

The Adventist HOLY BIBLE **REVIEW & HERALD** IS THE FIELD OF BATTLE And Sabbath

"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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"WORTHY THE LAMB."

BY N. W. VINCENT.

(Mound Valley, Kans.)

FROM earth and sea and skies
 Let praise to Christ arise
 With glad refrain!
 In love from heaven he came
 To bear our sin and shame;
 Glory to Jesus' name—
 Worthy the Lamb!

Return, O Christ our Friend!
 Bright heavenly hosts attend
 With loud acclaim!
 In Christ the lost are found;
 We to his praise redound;
 Let all the heavens resound,
 Worthy the Lamb!

To Christ our praise shall be
 Through all eternity,—
 Heaven's sweetest theme!
 Hail, Christ our Righteousness!
 Our life, our God, confess!
 His name forever bless!
 Worthy the Lamb!

Our Contributors.

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

THE LIQUOR TRAFFIC WORKING COUNTER TO CHRIST.

BY MRS. E. G. WHITE.

JESUS came to our world to dispute the authority of Satan, who claimed supremacy over the earth. He came to restore in man the defaced image of God, to impart to the repentant soul divine power by which he might be raised from corruption and degradation, and be elevated and ennobled and made fit for companionship with the angels of heaven, to take the position in the courts of God which Satan and his angels lost through their rebellion. But men have failed to co-operate with Jesus in his divine mission, and have placed themselves under the black banner of the prince of darkness, giving themselves up to be the agents through whom the powers of darkness work for the destruction of humanity. It is Satan's purpose to counteract the work of Christ, and in his counsels he lays plans by which to convert every soul into a channel of darkness. The earth is the field of battle in which the powers of light and darkness are in controversy over the human souls for whom Christ died.

When Jesus was upon earth, he announced his mission and the character of his work. He said: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings

unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the Lord, that he might be glorified."

Thus are pictured the mission and work of Christ and his co-laborers; but how different is the work of the prince of darkness and the work of those who labor on his side of the controversy. Those who are united with the prince of darkness in degrading the souls of their fellow-men, many times cloak their iniquity under the garb of religion; but of them the Lord says: "When ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood." There are many who spread forth their hands in Pharisaical self-righteousness and self-importance, who yet deny the principles of the law of God in their daily actions. Let not those whose hands are full of blood think to find acceptance with God because of their forms of worship. Those who sell intoxicating liquor to their fellow-men come under this reproof. They receive the earnings of the drunkard, and give him no equivalent for his money. Instead of this, they give him that which maddens him, which makes him act the fool, and turns him into a demon of evil and cruelty. He exchanges his reason at the bar of the liquor-dealer for a glass of rum or brandy; and under its influence he may cruelly beat his wife and children, and may even kill them outright, or do so by piece-meal, through neglect, through failure to supply them with the necessities of life. Because of a lack of proper food, of sufficient clothing, because of discouragements and degradation, sickness and death come upon his family, and at last their misery is over. But angels of God have witnessed every step in the downward path, and have traced every consequence that resulted from a man's placing the bottle to his neighbor's lips. The liquor-dealer is written in the records among those whose hands are full of blood. He is condemned for keeping on hand the poisonous draught by which his neighbor is tempted to ruin, and by which homes are filled with wretchedness and degradation. The Lord holds the liquor-dealer responsible for every penny that comes to his till out of the earnings of the poor drunkard, who has lost all moral power, who has sunk his manhood in drink.

Christ came to our world and suffered reproach, mockery, and insult. He was maligned and maltreated, and at last put to the shameful death of the cross. He suffered all this that he might rescue man from moral degradation, and restore to the soul the lost image of God. But the liquor-dealer, under the prince of the power of darkness, is working in exactly opposite lines, counter to the work of Christ, and is obliterating every trace of the image which Christ would restore. Look at the drunkard. See what liquor has done for him. His eyes are bleared and

bloodshot. His countenance is bloated and besotted. His gait is staggering. The sign of Satan's working is written all over him. Nature herself protests that she knows him not; for he has perverted his God-given powers, and prostituted his manhood by indulgence in drink.

If a man has a vicious beast, and he allows it freedom, knowing that it will work injury to men, women, and children, he is brought before the law to answer for his carelessness or malignity. But how much better it would be to let such a beast loose than to license men to deal out poisonous drinks, to rob men of reason and manhood. What common sense is there in licensing men to sell that which destroys men, body and soul, claiming that this infamous business brings into the treasury a revenue by which the orphan children of the drunkard can be cared for? The world knows that intoxicating liquors rob men of the brain nerve-power, and send them into society bereft of reason. The world knows that most horrible crimes have been committed under its influence, and that drunken men have been led by Satan to do as he dictated, and stain their hands in the blood of their neighbors. The law authorizes the sale of liquor, and then has to build prisons for its victims; for nine tenths of those who are taken to prison are those who have learned to drink. They are those who have spent their earnings in the saloon. What revenue from this traffic can pay for the loss of human reason, for the loss of the image of God in men, for families reduced to suffering and degradation, for children made paupers, who grow up in ignorance and vice, to perpetuate in their posterity the inherited evil tendencies of their drunken fathers? Such is the outworking of this dreadful liquor traffic, and thus it perpetuates misery and crime, until the sum cannot be told by human voice or portrayed by human pen.

The hands of both liquor-dealers and liquor-drinkers are full of blood; yet the word of God comes to them, "Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow;" and he adds this gracious invitation, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." "How is the faithful city become a harlot! it was full of judgment; righteousness lodged in it; but now murderers. Thy silver is become dross, thy wine mixed with water [and poison]: thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them." Rulers and law-makers are not ignorant of the misery and degradation, the horrible and unceasing crime that pollutes the world through the influence of the liquor-traffic. But though they are not ignorant, they do not take measures to stop the terrible traffic; but will they escape judgment? Hear what the Lord says: "The destruction of

the transgressors, and of the sinners shall be together." Those who legalize sin, and those who are dealers in whisky, and those who are defiled by it, will be destroyed together. Let not the man who indulges in drink think that he will be able to cover his defilement by casting the blame upon the liquor-dealer; for he will have to answer for his sin and for the degradation of his wife and children. "They that forsake the Lord shall be consumed."

In Europe and America drinking-gardens are made most attractive, and musicians are hired to play on instruments, to lure in the young and the old; and all classes patronize these resorts where all kinds of intoxicating liquors are prepared to tempt the depraved appetite. But the time will certainly come when the prophecy will be fulfilled: "For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen. For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them."

The evil consequent upon the indulgence of depraved appetite is widespread, and the earth is corrupted under the inhabitants thereof. The earth withereth under the curse of its sin, and the very cattle are diseased. What is the trouble? Why is this? It is because the people have forsaken the law of God, and the earth is cursed under its transgression. Notwithstanding the warnings of God's word, transgression has increased since the days of Adam, and more and more heavily has the curse pressed upon the human family, on the beasts of the earth, and on the earth itself. Continual transgression of the law of God has brought its sure results. With all his hellish arts, Satan has sought to lead men into practices that would destroy and debase, and destruction is sure to him who does not repent and turn to God for his healing grace. The soul that has not the grace of God can make no efforts to resist Satan, but will co-operate naturally with the Satanic agencies, and disregard and oppose the law of God; and the sure result of such a course is that men become the willing slaves of Satan, and work with him in influencing others in the way of disobedience.

The character of true obedience to God is brought out in the instruction of the Lord to his people. He says (Isa. 58:6-10): "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy bones: and thou shalt be as a watered garden, and like a spring of water, whose waters fail not."

THE BEGINNING OF THE MYSTERY OF GOD.

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

The suggestion of the *finishing* of the mystery of God (Rev. 10:7) reveals that it is something provisional, instituted for the accomplishment of some specific end, which, when achieved,

terminates the work of that mystery. Looking for the thing itself, we are told that it is the wonderful indwelling of Christ with man, as his hope of glory. Col. 1:27. This fact, then, reveals the work of this mystery to be the bringing up of many sons unto glory,—rescuing them from the power of Satan, in order to do it. But why should such work be a mystery, and to whom is it so? Surely some must have a full understanding of its workings, or they would not have its benefits. The favored ones are brought to view by the Saviour's words, which were addressed to his disciples: "Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables." Mark 4:11.

To the follower of Christ this mystery is known, because its operation upon him for good is understood. But just *how* it operates is even to him a profound secret. Like the cooling breeze of a summer evening that gently fans the cheek, he feels its reviving influence, but cannot tell whence it comes or whither it goes. The words of the apostle, as translated by Dr. Robert Young, confirm all this, and yet open to the mind somewhat of the process by which this wonderful work of God's great mystery is accomplished: "And confessedly great is the secret of piety—God was manifest in flesh, declared righteous in spirit, seen by messengers, preached among nations, believed on in the world, taken up into glory." 1 Tim. 3:16.

In this we have revealed the secret of piety. As Christ was God manifested in flesh, so if he dwells in us, God will be manifested in our flesh, and we, too, must be declared righteous in spirit, and so on, through the whole course, to the taking up into glory. This is the working out of God's mystery in the human race, to elevate those who so desire it, to a place in the presence of the Most High. But where and when was such a stupendous plan inaugurated? and why was it enshrouded in so profound a mystery?

The book of Ephesians has much to say concerning this; in fact, it intimates that the predestination of the human race is involved in this mysterious plan which was formed before the foundation of the world. Eph. 1:4, 5. It is under this early-arranged design that we have been "blessed with all spiritual blessings in heavenly things," and made "accepted in the Beloved," "according to the good pleasure of his will." In the infinite forecast of his mind, God prepared a plan for the creation and perpetuation of a world of intelligences, so vast and comprehensive as to cover every necessity of attending circumstances. This was all committed to the authority and might of Christ,—creation, redemption, salvation,—everything was intrusted to him for accomplishment.

He who knows the end from the beginning must, in the consideration of that design, have known the pent-up sentiments of Lucifer, and what trials and strains their later expression would bring to the race to be created. Every exigency of the future was seen and provided for in that secret covenant between the Father and the Son. In the creation which followed, man became Christ's by right of performance; for "all things were created *by him*, and *for him*." Col. 1:16. When man fell, he therefore set about to carry forward the fulness of that plan which had been matured in the secret counsel between him and his Father. Although it was to involve his humiliation and shame, he did not for a moment shrink from it. In all the instruction given to the patriarchs concerning their forms of worship, His sufferings and death were constantly foreshadowed, yet they knew not the full depth of meaning attached to those forms. When prophets wrote of his "sufferings, and the glory that should follow," they searched diligently to know the *time* and the *manner of the time*, the Spirit of Christ which was in them was revealing, but without finding all that they desired. Even the angels craved prematurely to

look into those things which had been shut away from their knowledge,—the working out of that plan by which Christ was to dwell in human flesh for its redemption and salvation. 1 Peter 1:10-12.

There seems to be a good reason why even the angels were not permitted to be partners to the knowledge of this eternal purpose of God. This was fixed, as already seen, before the foundation of the world, and must have contemplated the revolt in heaven which was to take place. It must, then, have revealed the supposed concealed sentiment of those who were soon to be in the revolt, as well as the final outcome of all rebellion. As nothing was to be done to prevent any carrying out their own will freely, the angels were thus left free, each to manifest on the first occasion his real sentiment toward the authority of God, and so put himself on record as to his loyalty. After the revolt and its consequences were seen in the casting off of the rebellious party (Rev. 12:9), the loyal ones remaining were never again to be subjected to such a trial, hence would not need the indwelling power vouchsafed to man, who had become the plaything of Satan. It could, therefore, only be known to those who were made the recipients of its potent force.

So "from the beginning of the world" this secret was "hid in God," in order that the principalities and powers in heavenly places might learn, *through the church*, "the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus." Eph. 3:9-11. Thus it is plain that the wisdom of that eternal plan can only be known by witnessing its operation in the hearts of those who are redeemed by its provisions.

It was this consideration that led the apostle to pray for God to give the church the "spirit of wisdom and revelation in the knowledge of him," that they might know the "hope of his calling," and the "exceeding greatness of his power" toward those who believe, even that power by which he raised Christ from the dead. Eph. 1:17-20. Passing on to the working of this power, the apostle says that, through the richness of God's mercy toward us, when we were dead in sin, he quickened us "*together with Christ*," and "raised us up *together*, and made us sit *together* in heavenly places in Christ Jesus." Chapter 3:4-7.

The thought in all this is, that the whole church—every believer in Him—is identified with Christ in his death, resurrection, and ascension. All died with him; all rose with him; and all, in the divine intention and purpose, ascended with him to his place in heaven, as is implied in 1 Tim. 3:16. In his open triumph over principalities and powers in his ascension, he conquered the great foe of humanity, and so in his eternal purpose, just as surely saved every one who had accepted or would accept that salvation.

Christ tasted death for *every* man, and therefore the blood of his cross reaches the case of every one who has ever lived and believed in him, as well as those who may yet accept him. It is consequently the blood of that everlasting covenant, by which the creation and salvation of the world were, in the eternity of the past, provided for, which was then spilled to assure the world of the immutability of that plan by which God chose the believer in Jesus Christ. As he was about to yield up his life, the divine sufferer exclaimed: "Now is the judgment of this world; now shall the prince of this world be cast out." John 12:31. The great work he had come to do was then fully assured, and his blood sealed the mysterious compact which had been entered into from the beginning, for the salvation of the race.

In the same sense in which Christ uttered the foregoing words, the eternity of his people has begun, and a large part of their heritage is entered upon. In him we have eternal life; in

him we are loved and accepted; we are more than conquerors; our position of vantage is unassailable while maintained by faith; all things are ours, conjointly with our reigning Lord, even "the world, or life, or death, or things present, or things to come,"—all are ours, and we "are Christ's; and Christ is God's." 1 Cor. 3:22, 23.

This mysteriously wonderful plan, formed in the secret counsels of God with Christ, is the everlasting covenant, which was ratified by the blood of Christ. Its formation was the beginning of the mystery of God, the working out of which is an indwelling Christ, to prepare souls for an eternity of bliss. The finishing of that mystery will be the complete gathering together in one, "all things in Christ," as has been "declared to his servants the prophets." While we wait for that consummation, let us remember that the very same power which raised Christ from the dead is available for each one who believes. As men for long ages were oblivious to the power of electricity which lay hidden all about them, so we may not have known how to apply the power of God's resurrection energy to our needs. But that power is all about us, only waiting for us to avail ourselves of it. We may claim it now, and appropriate it, too, till we learn that there is nothing in the eternal purpose of God concerning us, which he is not prepared to realize to us in full when we walk by faith in his message. We will then be assured, also, that—

"Omnipotence is on our side,
And wisdom watches o'er our heads;
And God himself is still our guide,
While we but follow where he leads."

METHODIST PRINCIPLES IN 1811.

BY C. G. SNOW.
(Blaine, Me.)

THE following excellent ideas on religious liberty were taken from a book written by Jonathan Crowther and published in 1811, entitled, "A True and Complete Portraiture of Methodism:"—

"It is impolitic in the civil government of any country to indulge in any species of persecution. The perpetuity of governments depends upon their ruling in equity, without respect of persons, and in dealing out their protection with impartiality. This will secure the esteem and attachment of the subjects, while persecution under whatever name becomes the most criminal and dangerous when directed against a righteous, praying people, or what the Bible terms 'the people of God.' . . . Further, whatever is of God will stand by its own strength and with the protection of heaven, without any coercive or violent aid; and on the other hand, no work or cause of God can be effectually overturned by any power whatsoever. Force is unsuitable to the subject. True religion depends upon conviction, and all rational conviction depends upon evidence. But external force, whatever it may do to the body, can do nothing toward producing such a conviction. Nay, an attempt thus to insult and force our understanding would naturally tend to the contrary way. . . .

"Here it is needful to observe: First, The civil government has no right to command what is contrary to the commandments of God, even in what relates to the body, our fellow-creatures, and the present world; secondly, Civil governors have no right at all to interfere between God and the souls of men. Civil government and religion are two things which ought to be totally separate from each other. Will the persons who want to proscribe to me what opinion I shall believe and the form in which I shall worship God, undertake to answer for me at the day of judgment, and to insure my eternal salvation provided I comply with their wishes? And if they should undertake this, can I with confidence and due security, leave the matter in their hands? Let human governors 'study to be quiet' and mind their own business and rest assured that the Almighty will mind his.

"Meantime, without their obtrusive interference, the ark of God will be upheld. If, from the day of Pentecost to the present time, Christianity had been left to itself and its Author, unhelped as well as unhindered by human authority, what would have been the state of the church of Christ and of the world at large this day? Human authority in matters of religion has in ten thousand instances been the worm at the root of the gourd. And in how many instances has it been of any real service to religion? Let God and the Devil, truth and error, fight it fairly out, and victory will declare itself on the right side."

LOOKING UPWARD.

BY MRS. P. ALDERMAN.
(Cleveland, Ohio.)

SHALL we, looking downward, earthward,
Have our hearts surcharged with care,
When we might be looking upward,
Feasting soul on things so fair?
Just above us is the glory
Where celestial beauties shine,
All around us are the shadows
Of this dark and evil time.

While our hearts are upward lifted,
Faith may catch the seraph song,
Hoping soon to be permitted
To behold that righteous throng.
Nothing has this world to charm us
While our treasure is above;
All its gold could not allure us
Like a smile of Jesus' love.

Let the world heap golden treasure,
Mine shall be with Christ above,
At his coming he will measure
Earthly gain, with faith and love.
Gold shall perish—but eternal
As the ages of that clime
Will the treasure hid in heaven
Live beyond the years of time.

OUR NATIONAL CONSTITUTION AGAIN.

Its Defect. An Objection Considered.

BY ELDER W. H. LITTLEJOHN.
(Little Creek, Mich.)

THERE is room for doubt as to whether it would be possible to suggest any line of policy to which objections of some sort could not be offered with more or less show of plausibility. The only thing to be done, therefore, is to adopt one which, all things considered, presents the fewest difficulties and dangers.

There are those whose judgment should command respect who have expressed the fear that my proposition in a former article, so to amend the United States Constitution as to prevent the citizens of a State from enacting laws that would contravene the rights of conscience, could not be carried out without hazarding the life of the republic. This fear is based upon the fact that the action proposed would increase the power of the general government at the expense of that of the States. While agreeing with my critics in the main as to the danger of consolidating too much power in the general government, I am still of the opinion that in the case in hand, the danger suggested is imaginary rather than real.

The action proposed in my article did not contemplate the transfer to the general government of complete jurisdiction over the question of religious liberty in the sense of authorizing Congress to enact laws for the granting or withholding of religious liberty in the various States. What I proposed was that the Federal Constitution should be so amended as to prevent the exercise of religious intolerance in any one of the States of the Union. The power conferred in this way upon Congress would be negative in character. That is, it would not enlarge its jurisdiction in the sense of enabling it to legislate for the individual States in matters of religion; but would simply authorize it to enact such laws as might be necessary for the enforcement of the amendment prohibiting the States from passing statutes interfering with the rights of conscience. In the exercise of that power it would be restricted to the enactment of uniform laws which would apply with equal force in every State of our federation. Such laws would be enforced through the United States courts, their constitutionality being passed upon by the same judiciary. Such limitations enforced by such courts would afford a sufficient guaranty of uniformity in the application of the laws of Congress, and such uniformity would shield the separate States from being discriminated against

in the matter of congressional enactments. The result would be that when the proposed amendment was carried out in good faith, religious liberty would be guaranteed in every State in the Union. The carrying out of the amendment in good faith by the Congress would be secured in two ways: First, By the integrity of the courts; secondly, By the fact that every law of Congress would be universal in its application, and thus render it for the interest of every State to see to it that the laws in question were just and constitutional.

In that provision of the Constitution which guarantees a republican form of government to every State in the Union, we find an illustration of the effect which would be produced by the amendment proposed in this article. The provision mentioned simply authorizes Congress to secure a republican form of government to each of the States. When they enjoy that, Congress cannot interfere with them. When they seek to overthrow a republican form of government, Congress can prevent their doing so by enacting laws authorizing the use of the United States troops, if necessary, to the accomplishment of that end.

Another illustration is found in the amendment to the United States Constitution prohibiting involuntary servitude in this country save in the cases mentioned in the amendment. All that Congress has to do with that amendment is to see that it is properly carried out. No intelligent citizen of the United States would have the Federal Constitution changed in the particulars in question. He apprehends no danger that the national legislature will abuse the power thus conferred; or at least he feels that such a danger is not worthy of mention when compared with the benefits that the amendment secures. Religious liberty is a greater boon than a republican form of government, or even than personal liberty from the physical standpoint. This being true, why is it any more blameworthy to guard it by restrictions in the national Constitution than it is to guard, by like restrictions, physical freedom and a republican form of government? Nay, more; is it not infinitely more imperative that religious liberty should be guaranteed in the Federal Constitution than it is that a republican form of government and the freedom of the person should be thus guaranteed?

So much for the objection that the proposed amendment would increase somewhat the powers of the general government. While the writer frankly concedes that the caution of his critics would, generally speaking, be justifiable, he has shown that in the case in hand the danger intimated is so slight and so remote as hardly to be appreciable.

Turning now to the situation as it is, he proposes to inquire next into the actual necessity for the change demanded. The action which he favors is not based upon an imaginary danger, or something which may or may not occur. It is rendered necessary by an evil, the existence of which none can deny, and the gravity of which cannot be disputed as long as we concede that it is one of the legitimate functions of good government to secure complete protection to its citizens in matters of conscience. That religious persecution is actually taking place in some of the States in this Union at this time cannot be denied. In the States of Arkansas, Georgia, Tennessee, Maryland, and Pennsylvania, not to mention others, conscientious observers of the seventh day of the week have been fined and imprisoned under State laws for working on Sunday in an inoffensive manner, after having rested upon the only day that God ever commanded any man to hallow. Ex. 20:8-11.

Deny the individuals in question the right to do as they have done, and you will deny the principle that in matters of religion the majority has no right to dictate to the minority. Again, deny the correctness of that principle, and you have repudiated the theory upon which our government is based. Practically speaking, it

makes no difference whether Sabbatharians are right or wrong in their sabbatizing. That they are conscientious in what they do, the sacrifices which they make for their faith furnish abundant proof. They should, therefore, be shielded from persecution at all hazards. Does our form of government at this time secure that end? Go to the States named for a reply to that question. Go stand by the grave of R. M. King, who was hounded to his death by the unrelenting bigots of Tennessee because, forsooth, he would not observe the Sunday as they observed it. Again, go to the same State, and see some of his brethren compelled to work in the chain-gang as they were because they would not acknowledge the divine authority of a Sabbath which the Scriptures have never recognized as anything more than a day to be devoted to secular affairs. Quibble and prevaricate as you may, if religious persecution is not practiced in this country at this time, it never was practiced in the darkest days of the Inquisition. To those who are suffering for their faith as Sabbatharians are suffering in our day, it seems like the bitterest irony to declare that our government has hitherto secured to its citizens complete religious liberty.

These, I repeat, are the actual facts of the situation. One hundred years have passed since the adoption of our present form of government; and, as stated in a previous article, a single hour has not existed when there have not been upon the statute books of many, if not of a majority of the States of this Union, laws under which conscientious men and women have been liable to fine and imprisonment for doing what God has given them the right to do in his word. This condition of things has been brought about by religious zealots, it is true; nevertheless it is a fact of history, and proves that our ideal of perfect religious liberty to all cannot be worked out under our present system. What, then, is the remedy? or, rather, how shall the remedy be applied? The monster of religious persecution must be throttled in some way. Shall he be crushed by a single blow in this our fair domain? or shall the battle be waged first in one State and then in another, as proposed, until all the States of the Union shall have guarantees of religious liberty in their constitutions? If so, we shall struggle with the odds all against us.

The ancients tell of an enormous serpent called the "hydra," which is said to have had many heads, each one of which, when cut off, would be replaced by another unless the wound was cauterized. This fabled creature furnishes a fitting illustration of the condition of things in this country at this time. There are now forty-four States in the Union; let each one of them represent a head of the monster, religious intolerance, and the parallel is complete. Kill religious persecution in Maryland, or Georgia, or Tennessee, or any other State to-day, and it is liable to spring up again there to-morrow. As matters are now, the same people who incorporate religious toleration in their constitution to-day may eliminate that principle to-morrow. In this way the battle may be carried on indefinitely. While a portion of the States recognize the rights of conscience, another portion may deny them.

The man whom the crisis demands is some modern Hercules who can sever the heads from the body of this modern hydra of religious intolerance with one blow, and so cauterize the wounds that they will never produce another head. To throw off the figure, the times demand a leader or a party who can organize victory complete and universal on the line of the rights of conscience in this nation, by securing such an amendment to our national Constitution that religious liberty shall be guaranteed to every citizen on every foot of our domain. If the Constitution were so amended, it would be forty-four times more difficult to perpetuate in this country the practice of religious oppression, than it is now. The writer does not say that even were the Constitution amended as he suggests, religious intolerance

would never spring up again in this nation. The United States Constitution might be changed back again to its present wording, or it might be overridden entirely by religious fanatics, in the passage and enforcement of unconstitutional laws, but the difficulty of oppressing those who differ with them in opinion would be increased a thousandfold to the bigots who seek to compel all men to accept the standard of their faith or bite the dust. "Eternal vigilance" is the price of religious as well as civil liberty.

MIDNIGHT COMMUNINGS.

BY MRS. E. M. PEEBLES.

(Battle Creek, Mich.)

"The twilight falls, the night is near,
I fold my work away,
And kneel to One who bends to hear
The story of the day,—
The old, old story; yet I kneel
To tell it at thy call,
And cares grow lighter as I feel
That Jesus knows it all."

The day had been unusually full of perplexity, and at evening I had made the remark that the hardest thing Jesus ever told us to do, was to take no thought for the morrow. The numerous wants and not *wants* only, but *needs* as well, would come thronging into mind. How and when could all be brought about?

I lay down to rest, too weary to sleep; but the gentle whispering of the Spirit gave me peace. First there came promises of his constant presence, love, and watchful care: "I will never leave thee, nor forsake thee." "I have graven thee on the palms of my hands." "He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand." Then an assurance of stability: "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever." Then came an invitation to give up my load of care: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." "Casting all your care upon him, for he careth for you."

Then came visions of home and of ties of love that can never be severed: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive a hundred-fold now in this time, . . . with persecutions: and in the world to come eternal life."

Then there was brought to my mind those numberless promises of care, of tenderness, of ability to succor and save in times of need and in every circumstance in life; and every one of these promises has the bank of heaven and infinite resource for surety.

Thus the sweet, gentle Spirit communed with me, and I exclaimed in rapture, O that blessed, blessed book! who can doubt that it is the product of a nature no other than divine? and O those precious, precious promises, by which I can become partaker of that divine nature! O the wonderful possibilities that are spread out before the Christian, and the exalted position into which the infinite One proposes to lift him! Heaven itself spreads out before him. He is joint heir with Christ to an inheritance incorruptible, undefiled, and that fadeth not away! Then what matter if earthly possessions dissolve

and melt away? The silver and the gold are my Father's, and the cattle upon a thousand hills.

Then I looked back over the miserable failures I had made even when trying hard to do my best, and I could say, It will not always be thus. Sometime these longings of the soul will be realized. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." "In quietness and in confidence shall be your strength." Thus, though full of restless, feverish tossings to and fro, my spirit rested and grew strong.

"WIND" AND "SPIRIT."

BY ELDER EUGENE LELAND.

(Willington, Mich.)

A FEW weeks since, a man who represented himself as a minister of the gospel secured a hall in the city of Petoskey, Mich., and began a series of revival meetings. The principal effort of the man was put forth in berating the churches in general and the seventh-day Adventist church in particular. A question box was kept open, and every evening found it well supplied with questions, most of which referred to some particular point of doctrine held by the Seventh-day Adventists. As none of the Adventists of that place furnished any of the questions, it was quite evident, either that the people of the city were very much interested in the doctrines of Seventh-day Adventists, or that the speaker supplied the questions himself, thus showing that he was somewhat stirred up by these doctrines.

One question which was answered, caused much merriment at the expense (?) of the poor Adventists. It was this: "Are the words 'wind' and 'spirit,' as used in the Scriptures, identical in meaning?"

In answering the question, the speaker said that the Adventists claimed that the words were identical in meaning. Having built up his man of straw, his next work was to tear him down; and this is the way he did it: "The words 'spirit' and 'wind' both meaning the same thing, it will be perfectly fair (?) to substitute the word 'wind' for 'spirit' wherever it occurs." This was done in several passages of Scripture, much to the amusement and disgust of the congregation, especially so in Acts 7:59.

Now it is a fact that the words "wind" and "spirit" come from the same original Greek word (*pneuma*), and that that word is used in the English which the sense of the text seems to demand. But what shall be said of either the candor or the scholarship of a man, who, professing to be a Greek scholar, will make such a substitution as the one given above, before an intelligent congregation? Suppose we try the same thing, only we will substitute *spirit* for *wind*. What would he think of our pretensions to classical scholarship, even though he knows nothing of the Greek himself, if, for instance, in John 3:8, "The *wind* bloweth where it listeth," etc., we should substitute the word "spirit" for "wind," thus making the passage read, "The spirit bloweth where it listeth," etc., simply because the two words, "wind" and "spirit" both came from the same original word? We should be justly condemned as ignorant or wilful imposters. What, then, shall be said of him for doing the same thing in Acts 7:59, thus burlesquing that beautiful passage of Scripture?

Ridicule is not reason; sentiment is not always sense; contempt is not always candor. There is more wind than wisdom in such performances.

— "Let no one make his feelings his idol, and bow his soul down to worship and serve his sensations."

The Mission Field.

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

BRITISH GUIANA.

BRITISH GUIANA, the Wild Coast, is the name given to the English possessions in the northeastern part of South America. It is situated between 1° and 9° north latitude, and extends from the mouth of the Orinoco River about 300 miles to the Corentyn River, the boundary of Dutch Guiana. The rivers are large and very much discolored, caused by the large amount of decaying vegetation and mud received from the interior. The effects of this dirty water are seen on the ocean many miles from the shore. Of the rivers the largest is the Essequibo, which rises on the Brazilian boundary, and flowing north, drains the greater portion of the interior country. Its length is 620 miles and its greatest width 20 miles. The coast is low and swampy, requiring dykes to protect it from the tides. The soil is very rich, and, when properly drained, yields an abundance of all kinds of tropical productions. About twenty miles from the coast are the sand reefs, indicating the former extent of the ocean. The interior lowlands are covered with dense forests which contain much valuable timber. Going still farther inland, the surface becomes higher and in some places rough and mountainous.

This country is supposed to have been discovered by Columbus in 1498; but no explorations were made for some time. The early Spanish expeditions were unsuccessful, owing to the hostility of the cannibal Indians.

The first settlements were made by the Dutch, as early as 1580. Subsequent wars resulted in its being held at different periods by the English, French, and Dutch. Since 1803 the colony has been under English rule.

British Guiana is divided into three counties, or districts,—Essequibo, Demerara, and Berbice, each division bearing the name of the principal river. The exact area of the country is not known, as the Brazilian and Venezuelan boundaries are unsettled; but it is estimated to be about 100,000 square miles, or nearly the same as the united kingdom. The climate is quite uniform, the temperature seldom falling below 75° or rising above 90° in the shade. Although favored with good sea-breezes, we are quite free from the destructive hurricanes so prevalent in the West Indies. The annual rainfall is very heavy, averaging from 70 to 100 inches for the wet and dry seasons. Rains are most frequent from May to July and during December and January. Notwithstanding the heavy rainfall, the amount of sunshine compares favorably with other countries. Last year's record shows only sixteen days without sunshine. All the settlements are along the sea-coast and for a few miles along the rivers. The interior is seldom visited, except by wood-cutters and gold-diggers, so that little is known of its condition and resources.

One seldom finds so many nationalities in a small territory as in British Guiana, nearly every race except the Polynesian being represented. The census of 1891 gave the total population as 288,328. Negroes are the most numerous, numbering 115,463. The East Indians (coolies) imported to labor on the plantations, number 105,463; the native Indians, 17,463; Portuguese, 12,166; Europeans, including whites of all countries, 4558; Chinese, 3433. The remainder of about 30,000 are the mixed races.

Owing to the large immigration and lack of proper facilities for instruction, about one half of the population are unable to read. Most of the schools are denominational and use their influence to build up their respective churches. Governmental aid is received by all schools of prescribed attendance and scholarship. The better

class educate their children in private schools, but this is too expensive for the majority. Many children grow up with little or no education, partly from expense and partly from indifference.

Churches and missions are numerous, especially in Georgetown. The colony is divided into twenty-two parishes of the English and Scotch churches, with an annual grant of \$75,360 from the government. Catholics, Wesleyan Methodists, Congregationalists, and Plymouth Brethren are well represented here. There are also many smaller bodies actively engaged in propagating every conceivable kind of doctrine. The popularity of Christianity has evidently lowered its moral standard, as many gross sins are passed by unnoticed, especially among the higher circles. Surely "Babylon is fallen," and the time has come to sound the note of warning, that every servant of God may escape the terrible judgment about to fall upon corrupted Christianity.

Plain, simple instruction is much needed by the people generally, to enable them to obey the truth and earn a livelihood. The influence of past experience, the restrictive policy of those in position, together with the carelessness respecting their rights have brought about a state of dependence that greatly hinders development.

Georgetown, the capital of the colony, contains 53,000 inhabitants, of nearly every nationality. It is the center for missionary enterprises in this part of the continent. Vessels from all countries visit us frequently, so that the facilities for sending the truth from here to other places are excellent.

For lack of sufficient help we are doing little compared with what must be accomplished in this field. We need workers in every department; but especially Bible workers, medical missionaries, and canvassers. Souls for whom Christ died are just as precious in British Guiana as in any part of the harvest-field; and we believe that faithful labor will result in bringing many to a saving knowledge of the truth.

There are plenty of good openings for securing farming lands, favorably located for opening schools and doing general missionary work. The great rush to the gold fields makes the cost of provisions high, although they can be raised very cheap. One needs a small capital to start with, but the investment brings quick returns. Good results are already appearing from the efforts that have been made. Our literature is well received by the people and is doing good work. Buildings being difficult to obtain, we are holding open-air meetings in several villages with increasing interest. From every direction appeals are coming for help. We ask you to think of the many privileges you are enjoying and then of the condition of South America, with its 35,000,000 people in darkness concerning the message for this time. May the Lord impress all our hearts with the importance and magnitude of the work for the present hour, and lead us to consecrate ourselves and all we have to spreading the gospel in every part of the world.

W. G. KNEELAND.

WEST INDIES.

BAHAMA GROUP.

It will be five months the 27th of April since we landed here, after a comparatively pleasant voyage of three and one-half days from New York. Our first impressions of the place were that it was almost an Eden, so beautiful was the scene before us, with the waving palm-trees, the bread-fruit, orange, lemon, almond, and other trees covered with their rich green leaves, and the beautiful flowers growing in the yards; but, alas, we find upon better acquaintance that it is like Eden after the tempter entered; for sin is here with all its hideous deformities, and helps to mar a spot for which nature has done so much.

The climate during the winter months is simply delightful. We have had very little rain, and

the temperature has not varied more than five degrees in all the time we have been here. The weather is similar to what we have in the northern States in June, only with a more even temperature and less rainfall. The orchards have hung full of oranges, lemons, *sappodillas*, and coconuts, but the first two are now going out of season, and other fruits are coming in.

Nassau has a population of about 10,000, one third of whom are whites, and the remainder are colored of all shades from yellow to black. It is the capital and chief town of the Bahamas, and has the best harbor of any place in the group. The population of the whole colony is estimated at from 40,000 to 50,000, not one of whom, so far as we know, fully understands and obeys the truth for this time. The white men are principally merchants who supply the inhabitants of the other islands with goods in exchange for their produce and for sponges. Many of them have fleets of small sailing vessels, and often there are several hundred men on them engaged in gathering sponges. They supply these men for their voyages and take all, or nearly all, that they bring back to pay for what they had before starting, so there is but little money in circulation. Nearly all of them live beyond their means and are running behind every year; still they try to keep up appearances as long as possible, and have from one to three or four servants to wait upon them.

Not only are individuals in debt, but the government is also financially embarrassed, and there has been some excitement of late over the possibility of a failure in the bank; but it seems to have quieted down somewhat now.

While the majority of the people are Protestants, the Catholics have been gaining a strong foothold in the past few years. The appointment of a Catholic governor, Sir Ambrose Shea, and several other officials of that faith gave them a start here, and from a small beginning they have made steady and rapid advancement until they now have several churches and schools. While there are free public schools here, but few of the white people will patronize them on account of the color-line, and consequently they pay a high tuition to send their children to private schools which are none of the best. Seeing their opportunity, the Catholics have started free schools, and are thus gathering in many children of Protestant parents who cannot really afford to pay these high rates and do not like to send to the public schools where colored children go. In this way they are gaining an influence over the children, and through them over the parents as well. Here is one opening for labor that would be productive of much good and be self-supporting; for many of the people are dissatisfied with their present school privileges and would gladly pay a reasonable tuition to a competent teacher, if such persons would come to do the work.

In the country a few miles out of Nassau and also on most of the other islands there is just as much need of missionary effort as there can be in Africa; for the people are living in a semi-civilized condition, half dressed and but poorly housed and fed, with not enough enlightenment or ambition to desire anything better. Rum and tobacco are the two great curses of the country. People will sacrifice almost anything to get them. Women and children among the colored people smoke the same as the men, and it is harder to get a woman to reform than a man. There is great need of personal labor; in fact, that is the only way that many of the people can ever be reached, as they cannot read.

If two or three good families could locate here in Nassau, they would find ample opportunity for work that would be productive of good, both at home and in visiting the other islands as the way opened. It would seem as if those with small families would be preferable, as living expenses are higher here than at home, and the moral condition of the place is such that it is hard to bring up children and not have them influenced

more or less for evil. Of course the tropical fruits and some vegetables are very cheap, but staple article like flour, sugar, milk, and the different grain preparations are extremely high. We have found it cheaper and better to send for a supply of Sanitarium foods than to depend wholly upon what we could get here.

The people generally look with favor upon America, and many of them express the wish that they were under the government of the United States; so they would be likely to receive, with a kindly spirit, any who might come from there to live. Many American tourists come here every year and spend a few weeks or months to avoid the cold northern winter.

We have met a cordial reception from nearly all, and many are eager to know more of the way of life. There are many churches, and the ministers receive large salaries, partly from the missionary societies in England that still look after this field; but here, as elsewhere, these guides seem to be spiritually asleep and not giving the people meat in due season. There are a few exceptions, as one or two of the Baptist ministers appear to be earnest Christians and close Bible students. Many members of the other churches attend their services, thus evincing a desire for better food than they get in their own places of worship.

Our work has been mostly confined to Nassau, though we have visited Andros Island and a few settlements on Eleuthera, about thirty or forty miles from here. Traveling is all done in small sail-boats with but meager accommodations, very different from the large ocean steamers which have all the conveniences of home. We have now delivered about 300 "Bible Readings," and distributed quite a quantity of tracts. People are poor, and many who cannot afford to buy a book will gladly accept a tract and read it with interest. One encouraging feature is that most of those that are delivered are being read, and so far as we can hear, almost every one likes them. Some are making earnest inquiry to know more of us as a people.

One young man who has received some reading-matter from the International Tract Society is deeply interested, and is talking the truth to his friends. He has been a local preacher among the Methodists, and is now an officer in the city police force, but feels that the Lord has other work for him to do. He is anxious to go to school and prepare to teach the truth to others, though he has not yet seen his way clear to leave his position on account of his family, who are dependent upon him for support. We feel confident that with a little encouragement he will make a useful laborer among his people.

At one settlement on Eleuthera Island, which we have visited twice, the people are eager to know what we believe. We have an order for a book from almost every family, though they are poor people, dependent upon the sea for their livelihood. The men are fishermen and sponge-fishers, while the women and children make hats and baskets of straw and beautiful shell-work, which would certainly bring a good price in other places; but they are too poor to send it far away, and it is so common here that they get but little for it. We had some interesting talks with them, and the other evening half a dozen of the leading men of the place, who were in Nassau to market, came to our room and spent several hours in Bible study, especially upon the subject of Christ's second coming and the preparation necessary to meet him. Some of them were tobacco-users, and after a long talk on the subject, one, a class-leader, promised with tears in his eyes that he would give it up by the help of the Lord, as he saw the sinfulness of using it as never before. The others were deeply impressed, and we hope may come off conquerors. If there was some one here to follow up the work, it seems as if almost that whole settlement of about fifty families might be brought to the truth.

There are many other features of interest and

encouragement which we would gladly mention, but time and space forbid. Should any of our brethren feel desirous of learning more particulars regarding this field, we shall be glad to answer letters, provided they do not forget fully to prepay them. We find the same difficulty that others speak of so often,—a double fine on all letters which do not bear a five-cent stamp for each half ounce. We will simply say that this is no place to come with the expectation of making money, but there is plenty of work for the Master that needs to be done and that right away. Truly the harvest is white, but the laborers are few! Pray for us, that the little work we do may be blessed of God to the salvation of some souls.

MR. AND MRS. C. H. RICHARDS.
Nassau, New Providence, Bahamas, April 4.

BAY ISLANDS.

WE have had the tent up long enough now to have three meetings, and surely we have good prospects, as the people are attentive and friendly. The tent has been full each time, with many more outside who could not be seated. We know not what the outcome will be, but at the present it looks favorable. We have sold quite a number of books already, and expect quite a good sale while here at Uvilla. That the Lord would raise up a company here to praise his name, is our daily prayer. I am sure we never longed to see a people hear and obey the truth more than we do this people. We have hopes that much good will come out of it if they do, and already we believe that the effort has been blessed, and that some are convinced that we have the truth. To be sure, they have not heard much as yet, but they seem to be very anxious, and some have honestly said that they wish to know if what we believe is truth. If they stick to this, we know what the outcome will be.

Some of the leaders are doing all they can to hinder the people from coming to the meetings, but they do not seem to have any success; for each night the number is larger. Some of the members have said that they need not come to them and tell them to stay away, for they did not believe it at all. We have tried to work with them as far as we could, but they flatly refused to have anything to do with us. We are all well at the present time, only the intense heat troubles us till we scarcely know what to do.

F. J. HUTCHINS.

Uvilla, Bay Islands.

Special Mention.

WHAT CAN HE SAY?

IN a meeting of the foreign missionary society of the American Methodist Episcopal Church a returned missionary to Persia, who was described as "full of enthusiasm for his work," spoke as follows:—

"I am often asked by the Persians how it is, if the Christian religion be the pure gospel I claim, that my nation, Christian America, has a far longer list of crimes than Persia? What can I reply? What can I do but bow my head in shame, and raise my heart in prayer to God to lift the cloud from rum-cursed America? O, this Christian nation will have to rouse from her slumber, and sweep this evil from her borders ere she can hold out pure hands to other nations, asking them to accept her Bible and her God."

A man who would have any trouble in answering such a question as that asked by the Persians, ought to get better acquainted with the gospel before going out as a missionary. He should learn that the gospel is "the power of God unto salvation to every one that believeth," no matter in what land he dwells. He should be able to assure the questioners that the gospel

is an individual matter, and that therefore America is not, never was, and never will be Christian; and that it is not possible that any nation on earth, as a nation, can be Christian.

The fact that America "has a far longer list of crimes than Persia," is all the evidence that is needed to show that it is not Christian; for Christianity means freedom from sin. America is no more a Christian nation in this sense than is Persia.

But it would doubtless be most galling to the missionary's "patriotism" to make such an answer as that. And that is the trouble with too many missionaries, both home and foreign. A mistaken loyalty to their native country interferes with their loyalty to the gospel. If they could but learn that the true Christian is only a sojourner on this earth,—a pilgrim and a stranger even in the land of his birth,—and that his citizenship is in heaven, they would not be embarrassed by such questions as were asked the missionary to Persia. The only country in which they would have a special interest, as a country, would be the heavenly country.

But would not the same charge against the gospel remain unanswered; namely, that it cannot be as pure as it is claimed, or else it would have more influence in diminishing crime in America?—Not by any means. The gospel cleanses from sin and crime all who accept it, and no others. If it were less pure than it is, it would be more generally accepted; but then it would be of no use. The Lord himself gave no warrant for supposing that the majority of men in any nation would accept the gospel, but on the contrary warned his followers that they must always be comparatively few in number, and must suffer persecution.

The gospel knows nothing about natural or artificial boundaries on this earth. It is to be "to all people." It knows nothing about States and governments. Its mission is to "every creature." Kingdoms may rise and fall, nations may extend their boundaries, and others may be absorbed, but none of these things concern the ambassadors for Christ. They are the representatives of no country but heaven, and are accredited to no earthly government, but to the world as a whole, and to the whole world considered as individuals who are to be transformed by it, and made to live a different life as individuals. When all of Christ's ambassadors fully realize this truth, then their mission will be clothed with a dignity and power befitting its exalted origin.—*Present Truth.*

WHAT THE WOMEN WILL DO.

It is extremely interesting as well as amusing to note how different women feel over their new privileges in the State of Colorado. Some are as blissfully happy as a small girl with a new doll, and they are about as well fitted to vote as the former would be. As the "big girl" just graduating into long dresses assumes a good deal of dignity and superiority, but really feels rather uncomfortable, not knowing just how to manage their additional length, so the ballot seems equally unmanageable to some. Still others, as they regard their new prospects in politics, view them as the average woman looks upon a revolver,—somewhat with fascination on account of the power in it, and with a good deal of dread on account of the noise in it; and, like the revolver, suffrage is quite as likely to be handled by them in a hit-or-miss manner.

The thought uppermost in all minds, however, seems to be, "Now we shall have Sunday; the saloon shall go then, at least, and we will keep our husbands home one day in the week." Here a new use for Sunday laws will be seen, to *make* husbands stay at home! If only all the time and money that women have spent in working for suffrage, had been spent in making their homes outrival the saloons in attractions, and in so educating themselves as to make their society more enjoyable than that of saloon men, they would not now wish to resort to the law to accomplish their ends for them. How delightful the family atmosphere of many homes is likely to be, with the husband working for the party that favors the saloon and Sunday freedom, and the wife fighting for the opposite party!

Certainly there is a serious outlook. The majority of the women are not educated to vote, and the minority that have been working along in political lines are mostly Sunday bigots, and it is such who will influence and direct the majority as to where to place their votes; and as women usually permit themselves to be guided by their emotions rather than by reason, they will blindly rush ahead and vote for the party that promises the most to *them*. To them the salvation of their homes depends upon Sunday observance; and as more bitter antagonists cannot be found than those guided alone by the strong impulse of an emotion, we may expect nothing very lenient in the way of Sunday legislation hereafter for Colorado.

An earnest worker for woman's suffrage, recently remarked: "The whole secret of our success was, that we did n't let anybody know what we were doing; they would have voted us down if we had; we just kept still, so everybody was surprised when the thing went through." It may be they have other surprises in store for us in the Sunday line, by the same method of working.

At present the leading political parties are planning a house-to-house canvass, to get as many women as possible to register for parties. As for the feminine mind in general just how to proceed seems rather puzzling. "Shall we form leagues for standing parties? or shall we quietly register for whatever party we choose? or shall we work to form a new party? and shall we nominate women for office? or shall we do nothing but simply keep still, and vote for the best man of whatever party?"

The latter plan seems to meet with most general favor, and of course it is very easy to see that the "best man" will be the man who stands on a Sunday plank. It is time for all believers in religious liberty to do thorough work among the women of Colorado. The various Woman's Christian Temperance Unions are preparing for active political work, and a better opportunity for presenting the claims of the true Sabbath could not be had. A bit of personal experience will serve to illustrate present openings for such work.

Receiving permission recently to distribute some literature at a W. C. T. U. organization of which I was a former member, I took several dozen of our more recent religious-liberty publications, and went as appointed, but wondering how I should present them, and if an opportunity to speak should be given, what I should say. Knowing the Lord had opened the way for me to be present, however, I trusted him to direct the rest.

The meeting proved to be unusually well at-

tended, the interest turning wholly on women's new political prospects, and how properly to prepare themselves for political work. The president dwelt at length upon this, and then mentioned various books which would prove helpful with information on the subject. I, too, thought of the precious literature snugly deposited in my shopping-bag by my side, and then it flashed into my mind just how to present it.

The president, a few moments later, called on me to speak, which I did, expressing myself in harmony with what had been said on the importance of properly informing ourselves, that we might understandingly vote, and calling attention to the fact that by not being informed, with the best of intentions the union had made serious mistakes in the past by giving their influence to Sunday legislation; that I regretted their departure from Christian work into politics, etc. Then I mentioned that I had some valuable literature on these subjects which they would find a great help. I called attention to the *Medical Missionary* as being full of good suggestions for Christian work, and then mentioned several of our recent religious-liberty publications as just the thing to post us for present needs. As I did so, I laid several dozen of them on the table, inviting all freely to help themselves, and, as I took my seat, prayed in my heart that the Lord would help them to do it. I soon had the satisfaction of seeing almost the entire number of tracts, besides the *Medical Missionaries*, appropriated, and was surprised to receive an invitation to take charge of the meeting the following week, and give instruction in mother's work.

Thus the Lord is opening ways for us to work in this special line, and while political parties are planning their canvasses on the new voters, should we do any less?

MRS. M. F. STEARNS.

CHRISTIAN (?) POLITICS.

THE political enterprise known as the "Christian Citizenship" movement is in a state of activity still; but up to the hour of going to press the results of it are not encouraging. A Sunday or two ago, the Rev. Dr. Gifford, of the Immanuel Baptist Church, in an eloquent sermon on the administration of Joseph in Egypt, exhorted Christian citizens to turn out and vote for men like Joseph; and he called upon them to rally, not only at the polls, but also at the primaries. "Go to the primaries," he said, "and see that good men are nominated. When a prayer-meeting and a primary come the same night, go to the primary." The advice appears to have had some effect, if we may judge by the Democratic primaries held yesterday, March 13, in the twenty-fourth ward, the account of which I find in the *Chicago Record*, a paper entirely non-partisan and independent. According to that, the two rival candidates for alderman were Fred Griesheimer and Watson Ruddy; and, as is usual in these cases, they and their several factions "were at swords' points all day." The convention was appointed for the North Side Turner Hall, but when the Democrats arrived there, they found the hall in possession of the Republicans; and in order to prevent a riot, fifteen policemen were sent over from the neighboring stations, whereupon the Democrats adjourned their convention to Brand's hall, at the corner of Clark and Erie streets; but, unfortunately, they had to pass through a saloon to get there, a feat never accomplished by a Democratic convention. The aroma of whisky, beer, and tobacco, was too delicious; and so, as the *Record* informs us, "the crowd stopped in the saloon below and

soon became boisterous;" then they proceeded to nominate an alderman like Joseph, after a fashion probably not known to the uncivilized people in the land of Egypt.

The moral influence of the Christian Citizenship Reform will appear from the account of the proceedings had at the convention in Brand's hall and the beer-saloon below. The delegates having reached the saloon, "trouble began to show itself;" and, as the *Record* goes on to say, "While the two parties were talking, 'Broad' Mc Abee and W. W. Wells jumped up on beer-table and called for order." Instead of order they got chaos, which was probably what they wanted, for Wells nominated Mc Abee for chairman. At this there were "howls of disapproval from the Griesheimerites, but Mc Abee kept his position upon the beer-table. Cries for 'Murphy' brought out Frank Murphy, who called the delegates to come forward, and then 'Broad' Mc Abee made another speech." The police had hard work to keep the peace, but all the better for that; amid "howls of delight from the Ruddy faction and groans from the Griesheimer men," a man named Cassidy moved that Ruddy be the nominee. This was declared carried by the man on the beer-table, and then Ruddy was "lifted" to a table and made a short speech. Meanwhile Griesheimer's men had gone up-stairs and begun a contradictory convention of their own. At the six polling-places the *Record* says the contest all the afternoon was "hot," and hottest at the polling-place at 165 North Clark St. There, just before the polls closed, a crowd collected in the alley and broke into the polling-place. A number of ballots were taken out of the box by some person and scattered all along the alley. The judges secured "what was left," and, after looking over the situation,—not the ballots, but the "situation,"—declared the Griesheimer delegates elected. This interesting report concludes by saying: "The fight will probably be fought out this afternoon in the Democratic headquarters." And the puzzle of it all is that the members of both factions were Christian citizens.—*Open Court*.

A NEW GUN,

Which Makes One Soldier Equal to Ten Enemies.

LIEUTENANT LUNCIANI, a Corsican, is just now a person of absorbing interest to warrior France. Impressed by the growing evidence that the *patrie* can never hope to match her foes in numbers, the lieutenant has given six years of his highly trained polytechnic mind to the perfection of a gun which shall make one French soldier equal to ten enemies. The result is a "slayer," as he calls it, which, if all or half the experts pronounce it, will make the French army as irresistible to other armies as Cortez's legions were to the Mexicans. The arm is lighter, more compact, and less liable to accident than any now in use. It will fire 150 balls a minute without reloading. The bullets are not much larger than peas, but are sent with such velocity that they will transpire any ordinary defensive substance for a distance of 875 yards. Cartridges are not used at all. The principle of the arm is just as practicable for mitrailleuse or Gatling as for the infantry weapon.

One hundred balls for the rifle weigh but two and one-half pounds, while the same number for the Lebel, the present French gun, weigh six pounds, four ounces. The German ammunition weighs a trifle more. After thirty shots from the most perfect arm now in use, the heat is so intense that the wooden frame burns; the cylinder, or metal part, gets so hot that the soldier can hardly manipulate it. After 150 shots the Lunciani cylinder is not perceptibly hotter than when firing begins. This, it may be remarked, is the pregnant secret of the arm; for upon this depends the destiny of a pitched battle.—*Detroit Tribune*.

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THE PHARISEE AND THE SINFUL WOMAN.

ONE of the chapters of the "Spirit of Prophecy," Vol. II., occupying pp. 372-383, is headed, "Mary's Offering."

The chapter records the leading incidents of a supper made in Bethany by Simon the leper, in honor of Christ, to which were invited Lazarus, whom Christ had raised from the dead, and his sisters, Martha and Mary. It represents that Mary, with a precious alabaster box of ointment, anointed his head and his feet, and wiped his feet with her long flowing hair, as a token of her gratitude because, first, Christ had rebuked the demons who had controlled her, forgiven her sins, which had been many, and restored her to health and peace and the divine favor; and, secondly, because he had raised her brother Lazarus from the corruption of the tomb to the vigor and bloom of health, as she beheld him before her. Judas hypocritically protested against the extravagance of Mary's offering, and Simon sympathized with him in his feelings. A conversation then follows between Christ and Simon in regard to those loving much who are forgiven much, in which he draws a sharp contrast between his own gratitude and that of Mary, and mildly rebukes him for not feeling more grateful for the forgiveness of his own sins, which were many, and the restoration from the loathsome leprosy of which Christ had healed him.

A most striking and instructive picture is presented by this chapter; but it seems to some to be out of harmony with the New Testament record, and hence not true. Has not the writer, it is asked, here confounded different occasions and different individuals? The difficulties claimed to exist are these: 1. That the conversation recorded took place between Christ and Simon, a Pharisee (Luke 7:36, 40), not Simon the leper (Matt. 26:6); 2. That this was at Nain, not Bethany (see last references); 3. That the woman introduced in Luke 7:37, who anointed Christ's feet, was a sinner in the city, not Mary of Magdala, nor Mary the sister of Lazarus, as represented in chapter 32 of "Spirit of Prophecy." As thus presented, it involves, as compared with the New Testament record, a mistake in the time, a mistake in the place, a mistake in the identity of the Simon who made the feast, and a mistake in the identity of the woman who anointed Christ.

In examining this question, let us look carefully at what the New Testament says concerning it. There are four passages which speak of the anointing of the Saviour; the first is in Matt. 26:6-12, and reads as follows:—

"Now when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. But when his disciples saw it, they had indignation, saying, To what purpose is this waste? for this ointment might have been sold for much, and given to the poor. When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial."

This took place in Bethany; it was at the

house of Simon the leper; and it was two days before the Passover. Verse 2. The next record is in Mark 14:3, 4, etc., and reads as follows:—

"And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. And there was some that had indignation within themselves, and said, Why was this waste of the ointment made?" etc.

The narrative then proceeds substantially as in Matthew, and refers to the same time and occasion. It was in Bethany at the house of Simon the leper; and this was also two days before the Passover. Verse 1. The next mention is Luke 7:36-50, a portion of which we quote, as follows:—

"And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment," etc.

This record goes on to state that the Pharisee was surprised that Jesus did not know that the woman was a sinner, or knowing it, should permit her thus to approach him, and then introduces the conversation between him and the Pharisee, substantially as given in "Spirit of Prophecy." But this says nothing about the place where, nor the time when, it occurred. It calls the host a Pharisee, not a leper, and speaks of the anointing of the Saviour's feet only, and not of his head; and the natural inference is that it occurred quite a length of time before the close of his ministry. The fourth mention is found in John 12:1-8, the record of which runs as follows:—

"Then Jesus six days before the Passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. Then said Jesus, Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you: but me ye have not always."

In view of these records, it has been a great question with the harmonists and synoptists, how many times Jesus was anointed. Was there only one occasion? or were there two? or three? Some claim three, holding that the occasion John mentions is different from that of Matthew and Mark; for (1) the latter say that "a woman" came and anointed him, whereas it is claimed that they would have named Mary as John does, if they had referred to the same occasion; (2) they speak of the woman as anointing his head, while John says Mary anointed his feet and wiped them with her flowing hair; (3) they say certain disciples were indignant, and John says it was Judas; (4) they give us to understand that Simon made the feast, while we may infer from John that it was Martha and Mary; and (5) they say "two days" before the Passover, but John says "six days" before the Passover. According to this view, on two separate occasions the same complaint by the disciples is made, and Christ makes the same answer; which those who hold this view think is nothing improbable, considering the similarity of the circumstances.

But others hold that these differences can easily be harmonized with the idea that they all refer to one and the same occasion. 1. Matthew and Mark wrote while the family of Lazarus was still living; hence they avoid all names, to save making them objects of attention to the malicious Jews; John wrote after the destruction of Jerusalem and the probable death of all parties, and hence does not hesitate to deal in names. 2. Matthew and Mark speak of anointing the head, and John the feet, which may both be true. 3. They say certain disciples were indignant; John mentions Judas as the ringleader in those feelings. 4. Martha and Mary and Lazarus, being such special friends of Jesus, may have occupied the prominent place they did, even though the supper made in his honor were at some other house than their own. 5. Jesus may have come to Bethany six days before the Passover, as John says, and the supper not have taken place till two days before, as Matthew and Mark state. Hence the general conclusion is, that Matthew, Mark, and John all refer to one and the same occasion, at the house of Simon the leper, in Bethany, when Mary anointed both the head and the feet of Jesus with the precious ointment, and Judas stirred up his brethren with feelings of resentment against the supposed extravagance.

We have now to consider the record of Luke 7. Does that refer to the same occasion described by the other evangelists? If it does, then there was but one anointing of the Lord, Simon the Pharisee was the same as Simon the leper, the sinful woman there mentioned was Mary, the sister of Lazarus, and Luke has introduced the narrative without reference to its chronological order. According to the statements above referred to in the "Spirit of Prophecy," one of two conclusions would follow: Either Luke's record refers to the same occasion as that of the others, or Christ administered to Simon the leper at Bethany the same reproof, and in the same language, that he had administered on another occasion to Simon the Pharisee. If either one of these suppositions is correct, it relieves the statement in the "Spirit of Prophecy" of all difficulty, as compared with any record found in the New Testament.

One of the first things which strikes the mind in the examination of this subject, is the unanimity with which all critics and commentators state that it has always been a question whether or not all the records of the New Testament refer to the same occasion.

On Luke 7:36, Dr. Clarke says:—

"This account is considered by many critics and commentators to be the same with that in Matt. 26:6, etc.; Mark 14:3; and John 12:3."

Lange, on Luke 7:36-39, says:—

"It is a question whether this anointing is the same which the three other evangelists mention at the beginning of the history of the passion. Although distinguished men have given an affirmative answer to this question (Schleiermacher, Strauss, De Wette, Ewald), we have no scruple, nevertheless, to attach ourselves to those who declare for the original diversity of the two narratives."

Bloomfield, on Luke 7:37, says:—

"It has been a much-disputed question whether this story be the same with that narrated in Matt. 26:6; Mark 14:3; John 12:3, or not. The former is maintained by some ancient, and most early modern commentators, especially Lightfoot and Grotius. The latter, by Theophil. and Enlthym. (from Chrysost.), and by many of the best modern commentators."

We present these quotations to show that the idea even that the occasion of Luke 7 is the same as the others, is not so strange an idea that it has not been believed and advocated by

thoughtful men, not to prove that it is now entertained; for such commentators as Scott, Clarke, Barnes, Lange, Smith's Bible Dictionary, etc., are strongly against it. And, indeed, the points of dissimilarity between the scene that Luke describes and that written of by Matthew, Mark, and John, are not to be easily reconciled. Hence it seems quite evident that there were two occasions on which Christ was anointed.

Another question now arises; namely, Do we meet with one woman or two on these two different occasions? Here, also, there is a difference of opinion, some claiming that there were two different women, and others that the woman was the same. And here it seems to us that those who claim but one, and that it was Mary who anointed her Lord on both occasions, have the weight of the argument. There is one passage which appears quite conclusive in this direction. It is John 11:1, 2, which reads:—

“Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)”

Here seems beyond question to be an allusion to what was already an accomplished fact before Lazarus was taken sick; namely, Mary his sister had anointed the feet of the Saviour and wiped them with the hair of her head; and this act had become so well known that an allusion to it was sufficient to identify the Mary of whom he speaks. Those who oppose this view claim that this is spoken by anticipation, in reference to an anointing which he was about to mention. But this sounds like a wholly arbitrary conclusion, adopted merely to make out a case. But if this does refer to some anointing which had already taken place, the reference must be to the occasion of Luke 7, as that is the only one mentioned, and the act there recorded was an act of Mary's before she had located in Bethany, and when she was first turning from an irregular life to find the favor and pardon of her Saviour.

In Lange's Commentary on John 11:2, Philip Schaff, the editor, remarks:—

“Hengstenberg devotes twenty-six pages of his Commentary on John (Vol. II., pp. 198–224) to prove that Lazarus, of Bethany, whom the Lord raised from the dead, is none other than the poor Lazarus of the parable, and that the Mary of Bethany is the same with the unnamed sinner who washed the Saviour's feet with her tears of repentance (Luke 7:36), and with Mary Magdalene. Luke 8:2. In the former he is original; in the latter he follows the tradition of the Latin Church, which identifies the two or three Marys, down to recent times, when it was rightly opposed by several Roman Catholics as well as Protestant divines.”

On this question, Andrews (“Life of Our Lord,” p. 402) bears the following testimony:—

“How often the Lord was anointed, and by whom, has been much discussed by harmonists and commentators from the earliest times. Some have affirmed that Luke (7:37) mentions one anointing, Matthew (26:7) and Mark (14:3) another, and John (12:3) a third. But most have affirmed two anointings, some identifying the narratives of Luke and John, but more identifying that of John with those of Matthew and Mark. A few, as Grotius, affirm that he was but once anointed, making the narratives of the evangelists all refer to the same event. It is now generally held that there were two anointings, that mentioned by Luke, and that mentioned by the other evangelists. In regard to the persons by whom the Lord was anointed, there has been like difference of opinion. It is plain from John 11:2 that Mary the sister of Lazarus anointed him once; and we cannot doubt that she is the person alluded to by John (12:3), and by Matthew and Mark. By whom was he anointed upon the occasion mentioned by Luke? Many affirm that this was also done by the same Mary. This opinion is the ruling one in the Romish Church, being sanctioned in her ritual. The Greek Church, on the other hand, holds them to be different persons.”

To the words, “Many affirm that this was also done by the same Mary,” there is a foot-note appended, reading as follows:—

“So Augustine, who refers to John 11:2 as showing that Mary would not be thus spoken of, had there been another person who had done a like act.”

This remark of Augustine's on John 11:2, is certainly conclusive. That preceding anointing recorded in Luke 7 must have been done by Mary; for if it had been done by some other person, then a reference to such an anointing would not identify Mary as John evidently intends to do.

M'Clintock and Strong quote at length the discussion of this question from Smith's Unabridged Dictionary; and after stating the views that have been held and defended *pro* and *con*, and the views that came to prevail at length in the Western Church in reference to Mary, they say:—

“2. It remains to give the substance of the legend formed out of these combinations. At some time before the commencement of our Lord's ministry a great sorrow fell upon the household of Bethany. The younger of the two sisters fell from her purity, and sank into the depths of shame. Her life was that of one possessed by the ‘seven devils’ of uncleanness. From the city to which she then went, or from her harlot-like adornments, she was known by the new name of Magdalene. Then she hears of the Deliverer, and repents, and loves, and is forgiven. Then she is received at once into the fellowship of the holy women, and ministers to the Lord, and is received back again by her sister, and dwells with her, and shows that she has chosen the good part. The death of Lazarus and his return to life are new motives to her gratitude and love; and she shows them as she has shown them before, anointing no longer the feet only, but the head also, of her Lord. She watches by the cross, and is present at the sepulcher, and witnesses the resurrection.”

If we set this down as but a “legend,” it is certainly a very beautiful one; and however much it may be thought to lack direct proof from the New Testament record, there is nothing impossible nor even improbable in it; and it seems to us to harmonize all the conditions and circumstances better than any other view. It is hardly supposable that the devoted Mary, the sister of Lazarus, would not be present at the crucifixion and burial and resurrection of the Lord, which events occurred so near her home, and so near the time of her precious offering; but she was not there unless she was there in the person of Mary Magdalene.

But, it may be said, there are two difficulties connected with the record in “Spirit of Prophecy” yet unsolved; for sister White confounds the two Simons, and makes Christ say to Simon the leper, in Bethany, what he said to Simon the Pharisee on a previous occasion, and in some other place. But, as already stated, there is not necessarily any difficulty here, unless it can be shown that Christ did not give the same instruction and reproof to the two men under the same circumstances. Consider the situation at Bethany. It was the same as on the other occasion, only the conditions were much more intensified. There was Mary, under a new impulse for gratitude, through the restoration of Lazarus, repeating her offering, only enlarging her act of ministry, and anointing the head as well as the feet of her Saviour. There was Simon, who also may have been a Pharisee, healed of his leprosy. This must have been the case; for a leper, while suffering from the disease, was shut out from society. But here was Simon giving a public supper in his own house; and commentators all agree that it was Christ who had wrought this good work for him; and hence he also had special reasons for gratitude, and ought to have felt some of the spirit which actuated the heart of Mary. Did he fall under the influence of Judas, and entertain a feeling of resentment toward the offering of Mary? It would be strange if he did not, seeing that some of Christ's immediate followers

were carried away by that spirit. Then would not Christ's very words and the same illustration which he had used on a like occasion be intensely applicable to this?—Most assuredly. Now, when Luke says that Christ reasoned thus on one occasion, and sister White that he used like words on another, which we can see was a still more fitting occasion, it does not seem to us to require any great stretch of faith to believe them both.

The sum of the evidence on this question, then, is this:—

1. Many critics take the ground that all the records of the New Testament refer to one and the same anointing, on which supposition there is not even any apparent discrepancy in the statements of the “Spirit of Prophecy,” now under consideration. But as this is generally opposed by modern writers, and no difficulty is involved in the admission of two anointings, the latter position is preferable.

2. More writers still agree in assigning to Mary the same standing and position that are set forth in the “Spirit of Prophecy;” and for this there seems to be a necessary inference in the Scriptures themselves.

3. The only objection, then, to the statements of the “Spirit of Prophecy” respecting the discourse between Christ and Simon, is, that Christ here having every occasion to use these words could not possibly have done so, because he had already spoken in the same way on another occasion.

But this seems to us hardly strong enough to stand alone, much less to bear the weight it would have to sustain as an objection to the work in question.

MAN'S DIET AND ETERNAL LIFE.

“For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord, and there is none else.” Isa. 45:18. “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul.” Gen. 2:7. “For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.” Ps. 8:5–8. “And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field.” Gen. 2:20. “And the Lord God took the man, and put him into the garden of Eden to dress and to keep it.” Verse 15. “So God created man in his own image, in the image of God created he him; male and female created he them.” Chapter 1:27. “Man was to bear God's image, both in outward resemblance and in character. . . . His nature was in harmony with the will of God. His mind was capable of comprehending divine things; his affections were pure; his appetites and passions were under control of reason. He was holy and happy in bearing the image of God, and in perfect obedience to his will.”—“*Patriarchs and Prophets*,” p. 51.

Such was man when he came from the hand of his Creator, with an intelligence but little inferior to the angels of God. Christ, angels, and

the Holy Spirit were his instructors. "The mysteries of the visible universe—the wondrous works of Him who is perfect in knowledge"—afforded them an exhaustless source of instruction and delight. The laws and operations of nature, which have engaged men's study for 6000 years, were opened to their minds by the infinite Framer and Upholder of all. They held converse with leaf and flower and tree, gathering from each the secrets of its life. With every living creature, from the mighty leviathan that playeth among the waters, to the insect mote that floats in the sunbeam, Adam was familiar. . . . So long as they remained loyal to divine law, their capacity to know, to enjoy, and to love, would continually increase. They would be constantly gaining new treasures of knowledge, discovering fresh springs of happiness, and obtaining clearer and yet clearer conceptions of the immeasurable, unfailing love of God."—*Id.*, pp. 56 and 57.

Thus we find Adam a botanist, a zoologist, a mineralogist, an astronomer,—in every respect a thoroughly scientific man; for he was of the nature of his Creator, a fit representative man, worthy of Him who created him.

He who created man thus intelligent, knew what would be his physical wants, and provided for him a diet, as follows: "And God said, Behold, I have given you of every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1:29. God made no mistake in this, but gave him that diet which would be best adapted to his physical wants. But Adam broke the law of God by yielding to his appetite in eating of the forbidden tree. Therefore, the Lord said, "Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken." Chapter 3:22, 23.

From the above it will be noticed that the diet which God had given him would not impart to him eternal life, but would preserve his health and intelligence, so that by partaking of the tree of life, he would live forever. They were full of the vigor imparted by the tree of life as long as they remained in their sinless condition. From the time that man sinned, and Satan took possession, the tendency of man's physical and moral nature has been downward. His habits and tastes have been perverted, and disease, death, and all manner of iniquity which now pervade the human race, are the result. But the grace of Christ from this time has been revealed to redeem man and bring him back to his former condition; but God in no particular can save man without his hearty co-operation. Not a single step can be taken back toward Eden without man's working out his "own salvation with fear and trembling; for it is God which worketh in you, both to will and to do of his good pleasure." Phil. 2:12, 13. Grace, strength, and wisdom for man to be restored and placed back in his primitive condition, are given without man's lifting a finger; but all of this will be of no avail unless man co-operates with God in every ray of light, whether physical or moral, that would restore in him the image of God, which has been lost by sin. Man is a free moral agent. He must choose to walk the path toward Eden, and then, by uniting the human effort with the di-

vine, he becomes an overcomer in every respect.

The perversion of the appetite is one of the principal causes of man's degeneration. It is through appetite that Satan controls the mind of man. Improper food fills the blood with impurity, and brings disease and premature death. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Physical law came from the same author as the ten commandments. "It is as truly a sin to violate the laws of our beings as to break the ten commandments. To do either is to break God's laws. Those who transgress the law of God in their physical organism, will be inclined to violate the law of God spoken from Sinai. . . . To keep the body in a healthy condition, in order that all parts of the living machinery may act harmoniously, should be the study of our life. The children of God cannot glorify him with sickly bodies or dwarfed minds. Those who indulge in any species of intemperance, either in eating or in drinking, waste their physical energies, and weaken moral power."—*Christian Temperance*, p. 53.

The work of Christ has ever been to restore his people physically as well as morally. Both are so intimately related that one cannot be neglected without serious injury to the other. When God espoused Israel to be his peculiar people, he designed that they should live long, and no trace of disease should be upon them. He therefore made them the following promise: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and will give ear to his commandments, and keep all of his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee." Ex. 15:26. None can say but that God gave them a good start when he brought them from the land of Egypt; for there "was not one feeble person among their tribes." Ps. 105:37. They remained thus healthy until they desired flesh-meat in the wilderness. Then God for the first time brought upon them the diseases of Egypt. God had given them the best food for their physical, mental, and moral condition—manna from heaven—"the corn of heaven," angels' food.—*Patriarchs and Prophets*.

It was the bread of heaven. But they said, "Our soul is dried away: there is nothing at all, besides this manna, before our eyes," "and our soul loatheth this light bread." Num. 11:6; 21:5. "Satan tempted them to regard this restriction as unjust and cruel. He caused them to lust after forbidden things, because he saw that the unrestrained indulgence of appetite would tend to produce sensuality, and by this means the people could be more easily brought under his control. The author of disease and misery will assail men where he can have the greatest success. Through temptations addressed to the appetite he has, to a large extent, led men into sin from the time when he induced Eve to eat of the forbidden fruit. . . . God brought the Israelites from Egypt, that he might establish them in the land of Canaan, a pure, holy, and happy people. In the accomplishment of this object he subjected them to a course of discipline, both for their own good and the good of their posterity. Had they been willing to deny appetite, in obedience to his wise restrictions, feebleness and disease would have been unknown among them. Their descendants would have possessed both physical and mental strength. They would have

had clear perceptions of truth and duty, keen discrimination, and sound judgment. But their unwillingness to submit to the restrictions and requirements of God, prevented them, to a great extent, from reaching the high standard which he desired them to obtain, and from receiving the blessings which he was ready to bestow upon them."—*Patriarchs and Prophets*, p. 356.

What shall we then conclude when we reach a period when the Lord is fitting a people for translation? Upon this generation will come the seven last plagues. These are represented by seven angels pouring out the vials of God's wrath upon the earth. "And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image." Rev. 16:2. David speaks of this time as "the pestilence that walketh in darkness." The prophet Habakkuk says: "Before him went the pestilence, and burning coals ["burning diseases," margin] went forth at his feet." Is it not safe, then, to conclude that a flesh-meat diet is preparing the way to receive the first of the seven last plagues?

"Again and again I have been shown that God is trying to lead us back, step by step, to his original design,—that man should subsist upon the natural products of the earth. Among those who are waiting for the coming of the Lord, meat-eating will eventually be done away; flesh will cease to form a part of their diet. We should ever keep this end in view, and endeavor to work steadily toward it. I cannot think that in the practice of flesh-eating, we are in harmony with the light which God has been pleased to give us. . . . If we move from principle in these things, if we as Christian reformers educate our own tastes, and bring our diet to God's plan, then we may exert an influence upon others in this matter, which will be pleasing to God. . . . Let it ever be kept before the mind that the great object of hygienic reform is to secure the highest development of mind and soul and body. All the laws of nature—which are the laws of God—are designed for our good. Obedience to them will promote our happiness in this life, and will aid us in a preparation for the life to come."—*Christian Temperance*, pp. 119 and 120.

Such are the facts as given by the Spirit of God concerning an improper diet, of which flesh-eating occupies a prominent part. Christ becomes to us the tree of life, through which we can enter Paradise. But he is more than the tree of life in the garden of Eden; for he imparts his own righteousness, which becomes interwoven in our characters, in order that we may eat and live forever. Consequently, every defect must be remedied, and we stand as complete in our habits and right-doing, being redeemed by Christ, as Adam stood before he fell.

S. N. H.

CAMP-MEETINGS AND CAMP-MEETING LABORERS FOR 1894.

In the last two issues of the REVIEW was published the list of the annual camp-meetings for the season of 1894. The arrangements for these meetings have received much careful attention, and for that reason we hope it will not be necessary to make material changes in the dates that have been given. The superintendents of the several districts worked up this matter before the late Council, receiving counsel and assistance from the presidents of the various Conferences, so that

in each district they had made the arrangements for the *time* of the meetings, and in but a few instances was there any change made, and only for the purpose of harmonizing with the whole arrangement, and in such cases the second choice was adopted instead of the first. We hope that Conference presidents will, therefore, consider this matter carefully in the relation of other meetings to other States, before they suggest any changes, if such should be thought necessary.

The question of furnishing laborers for all these meetings has also received much thought and attention. As far as possible we have arranged to supply the labor for the camp-meetings that was requested by the different Conferences; but we have not been able in every instance to do this; for, as will be noticed in different parts of the country, several meetings are held at the same time. Therefore, if three States should have their meetings held on the same date, and call for the same men to attend, it would be impossible to supply more than one. We are pleased to be able to say that in every instance efficient laborers have been supplied for the meetings.

Some years ago one set of laborers could attend nearly all the camp-meetings, but this is utterly out of the question at the present time. At every camp-meeting a member of the General Conference Committee will be present, and with him there will also be other capable laborers; but we do not deem it wise to supply a camp-meeting with a large number of workers outside of the State Conference, for there would then be no demand for the ministers of the home Conference to share the burdens of the meeting, which would be unfortunate for the interests of the meeting and the cause as well.

For some time in the past we have been burdened over the situation of things that is confronting us,—the growth, enterprise, and efficiency of our ministry are hardly equal to the growth of the work. We are living in earnest times, and efficient, consecrated, and thorough-going laborers are needed in the work everywhere. Our younger men should realize that God expects them to take hold and place themselves in such relation to the work that they can share in the responsibilities of the cause, and be men whom God can bless and prosper greatly in their efforts to bring the truth to the people.

Space forbids speaking at length of the importance of the camp-meetings the present season. It seems to us that every one who has followed the growth and development of the work must realize that every year these meetings assume larger proportions and increase in importance. We have seen many evidences of the wonderful openings of God's providence the past year. Look where we may, we cannot fail to see that we are hastening onward to the final consummation. Perplexities and perils, with fear and trembling among the nations and peoples of the earth, are everywhere manifest. It means much to be living at such a time as this. May God help us, that we may sense and fully appreciate these things, and that we may stand at our posts as valiant men in God's work.

We hope that everything that has been said and urged in the past with regard to making these meetings all they ought to be, will now be called to mind and promptly acted upon. We have always been in need of the blessing of God and the power of his Holy Spirit; but with the advancement of the work and the perplexities of this time, we are in greater need than ever before. Let there be an earnest, humble seeking after God.

Elder I. D. Van Horn will attend all the camp-meetings in Dist. No. 1. Such assistance will be provided as may seem necessary. Elder R. M. Kilgore will attend the meetings in Dist. No. 2. In Dist. No. 3 Elder Loughborough will attend all the meetings, and it is also ex-

pected that Professor G. W. Caviness and Elder A. T. Jones will also attend most of the meetings in that district. In Dist. No. 4 Elder Durland, with other help, will attend all the meetings. Elders Hyatt, Farnsworth, White, and Larson will attend at different places. In Dist. No. 5 Elder J. H. Morrison, with Elder E. W. Farnsworth, will attend all the meetings except Kansas and Missouri, where Elder J. H. Durland will take the place of Elder Farnsworth. Elder J. H. Morrison, with Elder A. T. Jones, will also attend all the meetings in Dist. No. 6. Professor Prescott and the writer will be at the California camp-meeting.

Elder J. G. Matteson will attend all the camp-meetings in Dist. No. 4, in the interests of the Scandinavian work. Elder S. F. Svenson is requested to attend the camp-meetings in Minnesota and Nebraska. Elder Shultz is requested to see that German help is supplied for the camp-meetings where such help is needed, consulting with the district superintendent in regard to the same, where he himself cannot attend.

We also recommend that State Conferences exchange laborers in their camp-meetings, and that the expenses of such change be met by their Conferences as they shall arrange. We believe such exchange could be made profitable to the cause, and helpful to the ministers, and at the same time be a saving of expense to the general cause. That matter should be worked up by the superintendent of the district and the presidents of the Conferences concerned in the same. Elders S. N. Haskell and Uriah Smith will attend the camp-meetings and general meetings in Europe.

As some of these meetings will not be held for several months, it is possible that circumstances may cause some change in the matter of the ministers attending. But we give you the above arrangement, made by the General Conference Committee, believing it to be the best that can be made at present.

May the Lord's special blessing be on these meetings, and the work make greater advancement the coming season than during any previous year, is our earnest prayer.

O. A. O.

THE PUBLIC GOOD.

"THE observance of the Sabbath sometimes becomes a political question. 'This is a Christian nation,' and it is the province of the State to protect its citizens in the undisturbed exercise of their weekly worship, and for the general well-being of society to regulate secular employment. In accordance with this principle, most of the States have their Sabbath laws. Of course the design of these laws is not to make men religious, or to enforce moral laws by the civil power, but to conserve the public good."

The above is from the *United Presbyterian*, and it is the opening sentence of an article which urges Christians to press the Sabbath into the arena of politics. Allowing that the "observance of the Sabbath sometimes becomes a political question," and we shall also be compelled to allow that the worship of the mass, the ordinance of baptism, and the veneration of images and relics have also many times become political questions; for these things have been subjects of legislation as well as the Sabbath! How was it done?—By obtruding religious things into the domain of civil law. In no other way can it be done. So it has been done in regard to the points we have mentioned, and so it is done in regard to the Sabbath. And all these religious laws, miscalled civil, were designed for the public good! Was it not for the public good that the zealous Christians of New England arraigned men before the magistrates for not having their children baptized according to *law*? and was it not for the public good that the Waldenses were compelled to go to mass?—Of course it was! What a world of bigotry, intolerance, and general ignorance has been manifested in this world under cover of promoting the public good, when by the public good, the pet notions of some class of men was really meant.

M. E. K.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126:6.

THE LORD'S SOLDIERS.

BY ELLA MARTIN.
(Camp Douglas, Wis.)

Not with war's weapons did they fight;
They neither wore the blue nor gray,
Nor wrought, with just or unjust might,
In strife their fellow-men to slay.
No wreath of fame e'er graced each brow,
But virtue's crown they wore instead;
Their names are long forgotten now,—
They rank not with our soldier dead.

Yet they a harder battle fought
Than those whose graves we yearly strew
With immortelles so dearly bought
By those who bravely wore the blue.
These fought upon life's battle-field
A fiercer, nobler, grander fight;
For sin and self were forced to yield,
And make way for the glorious right.

They bore no flag—the cross instead,
Upon their shoulders heavy lay;
To patience and forbearance wed,
They bravely met each care each day.
Yet none would say a soldier sleeps
Where even one poor immortelle
Twines not to show a nation weeps
O'er one who for his country fell.

And yet to dare, to do, to die,
Have often won a deathless name,
And placed it glorified on high,
Inscribed upon the scroll of fame.
When life's deep mysteries we know,
And all the doubts and mists are fled,
We'll find the heavenly records show
That they are God's own "soldier dead."

PENNSYLVANIA.

BUTLER.—It has been some time since my last report, but I have been striving to keep the work alive. The Lord has blessed in the work, and moved on the people to read the papers and tracts. I have been much opposed in my work by the ministers and others. The Lord has blessed with a Sabbath-school of twenty-one members and a tract society of fourteen members. All are doing what they can to carry the message to others. There is a strong plea for a tent effort in this place. This is a town of 8000 inhabitants, and it has been well worked with our books and tracts. People are hungry for the truth. The field surely is ripe for the harvest, and we trust the Lord will send suitable workers to bind off the work and complete the organization of a church.

April 26.

A. F. ANDERSON.

MONTANA.

MARCH 13, in company with E. P. Baggs, our State agent, I left Butte City and went to Miles City, where we spent two weeks in a canvassers' institute, where we enjoyed good meetings. A number from that place contemplate entering the canvassing field soon. Three received baptism, and one lady, who was formerly a Catholic, began to keep the Sabbath; since the meetings closed, another has taken a stand with us.

I next visited Billings, where I found six earnest souls who love the truth and keep up regular meetings. I had the privilege of speaking to them three times in a private house. I then went to Rapids and found brother Palmer and wife and a few others still holding on to the truth, and doing what they could to hold up the light. The next point I visited was Livingston. This church has been greatly weakened in numbers by removals during the past few months; yet on Sabbath a goodly number was present.

The ordinances were celebrated, and the Spirit of God was with us. It was a day to be remembered.

From Livingston I went to Bozeman, where I stopped one day to look up some matters pertaining to our coming camp-meeting. I am now in Butte again, but cannot tell how long I shall remain here.

The brethren at the above-named places all desire to attend our annual camp-meeting; and from what I could learn, we will have the largest attendance that we have ever had in the State.

The work is onward in Montana. To the Lord be all the praise. J. W. WATT.

MICHIGAN.

STEVENSVILLE.—Two families have been in this locality the past year canvassing, holding Bible readings, and otherwise trying to turn people to righteousness. Four adults and six children have taken hold of the truth to obey the commandments, as the result of a year's labor.

The neighborhood in which we have worked is very much prejudiced, being filled with popular church-goers and several churches. But right in the midst of all that is one of the most encouraging cases,—a man toward middle age with wife and children has accepted the truth. He has preached to others, but was never fully satisfied, and now rejoices in the fuller light.

April 29.

GEO. O. BARTHOLOMEW,
WM. S. WOOD.

Nov. 28 we came to Huron county and began meetings in a school-house five miles southeast of Caseville, and continued there until Jan. 8. At first but few came out to hear, but as the meetings progressed, the interest and attendance increased.

Jan. 17 we went five miles farther east to Pinnebog, and commenced meetings in a hall. At this place there was a good attendance at the beginning, there being from 100 to 150 out nearly every evening for the first two weeks. But as the testing truths of the third angel's message were brought out, and opposition began to appear, some dropped off. The attendance was fair, however, until the close, Feb. 22.

We did much visiting, and distributed a large amount of tracts and periodicals. Several took their stand for the truth at each of these places. Four ministers thus far have preached opposition sermons, some of them speaking several times and at different places. We have found that the best way to meet opposition is to preach the truth. As Christ and his righteousness are presented, and as the Spirit of God carries the truth home to the hearts of the people, it has a weight that men cannot resist nor gainsay.

Since then we have spent much time visiting and holding Bible readings, and preaching as opportunity offered. Three more accepted the truth, making sixteen who are now keeping the Sabbath at the two places above mentioned, eleven of whom are heads of families. They now have Sabbath-school and meeting, also prayer-meeting during the week.

A number of others are convinced of the truth, and acknowledge that they ought to obey. We pray that they may decide for the Lord now while mercy still lingers. We are now holding a series of meetings in a school-house five miles northwest of Bad Axe. The attendance is fair, and we hope to see a rich harvest of souls in this part of the Master's vineyard. This is a new field, and very few of the people knew anything about Seventh-day Adventists when we first came here. Each family that has commenced to keep the Sabbath takes one or more of our good papers, and we have also taken a number of subscriptions from others.

We praise the Lord for his goodness, and feel thankful for the privilege of having a part in this closing message. We ask the prayers of all

God's people that we may be humble, efficient instruments in his hands, and that many precious souls may be saved as a result of the efforts here.

April 26.

M. C. GUILD,
F. S. CLARKE.

VERMONT.

A VERY interesting and profitable canvassers' and church institute has just closed at Jamaica. The canvassers' school, conducted by brother F. S. Porter, contained seventeen scholars. Ten of these contracted for territory in Bennington and Windham counties. Others will also be ready soon to enter the work. If these canvassers keep up their courage and energies in the field as they did through the institute, they will succeed.

One hour in the afternoon was given to the church, in which time they were instructed in church work. One hour each evening Bible lessons were given upon the promises of God. The house was usually quite well filled at the evening services, and a deep interest was taken in the subjects presented.

April 20 I closed my part of the institute, and went to Windham, to hold quarterly meetings with the church there, April 21 and 22. The attendance on the Sabbath was good, and I never enjoyed a more precious meeting. Two young men came from near Bellows Falls, a distance of more than twenty miles, to attend the meeting. These and four other persons where they live have lately begun the observance of the Sabbath. Four of the six had once kept the Sabbath, but had given it up years ago. They reported that the Spirit of the Lord had taken hold upon them recently while reading "Early Writings," and caused their return to the truth. Then they began missionary work with their relatives, and two of them had embraced the truth as a further result. Now all are anxious that meetings be held in their neighborhood. These, with the two Sabbath-keepers who were in Bellows Falls, make eight now in that vicinity. These all desire meetings.

I was pleased to notice that the tithe in the newly organized church at Windham has reached \$89.79, and that the prospect is good for more than double this amount before their first year closes. They have also sent two of their members into the canvassing field. Thus they are giving themselves and their means to build up the cause.

WM. COVERT.

MARYLAND.

CHURCH HILL.—Elder H. E. Robinson and the writer came to this place of some 400 inhabitants last summer, and began a series of tent-meetings. A false impression of our work prevailed with many in advance of our coming here. Notwithstanding this, God has overruled in his work, and our hearts are made glad to see the enemy of man defeated, and a small but earnest and influential company rejoicing in the light of present truth. Last Sabbath Elder Robinson, president of the Atlantic Conference, organized the Sabbath-keepers here into a church, making the sixteenth church organization in the Conference.

On Sunday we administered the ordinance of baptism to eight adults. A large concourse of people witnessed the solemn ceremony. Just before the baptism brother Robinson spoke briefly from Romans 6. Good order and attention were maintained, and we believe favorable impressions were made. There are others who will doubtless yield to the Lord soon and accept his gracious invitation. We will soon erect a house of worship here. The church has sixteen members, and the Sabbath-school thirty.

It will be remembered, doubtless, by readers of the REVIEW that last May brother Edgar Price (elder of the Millington church) was arrested for working on his farm on Sunday.

In counseling with brother Price it was decided that he should waive hearing before the justice of the peace, the purpose being to save costs of court in the event of appeal to the circuit court, and to get a more extended opportunity to present before the court the special features of the message bearing upon religious laws. A recognition bond was signed by a friend of brother Price for his appearance before the circuit court, and at the October term the grand jury presented a true bill against him for Sunday-law violation. The case was set for trial during the April term, and was called up on Monday, April 23. Judge Wicks, who presides at the sittings of the circuit court in Kent county, looked into the case carefully it would seem, and discovered that brother Price was not legally in court, for the reason that the grand jury cannot lawfully indict in this State for offenses over which justices of the peace have exclusive jurisdiction. The circuit court having appellate and not concurrent jurisdiction with magistrates, brother Price's case was therefore dismissed, greatly to the surprise of the State's attorney and ourselves. The judge insisted on the position taken, though the State's attorney appeared to protest against it. The court desired, however, to assure whomsoever it may concern, that any case of Sunday-law violation brought up on appeal on constitutional grounds would be met with a ruling that the law is recognized by him as being constitutional beyond peradventure.

It is proper to say that a different feeling exists in brother Price's neighborhood now than prevailed at the time of his arrest last May; and it was freely stated by some of the citizens of Millington that they believed that no more Sunday-law cases would be tried from that neighborhood. But while this feeling may be taken hold of by some, there are others, who, moved on by misguided religious zeal, are just as implacable as ever, "because they seeing see not; and hearing they hear not, neither do they understand."

We praise the Lord for a part with his people in the closing message; and, as we see how that "darkness shall cover the earth, and gross darkness the people," our great purpose is to continue to plead before the throne of grace that we may be of that number who shall heed the admonition to arise and shine.

April 15.

S. B. HORTON.

AUSTRALASIAN CONFERENCE PROCEEDINGS.

THIS important meeting was held at Middle Brighton, Victoria, Jan. 15-25, 1894.

FIRST MEETING, JAN. 15, AT 3 P. M.—Elder W. C. White, superintendent of the Australasian field, in the chair. There were about 250 persons present. Elder J. O. Corliss offered prayer, invoking the special guidance of the Spirit of God. Besides the chairman, there were present, as representatives of the General Conference, Elder O. A. Olsen, its president, and Mrs. E. G. White. The following persons were received as delegates. From New Zealand, M. C. Israel, A. Simpson, M. H. Tuxford, Joseph Hare, Jr., S. McCullagh, and W. M. Crothers; from Australia, A. G. Daniells, David Steed, Geo. B. Starr, Robert Hare, W. L. H. Baker, H. Muckersy, James Smith, A. Reekie, C. P. Michaels, T. Whittle, J. L. Baker, J. O. Corliss, W. A. Colcord, and L. J. Rousseau. Elder S. McCullagh was elected secretary *pro tem*.

The chairman said he felt sure that all would join him in requesting Elder O. A. Olsen, president of the General Conference, to take the chair during the organization of the Union Conference and throughout the first session. By a unanimous vote, Elder Olsen was requested to take the chair.

After a brief but comprehensive statement from Elder Olsen as to the objects and aims of the Union Conference, and the relation which it will

sustain to the General and the local Conferences, the committees for the session were appointed, as follows: Committee on Organization and Delegation, A. G. Daniells, S. McCullagh, James Smith, Joseph Hare, and J. O. Corliss; on Nominations, Joseph Hare, T. Whittle, and W. L. H. Baker; on Resolutions, W. C. White, A. G. Daniells, and James Smith.

Nine meetings were held during this session, when the following business was transacted:—

The committee on school location reported that diligent inquiry had been made for suitable sites near Melbourne and Sydney; that several places had been found which they thought were worthy of consideration; and they recommended that the executive committee of the Conference be authorized to take immediate steps to raise funds, and to purchase land which in their judgment is most suitable, and that their decision be made as early as is consistent.

The committee on organization presented a constitution for the temporary government of the Conference, and suggested that, as special acts of Parliament may be required to enable the Conference to hold church and school property, it would be advisable to give power to the executive committee to secure the necessary acts, and to revise the constitution so that it may be in harmony with the same. The constitution, and the resolution giving the executive committee the authority of revision, will be found in another issue.

The Nominating Committee presented its report, and officers were elected, as follows: President, W. C. White; Vice-president, A. G. Daniells; Secretary, L. J. Rousseau; Treasurer, *Echo* Publishing Company; Executive Committee, W. C. White, A. G. Daniells, L. J. Rousseau, G. T. Wilson, S. McCullagh, Joseph Hare, H. Muckersy, A. Reekie, James Smith; Book Committee, W. C. White, A. G. Daniells, James Smith, W. A. Coleord, and J. O. Corliss; School Board (for the management of the school during 1894), A. G. Daniells, W. C. White, L. J. Rousseau, H. Muckersy, James Smith, W. A. Coleord, and S. McCullagh.

The committee on resolutions made report from time to time, presenting twenty-seven resolutions, which were discussed, amended, and adopted.

These resolutions, which are too lengthy to publish in full in the REVIEW, cover every phase of the cause of present truth in Australasia. The things especially noted were, the educational interests of the cause, the religious-liberty work, the *Bible Echo*, health and temperance principles, and the medical missionary work.

The Conference authorized raising the sum of £4000 for the erection of suitable school buildings.

The work of the International Religious Liberty Association was indorsed, and the appointment of a field secretary and corresponding secretaries for the Australasian field was authorized.

The *Bible Echo* was sustained as a denominational paper, and steps were taken toward placing it under the control of the General Conference.

Health and temperance principles received a good degree of attention; the medical missionary work, and the facilities for instruction in the same to be secured at the Sanitarium at Battle Creek, Mich., were especially considered and approved.

In harmony with the resolutions, appointments were made by the executive committee, as follows: For Management of *Bible Echo*, A. G. Daniells, H. Muckersy, and James Smith; Editorial Committee, A. G. Daniells, W. A. Coleord, and J. O. Corliss; for Department of Religious Liberty, General Field Secretary, W. A. Coleord; Corresponding Secretary for New Zealand, G. T. Wilson; for New South Wales, S. McCullagh; for Victoria and Tasmania, W. A. Coleord; for south and western Australia, A. G. Daniells; Committee on Transportation, A. G. Daniells, chairman;

A. Reekie, Sydney; W. D. Salisbury, Melbourne; G. T. Wilson, Wellington; and Edward Hare, Auckland.

The proceedings of the Conference were characterized by a spirit of love and harmony. The blessing of our heavenly Father was present throughout the meeting in a marked measure. In closing the session, Elder Olsen remarked that it had afforded him great pleasure to be present and participate in the deliberations of the meeting. He believed that all could see that the Australasian Union Conference had a most important work to do in this part of the world. A number of the delegates and others briefly expressed their appreciation of the privilege which they had enjoyed in attending the meetings of the Conference, and their confidence that its organization would be a blessing and a strength to our work in the Australasian colonies.

Preaching services were conducted in the large tent every evening during the session. There was a large attendance and a deep interest.

The Conference adjourned, with the expectation that its next regular session will convene in the latter part of 1895.

O. A. OLSEN, *Chairman*.

S. McCULLAGH, *Sec. pro tem*.

The Sabbath-School.

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

LESSONS ON THE BOOK OF LUKE.

Lesson 20.—The Bread of Life.

Luke 9:7-27.

(Sabbath, May 19.)

THIS lesson may be sufficiently outlined as follows: Herod's perplexity; the return of the twelve; the feeding of the five thousand; opinions concerning Jesus; instruction to his followers. Again the caution must be repeated to the student not to study the synopsis from the lesson pamphlet, but directly from the Bible. In every lesson use the pamphlet at first only for the purpose of noting the portion of Scripture forming the lesson. Then read the verses very carefully several times, and make your own synopsis. Note down on a slip of paper the different topics, and then compare with the list in the pamphlet. Bear in mind that the *Bible*, not the pamphlet, is to be studied. The pamphlet is designed only to direct your study, so that you may study to the best advantage.

1. How was Herod the tetrarch affected by the reports of Christ's work?
2. Who did different ones say that Jesus was?
3. What did Herod say? and what did he desire?
4. When the apostles returned, what did Jesus do?
5. Who followed them into the desert?
6. What did Jesus do for them?
7. At the close of the day, what did the twelve say?
8. What did Jesus say to them?
9. How much food had they with them?
10. How many people were there to be fed?
11. Relate the details of the miracle that followed.
12. How much remained after all were filled?
13. What question did Jesus ask his disciples at a season of prayer?
14. Tell what answers were given.
15. What was their own testimony concerning him?
16. What did Jesus then tell them?
17. What did he say must be done by all who would follow him?
18. Who will lose his life?
19. Who are they who will save their lives?
20. What important question did Jesus ask?
21. What will be the lot of those who are ashamed of Jesus and his words?
22. What did Jesus say that some then present should see?

NOTES.

1. "And he received them, and spake unto them of the kingdom of God, and healed them that had need of healing." There is one thing that always recommends one to the kind attention of Jesus, and that is to be in need. And yet that feeling of need and general worth-

lessness is what keeps many away from him. There were no exceptions, no special favorites. No matter who they were, nor how many there were, he healed them that had need of healing. Thus it came to pass that there were whole villages where there were no sick ones, for he had healed them all. He is the same to-day that he was then. What he did then he is just as able and willing to do now.

"All the fitness he requireth
Is to feel your need of him."

2. Five thousand men were fed with five loaves and two fishes, and not only did they all eat, but they were all *filled*. Imagine how much it would take to satisfy a crowd of five thousand hungry men, besides women and children. And then think of the small portion available for them. There was not enough for each one to have a mouthful. If they had divided it equally among themselves, there would have been scarcely enough for any one to have even the taste of food. And then, most wonderful to relate, there was much more left, after all had been satisfied, than there was when they began to eat. What more striking illustration could be given of the statement that he "is able to do exceeding abundantly above all that we ask or think"? Eph. 3:20.

3. The question is, Where did that bread come from? The original amount, instead of being diminished, was increased. There can be only one answer: It came from the Lord Jesus Christ himself. He is the bread of life. John 6:48-51. In this miracle we are again shown how that believing on him we may have life through his name. For just as he had power in himself to supply the physical needs of that multitude, so he has power to supply all our spiritual wants. And just as surely as the multitude could eat that bread which came from him, and be nourished by it, so we may really feed upon Christ and grow thereby.

4. It seems incredible that any one who really believes this miracle should ever have a doubt of Christ's power to save us by his own life in us. The general objection is that it seems so unreal, so intangible, that we cannot understand how Christ's life can come into us to make us strong to do his will. Well, here we have the thing made as simple as the supply of daily bread for our physical strength. Let us go to the very beginning of the matter. There is nobody who has any doubt that the food which we eat day by day gives us strength. We become faint and ready to die through long fasting; we eat good food, and our strength and life come again. That food becomes part of our blood, and the strength and the life which we feel renewed in us are the strength and the life that were in the food that we ate. And yet, as we look at the bread, we can see no life in it, and it does not look at all like flesh and blood. If we had not been used to receiving strength all our lives through eating food,—if we had been miraculously kept alive till manhood without food,—and at the age of twenty-one were told that our life in the future depended on our eating bread, the majority of people would starve to death. Very few would believe that any life could come from such a source. Scientists would be ready to demonstrate the impossibility of forming flesh and blood out of bread. It is a merciful provision of God for the preservation of the race that people learn to sustain life by eating, long before they are able to reason about it. When the plant is growing, we see evidences of life in it, although we cannot see the life. We see immense energy displayed by it. We see huge clods of earth pushed aside by it, and even stones are sometimes rent asunder by it. Whence come this life and power?—Through God's word, which said, "Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth." Gen. 1:11. The energy displayed in the growing plant is nothing less than the power of God. That same life is stored up in the seed, which forms the food of man; so that our physical food comes as truly from the Lord as did the bread which the five thousand ate. In that case the process of bread-making was shortened. Now just as God fills the plant with life, of which we partake for the nourishment of our bodies, so he fills us with his own life of righteousness, if by faith we receive him through his word. We cannot understand how any of it is done; but it is no more difficult to believe that God can work perfection in a man than that he can do it in a plant.

5. The people could not feed themselves; they could not derive any strength from themselves. They, as we and all others are, were entirely dependent for strength on the food which they ate. Moreover, they could not do anything to assist the food to give them strength. All that they could do was to eat it as it was provided for them, and then leave it alone. Why can we not learn the lesson which God designs us to learn from our daily food? Whether we realize it or not, we depend absolutely on Christ for our life, through the food which he provides us. So we must depend solely on Christ for our righteousness, which is real life. If our faith grasps the reality of this miracle,—a miracle that is repeated every day,—then it can grasp the fact that he can put his life directly into us; and having that, we have all. His life fills and satisfies the hungry soul.

6. The gospel is God's plan, and not man's. Man's only plan for receiving anything is to seize upon it. "Each one for himself," is the motto of the world. But Christ says that whosoever wishes to live must give up his life, and that whosoever seeks to save his own life, shall lose it. The world's motto is derived from Satan. He had a glorious position. But he wanted more, and set about to seize it, and as a consequence he lost everything. Christ had everything, but he willingly gave up all. He did not grasp and hold even his own, and as a result he gained everything. (Read Phil. 2: 5-9.) "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8: 9.

Special Notices.

MONTANA, NOTICE!

THE annual meeting of the Montana Tract Society for the election of officers, etc., will be held in connection with the camp-meeting at Bozeman, June 13-20. There will also be a workers' meeting at Bozeman, beginning June 6. I hope all who expect to work in the cause in any capacity during the coming year will be present. J. W. WATT, Pres.

VISITING DAYS AT THE HASKELL HOME.

PERSONS intending to visit the Haskell Home will please note that the visiting days are Sundays, from 4 to 6 P. M., and Wednesdays, from 2 to 6 P. M. It is necessary to make this announcement, as so large a number of visitors have been calling at the Home, that the very interest of the friends, which we have no desire to discourage, has been something of a hinderance to the workers. J. H. KELLOGG.

NOTICE TO OKLAHOMA.

WE are desirous to obtain the names and addresses of all the Sabbath-keepers located in the Cherokee Strip and Oklahoma and Indian territories. There may be some in Oklahoma proper of whom we have not heard. We are in correspondence with all who take the REVIEW, and with some who do not take it; but there are a good many who are not taking the REVIEW that we wish to find. Now, brethren and sisters in the States, you who read this notice, if you know of any Sabbath-keepers in this field who are not taking the REVIEW, please notify me of their whereabouts, giving name and address. We may not be able to visit them soon, but will as soon as possible. R. H. BROCK.

22 Chickasaw Ave., Oklahoma City, Okla. T.

PENNSYLVANIA, NOTICE!

THE annual meeting of the Pennsylvania Conference will be held this year at Corry, Pa., May 30 to June 11. We have received card orders from the different railroads for the purchase of tickets at two cents a mile. Tickets to be sold May 30 to June 6, inclusive, and good for returning till June 13. Let the elders or leader of each church or company send me as soon as possible the number that will be likely to attend from your place, and the road over which you expect to come, and we will forward you the necessary orders. You will present the order at the ticket-office where you will procure a round-trip ticket. Please be particular to give us the name of the right railroad over which you will come, so we may not make any mistake in sending the orders.

We hope a good representation from all our churches will be present at this annual gathering. It is good to have these special times when the people of God can come together and seek for that heavenly wisdom and counsel that we need so much for the advancement of the message. The work of the Lord is onward, and we must step fast to keep up with it. Let every one attend who possibly can, that we may counsel together for better work to be done the coming year.

W. M. LEE.

Appointments.

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

THE sixteenth annual session of the Pennsylvania Conference will be held in connection with the camp-meeting at Corry, May 30 to June 11.

I. N. WILLIAMS, Pres.

CAMP-MEETINGS FOR 1894.

DISTRICT NUMBER ONE.

Pennsylvania, Corry,	May 30 to June 11
Quebec,	June 14-25
New York,	July 26 to Aug. 6
Virginia,	Aug. 7-14
West Virginia,	" 16-27
Vermont,	" 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.

*Iowa, Ingleside Park, Des Moines,	May 29 to June 5
*Minnesota, Minneapolis,	June 5-12
Wisconsin, Portage,	" 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,	" 23 to Sept. 3
Colorado, Denver,	" 30 " " 10
Kansas, Emporia,	Sept. 6-17
Missouri,	" 19 to Oct. 1

DISTRICT NUMBER SIX.

California, Bushrod Park, Oakland,	May 10-21
*North Pacific, Portland,	" 23-30
*Upper Columbia, near Walla Walla,	" 30 to June 6
*Montana, Bozeman,	June 13-20

DISTRICT NUMBER EIGHT.

Denmark,	June 1-10
Norway,	" 13-24
Sweden,	" 28 to July 8
Central Europe, Neuchâtel,	July 12-22

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

ELDER A. C. BOURDEAU with some of the Battle Creek brethren will meet with the Union City and Burlington church at Union City, Sabbath, May 12. There will be opportunity for baptism in the afternoon. A full attendance is very much desired. O. DAVIS.

THE twenty-second annual session of the Iowa Tract Society will be held in connection with the State camp-meeting, at Des Moines, Iowa, May 29 to June 4, for the election of officers for the coming year, and for the transaction of such other business as may come before the society. E. G. OLSEN, Pres.

THE thirty-first annual session of the Iowa Conference will be held at Des Moines, Iowa, in connection with the State camp-meeting, May 29 to June 4, for the election of officers for the coming year, and for the transaction of such business as may come before the meeting. All delegates should be present at the first session, Tuesday morning, May 29. E. G. OLSEN, Pres.

THE next annual session of the Pennsylvania Tract and Missionary Society will be held at Corry, Pa., May 30 to June 11, in connection with the camp-meeting to be held at the same time and place. We desire that the delegates from each church be prepared to give an accurate account of what their respective societies are doing in the missionary work, that we may be able to encourage one another and provoke unto love and good works. We are glad that the missionary spirit is reviving, and we shall expect to plan for greater work this season than ever before. E. J. HIBBARD, Pres.

THE Iowa Seventh-day Adventist Association will hold its first annual meeting in connection with the State camp-meeting, at Des Moines, Iowa, May 29 to June 4, for the election of a board of trustees for the ensuing year, and for the transaction of any other business that may come before the meeting.

- E. G. OLSEN,
 - C. A. WASHBURN,
 - C. W. SMOUSE,
 - C. F. STEVENS,
 - JACOB SHIVELY,
 - A. A. JOHN,
 - S. M. JACOBS.
- } Trustees.

THE next annual session of the North Pacific Conference and Tract Society of the Seventh-day Adventists will be held in connection with the spring camp-meeting at Portland, Oregon, East 14th and Davis streets, May 23-30. A workers' meeting beginning May 11, will precede the camp-meeting. I hope there will be a large attendance at these meetings. J. E. GRAHAM, Pres.

News of the Week.

FOR WEEK ENDING MAY 5, 1894.

DOMESTIC.

—The public debt has increased during the month of April, \$1,160,961.

—Over 500 cases of smallpox were reported to the authorities in Chicago during the month of April.

—The strike on the Great Western railroad is declared off. The road was tied up for eighteen days.

—The first shipment of corn direct from Toledo to Europe was made on eight Canadian vessels last week.

—Kelly's army is struggling through Iowa over muddy roads, and some of the time drenched with rain.

—Five hundred unemployed and destitute miners, mostly Italians, are appealing for charity at Iron Mountain, Mich.

—The United States cruiser "Marblehead" went to sea May 1, from New York harbor, for her final test. She is believed to be a success.

—The World's Fair buildings at Chicago were sold to a firm of house-wreckers in that city last week for \$87,500. The purchasers will sell the vast amount of material for what it will bring.

—A riotous demonstration of the unemployed at Cleveland, Ohio, May 2, gave the police of that city more than they could do, and the mayor called out the city militia numbering 500 to prepare for emergencies.

—Senator Francis Browne Stockbridge, of this State, died very suddenly at Chicago, April 30. His disease was angina pectoris. Mr. Stockbridge is the fourth member of the senate who has died during the present session of Congress.

—The Allan Line steamship "Corean" arrived in Philadelphia, April 30, after having a severe struggle with icebergs. At one time she was hemmed in by ice for four consecutive days, and in imminent danger of being crushed by falling ice.

—Another arctic expedition is in prospect. Mr. Walter Wellman, a native of Ohio, is the projector, and he has now sailed for Norway. After reaching the limit of navigation, the expedition will proceed on sledges. These sledges are really aluminum boats with runners on them for crossing ice.

—Master Workman Sovereign, of the Knights of Labor, declares that the A. P. A. is being fostered by great corporations, naming especially the N. P. railroad, to break the ranks of the Knights and divide their influence. He urges the workmen to stand together, irrespective of their religion.

—A movement is being made to abolish the office of superintendent of Indian schools. If this should be done, the teachers will not be appointed under the civil service rules, but by the politicians. Protestants believe that this is a plot to get the schools more under the Catholic Church than they are at present.

—Coxey and his army arrived in Washington, April 29. They were allowed to parade the streets, but upon their attempt to congregate upon the Capitol steps, they were prevented by the police. Coxey and his lieutenant, Browne, are under arrest, Browne for resisting an officer, and Coxey for provoking a disturbance.

—The "Coxey" movement has spread to all parts of the United States, and "armies" are forming at many points, with the intent of marching on Washington. A number of collisions have occurred between the "armies" and the authorities, the most important being that between a force of marshals and Hogan's "army" at Billings, Mont. The latter had seized a train and were coming eastward when they were interrupted at Billings by the marshals. A number of shots were fired, and several persons were wounded. Later the "army" was captured by United States troops, and is now in jail. Reports have been received at police headquarters at Washington from the authorities of other places, showing the strength of the various contingents now moving on that city. A summary follows: Kelly, Neola, Iowa, 1600 men; Frye, Terre Haute, Ind., 1000 men; Frye's second division, Mc Leansboro, Ill., 800; Grayson, Platteville, Colo., 100 men; Galvin, Loveland, Ohio, 200 men; Randall, Chicago, 500 men; contingent at Little Falls, Minn., 100 men; Butte, Mont., 300 men; Monmouth, Ill., 100 men; Ottumwa, Iowa

100 men; Sullivan's force, Chicago, 1000 men; contingent at Anderson, Ind, 150 men; and Aubrey's force, Indianapolis, 700 men. Total, 6650.

FOREIGN.

The success of the great loan just issued by the city of Paris has astonished all France.

A local government bill for home rule in Scotland has been presented in the House of Commons.

The colonies of Jewish emigrants from Russia, settled by Baron Hirsch, in Argeptina, are a success.

A battle between the Yaqui Indians and Mexican troops lately, resulted in the defeat of the latter, with a loss in killed of 200.

A bill for the disestablishing of the Established Church of Wales, has been introduced into the House of Commons by Mr. Asquith, the home secretary.

The internal troubles are so severe in the Samoan Islands, that foreign intervention is again a necessity. Great Britain will probably take possession of the islands, with the consent of Germany and the United States.

Admiral Saldanha de Gama was forcibly taken by his friends off a Portuguese ship and carried to Montevideo. He will sail for Lisbon personally to appeal to the Portuguese government in behalf of his comrades who are held in prison by Brazil.

Late reports from the scenes of the earthquakes in Greece indicate that they were much more severe than they were at first supposed to be. Three hundred persons at least, were killed. Huge masses of rock were detached from the mountains and sent thundering into the valleys. Many physical changes are seen on the coast and in various parts of the country.

A landslide occurred April 30, at Riviere Noire, on the River St. Anne, in Quebec. The slide was about a mile wide and four miles long. It completely blocked the river. The water backed up and flooded the country, and when the dam made by the slide gave way, everything below was swept away by the water. Ten persons were drowned, and stock, buildings, and mills destroyed to the value of \$500,000.

RELIGIOUS.

Satolli has given orders that the English language must be used in all Catholic cathedral services in the United States.

The American Presbyterian synod for China has decided upon the formation of a missionary society for sending out Chinese as missionaries to new and unoccupied fields in that country. The question of uniting seven other Presbyterian boards in a single church, as has been done in Japan, is under discussion.

PAPERS WANTED.

Late Clean Copies: All Post-paid.

REVIEW, Signs, and Sentinel. J. E. Stringer, Humphreys, Mo.

Seventh-day Adventist papers. John M. Woodell, Asheboro, N. C.

Seventh-day Adventist literature. Mrs. Mary Chapin, Bolivar, Polk Co., Mo.

Signs, Sentinels, and tracts. Mrs. T. J. Butler, Elkhart, Anderson Co., Tex.

Seventh-day Adventist papers, also religious liberty literature. Mrs. S. J. Meyers, North Platte, Neb.

Seventh-day Adventist literature of any kind for missionary work. J. G. Weller, 1201 Monroc St., Toledo, Ohio.

"Rome's Challenge," "Christ and the Sabbath," "Christ's Faithfulness in Sabbath-keeping." Thomas Hughbanks, Hopkinsville, Ky.

The Ohio Tract Society, 249 Cedar Ave., Cleveland, Ohio, would like clean copies of any Seventh-day Adventist publications not older than Jan. 1. Estella Houser, Sec.

LABOR BUREAU.

HOME OFFERED.—A home is offered to a middle-aged woman, who would be willing to help with the housework, and milk one cow when necessary. Good references will be given and required. Mrs. L. E. Glasier, Lena, Stephenson Co., Ill.

CHANGE OF ADDRESS.

My address until further notice will be 728 9th St., N. E. Washington, D. C. Communications regarding

the arrest and persecution of our brethren in the southern portion of the United States, requiring the attention of the International Religious Liberty Association, should be sent to my address. ALLEN MOON.

Obituary Notices.

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

RIMMER.—Died at Confidence, Iowa, Feb. 18, 1894, sister Margaret Rimmer, at the age of 75 years and 1 month. She had been in poor health for some time, not being able to be out of the house very much all winter. She was of good courage in the Lord, and rejoiced in the precious truth. She leaves a husband and four daughters. H. V. ADAMS.

DESBRO.—Died March 12, 1894, of scarlet fever, near Hayfield, Iowa, Carrie Floy Desbro, daughter of S. S. and A. H. Desbro, aged 4 years and 13 days. She was a bright sunbeam in our home, and we miss her very much; she loved her lessons in the Little Friend. We look forward to the soon-coming Saviour to restore our little one to our arms. S. S. AND A. H. DESBRO.

RANDALL.—Died Feb. 24, 1894, in Charleston, Mass., of Bright's disease, my dear mother, Mary A. F., wife of Samuel W. Randall, aged 68 years and 9 months. She was a member of the Harvard St. Baptist church, Boston, at sixteen years of age. She, with her father, attended a course of lectures by Wm. Miller, after which they were staunch believers in the soon coming of the Lord. She was turned out of the Baptist church for being a Millerite. In 1864 Elders Cornell and Loughborough lectured in Harverhill on the Sabbath and kindred truths, when she and her father came into the truth. Mother was very particular and conscientious about the Sabbath. She had a great desire to live till the Saviour should come to give life and immortality. Funeral services conducted by Elder Geo. B. Wheeler. W. S. RANDALL.

WENTWORTH.—Fell asleep in Jesus in Brownfield, Me., July 11, 1893, my beloved husband, Gilman L. Wentworth, aged 57 years, 2 months, and 13 days. We embraced the Sabbath twelve years before his death, and from that time he was very strict in its observance. He never questioned nor swerved in the least to my knowledge in his confidence in present truth. He loved the REVIEW. Nothing ever gave him greater joy than to hear of the prosperity of the cause. As long as strength would permit, he used to send out papers and tracts to others, that they might hear the joyful news of the third angel's message. A short time before his death, though very weak, he requested that the REVIEW, with pen and ink, might be handed to him, as he wanted to do a little more for the blessed cause. He fell asleep with a bright hope of a part in the first resurrection. Words of comfort were spoken by brother S. H. Linscott, from Rev. 21: 4. MARY H. WENTWORTH.

ELDRIDGE.—Died Feb. 21, 1894, at Hartford, Conn., of apoplexy, sister Caroline D. Eldridge, aged seventy-four years. Sister Eldridge was one of the first Seventh-day Adventists in this city. She received the truth through reading, and for some time was the only Sabbath-keeper there. Just one week before her death I called on her, and she wanted to know when we could have a prayer-meeting there. I told her any time, and she said come next Wednesday evening. At the appointed time a goodly number of the brethren and sisters had gathered at her home. She was very happy to have them come, and as the meeting was about to begin, she raised her hand to her head and said, "O what is it?" In less than five minutes she was dead. But she fell asleep with thoughts of prayer and God. She had stated to me not long before that she wished to go suddenly, and the tender Shepherd granted her desire. She leaves two sons, two daughters, and several grandchildren to mourn. Words of comfort were spoken by the writer, from 1 Thess. 4: 13-18. C. L. KELLOGG.

REYNOLDS.—Died February 18, 1894, of old age, at the Old People's Home in Battle Creek, Mich., sister Sarah Reynolds aged 90 years, 10 months, and 15 days. Sister Reynolds was born in Penn Yan, Yates Co., N. Y. She received a severe injury from a fall a year or two ago, from which she never fully recovered. She and her husband, Darius Reynolds, were converted to Christianity about sixty years ago. They came to Illinois in 1838. About seventeen years ago they first heard the present truth in a tent-meeting held by Elder R. F. Andrews at Belvidere, Ill. They had been reading and examining the truth for some time, so when they heard the message, they readily accepted it, and have rejoiced in it ever since. They were members of the Seventh-day Adventist church at Belvidere, Ill., until very recently, when they moved to Battle Creek, and united with the church here. During their married life, they have reared four

or five orphan children and assisted many others, and by their sacrifices have been enabled to put many thousands of dollars into the cause. All who have known sister Reynolds, unite in bearing testimony to her faithfulness, and to her genial, kind, and loving disposition, always anxious to aid and assist others. She was noted for her frankness, and enjoyed the society of her friends. She leaves every evidence that she was accepted of the Master, and she has fallen asleep a little while until the Lifegiver comes. Words of comfort were spoken by the writer, from Hos. 13: 14. A. O. TATT.

NICHOLS.—Died at her home in Sigourney, Iowa, sister Ruth E. Nichols, in the seventieth year of her age. She was one of the first to embrace the third angel's message in Iowa; and helped to found the little church which was established in Sigourney twenty-five years ago. From that time until her death, she never once questioned the truthfulness of our position, or doubted the soon coming of the Master. Her one thought was to be ready. She felt that her life's work was done, and though suffering bodily pain, she patiently waited her time. When asked if she was trusting fully in Jesus, she replied,—"Trusting fully; he is mine, and I am His." She was tenderly cared for by her aged husband and many friends. After a short Scripture reading and prayer by our church elder, she was laid away to await the Lifegiver. H. N. J.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected April 15, 1894.

Table with columns for EAST, WEST, STATIONS, and various train times. Includes stations like Chicago, Detroit, Buffalo, and Boston.

Daily. †Daily except Sunday. Niles accommodation train goes west at 8.30 a. m. daily except Sunday. Jackson east at 6.14 p. m. Trains on Battle Creek Division depart at 8.00 a. m. and 4.10 p. m., and arrive at 12.30 p. m. and 7.05 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, STATIONS, and GOING WEST. Includes stations like Chicago, Valparaiso, South Bend, Cassopolis, Schoolcraft, Vicksburg, Battle Creek, Charlotte, Lansing, Durand, Flint, Lapeer, Imlay City, Pt. St. Joseph, 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., MAY 8, 1894.

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CAMP-MEETINGS FOR 1894.

SEE Appointments on page 14.

Our readers who are waiting to hear reports of the doings of the late Council, will be pleased to learn that we have in hand, too late for this issue, an extended account of the proceedings from the president of the Council, Elder O. A. Olsen. It will appear next week.

The death of Rev. Nathan Wardner, a prominent minister among the Seventh-day Baptists, which occurred at Milton, Wis., April 6, removes from the scenes of life an able exponent and defender of the Sabbath truth. Dr. Wardner will be remembered by many readers of the REVIEW, for he once attended the Seventh-day Adventist General Conference as a delegate from his denomination.

In revealing his name to us through Moses, God gives to each of his children a blank check-book, every leaf of which reads as follows: "I AM and will be to bearer _____ on demand. Signed, the ETERNAL FATHER." It is our privilege to fill out the blanks according to our needs, present them in the name of Jesus, and they will be honored at the bank of infinite mercy and grace.

The Ministerial Association of Peoria, Ill., is starting out on a crusade against amusements on Sunday. Base-ball playing is especially obnoxious to the ministers, and a committee has been appointed to look up the law and report. It is needless to say that this committee will not look into the Scriptures; for they well know there is no law there for Sunday-keeping. It is also probable that they will not disturb people who go to church solely for amusement!

We learn from brother F. L. Mead, the general canvassing agent, that during the year 1893 subscription books were sold by our canvassers to the amount of \$416,044.52. This is

not quite as much as has been sold in some of the previous years, but taking into consideration the exceeding hard times of the past year and the difficulty of selling books, we have reason to thank God and take courage at the number of books that have been sold. All these books treat upon some part of the present truth, and judging from the good now being seen from books sold years ago, the future will reveal an abundant harvest of souls from the work now being done.

Mani Pomare, a young Maori chief from New Zealand, gave a very interesting and instructive talk before the College missionary society at its regular meeting at the College chapel, last Wednesday evening, on the manners, customs, and religion of his people. Brother Pomare has been in this country only about a year, and is preparing to take the message back to his race. Judging from the easy way in which he speaks the English language and his pleasing address, he is making good progress in his studies.

On the evening of May 1, the editor of the REVIEW, accompanied by his son Wilton, took the train in this city going east, on his prospective trip to Europe and the Orient. He will join Elder Haskell in the meeting at South Lancaster, Mass., and they will sail together from New York harbor, May 16, on the steamship "Majestic," of the White Star Line. The prayers of many will ascend to heaven for these servants of God, that their visit to distant countries may be both pleasant and profitable, and that they may return again "in the fulness of the blessing of the gospel of Christ."

The spectacle of armies of unemployed and idle men marching toward Washington, is calculated to awaken in every thoughtful mind gloomy forebodings of the future. The most alarming thing about this crusade is that large numbers of people sympathize with these men, and receive them as heroes. The industrial condition of our country apparently has not much improved, and cannot until something definite is done by Congress, so that business men may know upon what they can depend. It is said that Nero fiddled while Rome burned. Nero has his counterpart in the present United States Congress, which indulges in interminable talk, debate, and quibbling over infinitesimal points, while the whole country burns with indignation at its dilatoriness. Surely, we have occasion to pray, "O let the wickedness of the wicked come to an end; but establish the just." But this will not be until "He whose right it is" shall come to reign.

An article in the *Zion's Watchman*, a copy of which we have lately received, contains the following:—

"So little mention of the transition from the seventh to the first day of the week, is made by the apostolic writers, that the manner and authority by which the Christian Sabbath was instituted is more a matter of conjecture and influence, than positive knowledge"

"So little mention"! Well, we should be glad to have that little pointed out. We deny that there is any such mention whatever.

"More a matter of conjecture." Hear, hear! But if he had said, "A mere matter of conjecture," he would have hit the center of the mark instead of hitting just outside the ring.

By "influence" we suppose he means *inference*. And so the Sunday stands, even in the eyes of this champion, more on "conjecture and inference than positive knowledge." A sad con-

fession, truly, that conjecture and inference is all the foundation there is for Sunday observance. But we have "positive knowledge" that God commanded the observance of the seventh day. The fourth commandment is indubitable evidence on that point.

TOO BAD.

In the same article in the *Zion's Watchman* from which we have before quoted, the editor, after speaking of certain tracts he has received, which are circulated by the Seventh-day Adventists, says:—

"If these tracts and pamphlets are sent us by the publishers, we have already said too much. If, however, they are sent to us by our patrons, we have just this to say: If you want to become Adventists, to read their literature is the sure road to take you there. If you do not want to become Adventists, let their literature alone, unless you are prepared with Greek lexicons and commentaries to gainsay their assumptions, and then 'the game will not be worth the powder.' In any event, do not get your mind muddled by such reading, and appeal to us to help you out."

Now, we are much pleased with the above. Our literature is indeed a "sure road" to the faith that was once delivered to the saints. It appears also from the above that Greek lexicons and commentaries are absolutely necessary to controvert our positions. Really, this is a terrible situation, considering the fact that so few people read the Greek, and commentaries are so scarce. Since the Scriptures are so silent in regard to the change of the Sabbath, nothing being found there, as before noted, but "conjecture and inference," the necessity of the Greek lexicon is very apparent; for you can prove anything you please from the lexicon to those who cannot read Greek! And, then, the worst thing of all is that the editor of the *Watchman*, who has the Greek lexicon and no doubt several commentaries right at his elbow, refuses, point blank, to assist those who are in such trouble! This is the refinement of cruelty, and there appears to be no way of escape but resolutely to refrain from reading Adventist literature. M. E. K.

THE "AMERICAN SENTINEL."

BEGINNING with the issue of May 18, the *American Sentinel* will contain a series of articles by Elder A. T. Jones, further discussing the Catholic issue under the following topics:—

(a) Justification—Is it by Penance, or by Faith? (b) Christ, or the Immaculate Conception—Which? (c) The Real Presence—Where and How Is It Manifested? (d) The Head of the True Church—Christ or the Pope—Which? (e) Infallibility: Is it in Christ Alone, or in the Pope—Which?

The columns of the *Sentinel* always present interesting matter for us, but these articles will make the issue of May 18 and the numbers immediately following it, of special value and interest. We hope that not only our own people who do not now take the *Sentinel* will be interested in subscribing for the same at once, so that they may get these articles, but also that they may take an interest in bringing the important truths contained in the columns of the *Sentinel* before their neighbors and friends. Will not every lover of the truth endeavor at once to secure at least one subscription from a friend or neighbor for the *American Sentinel*, and thus assist in spreading the truth? We are living in a time when great activity should be seen on the part of every believer in the third angel's message. And here is an opportunity afforded of which we should avail ourselves at once.

A. O. TAIT.