealed in the word of God, and a constant striving to live as he lived will insure a growth in grace, which, though perhaps imperceptible to self, will yet bear witness to others of the Holy Spirit's presence and indwelling power.

Grace in the believer's heart is a plant of celestial origin, and it is not to be compared with anything of earthly growth. "He shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon." Hosea 14:5, 6.

Israel is here represented as watered by the dews of divine grace, growing like the lily in gracefulness and purity, rooted and grounded as the cedar of Lebanon, and sending forth wide-spreading branches as the olive; thus presenting a stately tree, combining beauty, strength, and usefulness. They that dwell under His shadow are revived and blossom as the vine, sending forth fragrance "as the wine of Lebanon."

And so it is the Christian's privilege to grow in grace and beauty as the lily, yet not with the frailty of that delicate flower; for rooted in the Rock of Ages, he may withstand all the storms of adversity to be encountered in this sinful world; and under the benign influence of his Christlike character, souls will be revived, nourished, and strengthened with might by His Spirit. The great Husbandman watches with tender interest these heavenly plants now blooming in a foreign soil, and in the fullness of time, it will be his pleasure to—

"Place them in those everlasting gardens
Where angels walk and seraphs are the wardens;
Where every flower brought safe through death's
dark portal,
Becomes immortal."

—"Why should the repenting sinner forsake his thoughts? It is because they are not in accordance with truth. He is tempted to believe that because of his sins God has given him up to the will of his enemy, and that there is no pardon for so great a sinner as he. But all these thoughts are dishonoring to God, because man is God's possession, both by creation and redemption."

—"Be a pattern to others, then all will go well,"

The Mission Field.

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

INDIA.

WHEN carefully studied and rightly understood, India is in many respects one of the most interesting countries in the world. Its shape is that of a triangle, bounded on two sides by the Bay of Bengal and the Indian Ocean, and on the other side by the Himalaya Mountains. It has an area of 1,474,000 square miles, which is nearly one half the area of the United States. Its southern point is within 8° of the equator, while its northern boundary reaches 35° north latitude; or comparatively speaking, it extends from the latitude of Panama on the Isthmus of Darien to Santa Fé in New Mexico. In it is found every variety of climate, from the perpetual snow-and-ice fields of the Himalayas to the unbroken heat of the tropics. In the humid temperature of the southern coasts, compared by some to a continual vapor bath, all kinds of tropical spices, fruits, and flowers, which have made India famous, grow in abundance and to greater perfection than anywhere else in the world; while on the dry, cool, and healthful tablelands in the interior the standard grains, fruits, and vegetables of the temperate zone are raised in large quantities both for home use and for export to other countries. The wheat consumed in Great Britain is largely grown in India.

But the most interesting feature of India is her numerous and complex population, amounting, according to the census of 1890, to 287,223,431. This is nearly one fifth of the entire population of the globe. Some of the provinces of India have a larger population than the strongest nations of Europe and America. For example: Bengal, with an area of 193,198 square miles, had in 1880 a population of 69,536,861. This was more than the United States, Mexico, and all British America combined had at that time; Oudh, with a territorial area of 106,111 square miles, had a population of 44,107,869, which is greater than that of France and almost as great as that of the German empire. The Madras presidency had a population of 31,170,631, which is almost equal to the population of Great Britain, which rules nearly the whole of India. The increase of the population by natural growth during the ten years from 1880 to 1890 was 27,500,000.

The vast population of India, unlike that of most other oriental countries, is cut up into many divisions by language, religion, and caste. The best authorities tell us that there are not fewer than 300 distinct languages and dialects in practical every-day use in India. There are, however, a few leading languages that are spoken by a large majority of the people.

The people of India are pre-eminently a religious people. Ahmed Hussian, a learned Indian, in an excellent article contributed to the *Madras Christian College Magazine*, speaking of the religious character of the people, says:—

"They talk religiously, eat religiously, and sleep religiously. Our religious codes explicitly state how and what we shall eat; they define the mode and subject of talk, and the time and the manner of sleep. We have to repeat some sacred texts as soon as we see the rising sun in the morning, or the new moon in the evening. There is perhaps no day in a man's life when he is not required to perform some appropriate religious ceremony."

India has given birth to three great religions, which hold as their votaries more than half the population of the world. There are at present nine different religious systems in India, with adherents as follows: Hindus, 207,731,727; Mohammedans, 57,321,164; Animistics, 9,280,467; Buddhists, 7,131,361; Christians, 2,284,380; Sikhs, 1,907,833; Jains, 1,416,638; Zoroastrians, 89,904; Jews, 17,194; unspecified, 42,578.

Caste rules supreme in India. It has been

tightening its grip for centuries, making its laws more complex and inexorable with each successive generation, till one of a higher caste cannot touch one of a lower caste, nor eat at the same table with him, nor out of a dish that he has touched, without being polluted. Even the shadow of a lower-caste person falling across the house of one of the higher caste so pollutes it that it must be cleansed by an offering of goat's blood before it can be occupied again. Besides the religious castes, which are the most strict, each business, trade, or profession is a caste of itself; and the same trade, business, or profession, passes from father to son, from generation to generation, few being so wayward and stubborn as to break over caste rules, even if it were possible for them to do so. Thus there is a soldier caste, a literary caste, a sailor caste; a caste of priests, farmers, merchants, blacksmiths, hatters, tailors, herdsmen, etc., etc.

But we must not conclude that because India is a heathen, or pagan country, that its people are not civilized and enlightened; on the contrary India has a very high state of civilization, which, perhaps, antedates the civilization of any other country in the world. Ahmed Hussian, before quoted, says: "India has had a glorious past. Her people were the most civilized in the world when the civilized races of the present day were savages, wandering in forests, covering their bodies with leaves, and working with tools made of stone or copper." But India's civilization is peculiar to herself, and differs widely from the civilization of the United States and the countries of Europe. It must be so to admit of the arbitrary regulations of the various castes and religious systems, but our space is too limited to describe it further.

Though education does not extend to the masses in India as in our own country, yet she has now and has had for ages, an educated class, with a voluminous literature. Some of her scholars are most astute and profound reasoners. Their fine distinctions and logical arguments have confused many learned men from Europe and America. These conditions have made India a very desirable and at the same time a very difficult mission field.

Though something was done to introduce the Christian religion into India in the earlier part of the eighteenth century, especially by the Danes, the effort was so feeble and the success so small that our best authorities have come to date the beginning of missionary work in that country with the landing of Wm. Carey and his assistants at Calcutta, Nov. 7, 1793. There was great opposition to the missionaries by the British East India Company, which practically ruled India at that time, and made it difficult for Carey and his associates to get a foothold, or even to remain in the country. The opposition was not confined to the shores of India. At home the British people were stirred by the vigorous sallies of wit and bitter denunciations of the Rev. Sidney Smith in the *Edinburgh Review*. He charged the mutiny at Lahore to the influence of the missionaries. He ridiculed the published journals of Carey and Thomas; when they complained, he replied: "As well might a weasel complain of intolerance when throttled for sucking eggs, as that these ferocious Methodists and iniquitous coxcombs should complain of intolerance when we show up their folly and denounce their stupidity."

It was not till 1813, twenty years from the time Wm. Carey landed in India, that the British government changed its attitude, and inserted an article in the second charter of the East India Company, requiring it to protect and encourage the missionaries. No other country in the world has attracted so much attention as a mission field. The "Encyclopedia of Missions" gives the names of forty societies that have established missions and are now supporting missionaries in that country. Other authorities place the number at fifty-five. The growth of missions and the results of missionary work during the

first century of its progress have been remarkable. The Bible has been translated into all the leading languages and dialects; numerous books, tracts, and periodicals have been and are being published; and Christian schools, colleges, universities, hospitals, asylums, etc., have sprung up in different parts of the country. There are now in India, under the auspices of the different missionary societies, eighty-three schools for higher education, with 8051 pupils, and 6574 common schools, with 273,785 pupils.

Wm. Carey labored more than seven years for his first convert, who was baptized on the last Sunday in the year 1800. Now, according to the official census report for 1890, there are 2,284,380 Christians in India,—more than there were in all the world at the close of the first century of the Christian era. During the ten years from 1880 to 1890, the increase was 421,746, or an average of 42,174 for each year, which represents a growth of 22.65 per cent; while the growth in population during the same time was only 13.1 per cent. This shows that the Christian religion is rapidly gaining ground.

According to the latest reports, there are in India 4223 stations where the gospel is regularly preached; and 1588 men and women from Europe and America who are giving their entire time to preaching or teaching the gospel of Christ to the people. Besides these there are 16,173 native Christians engaged in the same work. The native contributions for the support of the gospel, amount to nearly half a million dollars (\$477,283) annually.

But the results of missionary effort cannot be expressed in figures. We can give the number of those who have publicly accepted the Christian faith, but this does not tell how far the heaven has reached, or how powerfully it has worked to bring about this result. One thing we do know, that no ordinary influence or selfish motive would lead men to renounce the religion of their ancestors in a conservative and caste-ridden country like India, where such a step means the severing of every social and caste tie. The one who takes this step must first make up his mind to give up family, friends, position, honor, and often home itself and become a despised outcast—in short, he literally gives up all for Christ.

The influence of Christianity is felt in India even by those who have never seen or heard a missionary. Its doctrines are so much purer and better than the precepts and practices of Hinduism, Buddhism, Mohammedanism, and the other religions of the country, that they have been compelled in sheer self-defense, to abandon some of the grosser practices of their religions, and adopt the principles of the Christian religion in their stead.

A hundred years ago it was an irrevocable religious custom for widows to throw themselves on the funeral pyres of their husbands, to be consumed with his corpse; mothers threw their children into the Ganges, to be devoured by crocodiles, thinking with such a precious offering to propitiate the gods; zealous devotees would stretch themselves before Juggernaut's car, to be crushed by its wheels, believing that such a death would insure them a direct passport to a better world. All these customs, which caused the death of hundreds of thousands every year, have been abolished through the influence of Christian missions. The custom of child marriage, through which thousands of females annually became widows at from one to five or ten years of age; and who, though they might never have seen their child husbands, were on his death forced into perpetual and dishonorable widowhood, is being abandoned. In short, the whole framework of paganism is crumbling before the quiet but subtle power of the religion of Jesus Christ. The wisest of India's sons see this, and already predict that Christianity will, in the not very distant future, be the dominant religion of India.

The work of missions has been well begun, but the time has not come for the Christian Church to cease her efforts and look with satisfaction upon her conquests. The way is prepared, but the Herculean effort which is to place the gospel of salvation within the reach of every one of all the millions of India, is yet to be put forth. With all that has been done, there is only one missionary, counting male and female, and including teachers in the schools, to each 181,000 of the population. What is needed now is consecrated men and women to build upon the foundation that has been laid and to give to India a complete gospel. Who will say in the language of the prophet, "Lord, here am I; send me."

DAN T. JONES.

Special Attention.

INTEMPERATE MISSIONARIES.

[THE religious papers often contain statements of the terrible results of the drink traffic which has been introduced into foreign lands by Europeans and Americans, and which so greatly neutralizes the beneficent work of the missionaries in those countries. It has been said that ships about equally loaded with rum and Bibles have landed on those foreign shores. The drink habit thus introduced among the people of the East bids fair to work a terrible injury to them. Bad as this is, we have always supposed that the missionaries in those countries set a better example,—that they at least were free from this terrible soul-and-body-destroying habit. An article in the *Northwestern Christian Advocate* of May 23, has placed the matter in another and far worse light. This article, written by Rev. F. W. Oldham, D.D., a returned missionary from India, is evidence that some of the missionaries in that land are intemperate in their habits, which cannot fail to be a great hindrance to their work and also to have a demoralizing effect upon those with whom they associate and for whom they labor. To the honor of the American missionaries it is said that these charges of drinking cannot be brought against them; but the European missionaries are not so clear in this matter, and of them and their habits, the writer above referred to makes the following statement:—ED.]

"But the European missions are not without guilt in this matter. The churches themselves so largely occupy the position that the moderate use of intoxicants is the right of every Christian, that they fail to perceive that whatever liberty they may allow themselves in their own land, where the people are already familiar with the use of liquors, they incur very grave responsibility when they allow such teaching to carry to heathen nations the apparent sanction of the Christian religion for the beginnings of habits which these very heathen see the nominal Christians scattered among them overpowered by. Whatever right the Christian minister may have to use wine in moderation in the European land where wine is generally used, it surely ought to be a subject for very grave consideration whether he has any right to go, or the church behind him to send him, as a teacher of high elevated morality among a people, who, for the most part, are innocent of drinking customs; and when among them to pose by personal example as the advocate of the use of that which must in the end, if the people follow his example, prove a destroying curse among thousands of them.

"To illustrate the necessity for earnest thought and reconsideration in this matter, let me attempt to describe a scene of which I was the deeply-pained spectator some years ago. Lest it be

thought that I bring railing accusation against my brethren, I will suppress all names to prevent identification.

"Some six years ago I went as an American missionary to a great gathering of the European missionaries of a certain part of southeastern Asia. I was there to learn methods of operation, and to ask many questions to guide my mission in its future course. There were present between fifty and sixty European missionaries. A class of twelve or fourteen native preachers was to be examined, and the young men to be licensed as native ministers. During the entire examination of the class, which was held under a covered shed, the male missionaries smoked so incessantly that the air was thick with tobacco smoke, and the unfortunate visitor was obliged constantly to leave his seat to save himself from strangling. At the end of a long and very minute examination in theology, an interval of ten minutes was had, during which time appetizers in the shape of little wine-glasses full of liquor flavored with bitters were passed around. The ladies present availed themselves of the refreshment as freely as the men. The examination was then resumed. At its close we adjourned to dinner. Beside each plate was a wine-glass and a large bottle of Greek wine. During the dinner all at the table save three persons, one of whom was a European traveler, another the daughter of an American woman, freely imbibed. In many cases the empty bottles were replaced by a second supply. Presently the speech-making began. The brethren were manifestly eager to speak, and toast followed toast with much rapidity, and with increasing hilarity. And so the meal was prolonged. Waiting upon the missionaries, and scattered among them, were two score of lads belonging to native races that I am safe in saying knew but little of any drinking habit. I inquired of one of the missionaries: 'Do you not fear lest these lads should learn the European habit of using wine, and, being unaccustomed to it, be unable to restrain themselves in its use? and, whether able to restrain themselves or not, should thereby learn a useless, expensive, and dangerous custom?' He answered, curtly, 'Wine is a good creature of God. Our boys do not use it except at feasts. They must be taught the use and not the abuse of all good things.' The time was not opportune for a temperance discussion, nor was my friend in the humor. I therefore refrained from further speech—the more readily that I saw my personal abstinence provoked much remark, while my two abstaining neighbors were the subjects of a running fire of not altogether playful comments. The climax of this painful scene was reached when the chairman of the day, a prominent government official, and a godly man of much repute, arose, and, with uplifted glass, solemnly proposed as a toast, 'The success of the gospel of Jesus Christ in —.' Whereupon the entire band of men and women arose with him and slowly drank their last glass of wine.

"The scene has never been absent from my mind when I have thought of the possible effect of such teaching upon the multitudes among whom these good men are scattered. I know they are not conscious of doing harm; but is it not high time for all mission boards throughout America and Europe, whatever may be the practice of the church at home, to insist that the representatives of the church abroad in multitudinous heathen and Mohammedan lands shall not be the unintentional propagators of habits that have devastated Europe and America, and will prove a withering curse to the comparatively weak and effeminate peoples of thronging Asia?

"I write under the stress of deep conviction. I have long withheld myself from introducing this matter to the public attention. I finally conclude that the subject ought to be openly discussed; and, without meaning to hurt the feelings of any good man who differs with me in regard to the use of intoxicants, I openly declare that the in-

terests of tens of millions of human beings are seriously involved, and no Christian missionary has any right to give countenance to habits which are imperiling vast sections of our race. Let all mission boards in America and Europe insist that Christian missionaries shall be strictly abstainers from all intoxicating drinks."

WHICH CHURCH IS CHRIST'S?

[THE *New York Herald* of April 1 gives its testimony on the fall of Babylon in a leading editorial in the following terse and truthful manner. Those who have observed the downward trend of the reformed churches of the world, view with alarm the corruption which seems to be coming in like a flood, threatening every spark of vital piety which once burned so brightly from these altars of liberty in Christ.

G. S. HONEYWELL.]

"But I fear, lest by any means, . . . your minds should be corrupted from the simplicity that is in Christ." 2 Cor. 11:3.

"St. Paul was a careful student of human nature. He was a scholar, critic, man of the world, and knightly defender of what he believed to be the truth.

"When forecasting the future of the church at Corinth, he dreaded the tendency, everywhere prevalent, to depart from the simplicity of the gospel and change the new religion into a kind of philosophic theory which would open the door to all sorts of disputations. Against that tendency he warns his followers in this remarkable epistle.

"If we had preserved this simplicity of which St. Paul speaks, the Christian Church would be the strongest force in the world to-day. But we have sadly departed from it, and the moral influence of the church has correspondingly decreased. Churches are not for the people, but for the classes—an expensive edifice in which the wealthy may pray to *their* Father, and cheap churches in which the poor may pray to *theirs*.

"The line is drawn as tightly between the rich and the poor in religion as in society. It is almost impossible to say of any church that it was built *for the people*—that is, for whomsoever may see fit to worship in it. The clergy will tell you that this is not true, but the experience of every poor man who would kneel by the side of his rich neighbor in a costly edifice proves that it is true, for his welcome is lukewarm if not forbidding. Religion is apt to keep one eye on the gospel and the other on the wealthy members of the congregation. That which St. Paul feared has come to pass, and men have been 'corrupted from the simplicity that is in Christ.'

"The Lord preached to all alike. Wealth was as kindly treated as poverty; or to state the fact in other terms, Christ cared for neither wealth nor poverty but for souls. He had a word to utter, a law to announce, a message to deliver, and it was needed by the members of the sanhedrim as much as by the poor Magdalene who crouched at his feet. Nothing could be more simple, more beautiful, or more godlike than the way in which he ignored social environment, both that of the hut, and that of the palace, and appealed to men as men. The open air was his temple, the sands of the sea-shore were his pulpit, the multitude was his congregation. He needed no choir to attract the people, no surpliced assistants, no announcement of a popular topic, none of the accessories which mark our modern worship. . . .

"The question arises, therefore, and it is a very serious question, If the Lord, accompanied by his apostles, should revisit the earth, which of all the churches in the land would they approve as fairly representing his doctrine and divine purpose? Would the exceeding pomp and ceremonial which prevail be regarded as a corrup-

tion of the simplicity of the gospel as delivered by him nineteen centuries ago? Is there any church of which he would say, 'This is wholly mine'? Or would he be so pained at the fashion and selfishness and worldliness which are evident everywhere, that he would choose to preach at the street corner or on the open square?"

KNOWING TOO MUCH.

"THE next thing to not knowing enough, is knowing too much." This was the verdict rendered by a certain railroad superintendent in the case of an employee who had given more information than was meet concerning an accident that had occurred on the line.

The same expression might be very justly applied to not a few ministers, church papers, and people of the present day, who seem not only willing but positively anxious to impart to others whatever information (?) they have been able to accumulate, by whatever hook or crook, against that body of Christians known as Seventh-day Adventists. An illustration or two will doubtless suffice.

Every now and again the papers publish that old story about ascension robes, notwithstanding the oft-published denials of the same, and the reward offered for a well-authenticated case of the kind among Seventh-day Adventists. This story has been started in every case with the hope of holding up to ridicule those who dare to proclaim to the people of this age of the world the Bible doctrine of the soon return of the Lord. While this has no doubt been regarded as "argument enough" for those who would not "have it so," and who are pleased to believe that their "Lord delayeth his coming," there are those in whose minds has been awakened such a train of thought as to induce them to investigate the matter for themselves, and earnestly to inquire whether or not those things were so. There is not the least doubt but thousands of people have had their attention called to the fact of Christ's second and speedy coming by the very efforts put forth by those who have thus thought to pooh-pooh it down.

Then, again, the story is as often set on foot to the effect that the Seventh-day Adventists are *again* setting time for the end of the world!

Were these swift-winged circulators of evil tidings as careful to learn the truthfulness of these reports as common Christian courtesy would seem to demand, they would be forced to admit, that, while Seventh-day Adventists believe that event to be near, "even at the doors," they never, in all their history as a people, have attempted to name the time when it should occur. They would also know that Seventh-day Adventists, who are careful Bible students, are wont to take the Bible just as it reads; and that they give fully as much emphasis and significance to that text which declares, "But of that day and hour knoweth no man," as to any other.

They would also know that they do not attempt to fix the time for His coming, could they listen to the following hymn, which, with others of like nature, they often sing at their meetings:—

"We know not the hour of our Master's appearing,
Yet signs all foretell that the moment is nearing
When he shall return,—'tis a promise most cheering,
But we know not the hour.

"There's light for the wise who are seeking salvation,
There's truth in the book of the Lord's revelation,
Each prophecy points to the great consummation,—
But we know not the hour.

"We'll watch and we'll pray, with our lamps trimmed
and burning;
We'll work and we'll wait till the Master's returning,
We'll sing and rejoice, every omen discerning,
But we know not the hour."

The examples above given are only a few of the things that are being said falsely against Seventh-day Adventists; but they may be enough to convince the thoughtful reader of the wisdom of that quaint philosophy which has, in effect, very tersely and appropriately declared, that it is a good deal better not to know quite so much, than to know so many things which are not so.

M. B. D.

TO WHOM WILL YE LIKEN GOD?

"HAVE ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." God directs the mind to the work of creation for evidence of his divinity; and nowhere is there such a display of creative power as the heavens, the earth being but a small part of the universe of God, even as it is declared, "The nations are as a drop of a bucket, and are counted as the small dust of the balance."

It is impossible for the finite mind to comprehend the vastness of space, as numbers running up into the fifth and sixth periods are incomprehensible, and convey to the mind only confused ideas of distance. We get a better idea of distance, by the time that it takes to travel from one point to another.

An astronomer has endeavored to bring within our comprehension some idea of space, by taking as the unit the distance that electricity can travel in a second of time, which is 180,000 miles, or seven times around the earth, and states that it would require three years of time for an electric current, under favorable conditions, to reach the nearest star.

Here is another comparison that will help us some. The sun, if viewed from this same nearest star, would appear about the size of our polar star, giving no greater warmth or light than the north star gives to the earth. Jupiter would be a star of the twenty-first degree, and would be entirely out of range of the most powerful telescope yet invented. It requires a telescope with a twenty-five inch aperture to see a star of the sixteenth degree, and therefore to see Jupiter it would require an aperture of 250 inches, or nearly twenty-one feet. Jupiter being a planet several times larger than the earth, and being so entirely out of vision from the nearest star, we ask, What is the size of the nearest star which can be seen from our earth? If the sun be represented by a globe two feet in diameter, the earth would be twenty-two one hundredths of an inch in diameter, its distance from the sun would be about 220 feet, and the nearest star would be 8000 miles away.

The Pleiades, as seen with the naked eye, is a group of six stars, and a good eye can see eleven stars; but when viewed with an ordinary telescope, 400 stars can easily be counted. This group is thought by some astronomers to be a system similar to our own, with its planets revolving in their course around each other. No wonder David exclaimed, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man,

that thou visitest him?" "O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens." "I will praise thee, O Lord, with my whole heart; I will show forth all thy marvelous works."

The magnitude of God's love is shown when we consider that the entire universe was jeopardized to redeem the earth, which is, after all, so small a speck as to be compared to the small dust of the balance; and this is only a faint glimpse of the love that the eternal ages will reveal, when with Christ we visit the worlds on high, and more clearly comprehend the greatness of his creative power, for then only can we realize the glory which he laid aside to come and redeem a fallen race.

"Eternal depth of love divine,
In Jesus, God with us, displayed,
How bright thy beaming glories shine!
How wide thy healing streams are spread!"

"To whom then will ye liken God? or what likeness will ye compare unto him?" "I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself." The Creator is our Redeemer, and beside him there is no God.

ANNA C. KING.

PRIESTLY RULE.

[AN American citizen who resides on one of the Samoan Islands, brought a party of islanders to the World's Fair at Chicago last year. In a late number of the *Chicago Herald*, describing his experience in selecting these islanders, he tells the following story of priestly intolerant rule over one of the islands which he visited. It is a good example of the Middle Ages and well illustrates the effect of the union of the civil and religious powers in government:—Ed.]

"From Apia we went to Wallis Island, where I had some debts to collect, and where I hoped to secure some good dancers. The priests at this place are like kings; the island is said to be under French protection, and a French resident has been appointed to live there, although he was absent when we called. Only the Roman Catholic religion is tolerated on the island; any native who is absent from church on Sunday without a gilt-edged excuse is severely fined the next day, and the chances are that he will have some weeks to work on the public roads as a reminder of his dereliction.

"No marriage can take place unless it has the sanction of the priest of the parish to which the parties belong. A certain month of the year is set aside for marriages by the priests, and they will not perform the ceremony at any other time. Illicit intercourse between the sexes is almost a capital crime, so heavy is the punishment. When a priest goes out riding in his carriage, every person he meets on the public highway must kneel until the reverend father's vehicle has passed. Reading and writing and the ordinary elementary education of the children is not taught on Wallis Island as it is elsewhere throughout Polynesia by the Catholic and other missionaries.

"Every ship of whatever size that leaves these islands is sure to be boarded by would-be stowaways, who are eager to get away from the espionage of the priests. Frequently people in canoes follow ships to sea (if the winds are light and they can keep up), begging to be taken aboard and carried anywhere. In 1890 three canoe loads of people followed a German cutter for three days, pulling alongside all the time, and appealing to be taken aboard. This the captain would have done but for one of the Wallis Island priests who was a passenger, and whose influence finally outweighed the entreaties of the natives. The latter were given some biscuit, a kerosene-tin full of water, the direction of their island was pointed out, and they were then ordered off. Some of these poor islanders never reached land, or at least they have never been heard of since."

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WOMAN'S RELATION TO THE CAUSE OF CHRIST.

THE queries concerning woman's position in the church come by post and by word of mouth. Devout people, skeptics, believers, advocates of women's rights, advocates of men's rights, church people, non-church people, husbands of meek wives, husbands of garrulous women, wives of meek husbands, wives of lordly husbands, people that are neither husbands nor wives,—all are interested in the solution of this question, What is woman's place in the church? and what would happen if she should get out of it into the man's place? People who slight judgment, mercy, and the weightier matters of the law, halt, hesitate, ahem, shake the head, and perhaps do worse, when they learn that some women do actually speak in church; because Paul said: "Let your women keep silence in the churches: for it is not permitted unto them to speak;" and, "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

The difficulty with these texts is entirely chargeable to immature conclusions reached in regard to them. It is manifestly illogical and unfair to give to any passage of Scripture an unqualified radical meaning that is at variance with the main tenor of the Bible, and directly in conflict with its plain teachings. The Bible may be reconciled in all its parts without going outside the lines of consistent interpretation. But great difficulty is likely to be experienced by those who interpret isolated passages in an independent light, according to the ideas they happen to entertain upon them. Those who were brought up to believe it to be a shame for women to speak in meeting, look no farther than these texts, and give them a sweeping application. Critics of the Bible, critics of womankind, as well as women who are looking for an excuse for idleness, seize these passages in the same manner. By their misuse of these texts many conscientious people are led into a misconception of what Paul meant to teach.

Considering the question from a broader standing, it will be seen at a glance that while it has ever been the work of the powers of darkness to degrade woman, the work of the Bible has been to elevate her. The Bible and its religion is the great civilizing agent in this world, where the natural tendency is downward to destruction. Under Christianity, multitudes of women have been raised from the degradation of slavery to their rightful place by the side of him for whom she was created a help meet for him (not *help-meet*), that is, a fit companion. It was the work of the gospel to remove distinctions among men in race, nationality, sex, or condition. Paul declares that "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Gal. 3:28. This text has a generic application; it is of universal force wherever the gospel reaches. In the light of such a statement, how can women be excluded from the privileges of the gospel?

But God has given to women an important part in connection with his work throughout its entire history. In the patriarchal age and in the later dispensation are many bright examples of piety and devotion among the wives and mothers of God's people. They wrought righteousness, exercised the omnipotent power of faith, braved dangers, and witnessed for the truth as effectually as those of the other sex, with evident tokens of God's approbation resting upon them. Two books of the Old Testament receive their titles from young heroines of faith and piety. God moved upon their hearts and upon the hearts of Sarah, Rebecca, Miriam, Rahab, Hannah, Jael, and a host of faithful women, as well as upon the hearts of rulers and prophets.

While it is true that Christ did not choose women to the apostleship, still it would be a difficult matter to show that he was partial in his regard toward the men who followed him. Miracles, discourses, promises, exhortations, recognition everywhere, are bestowed upon woman-kind by our Saviour. Every step in his life's history, from the annunciation to the ascension, is intimately interwoven with the experience of women, and the pathway is cheered and brightened by their help, faith, and sympathy. In his famous painting of Christ before Pilate, Munkácsy represents the Saviour as surrounded by a hostile crowd of ruffians, priests, and Pharisees. There is but one friendly, sympathetic face in the throng; a woman looks upon her Master with all the pity that faith and love can depict.

Reverting to the teachings of Paul, whose writings are in question, we discover very clearly that he was the friend, not the adversary, of women in the work of the Christian church. It is true he insists upon God's order being preserved. He objects to that anomalous condition of things in which a woman rules over a household, or where obstreperous women run the church. And who would not? Such things did exist then; they do now, sad to say. But it is not God's plan. In the church at Corinth we may understand, if we read the letters to that church with care, that there were various disorders. In the context of the passage under consideration (1 Cor. 14:34), we read: "When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation." Verse 26. And we gather that each one strove to deliver his message without regard to order or peace. While some were prophesying or exhorting, others were singing or praying, others were speaking in unknown tongues, others were arguing, and the meetings were disgraceful. Unruly women added their clatter to the general confusion; and along with the other disorders, Paul sought to rebuke this trouble. These women were out of place.

There are three Greek words from which "to speak" is translated, *ei-pon*, *lé-go*, and *la-lé-o*; they may be used interchangeably, though to the latter is given by Donnegan the following definitions: "To talk; to speak; to prate; to prattle; to babble; to chatter;" etc.; and this is the word used in 1 Cor. 14:34, where it is said women are not permitted to *speak* in the churches. None of the undignified terms are used in defining the other words, a fact which shows that the apostle was rebuking garrulity rather than prohibiting Christians from witnessing for the cause of Christ.

Not only do the circumstances and language lead us to conclude that these restrictions were designed to apply to special cases of impropriety,

but other considerations compel us thus to interpret them. In 1 Corinthians 11, we read: "But every woman that *prayeth* or *prophesieth* with her head uncovered dishonoreth her head." Verse 5. Why make this statement, if women were not to be allowed to pray or speak in public? It is then stated that woman was ordained to be subject to man in point of authority, but "neither is the man without the woman, neither the woman without the man, in the Lord." Verse 11. In various epistles Paul freely recognizes the aid rendered him by the women associated with him. For instance, in Phil. 4:3: "Help those women *which labored with me* in the gospel." Not simply as housekeepers, for the original language indicates a close sympathy. Greenfield defines the word for "labor" in this instance, "to exert one's power and energies in company with any one." According to the views of some people, he should have written: "Stop those women, for I don't allow a woman to labor in the gospel,"—a very different thing from that which he did write. If anybody still remains in doubt about Paul's attitude, let him read Romans 16, especially noting verse 12: "Salute Tryphena and Tryphosa, who labor in the Lord."

No doubt the wise apostle had good reason for writing as he did to the Corinth church, and for instructing Timothy just as he did as he was about to visit the churches. But it would be a gross libel on this valiant servant of Christ to impute to him the purpose to silence the testimony of the most devoted servants of the cross. A fundamental principle of the gospel is that "God is no respecter of persons," a principle which applies to men and to women.

It does not comport with reason that the apostle had such women as these in mind when he penned the words in 1 Cor. 14:34, and in 1 Tim. 2:11, 12. Women who labor acceptably in the gospel are included among those of whom the Saviour says, "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven."

G. C. T.

THE STRUGGLE FOR RELIGIOUS LIBERTY.

(Continued.)

THE third attempt of this kind to destroy the religious liberties of the people was publicly inaugurated at Xenia, Ohio, in the year 1863. An association was there formed, called the National Reform Association. Those who formed this association stated their object to be to "place all Christian laws, customs, and usages of the government upon an undeniable legal basis in the fundamental law of the land." The Reformed Presbyterian Church, which we have before alluded to, was the chief organizer of this society. For a long time little progress was made; but during the last few years this society has found many allies, and they are now rapidly gathering what may properly be called a religious, or church party. One of their principal allies is the American Sabbath Union. This organization, which includes among its supporters many of the ministers of the various Protestant sects, is really a revival, under another and more specific name, of the Moral Societies of Pennsylvania in 1829, which Alexander Campbell so firmly and successfully combated at that time. This society employs persons called "field secretaries," who travel from town to town, enlisting the local clergy to help them; and after preaching on the binding

nature of the fourth commandment, and pointing out the terrible evils of Sabbath-breaking, organize leagues for the promotion of Sabbath- (Sunday) keeping, one special feature being to watch closely for all infractions of the Sunday law, and by complaint to the civil authorities deliver the offender over to Cæsar to be punished. They hope by this violent means to bring about the millennium and the moral regeneration of the world! They seem to think that if all could be compelled to keep Sunday, the battle for truth and righteousness would be gained! In order to accomplish this purpose they have made great efforts in some way to influence the United States government to commit itself to the position of a favorer of the Christian religion, and especially that it should in some way recognize Sunday as the Sabbath. They tried to induce Congress to pass an educational bill, appropriating money for school purposes to certain portions of the country, with the provision that in such schools there should be taught the principles of the "Christian religion," thus reviving the very terms which Jefferson and Madison opposed in Virginia. This effort was doomed to failure. The next effort was to pass a Sunday law for the District of Columbia and the Territories. They were not successful in this plan, but they were not disheartened. Religious fanaticism always pursues its object with unflagging zeal, regardless of reverses, as the crusades bear witness.

The proposed World's Fair offered these zealots the opportunity they had so long desired. When it was officially announced by the President of the United States that there would be held in the United States, and in the city of Chicago, in the year 1893, an exposition of the arts and sciences that have marked the progress of this and other lands since Columbus sailed toward the setting sun, they determined to make a mighty effort to control it in the interests of their religious ideas. Even before Congress had taken any decisive action, or voted any money toward the Fair, there arose from these National Reformers, Sabbath Unions, and quite generally from the religious press, the demand that no money should be given to the Fair except upon the condition that the Fair should be closed on Sunday. To this end numerous petitions, many of them fraudulent, were sent to Congress, and several clergymen spent weeks in Washington, lobbying in the interests of this religious legislation. That the question of the observance of a day of rest is a religious question, and hence not a proper subject for legislation, we have already shown; and that it was regarded in Congress as the discussion of a religious question, may be fully proved by what was said by several congressmen at the time. Senator Peffer said, "To-day we are engaged in a theological discussion concerning the observance of the first day of the week." Senator Hawley also said, "Everybody knows what the foundation is. It is founded in religious belief." The chaplain of the senate, in an article in the *New York Independent*, also testified as follows: "During this debate you might have imagined yourself in a general council, or synod, so pronounced was one senator after another."

The claim has been repeatedly put forth by those favoring this legislation, that 40,000,000 people of the United States had petitioned that the Fair should be closed on Sunday. They attempted to prove this claim by presenting to Congress from churches, Christian Endeavor societies, Sunday-schools, etc., petitions aggregating 25,509,132. An examination of these

pretended petitions shows their fraudulent character. Michigan was represented as having sent 4,096,240; Ohio, 4,104,396; Pennsylvania, 15,552,473. As the population of Michigan is only 2,093,896, that of Ohio only 3,672,316, and that of Pennsylvania only 5,258,014, it is very plain to be seen that in the gathering of these petitions an unexampled fraud was committed. No doubt the other States were also equally misrepresented. The way in which this was accomplished was afterward told to a committee of Congress by the Rev. Mr. Cross, a Presbyterian minister, as follows:—

"Mr. Chairman and Gentlemen of the Committee: The real object of my being here to speak a word is in favor of intellectual honesty on the part of the orthodox churches. I am a minister of an orthodox church. I notice in my territory that these church petitions are exceedingly delusive, as to the number of those that sign them or vote for them. Now, for example, in one instance in our State the Presbyterians passed a resolution, saying that we represent so many, aggregating a certain membership; and then the Christian Endeavor Society, composed of many of the same church-members alluded to by that Presbyterian church, will pass a like resolution, and say we represent fifty, seventy, or one hundred members. And then it will be brought before the Sunday-school. And many of the persons who are counted as voting for the resolutions will have been counted three, four, or five times; and it is almost on the principle of voting early and often, which is so much opposed in secular politics. I am a witness to this fact. There was one petition claiming to represent eighty church-members that signed the petition to Congress, but they were not present at all. It was at a Sunday-school, and the vote was taken by the Sunday-school superintendent, and there were children voted for these resolutions that were not old enough to know whether the expression 'World's Fair,' meant the pretty girls in the next pew or the Columbian Exposition in Chicago."

Really, the true number of actual petitions, calling for congressional action closing the Fair Sunday, was only 315,154. On the other hand, petitions signed by 300,000 persons were presented, praying Congress not to do anything that would commit the government to the support of Sunday as the Sabbath. The climax of this religio-political farce was reached when Senator Quay, of Pennsylvania, sent his Bible up to the clerk's desk, that the clerk might read the fourth commandment, which he had marked, as the basis upon which he had asked that the Fair should be closed on Sunday! Then followed the most astounding piece of legislation ever seen in the United States. The bill was passed with the Sunday-closing provision attached to it! In other words, Congress appropriated \$2,500,000 of the money belonging to all the people, to hire the directors of the Fair to close the Fair on Sundays, in the interests of a religious institution to please a *portion* of the people; hired them to do what they had no *moral* nor *Constitutional* right to compel them to do!

The evil result of this shameful interference with the God-given rights of the people was such as to cause every true American citizen to hang his head in shame. This attempt of Congress to interfere in the affairs of a sovereign state in such an underhanded manner (the only way it could do it), aroused great opposition. The case was brought before the courts, and contradictory decisions were rendered; the Fair was opened and shut repeatedly; the religious and the secular press waged a bitter warfare upon each other; the laboring classes arrayed themselves against the clergy; sectarian passion so largely superseded patriotism that many religious papers and clergymen urged a boycott of the Fair; and thus the whole nation was at once plunged into the depths of a religious controversy damaging to all and beneficial to none; and all starting in the unwarranted action of Congress, in legislating upon matters *actually forbidden* by the Constitution.

This shows how wisely the foundations of our government were laid, and how any departure from them at once brings trouble and confusion, and the arraying of class against class, where all otherwise would be perfect harmony.

The most important point to be emphasized in this lamentable affair, is that a precedent has thus been established for religious legislation; our government has repudiated the principles upon which it so long has stood and challenged the admiration of the world. It now stands before the world as the supporter of a religious dogma; and if it may support *one* dogma, why not another? Thus the way is fully opened for other measures of the same nature, and for the establishment, in some form, of a national religion. The immediate results of this will undoubtedly be felt in the several States by the quickening of those who have influenced Congress to take this step, in their efforts to enforce with greater strictness the Sunday laws now upon the statute books, which have in the past been so lightly regarded. Thus we stand in a position similar to that of 1830, with this difference, that now Congress *has done* in some respects what it then refused to do, and there was in this instance much greater agitation of the question, because of its relation to the World's Fair, and because of the quite general support that the religious press gave to the Sunday closing.

There is also another very important consideration existing now which did not exist in 1830; and that is the fact that there is *now* in this country a large and growing body of Christians who observe the seventh day of the week as the Sabbath, agreeably to the letter of the fourth commandment,—the very commandment which was read in the halls of Congress from Mr. Quay's Bible, as the *basis* of the Sunday legislation then and there enacted. There are two well-known bodies of Christians who observe the seventh day; namely, the Seventh-day Baptists and the Seventh-day Adventists. The first is the older church, being one of the first in America; the latter is the more numerous, and as the writer is connected with the latter-named society, their experience in relation to the Sunday laws, and their belief as to the final result of that enforcement, will now be considered.

M. E. K.

(To be continued.)

THE W OLE TRUTH.

It is very desirable to know the whole truth of every matter. A writer in *Our Hope* undertakes to give the whole truth in regard to the Sabbath, in the following manner:—

"It is claimed that God set apart the seventh day to be kept holy, and that he has never abrogated that day. He has never set it aside by repealing the law. He has never commanded that any other day be kept in the place of that special day. The obligations placed on that day have never been transferred to Sunday.

"Now all the above claims are correct, but they stop short of the whole truth. While no other day has ever been set aside to be kept as holy time (by the authority of heaven), and God never has revoked the command to remember it to keep it holy unto him, yet this stops short of the full truth of the matter.

"The balance of the truth is that God never gave that day to but one people,—the Jewish nation, and of *them* he exacted its sanctity, but never of the Gentile world."

Then follows an argument to prove the last quoted statement. We are reminded of a story of Cuvier, the celebrated French naturalist. He visited a committee who was at work upon a new dictionary, and found them discussing the word "crab." They had defined the word thus: "Crab, a small red fish that walks backward."

Cuvier was asked his opinion. "Gentlemen," said he, "I would like to make one suggestion: A crab is not a fish; it is not red; it does not walk backward. With this exception your definition is perfect." This story well illustrates the "balance of the truth" as told by this author. The Sabbath was made in Eden, sanctified or appointed there 2000 years before there was a Jew. Gen. 2:2, 3. When the law of the Sabbath was formally proclaimed on Mount Sinai, that sanctification at creation is referred to by the Creator as the *reason* that the day should be kept holy. The reason for the Sabbath was no *new* reason, but one that had existed from the creation. The law of the Sabbath was here given by God to the Jews because they were the chosen people of God, and they were at this time entering into covenant relations with him. God intrusted the plan of salvation as then revealed, with all the blessings and obligations that went with it, to the people of Israel. The Gentiles had the privilege of joining Israel, taking upon themselves these obligations and receiving these blessings. A particular blessing is promised those Gentiles who kept the Sabbath. (See Isaiah 56:6, 7.) Notice that they were to join themselves to the Lord, and keep the Sabbath. And the reason is that God's house is to be called a house of prayer "for all people." Then God designed *all nations*—Gentiles as well as Jews—to pray there, and this would *require* the observance of the *day* of prayer, which was the Sabbath of the Lord.

Again: God did not *exact* any *sanctity* from the Jews for the Sabbath, for the very sufficient reason that they had no sanctity to impart. God sanctified the day *himself*, and then commanded man to *keep* it holy. This sanctification being placed on the day by God, man cannot take it away. And as the writer quoted acknowledges, "The obligations placed on that day have never been transferred to Sunday." This confession gives away Sunday entirely, and leaves it in the position of a mendicant tramp without any "visible means of support." And as no other day has ever been set apart "by the authority of heaven," it follows that the setting apart of any other day must be of the earth, earthy. The Scriptures foretold what power was to "think to change times and laws." Rome boasts that she changed the Sabbath; historical facts substantiate her claim, and no Protestant has yet dared to dispute with her upon the matter.

M. E. K.

PRAYER-AND-SOCIAL WORSHIP.

SUCH meetings have ever been regarded by all spiritually-minded people among us, as very important in the acquisition of a genuine religious experience. They have occupied an important place in the religious worship of our people ever since their existence. And all religious denominations which have been distinguished for spirituality, Christian energy, and devotion, have always prized them, and that in proportion to their earnestness, devotion, and spirituality. Yet we find in many places, when souls are brought out in the truth and accept the doctrines held by Seventh-day Adventists, great difficulty in getting many to see the importance of taking a personal part in such meetings, and realizing the value of them. This difficulty seems greater in the South than in the North. Many excuse themselves, especially the sisters.

No doubt previous educational training and also certain natural tendencies of mind, have

something to do with this. Prayer-and-social worship is designed of God to develop devotion, true piety, and spirituality. The soul that communes with God will love the prayer-and-social meeting. If these things be true, and no earnest Christian will be likely to dispute it, most assuredly those who feel indifferent or opposed to participating in such worship, are standing in their own light, depriving themselves of a great blessing, and really endangering their usefulness and lessening their chances for salvation at last.

In proof of these positions, let us consult the blessed Book of books, the source of all religious authority. "Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Heb. 10:24, 25.

Paul's method of provoking to "love and good works" here recommended, is evidently accomplished by each disciple setting the proper example of punctually attending public worship, and taking a part in it. This leads the timid and careless, whose desires and faith are weak, to follow their example. Nothing tends to destroy all spiritual interest in social worship and stands in the way of the upbuilding of the church, so much as carelessness in church attendance and refusing to participate in the religious exercises of such meetings. It speaks by acts, which always speak louder than words, that we regard such service as unnecessary and unworthy of our participation. It is a course that throws a chill upon the spirits of the earnest-hearted, and tends to build up indifference, carelessness of God's requirements, and to make our religion, if we have any, a mere matter of intellectual knowledge minus genuine heart work.

True worship of God is not a mere intellectual recognition of God's existence, a theoretical belief of Bible truth, a knowledge of things concerning the plan of salvation, and the recognition of practical duties. These, of course, have their proper place and importance. These may be obtained by the study of the Scriptures, by listening to the preached word, by Bible readings, and the reading of religious books. But it is not uncommon to find persons who may have all these in a theoretical way, whose hearts are as spiritually cold as a wedge, and whose spiritual life is as dry and barren as the mountains of Gilboa, which were destitute of dew or rain.

These means, then, are not enough. Bible religion is a matter of heart work even more than of intellectual instruction and theoretical belief. How many devoted Christians do we meet, who have not enough intellectual ability to grasp intricate theories, or deep, perplexing questions of divinity, yet whose hearts overflow with love to God; whose devotion is fervent; who are truly spiritually-minded; whose testimonies in the social meeting touch the heart and cause the tears to flow; who are full of the self-sacrificing Spirit of the Master; who are angels of mercy and comfort in time of distress; who read their Bibles with delight, drawing from them such comfort and joy that their hearts well up constantly in tender gratitude and love. Such souls delight in the worship of God in the social meeting and in prayer. Such are far nearer the kingdom of God than those cold, intellectual natures who may have mental vigor to understand the deepest theories. But the social meeting is the dread of such minds. They instinctively perceive that they have not the spirit to appreciate and enjoy

such exercises as the pure worship of God requires of them. When it comes to fervency, thanksgiving, spiritual warmth, and tenderness of heart, they feel a lack, unless there is in the meeting such a mighty tide of spiritual power that, for the time being, their cold hearts are overflowed and deeply impressed by it. Here is the danger of those of a naturally skeptical, unbelieving tendency, combined with a fearful cautiousness and considerable pride and natural obstinacy. Such are in great danger of never getting their hearts really warmed up and fully imbued with the blessed Spirit of God, till these natural tendencies are overcome, and the love of God is shed abroad in their hearts.

The reason, brethren and sisters, why I speak with so much positiveness and certainty on these points, is because *I have been there*, and know by personal experience whereof I speak. It has been a lifelong struggle for me, a poor infidel to start with, to love devotion and communion with God. It has taken an *effort* and many *earnest, wrestling* prayers for deliverance from the terrible results of unbelief and spiritual backwardness. And though I cannot boast of any great proficiency even now, I can praise the Lord for a great and surprising change for the better.

The prayer-and-social meeting is one of the very best helps to overcome these great evils. It is the school that God has designed to help those who need help so badly. But it is often with spiritual pupils as with those who ought to learn book knowledge; realizing their lack, they refuse to enter the school from false pride, and close the divinely-appointed avenue to real spiritual advancement.

True worship consists in adoration, thanksgiving, praise, and supplication. These call into exercise the very highest and noblest faculties of the mind; mere intellectual knowledge will not meet these requirements. Lord Bacon, one of the greatest intellectual giants that ever lived, was a cold-hearted, selfish, ungrateful man. Reverence, faith, benevolence, and gratitude, leading to adoration, devotion, and praise are powers of the highest possible nature, which distinguish the higher intelligences from the whole brute creation. Prayer-and-social worship is the legitimate field for their exercise, and that professed Christian who refuses or ignores this fact has the terrible disease of spiritual ophthalmia, and is therefore spiritually blind.

Why, brethren and sisters, none will ever go to heaven to praise God, but such as have learned to love and praise him here; we want to have our spiritual faculties fully alive, fervid, vigorous, and wide-awake. The spiritual forces are now arrayed for the last great struggle. To be spiritually asleep is to be utterly unprepared for what is before us. All such are Satan's lawful prey. We can ignore this fact, but we shall do it to our peril and sure ruin, unless we arouse before the conflict ends.

The Spirit's call not to forsake "the assembling of ourselves together, as the manner of some is, but exhorting one another: and so much the more, as ye see the day approaching," means us. We are that very people who claim to see the great and terrible day *rapidly* approaching. There never was a people, then, according to Paul's words, who should be so earnest in meeting together and exhorting one another as we. This is the most dangerous age for true religion ever known. The Devil has come down in great wrath, knowing his time is short. Multitudes of voices call in all directions, to confuse and dishearten, to

darken counsel and lead astray. Why do we need to meet together? Because the Saviour declares, "Where two or three are gathered *in my name*, here am I in the midst." We need his presence, we need his help, we need his Spirit's power to be with us. It is not a cold, formal, intellectual exercise that will answer our necessities. Without the Spirit of Christ we are none of his. We cannot exhort one another unless we take part and have something to say. To refuse to do this, is to disobey God; for, "Ye are my witnesses, saith the Lord." What is the good of a witness that never testifies? He would be utterly worthless in court. Is he not therefore of the same value in the assembly of saints?

The apostle Paul, in correcting certain evils of a disorderly character in the Corinthian church, gives plain evidence concerning the social meetings of the apostolic age. In that wonderful age prophets were numerous, and many spoke with tongues they had never learned by study, but were qualified to do so by the power of God's Spirit, so that men not learned could make the facts of the gospel known to those whose language they could not speak or understand. The apostle found it necessary to guard against disorder and confusion, and gives much instruction in the fourteenth chapter of first Corinthians concerning these matters. All must be done to edify; *i. e.*, to build up the church and accomplish the salvation of souls.

We learn from this chapter that (1) The whole church came together; *i. e.*, all the believers thus assembled. Verse 23. (2) They had the various exercises of the prayer-and-social meeting; *i. e.*, they sang hymns or psalms; they talked of the sacred doctrines held by them; they had prayers, and some were led to speak in unknown tongues, when, doubtless those of other languages were present who could not understand the language commonly spoken. Then this language was interpreted so that all could comprehend it; and when the Spirit impressed the prophets to speak, they gave their testimony, the hearty Amen was heard, and the hearts of men were touched so that they glorified God, even falling down and confessing that God was there of a truth. Verses 26, 16, 25, etc. (3) They were to pray with the Spirit and with the understanding. Verse 15. All was to be done decently and in order. Verse 40. There were to be no improper questions asked or interruptions or unseemly *speaking out* in meetings by meddlesome women or others who might act impulsively. Such questions could be asked at home, but order and propriety were to characterize all their assemblies. And how blessed must such meetings have been, and how powerful such agencies to build up the cause of God! The more of God's Spirit we enjoy, and the more faithful our efforts to do what the apostle teaches in assembling and taking part in these meetings, the greater our growth in spiritual power and ability to be a spiritual blessing to others.

In all such meetings an angelic record is made. "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. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels["special treasure," margin]; and I will spare them, as a man spareth his own son that serveth him. . . . For, behold, the day cometh, that shall burn as an oven," etc. Mal. 3:16, 17; 4:1.

The rich *spiritual* blessings of the gospel open our hearts and our *mouths*. The prophet could not hold his peace when God's word was in him, like fire shut up in his bones. Neither can we feel like everlastingly keeping still when the praises of God are being prayed, sung, and spoken, if we have Jesus in our hearts. We cannot confess a Christ who is a stranger to us, or speak out of the abundance of the heart when our religion is a mere theoretical matter that does not warm our hearts. We all need to cultivate devotion, the love of prayer, gratitude, and praise. If our hearts have no love for such things, may God's Spirit help us to humble them before him till he can come in and bless them by his presence.

G. I. B.

THE WORK IN THE GERMAN EMPIRE.

DURING the last few months the work in this important field has grown faster than ever, and more doors are open than ever before. April 6 I started on a trip to eastern Prussia in answer to urgent calls. Here a certain Stangnowski, a former Baptist preacher, taught the Sabbath for some twelve years, but while claiming to be especially commissioned of God to prepare the world for the coming of the Lord, and while styling his church the "Apostolic Christian," he lowered the standard of the Sabbath commandment by admitting all those who could not easily keep it, but simply acknowledged it as right, as members. Soon divisions arose, and many of his members longed for something better. He carefully hid the fact that there were other Sabbath-keepers in the world, though he perhaps had the first knowledge of the Sabbath from some of our publications; but as some of these were also sent to some of his members in the various places, it gradually leaked out, and they began to correspond with me, and urged my coming.

The first Sabbath I spent with brethren at Magdeburg and had several good meetings there. Since then the friends there have offered free lodging and financial aid if we would send some worker to labor in that important city. Sunday I met with quite a company at Berlin, and after a night's ride on the cars I was met at Königsberg by an old brother, who had been the first Baptist in this section, and who has, with a few others, kept the Sabbath for thirteen years. His heart rejoiced as he heard of the good news, and we went together to Cranz on the Baltic, where I held several well-attended meetings with the friends. Meanwhile we had arranged for a public meeting at Königsberg, at which some eighty persons were out, the donations covering more than all the hall expenses. We called on a number of persons, and the way is surely open for a course of lectures in this city of 200,000 souls. Friday I went with some of the friends from Cranz to Landsberg, the home of this old brother, and found six Sabbath-keepers all in union with us. Though we were careful to notify the magistrate of our intended meetings, we could hold no public service till Sabbath afternoon, as twenty-four hours had to pass before we could hold a meeting. But as the people crowded the house on Friday evening, I gave them a Bible reading in the form of a conversation. But the police came early and the brother had to appear before the magistrate. Then I was called, on the charge of having conducted a meeting without the timely permission. I stated the circumstances, and thus far we have not been fined.

Sunday morning early I reached Gumbinnen, a town near the Russian border, and was met by six Sabbath-keepers. I received a most cordial welcome, and the two days spent here were a continual meeting, as high as seventy persons being in attendance. We considered the different points of our faith, the tithe and health reform included. Tuesday I spent at Sodehnen, where a merchant opened his house, and over eighty

friends gathered for a service in the midst of a week day. This brother had ordered many publications from us, but I had no idea that he was a Sabbath-keeper until my visit. I had invitations to visit still other places, where there are also some Poles keeping the Sabbath; but my time was too limited, and I had to be satisfied to secure their addresses, in order to provide them with some literature. Some read the German, as the study of it is obligatory, but they prefer the Polish, and are very anxious for something in their own tongue. Accordingly I spent a day at Posen, trying to secure a translator. I was referred to a superannuated Catholic teacher; but though he for some two hours wavered, he could not consent before asking his priest. Knowing what the outcome would be, I looked about and finally secured a reliable person, and we are now going ahead with the translation. There are twenty-five Sabbath-keepers in eastern Prussia, who are more or less in harmony with us, and among them some very influential persons. They are only waiting until we can send a laborer there to organize a church. Since my visit a young man, the son of a Sabbath-keeper, who, being an apprentice, felt himself excused from observing the Sabbath, took hold of the power of the gospel, and took a firm stand, and the Lord has helped him wonderfully. This had its proper effect, and several intend to come to our next general meeting, though it is over 500 miles to Hamburg.

Sabbath, April 21, I spent with the company at Berlin, and on the previous day I baptized four willing souls in the river Spree, in the midst of the city. These with three others were received into church fellowship. We also celebrated the ordinances together. There are now eleven members here, who for the present form a part of the Hamburg church. With a little effort we will have a church in the capital of the empire. A fair start has been made, and brother Perk has good help in some of the young men of the company. During the following week I baptized nine at Hamburg, and had profitable quarterly meetings at Harburg and here. Our church at Hamburg has now 128 members, and over \$1000 tithe was paid in ten months.

I next visited Wiesby and Flensburg. At the latter place brethren Boettcher and Rasmussen have conducted a series of meetings since New Year's. Some eight have started to obey the truth, and we were glad to meet with this company. In company with brother Boettcher I proceeded to Schleswig, where on Sabbath, May 5, we organized a church of seventeen members. A little tract, cast aside by a drunken man and picked up by the present elder of the church, was the first seed; and while a year ago the elder stood alone, there are now thirteen members of his family gathered within the fold, among them his aged parents. We are indeed glad of the good results of the first tent-meeting in Germany, and only sorry that brother and sister Boettcher had to leave us for a time on account of the poor health of her father and brother in Ohio. We hope to see them back again soon.

May 11-13 I spent at Barmen and Vohwinkel, and had the privilege of baptizing eleven willing souls. Some others are to follow soon. After a profitable meeting at Gladbach I have come here to Rotterdam for a short stay with brother Klingbeil. Holland is in need of a consecrated Dutch laborer. We were glad to learn that the book dealer was able to dispose of some 250 copies of "Steps to Christ" in a short time in different parts of the kingdom. Thus the books of the International Tract Society will come into the best families, and they will not fail to create a demand for others. We are glad that the means thus far expended have resulted in a rich harvest of souls to rejoice the heart of every liberal giver to the foreign missions, and to prove to him an everlasting treasure far more precious than perishable gold or silver.

L. R. C.

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.

WE KNOW NOT WHAT'S BEFORE US.

BY MRS. SOPHA V. PARKER.
(Kansas City, Mo.)

We know not what before us lies,
What trials are to come,
What griefs may sink us in despair
And shroud our souls in gloom.
We cannot see the trying things
Which in our way may trail;
We only know what is to-day,—
The next is in the veil.

We smile to-day; for aught we know
The next may bring a tear;
To-day we clasp the hand of love,
The next may bring the bier;
And while to-day we smile and sing
And use our strength and powers;
We know not what a day may bring,—
The next may not be ours.

'Tis well, 'tis well we cannot see
What lies but just before;
'Tis well we know not what may be
Beyond the present hour.
To-day we could not smile, nor speak
With words of cheer, nor sing,
If we but knew the pain and care
The next may to us bring.

Then soothe the heart, look up, and smile;
Speak fitting words and cheer
To those we meet along our way,
To aid them while they're here.
O guard the actions well with care!
Fill up the passing hours
With goodly deeds and careful words,—
The next may not be ours.

MAINE.

HARTLAND.—Since my last report I have labored in the following places: Buxton, Brunswick, Fairfield, Canaan, Cornville, Hartland, Auburn, S. Woodstock, S. Norridgewock, and Bath. Our camp-meeting at Bath left a good impression on the people; and since that time Elders Jayne and Huffman and the writer have labored some with the people, and twelve or more have begun the observance of the Sabbath. They have a good Sabbath-school, and there is a very good outside interest among the people. I am at home for a few days preparatory to going out for our tent work. I desire the prayers of the people of God.
P. B. OSBORNE.

May 23.

MISSOURI.

AMONG THE GERMANS.—During harvest time last summer I spent four weeks at New Haven and at Senate Grove eight miles northwest. I baptized one family; but other duties called me away in the midst of the interest, leaving the work till this spring.

The first week in April I again came here, expecting to stay only a short time, but the interest manifested has been such that I am still here, and do not know when I can get away. The work is well started. We have twenty-one adult Sabbath-keepers, fifteen of whom have been baptized. We have the best of hopes that others will yield soon.
S. S. SHROCK.

May 22.

STERLING.—We have a little company here who are earnest workers, but the territory is large and only two of us to carry the message, except by the printed page. After our April quarterly meeting, we continued meetings ten days. Five united with the church by baptism. Three weeks later ten more joined us. Now if our brethren want homes where they can live the truth, they can find a place in this part of Mis-

souri. The country is rough, but there is plenty to live on, and it is a healthful locality. There are many people here who have never heard of the third angel's message. Will some one help us? I pray the Lord of the harvest that he will send us help. This is a good field for labor.

May 24.

O. S. HOLLINGSWORTH.

SOME time ago, I asked a contribution in the way of literature for distribution. We have been liberally supplied with papers and tracts, for which we feel very thankful. All the papers have been distributed, and quite a good many tracts loaned and given away. Since I wrote, we have found and received help from two more Sabbath-keepers, making seven of us in all. We have also organized a Sabbath-school which has met for the last two Sabbaths, and has an attendance so far of twenty, fifteen children and five adults. We feel very much encouraged with this beginning. We are not, however, able to buy literature for the children, and would be glad if some of our brethren would agree to supply us with *Little Friends* for a time. Copies that have been used could be sent us, only we would like to have a variety, and not too many of the same date. If those who can send, will let me know by postal-card, I will answer such cards as make the most suitable propositions.

W. H. BROWN.

810 Broadway, Joplin, Mo., May 27.

MICHIGAN.

STEPHENSON.—As I have read the many interesting reports in the REVIEW, of how God is blessing his people everywhere, and many are added to the churches, I thought it might be of interest to the brethren to know of our progress here. Surely we have no bad report to bring, nor reason to complain. May 5 we held our quarterly meeting; and though the members are very much scattered, we had a good attendance and one of the best meetings we have enjoyed for a long time, all testifying to the goodness of God. Six were added to the church by baptism. To God be all the praise.
S. L. EVRARD.

May 25.

SINCE my last report I have been alone most of the time. March 1 I went to Fremont, and held meetings with the company there for eight days. We had three meetings each day, and worked most of the time by means of an interpreter for the benefit of those who were familiar only with the Holland language. This necessarily took more time, but in the end better results were obtained. Five started in the service of the Lord for the first time.

I next went to Muskegon where there is a small company seeking to hold up the truth before this large city. Five meetings were held with them. The Lord came near, and especially was this true on the Sabbath, when some saw the necessity of laying aside needless articles of dress. Four young people here gave themselves to the Lord, two of whom were afterward baptized by Elder Horton. Much good might be done if some desiring to do missionary work would locate here, and live the truth before the many who seem to be ignorant of it.

April 23 I went to Baldwin, where there was some interest to hear. Meetings were held in a public place for one week, but the attendance being small it was thought best to continue the work by laboring from house to house. This was done, and a few who were interested soon acknowledged what they had heard to be the truth, but some were slow to confess it by willing obedience. The Lord did not leave us alone, but gave his tender Spirit, which melts and makes easy the molding of hard human hearts. A good but not a great work was done, and brother and sister Vorheis rejoiced to see a few willing and obedient souls take

their stand with them. A Sabbath-school of sixteen members was organized, and Sabbath and weekly prayer-meetings begun. If these are faithful, I believe that others will soon be added to their number.
J. E. EVANS.

May 14.

ARKANSAS.

ELLSWORTH AND AVA.—I started to visit these two churches, March 21. After stopping one day at Van Buren and preaching there once, I went on to Ellsworth, where we had some excellent meetings. The Spirit of God came in, and we all were much encouraged. One who had long been halting took a stand for the truth.

From here I went on to Ava, Perry Co., where I remained for twelve days and spoke seventeen times. As a result of the meetings, six were baptized, and another family began the observance of the Sabbath. Our meeting here was a continual feast of good things. I left the church very much encouraged.

On my way home I again visited the brethren and sisters at Ellsworth, and spent the Sabbath with them. Before leaving them, I had the privilege of baptizing five. God has greatly blessed my work the past winter. Since the middle of last November, I have baptized twenty precious souls, and several others have taken a stand for the truth. My health has not been very good for some time, yet my trust in God and his truth is strong. My daily prayer is to receive the "light and life and power," that are now for the people of God.

I am now at Sulphur Springs with a tent. The interest is only fair. I am alone at present, but expect Elder Beckner in a few days. Let the brethren and sisters in our State remember the work here in their prayers.

W. F. MARTIN.

INDIANA.

SINCE my last report I have held a two weeks' meeting near Farmersburg, my own home, from March 20 to April 4. April 7 and 8 I held quarterly meeting at the Salem church, and April 13 and 14 at Terre Haute. From here I went to New Market, expecting to hold a week's meeting, having had the promise of the Methodist Episcopal church; but after holding two meetings, the door was unceremoniously closed against me. From there I went to Brookston; in this church the matter of health reform is quite a trial to some, but improvement is being made, and there are those who have taken a firm stand for a healthful diet.

From here I went to Waldron, where I found brother S. G. Huntington carrying on a very interesting meeting. The best interest was manifested at this place that I have seen for years. Two or three persons have begun to keep the Sabbath, and others were deeply interested, when we had to close the meeting to attend the State meeting at Boggstown, May 7-14.

From our good State meeting I went to Marion to assist in raising an interest in the health and temperance work, and I am grateful to know that quite a good interest was started there. Sister Wigg and my daughter are now there giving instruction in healthful cooking, etc. I am thankful to see that as soon as the importance of this branch of the work is laid before our brethren, the most of them are ready to take hold of it with a will.

I am now at Jonesboro. While the brethren in general at this place manifest some interest in the work, our meetings have been much hindered by the extremely unfavorable weather. Sometimes the meetings would be almost broken up; yet even under these circumstances the meetings would be brightened by the presence of brethren who came nine miles to the meeting, and who were there every night. One night the roads were so very bad that they could not drive, so they walked to the place of meeting and home

again. If the love of God can constrain these brethren to make such sacrifices and put forth such efforts to obtain the bread of life, what shall we say of those who live in the village, and yet do not attend the meetings? They certainly lack the essential elements required to make an earnest Christian.

I go to Hartford City to-morrow, and from there to Radnor. I desire to be remembered at the throne of grace.

May 24. D. H. OBERHOLTZER.

NEBRASKA.

BLISS AND HAROLD.—We began meetings in the union church near Goose Lake, Sept. 14, with a fair interest; but as the testing truths were presented, many of the people ceased to attend. We closed the meetings in the early part of November. Three began the observance of the Sabbath, and others are still studying the word.

By invitation we began a series of meetings at Harold school-house, about ten miles from the union church. The attendance was good, and as opposition was aroused, the people seemed more anxious to hear. Eleven opposition sermons were delivered, but God overruled it all to his own glory, and gave victory to his truth, for which we give praise to his name. We closed the meetings the last of February, with quite a number keeping the Sabbath. The enemy being defeated in his public work, he tried to close up the school-house and thus prevent our Sabbath meetings.

After counsel with Elder White the brethren decided to build a house of worship. In a few days the necessary funds were subscribed. A site was donated, and as soon as material could be obtained, the work was pushed forward as fast as possible, until the house stands completed.

Elders White and Löepka arrived May 4, and held meetings Sabbath and Sunday, dedicating the house to the service of God. The house was crowded and many stood outside. In the afternoon seven willing souls were buried with Christ in baptism. A church of fourteen members was organized, and officers were elected and ordained to their work, besides organizing a Sabbath-school of about thirty-six members. Several others expect to be baptized soon, who, with others, will unite with the church.

Our church building is small, only 18 ft. x 28 ft., but we think it is large enough for ordinary use. It is well built, finished in the natural wood, and is seated with chairs. The cost was about \$300, besides the work and seating, which were all donated. While not costly it is neat and comfortable. As one present said, "We have a good house and a good truth. We see no reason why this church should not prosper, and many others be added to it."

Since coming here, we have sold books and papers to the amount of \$86.35. God has been good to us, and his blessing has been with the work. To him be all the glory and honor. There are open doors near here, where people desire to hear the message. We expect to begin a series of meetings soon. Our hearts are full of courage and gratitude to God.

May 14. J. W. BOYNTON,
F. B. ARMITAGE.

THE CANVASSING WORK IN LOUISIANA.

THE Lord is greatly blessing the work in this State. From the Atlanta institute, which closed Feb. 4, three canvassers of this State and three from other States began work. About a month later two more joined them, making eight in all. This little handful of canvassers, up to May 4, has taken 1905 orders; delivered 149 books; and sold \$49.68 worth of helps. This has been done during the exceeding hard times and in the spring of the year. The Lord has a people here, and the message is bound to go.

The great majority of the people do not know that there is such a church as the Seventh-day Adventists. My prayer to God is, that he will send forth more laborers into the great harvest-field.

C. F. DART.

INDIANA STATE MEETING.

THIS meeting was held according to appointment, at Boggstown, May 7-13. Nearly all the laborers in the Conference were present, and there was a large attendance of our brethren and sisters from surrounding churches. Elder Loughborough, superintendent of the District, was present, and his timely instruction and counsel were very highly appreciated. The weather was delightful, and all the surroundings tended to make the meeting a very enjoyable and profitable occasion.

The numerous calls for tent labor were considered by the Conference Committee, and as far as was possible the most urgent calls were responded to. We were not able to judge of the relative merits of the many applications that were sent in. Although most of these openings were apparently so favorable that it was hard to discriminate, it was found that only one fourth of the places where tent labor was desired could be reached by this kind of labor.

Following is a list of the places where it was decided to send tents, with laborers selected to accompany the tents: Fort Wayne, W. A. Young and S. G. Huntington; Connersville, P. G. Stanley and S. S. Davis; Buffalo, White Co., H. M. Stewart and R. M. Harrison; Princeton, J. M. Ellis and O. S. Hadley; Loree, near Bunker Hill, Luzerne Thompson and F. M. Roberts; and Nashville, Brown Co., M. M. Kenney and L. F. Elliott. Each of these tents is to be accompanied by a brother who is to act as tent-master, assisting also in whatever way he may be able.

It was thought best to exempt a few of the more experienced laborers in the Conference from tent work this summer, in order that they might labor among the churches and look after the welfare of the work in general.

Fort Wayne and La Fayette are to have the labors of Bible workers. It is expected also that two or three Bible workers will labor in the city of Indianapolis. As to the work in Indianapolis, I will say that the cause is steadily advancing. At the close of our canvassers' school, five men were baptized, and on May 21 seven ladies were baptized,—all uniting with the church, thus making quite an addition to its membership.

An effort was made at this meeting to secure pledges on a fund to lift the indebtedness of the State, both that pertaining to local interests of the Conference and the portion assigned the Indiana Conference toward paying for the College Annex at Battle Creek. An amount was pledged at this meeting equal to about one fourth of the entire indebtedness, and we trust that by the faithful labors of brother J. W. Johnston, who is to act as financial agent in working up this matter, the whole amount will soon be raised. If others will take hold to do their share as fully and as readily as many did at Boggstown, the amount will be raised without difficulty. The time surely has come when, if we intend to do so, we should see that our means are being transferred to the cause of the Lord. Nearly every branch of the cause was considered; the health and temperance, Sabbath-school, canvassing, and tract and missionary work received attention.

We trust that as our laborers go forth to their respective fields, they may have the united prayers and assistance in every way possible of the people of God throughout the State. Trusting in the Lord, we will go forward, expecting victory in every conflict.

May 22. F. D. STARR.

PERSECUTION FOR THE TRUTH.

[FROM a private letter received from Elder I. N. Williams, the president of the Pennsylvania Conference, we take the following interesting extract concerning a Jewish brother who has lately received the truth, and who, evidently, has passed through some of the trials which the first believers in Christ experienced, and which he predicted would be the lot of those who believe in him.—ED.]

"From the time of this brother's first acceptance of the truth, in December, 1893, his friends turned their backs upon him, and oppositions thick and fast came from without and within. Not long since his brother-in-law attempted to abduct his oldest child, and brother L. was obliged to have an officer take the man in charge to save his child. Brother L., although financially embarrassed, sold a valuable machine from his home rather than see his enemy suffer in the clutches of the law, and released him by paying his fine. Some time after, this same relative sent brother L. a postal, stating that he was ill and wanted to see him. Brother L., in hopes to lead the man to Christ, complied with the request. He found his relative well, sitting at home, smoking a cigar. During their conversation the sister slipped one-half dozen silver spoons into brother L.'s pocket, and as he was leaving, had him arrested as a thief! Brother L. was summoned to court, and in his defense read the postal-card he had received. This, with his modest demeanor, proved he was the victim of a nefarious plot. He was released, and the woman being wealthy, the judge urged brother L. to prosecute her for libel, as he could get \$500 by so doing. He told the judge that he was a Christian man, and that his Master taught him to overcome evil with good, and he forgave her. But the judge said, 'You may forgive her, but the court cannot,' and he sent her to jail. During this time his provisions, clothing, and fuel had been stolen, his commandment chart torn down from the wall, and his wife and family persuaded to leave him, although he loved them dearly. Many other persecutions from both Jew and Gentile have been heaped upon him, which so wore upon him that for days he could neither eat nor sleep; yet, praise the Lord, he stands firm for the truth. This brother has been a teacher, and has a knowledge of a number of languages; Hebrew, Greek, Polish, German, and English to some extent. I find he has a desire to proclaim the truth to his own people. I hope the Lord will find a place for him. I am happy to state that his wife and family have returned to him, and that they are together again."

The Sabbath-School.

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

LESSONS ON THE BOOK OF LUKE.

Lesson 24.—Asking and Receiving. Luke 10:38-42; 11:1-13.

(Sabbath, June 16.)

In all study of the Scriptures one thing should be carefully avoided; namely, falling into the habit of studying them as we would a lesson in history. To be sure, history should not be studied merely for the facts which may be learned, but for the lesson taught by those facts. Still, there is a vast difference between the Bible and any other book. It alone has life to bestow. There is life in the word, and the object of study should be to receive that life. "The words that I speak unto you, they are spirit, and they are life." John 6:63. Nevertheless, this does not do away with the necessity of having a thorough knowledge of all the facts recorded in the Bible, but rather increases it. For since the life is in the word, it becomes very important that we have the exact word. Strive to get as close a knowledge as possible of the contents of every chapter studied, but never let your study degenerate into a mere intellectual exer-

cise. Study always with the heart open to the influence of the Holy Spirit. Be in the position of listening to the voice of God.

In this lesson we have Jesus in the house of Mary and Martha, and Martha's anxiety; the Lord's prayer, and illustrations of the readiness of God to answer prayer.

1. As Jesus was journeying, who received him into her house?
2. Who was her sister?
3. How were the two women occupied while Jesus was present?
4. What did Martha desire of Jesus?
5. What gentle reproof did he give her?
6. What did he say of Mary's course?
7. As Jesus ceased praying on a certain occasion, what request did one of his disciples make?
8. Repeat the words that Jesus uttered in reply.
9. Give the first illustration that Jesus used to show the confidence that we may have that God will answer our prayers.
10. What positive assurance did he give of this?
11. Who receives? Who finds? To whom is the door opened? Is there any exception?
12. What questions did Jesus ask about a father and his son?
13. What would a man "that is a father" do in such a case?
14. What lesson is drawn concerning God's willingness to give?
15. Why is God much more ready to give the Holy Spirit to those who ask him, than earthly parents are to give good gifts to their children?

NOTES.

1. "Our Father." Although God is the great Creator, he is also our Father. "Like as a father pitieth his children, so the Lord pitieth them that fear him." Ps. 103:13. "For as many as are led by the Spirit of God, they are the sons of God. . . . And if children, then heirs; heirs of God, and joint-heirs with Christ." Rom. 8:14-17. God is no respecter of persons, and has no special favorites among his children, for he loves us the same as he does Jesus. John 17:23. Therefore everything that Christ inherits, we shall share with him. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1.

2. "Which art in heaven." That means that he can do whatever he wishes. "But our God is in the heavens: he hath done whatsoever he hath pleased." Ps. 115:3. "O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?" 2 Chron. 20:6. He who begins his prayer with the words, "Our Father which art in heaven," understanding and accepting all that they mean, already has the answer.

3. "Thy kingdom come." This is a petition for the appearing of Christ, for that is when the kingdom comes. 2 Tim. 4:1; Matt. 25:31; Luke 19:11, 12, 15. But since before the end comes, the gospel of the kingdom must be preached in all the world, for a witness unto all nations (Matt. 24:14), the prayer for the coming of Christ and his kingdom is really a prayer for the Lord to send out laborers into the harvest; and that means, first of all, "Here am I; send me."

4. "Thy will be done, as in heaven, so in earth." The will of God is his law. Rom. 2:17, 18. The angels "do his commandments, hearkening unto the voice of his word." Ps. 103:20. Therefore, the prayer for God's will to be done on earth as it is in heaven, is a prayer for the time to come when all on earth will do his commandments, hearkening unto the voice of his word. And that will be only when those who will not do the will of God have been cut off from the earth. And so this prayer, offered in sincerity, is the complete surrender and submission of ourselves to God, that in all things he may work in us both to will and to do of his good pleasure.

5. "Give us day by day our daily bread." This is an acknowledgment that we are dependent on the Lord day by day for our bread. Not only so, but it is an expression of content that we are so dependent.

6. "And forgive us our sins." No Christian ever gets beyond the utterance of that prayer. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. No person is ever so near to God, and so fully cleansed from sin, as when humbly acknowledging his own sinfulness to God; for only in confessing our own utter lack of righteousness can we be filled with the fullness of God's righteousness. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1:8. For in that case we charge God with lying, in that he says we are sinners. But when

we acknowledge the truth of God's words in every particular, then we are agreed with him; his will is ours, and therefore he must pronounce us righteous. But let it be remembered that God alone can truthfully declare one to be righteous. That must ever be left to him. *No man may say it of himself.*

7. Do not read Luke 11:5-8 as though it were an illustration of how God receives the prayers of his people. It is, a comparison by contrast. The ease-loving man grants the request of his friend only in order that he may avoid being further disturbed. But God gave himself, his own life, for us, in Christ. He found joy in denying himself for us. "For the joy that was set before him [he] endured the cross" Heb. 12:2. As he gave his life for us, he lives only to save us. It is his good pleasure to give us the kingdom. Luke 12:32. "He delighteth in mercy." Micah 7:18. That is, not simply in pleasing his friends, but in blessing those who are his enemies. The lesson to be learned, therefore, is that if a selfish man will arouse himself to grant a favor, how much more may we expect help from the Lord, who is listening to hear the first whisper of prayer.

8. This is emphasized by what follows. No one "that is a father" will ever disregard the cry of his children for food. Neither will he tantalize them, nor deceive them. The one chief thought of a man "that is a father" is that his children may be properly cared for. To this end he will toil even night and day. Now God is a Father, but he is as much better and more considerate a Father than any earthly father, as he is better and greater than man. Men are by nature selfish and evil; God is perfect in goodness. He is infinitely more willing and better able to help us than earthly parents are to care for their children. Therefore there is not the shadow of a doubt but that he will give the Holy Spirit to us when we ask it, and that means the giving of all spiritual blessings. Let these truths not be received as a theory, but grasped as facts.

News of the Week.

FOR WEEK ENDING JUNE 2, 1894.

DOMESTIC.

—A government inspection of the armor of the United States battle ships is being conducted.

—Senator Turpie has offered a joint resolution in the senate to annul the treaty with Russia.

—Sharp frosts did considerable damage to fruit crops in Minnesota, Wisconsin, and Michigan, May 26.

—At Mannville, Wis., May 31, six persons were killed and several wounded by the derailing of an express-train.

—The strike of the coal miners at the present time is the greatest strike ever known in the United States, 175,000 miners having ceased to work.

—The protracted strike of the coal miners is beginning to have an effect upon the industries of the country. Many factories will soon have to close for lack of coal.

—The employees in the government printing-office at Washington, D. C., have been reduced by about 450. Nearly 300 clerks in the War Department have received notices that their services will not be needed after June 1.

—Russian officials have refused an American citizen, Dr. Krauskopf, the right to travel in Russia. Krauskopf is a Jew. Representative Ragnor, of Maryland, will introduce a resolution into Congress, calling the attention of the government to the case.

—A suit for \$1,000,000 damages has been instituted by the French republic against the World's Columbian Exposition. The litigation grows out of the French government's claim for damages to exhibits of French subjects injured during the Manufactures Building fire.

FOREIGN.

—The trouble between Brazil and Portugal has been settled.

—A new French cabinet is announced. M. Dupuy is premier and minister of foreign affairs.

—Disastrous floods have lately taken place on the Punjab River in the province of Kulu, India, by which 200 lives were lost.

—Many persons, suspected of being Nihilists, are being arrested in St. Petersburg. Much dynamite is also being found. The czar has dismissed all his male cooks, for fear of poisoning.

—England has concluded a treaty with the Congo Free State, which shuts France entirely out of the Nile Valley. It is believed that this will lead to a railroad from Egypt to Cape Town.

RELIGIOUS.

—Professor H. P. Smith has been found guilty of heresy by the Presbyterian General Assembly.

—The Methodist Episcopal Church has thirty-eight churches that have 1000 or more members each.

—One hundred German Baptists from Kersang and Volhynia, Russia, have been forced by religious persecution to emigrate.

—The Presbyterian Church of England Synod has lately passed a resolution in favor of the disestablishment of the English Church.

—The Presbyterian Assembly which lately met at Saratoga, N. Y., adopted a strong resolution protesting against the admission of Utah as a State.

—Rev. B. Fay Mills is to preach to Dr. Talmage's congregation while the Doctor is away. The services will be held in the Clermont avenue rink.

—The faculty of Wesleyan University, Middletown, Conn., has issued an order forbidding the managers of all athletic teams to arrange any games in the future that will require Sunday traveling.

Special Notices.

QUEBEC, NOTICE!

The railroad fare to Ayer's Flat camp-meeting and return, is as follows: From Newport, Vt., \$80; Stanstead Junction and Derby Line, \$60; Smith's Mills, P. Q., \$40; North Hatley, P. Q., \$40; Capelton, \$55; Lenoxville, \$75; Sherbrook, \$85.

The above rates have been granted by the Boston and Maine railroad. Tickets will be on sale June 12, good to return till June 26. All mail for campers during the meeting should be addressed to Ayer's Flat, P. Q., care Seventh-day Adventist camp-meeting.

J. B. GOODRICH.

SOUTHERN VERMONT CAMP-MEETING.

SOUTH LONDONDERY, the place where the meeting is to be held, is situated at the terminus of the Brattleboro and White Hall railroad. Round-trip tickets can be purchased for one fare. The meeting begins June 26. The ground and the camp should be completed, so as not to hinder the meeting in the least. Those desiring to rent tents should correspond with Elder P. F. Bicknell, 190 N. Winooski Ave., Burlington. My address will be South Londonderry, Vt., till after the meeting.

WM. COVERT.

Appointments.

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

CAMP-MEETINGS FOR 1894.

DISTRICT NUMBER ONE.

Pennsylvania, Corry,	May	30 to June 11
Quebec, Ayer's Flat,	June	14-25
New York,	July	26 to Aug. 6
Virginia,	Aug.	7-14
West Virginia,	"	16-27
Vermont, Morrisville,	"	23 to Sept. 3
New England,	"	30 to Sept. 10
Maine, Bath,	Sept.	6-17

DISTRICT NUMBER TWO.

Tennessee River, Bowling Green,	Aug.	27 to Sept. 7
Florida, Seffner,	Nov.	8-18

DISTRICT NUMBER THREE.

Ohio, Newark,	Aug.	10-20
*Indiana, Indianapolis,	"	7-13
*Illinois	"	22-28
Michigan,	Sept.	19 to Oct. 1

DISTRICT NUMBER FOUR.

*Minnesota, Minneapolis,	May	29 to June 12
Wisconsin, Portage,	June	7-18
*South Dakota, Madison,	"	21-28
*Nebraska, Lincoln (Peck's Grove),	Aug.	21-28

DISTRICT NUMBER FIVE.

Texas, Cleburne,	Aug.	9-20
Arkansas, Fayetteville,	"	16-27
Oklahoma, T.	"	23 to Sept. 3
Colorado, Denver,	"	30 " " 10
Kansas, Emporia,	Sept.	6-17
Missouri, Warrensburg (Pertle Springs),	"	19 to Oct. 1

DISTRICT NUMBER EIGHT.

Table with columns for location (Denmark, Norway, Sweden, Central Europe), date (June, July), and page numbers (1-10, 13-24, 28 to July 8, 12-22).

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

ELDERS Mitchell and Taylor will hold meetings in Ohio as follows: Elgin, June 19-21; Walnut Grove, June 22-25; Yellow Springs, June 26-28; Washington C. H., June 29 to July 2. We trust the brethren at or near these places will plan to attend all the meetings. GEO. A. IRWIN.

LABOR BUREAU.

WANTED.—A Seventh-day Adventist brother to drive team and work on a farm. Address Joel Yager, Ligonier, Ind.

WANTED.—By a Norwegian Seventh-day Adventist work on a farm in Minnesota or Dakota. Address Louis Skadsen, Box 46, Barnsville, Clay Co., Minn.

WANTED.—A Seventh-day Adventist man or boy to work on farm two months. None but those of experience need apply. State age and wages wanted. Orme S. Thompson, Allen, Mich.

WANTED.—By an experienced Massachusetts woman a situation as housekeeper for an invalid, or one or two persons, Seventh-day Adventists. A school girl of fifteen must also be permitted to have a home with her. Address Box 297, Marblehead, Mass.

PAPERS WANTED.

Late Clean Copies: All Post-paid.

Seventh-day Adventist literature. Mrs. Nina Adsit, Armstrong, Iowa.

Seventh-day Adventist literature. Signs, Reviews, etc. Mrs. L. W. Dobbins, 201 Hackberry St., San Antonio, Tex.

Late periodicals, also "Christ and the Sabbath," "Rome's Challenge," and other tracts. Amanda M. Young, Aberdeen, S. Dak.

Late copies of our periodicals will be used in missionary work if sent post-paid to J. B. Garnan, E. Sprague St., Spokane, Washington.

Last quarter's lesson pamphlets, Little Friends, Signs, and miscellaneous tracts will be thankfully received. Wm. Simpson, North Branch, Mich.

Obituary Notices.

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

THOMAS.—Died May 2, 1894, Mrs. Anna E. Thomas, in the sixty-sixth year of her age. Sister Thomas was a consistent member of the Ford's Store, Md., church having accepted present truth at that place some two years ago. During her last illness, which was painful, she evinced perfect resignation to the will of the Lord and enjoyed the possession of a conscience void of offense. The funeral services took place at the church Thursday, remarks being made from 1 Cor. 15: 19-23 by the writer. S. B. HORTON.

STEWART.—Died May 3, 1894, at Mt. Vernon, Ohio, of congestion of the lungs, Julia F. Stewart, aged 40 years, 3 months, and 24 days. Sister Stewart was a widow, and leaves one little girl, aged eleven, to mourn the loss of a mother's loving care. She first learned of the truth through Elder Angelberger, at Springfield, Ohio, in 1883, but did not fully connect herself with the Adventist people until June 12, 1886, when she united with the church at Mt. Vernon. From that time she took an active interest in missionary and church work, and served the church acceptably as clerk and librarian until she was called by the Conference to fill the office of corresponding secretary; in this capacity she served the cause for nearly two years, when from close application and overwork her health failed, and she was compelled to resign. During last summer her health so improved that she rendered valuable service at the camp-meeting as superintendent of the kindergarten department, for which line of work she had a peculiar fitness and fondness, her burden of late being more for the young. Her death was quite sudden and unexpected. She left every evidence of preparation; and while sorrow filled all hearts, we mourn not as those who have no hope. The funeral service was held in the chapel of the Mt. Vernon Academy, which had been previously decorated with lovely wild flowers gathered and arranged by the sympathizing students. The services were conducted by the writer assisted by Elder Taylor. GEO. A. IRWIN.

HORR.—Died at Portland, Me., April 12, 1894, El-mira B. Horr, aged sixty-six years. Sister Horr embraced present truth twelve years ago, and has ever been firm and unwavering in the truth. She gave good evidence of her acceptance with the Lord, and spoke of her hope and trust in the Saviour during her last illness. She leaves three sons to mourn. She will be missed by the sick and afflicted for whom she had kindly cared. Remarks by the writer, from 1 Thess. 4: 18. P. B. OSBORNE.

GERBER.—Died at her home near Boody, Ill., April 14, 1894, of consumption, my daughter, Mrs. Susan E. Gerber, aged 36 years and 6 days. She accepted the truth and was baptized by Elder Huffman at the Decatur camp-meeting. She never united with the church, being isolated; but she loved the truth and was faithful in discharging her duties. After five months of terrible suffering, she fell asleep in Jesus. She leaves a husband and a little boy to mourn. Words of comfort were spoken by Elder E. A. Merrell, from 2 Cor. 1: 3, 4. MRS. SUSAN NIXON.

TINSMAN.—Died May 8, 1894, at Middleburg, Loudoun Co., Va., of consumption, H. L. Tinsman, in the twenty-second year of her age. She took a firm stand for present truth at our last camp-meeting. She was baptized by Elder F. M. Roberts and united with the Seventh-day Adventist church at Winchester, Va. Sister Hester loved the cause of Christ and took her part continually, in the Master's work. She died rejoicing because of the hope she had in the soon coming of Christ, the resurrection, and her eternal inheritance. Funeral discourse by a Baptist minister. MRS. M. G. SMITH.

SPARKMAN.—Died May 6, 1894, in Tampa, Fla., Mrs. G. W. Sparkman, aged 44 years, 7 months, and 6 days. Sister Sparkman's death occurred just before our tent work commenced, to which she had been looking forward with interest; but she realized in her dying hours that "all things work together for good," and was perfectly willing to rest until the Master should call her from the dusty grave. She leaves a husband to mourn, but he was comforted in knowing that she rests in Jesus. The use of the Methodist Episcopal church was kindly given, and the pastor assisted in the services, which were conducted by the writer. J. W. COLLIE.

CASWELL.—Died April 16, 1894, in Barron, Wis., Leonard B. Caswell, of stomach trouble and heart failure, aged 83 years, 1 month, and 5 days. He was a firm believer in the first and second angel's messages, during which time he first sought and found the Saviour. He embraced the third angel's message under the labors of Elder Joseph Bates, in the early part of brother Bates's labors. He has been a strict observer of the Sabbath for over forty years. He manifested great patience and resignation to the will of the Lord, during his long and painful illness. He sleeps in Jesus. Funeral services were conducted by Elder C. W. Palmer (Baptist). MRS. M. H. BARNEY.

OSBORNE.—Died April 11, 1894, in Hartwick, Osceola Co., Mich., Mary E. Osborne, of la grippe. Sister Osborne was born Feb. 24, 1819, in Barton, Wentworth Co., Ont. She with her husband moved to Detroit about 1840, and later they went to Oakland county, Mich., where, under the preaching of Elder Joseph Frisbie, they learned and accepted the third angel's message. Since the death of her husband in 1876, sister Osborne lived with her brother, John Depew. Although separated from those of like faith, she continued a faithful follower of Christ, always loving to talk of the truth, and rejoicing in its progress. Words of comfort were spoken by the writer, from Col. 3: 4 and John 20: 30, 31. FRED BRINK.

PETERSON.—Died May 10, 1894, at her home in Big Springs, S. Dak., sister Anna Sophia Peterson, aged 62 years, 8 months, and 29 days. Sister Peterson was born in Tycke, Snafunda socken, Sweden, Aug. 12, 1831. She was baptized in 1856, and married brother Andrew Peterson the same year. In 1869 they emigrated to America. Some years ago she embraced the truth of the third angel's message. She lived a consistent Christian life, and fell asleep after a brief illness of only five days. At different times she expressed herself quite fully as to her hope of eternal life. She leaves a husband and four children to mourn. Funeral services were held in the Baptist church, with a large concourse of people in attendance. C. P. FREDERICKSON.

LAMIE.—Died at Cambria, Wyo., April 22, 1894, sister Bertha M. Lamie, wife of Robert M. Lamie, aged 31 years, 9 months, and 23 days. She was born at Winfield, N. Y., and lived in her girlhood with sister H. J. Farman, now of Peterboro, Ont., and from her received the truth. Thus she has been a professor of the truth and a consistent Christian all her life. At the time of her death she was a member of the Hill City, S. Dak., church, where she and her husband lived for some

years, and where she was taken for interment. The funeral services were held in the Presbyterian church, which was kindly offered for our use. Remarks were made by the writer, from Jude 20, 21. She leaves a husband and three little children, her parents, and many other relatives and friends. Her faith was strong till the last. She fell asleep in Jesus, and we laid her to rest till the voice of the Master shall call her forth to eternal life. L. M. CROWTHER.

BEATTY.—Died April 28, 1894, at the Sanitarium, Battle Creek, Mich., of pneumonia, in the thirtieth year of his age; brother A. M. Beatty. He was converted and united with the Seventh-day Adventist Church when nineteen years old, in which he was faithful unto death. He entered the medical school at Ann Arbor, Mich., three years ago, and would have completed his course this spring had he been permitted to remain in school the past year. For some months prior to his illness his services were much appreciated at the Sanitarium. During his sickness of twelve weeks not a murmur escaped his lips. He said he was ready and willing to die if it was the Lord's will; he said he did not want his people to mourn for him as it would be but a few moments until the first resurrection. He was taken to his home at Thayer, Nebr., by his sister Mary, where we laid him to rest. He leaves a father, mother, four brothers, two sisters, and many friends, who weep not as others who have no hope. W. A. HENNING.

Travelers' Guide. MICHIGAN CENTRAL "The Niagara Falls Route."

Table with columns for EAST and WEST stations, Night Express, Detroit Accom., Mail & Express, N.Y. & Bos. Sp., N. Shore & Exprest. Limited, Kalam. Accom., and Atlantic Exprest. Includes stations like Chicago, Michigan City, Kalamazoo, Jackson, Ann Arbor, Detroit, Buffalo, Rochester, Syracuse, New York, Boston, etc.

*Daily. †Daily except Sunday. Kalamazoo accommodation train goes west at 8:05 a.m. daily except Sunday. east at 7:27 p.m. Trains on Battle Creek Division depart at 8:10 a.m. and 4:20 p.m., and arrive at 12:10 p.m. and 7:15 p.m. daily except Sunday. O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.

CHICAGO & GRAND TRUNK R. R. Time Table, in Effect Feb. 11, 1894.

Table with columns for GOING EAST (Read Down) and GOING WEST (Read up), including stations like Chicago A., Valparaiso, South Bend, Cassopolis, Schoolcraft, Vicksburg, Battle Creek, Charlotte, Lansing, Durand, Flint, Lapeer, Inlay City, Pt. H'n Tunnel, Detroit, Toronto, Montreal, Boston, Susp'n Bridge, Buffalo, and New York.

Trains No. 1, 3, 4, 6, 7, 8, 9, run daily; Nos. 10, 11, 22, 23, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars. Valparaiso Accommodation daily except Sunday. Way freights leave Nichols eastward 7:15 a.m.; from Battle Creek westward 7:05 a.m. †Stop only on signal. A. R. MCINTYRE, Asst. Supt., Battle Creek. A. S. PARKER, Pass. Agent, Battle Creek.

The Review and Herald.

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., JUNE 5, 1894.

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CAMP-MEETINGS FOR 1894.

SEE Appointments on page 14.

A letter from Elder O. A. Olsen, written from New York City, containing a report of his late trip to California, was received at this Office just as we were ready to go to press. It will appear in our next number.

It is now decided to hold the closing exercises of Battle Creek College in the Tabernacle at five o'clock on the afternoon of June 18. The annual sermon will be preached on the preceding Sabbath by the president, W. W. Prescott.

A telegram from Jackson, Tenn., states that the supreme court of that State, now in session there, has confirmed the sentence of brother W. B. Capps, appealed from the circuit court. Thus another of our brethren feels the hand of oppression. Brother Capps's offense was cutting corn on the first day of the week.

Elder Isaac Morrison and wife, formerly of the North Pacific Conference, having spent a few months in the mission training-school in this city, are preparing to go to the Windward and Leeward islands to labor. The appointment was made by the Foreign Mission Board at its last meeting. They now expect to leave us in July.

Elder J. V. Himes, who took such an active part in the proclamation of the coming of the Lord in connection with the great Advent movement of 1844, is now a guest at the Sanitarium. Brother Himes is ninety years old, but he has the quick step and general activity of a man at fifty. An eczema upon one side of his face is the cause of his visit to the Sanitarium; otherwise his general health is good. It is a pleasure to meet this aged servant of God, who for so many years has borne the burdens and heat of the day.

Word has been received from Australia to the effect that a school site has been purchased, and steps will be taken to erect buildings. This so modifies the plan of their school work that the teachers who had been selected to go to that country, including Professor A. J. Bristol and wife, and Mrs. Hobbs, will not go at present. It is not designed to open the school after the close of the present year until the new buildings are ready.

The General Assembly of the Southern Presbyterian Church has at last decided that Miss Sarah Means, the young lady who was accused before the Presbytery of Columbia, S. C., for working the telephone on Sunday, may continue her work on Sunday, and still maintain her relations as a member of the Presbyterian Church. Presbyterians being thus allowed by their church authorities to do what work they may consider necessary on Sunday, it is to be hoped that they will be willing to grant to Seventh-day Adventists the same liberty. But probably this is hoping too much.

TO OUR FRIENDS AND PATRONS, OLD AND NEW.

It would show a want of gratitude of which we are by no means guilty, did we fail to appreciate the loyalty of the many who have so closely stood by the REVIEW during its entire history. We recognize the devotion and faithfulness of our friends, and take this opportunity to acknowledge all these favors with hearty thanks.

UNDER THE BLESSING OF GOD

and by the efforts of its supporters, the REVIEW AND HERALD has been enabled to fill a field of usefulness in connection with the cause of present truth to which its publishers look back with satisfaction; and while conscious of human imperfections, we cannot fail to see the purpose and guidance of a divine Providence.

We desire still further to extend this field, believing the measure of good that has been done may be enlarged as the influence of the paper is extended.

We are encouraged by the testimonials of favor we receive from the readers of the REVIEW. They come spontaneously, showing a hearty goodwill and appreciation of the paper. It is the universal testimony of our patrons that the steps taken and the changes instituted from time to time have resulted in a constant

INCREASE OF INTEREST AND VALUE

so that at no time in its history has the REVIEW possessed the value that it does now. We say this, not to our own praise, but to the praise of God; and because the support of its friends has made its improvement possible. It will be our earnest and prayerful endeavor to give to our readers the full benefit of the assistance they bestow upon the journal.

It is our intention that the REVIEW AND HERALD shall continue to keep pace with the expanding and

ADVANCING WORK,

which it was established to represent. If this be fulfilled, it will of itself involve a continual progress under broader plans and active measures to bring into its columns the best and freshest ideas and expositions of truth, with a careful regard for reliability and practical utility; the salient facts of the rise and progress of our work in every portion of the field, with counsel and encouragement for all, who, in the different de-

partments and walks of life, are trying to pursue the Christian calling.

Impressed with the sense of the high mission to which the REVIEW has been ordained and dedicated, we shall still endeavor to make it what God in his plan would have it to be, and what its position with Seventh-day Adventists as the

OLDEST AND LEADING DENOMINATIONAL PAPER

demands that it shall be. We feel that its sphere of usefulness should be enlarged. This can be done by extending its circulation. For this we must rely largely upon the efforts of its friends and patrons. To you, therefore, we make this appeal, and further ask your careful consideration of the following announcement.

PUBLISHERS REVIEW AND HERALD.

Announcement

We take this opportunity to call the attention of all whom it may concern, especially

OUR FRIENDS AND PATRONS,

to some special reasons why a renewed and earnest effort should be made just now to increase the circulation of the REVIEW AND HERALD.

1. The Editor is now in the Old World. He will visit England, Norway, Sweden, Denmark, Germany, Switzerland, and Italy, the present summer, and in the autumn and winter it is expected that his trip will be extended to Greece, Palestine, and Egypt.

We all know the power of his ready pen in description as well as logic. The interest that will attach to his contributions for the next year will constitute, we readily anticipate, a marked feature in the history of the journal. To get the entire series it will be necessary to **SUBSCRIBE NOW**, as they will begin soon.

2. The contributions of

MRS. E. G. WHITE,

are of even greater interest and importance than ever before. They are written especially for the people through the REVIEW. Many of them, as single articles, are worth more than the cost of the entire volume. No family of Seventh-day Adventists should be deprived of the benefits they contain. And they are of equal value to all who will read them and practice the instruction they contain.

3. Reports of the

PROGRESS OF THE WORK

in all parts of the world will be given fresh and direct. Since the work has been carried to every quarter of the earth, this department of the paper has reached an interest that ranks with the great feats of journalism. We point with satisfaction to this feature of the REVIEW, and call for a comparison in value and variety of information concerning the different portions of the earth, with any of the great family and religious journals extant.

We request our friends to exhibit these facts to those who are not subscribers, and to use their influence in increasing our lists by several thousand names at once.

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