

# The Advent REVIEW AND HERALD HOLY BIBLE IS THE FIELD THE WORLD 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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### CALLED AND CHOSEN.

BY MRS. M. E. STEWART.  
 (Battle Creek, Mich.)

Can it be that I am chosen —  
 Chosen by the King of kings?  
 Member of the royal priesthood,  
 Ministering in holy things?

Can it be that one so sinful,  
 So unworthy of His love,  
 Can be made an heir of heaven —  
 Purified for realms above?

Yes, I know; for He has told me,  
 Told me in the book of love,  
 Told me how the Saviour loved me  
 When he left the courts above;

Called me to Him out of darkness  
 Into his most marvelous light;  
 Told me I must love and serve him  
 With my soul, my mind, my might.

Why has He thus loved and led me,  
 I, a pilgrim here below? —  
 That I may to all around me  
 Praise him, and his goodness show.

## Our Contributors.

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

### SUSTAINERS OF THE LIQUOR TRAFFIC RE- SONSIBLE FOR ITS RESULTS.

BY MRS. E. G. WHITE.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Calvary is the estimate that heaven has placed upon the human soul. God gave Jesus, the richest gift of heaven, to pay the ransom price for the human family. If the vail could be drawn aside, and we could look into eternity, we should see that which would change our opinions and our actions. We should see the glory of Jesus Christ, who is in the high and holy place, surrounded by seraphim and cherubim, with angels and principalities waiting to do his bidding. We should see that there is no heavenly being indifferent to the joys and woes of any one of the human family.

The angels of God are commissioned to go through the length and breadth of the earth to witness the struggle of every suffering mortal against evil, and to lend to him divine aid. But with what astonishment and horror do the angels look upon those who wear religion as a mask, and who would not put themselves to the trouble of contemplating the character of God or of understanding or obeying his will. They look with

wonder upon those who will do as they please, following the imaginations of their own evil hearts; and it is registered that they lived and died, and had no regard for their human brotherhood, but supposed that God was like unto themselves, and would honor the rich, and esteem those who held high positions of trust; and they had little regard for those who were poor, ignorant, and afflicted. They did not wish to retain God in their knowledge, and they placed little restraint upon themselves in their unrighteous business and social relations. They gave no special encouragement to virtue, no particular sanction to methods and institutions by which the poor might receive consolation and substantial help. Thus it is that many live and die.

But how different is the action of the heavenly intelligences. The angels of God are sent to be in active communication with every part of the universe. They visit every part of the vast dominions of God, and work through a variety of channels for the blessing of every creature. He who gave his life for man is stooping down from his throne to catch every sound coming up from the human race, his purchased possession; and he approves or condemns every action according to its good or evil nature. He sends his angels to raise up the fallen and oppressed children of earth. They even visit those who aid the evil one in bringing degradation upon their fellow-creatures, who act as if there were no God, no heaven, no hell. If these do not repent and reform, they will receive according to their evil works.

Should the Lord Jesus anoint the eyes of fallen mortals, and lay open to their inspection the mysteries of his providence, they would see that not for a moment has any transaction of any human being been unknown to the Lord. Although men have practiced injustice and cruelty, and have stirred up in their fellow-men the worst passions of the human heart, although they have rejected and scoffed at the mercy of heaven, not for a moment has the divine benevolence ceased to flow earthward. In every age, under every circumstance, divine goodness has worked to press back from the hearts of men the misery and evil with which Satan has sought to overwhelm the world.

I call upon the church and the world to say how God could have done more for the world than he has done. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He has poured forth upon the world a flood of heavenly grace. The Lord gave the best gift of heaven, in which all heaven was contained. God so loved the world that he would not suffer it to be possible that the infinite One could do more than has been done. He bestowed a gift that was past all computation, a gift that aroused in Satan the demon spirit of jealousy, and settled him in his determination to make that gift of God of no avail to man, through his misrepresentation of the divine character. The reception of this gift will eradicate from the heart all selfishness, and transform its possessor into the image of Him who abides in the heart by faith.

In view of what God has done for the world

in giving his beloved Son, and commissioning all the heavenly intelligences to minister to the human race, how does heaven look upon the work of injustice and cruelty that has been perpetrated by man against his fellow-man in originating and preserving the liquor traffic? Do those who are acting a leading part in making men drunkards, realize that they will be held accountable for their deeds, and for not having the mind that was in Christ Jesus? The world's Redeemer estimates the value of the human soul by the price which he has paid for it on Calvary's cross. And no matter what may be the wealth, power, or position of a man in the sight of the world, no matter whether or not he has been permitted by the law of the land to sell poisonous drinks to his neighbor, he will be held accountable in the sight of heaven for degrading the soul that has been redeemed by Christ, and will be arraigned before the judgment for lowering a character that ought to have reflected the image of God, to reflect the image of that which is below the brute creation.

In enticing men to educate themselves in the liquor habit, the rumseller is effectually taking away the righteousness of the soul, and leading men to become the abject slaves of Satan. The Lord Jesus, the Prince of Life, is in controversy with Satan, the prince of darkness. Christ declares that his mission is to lift men up. He says, "I am not come to call the righteous, but sinners to repentance." He healed the sick, and cleansed the leper, and cast out demons. "And the whole multitude sought to touch him: for there went virtue out of him, and healed them all."

Jesus left the royal courts of heaven, and laid aside his own glory, and clothed his divinity with humanity, that he might come into close connection with humanity, and by precept and example uplift and ennoble humanity, and restore in the human soul the lost image of God. This is the work of Christ; but what is the influence of those who legalize the liquor traffic? What is the influence of those who put the bottle to their neighbors' lips? Contrast the work of the rumseller with the work of Jesus Christ, and you will be forced to admit that those who deal in liquor and those who sustain the traffic, are working in co-partnership with Satan. Through this business they are doing a greater work to perpetuate human woe than are men through any other business in the world. But Christians cannot use intoxicating liquors, nor connect themselves in the least degree with any business that leads to the degradation and downfall of humanity. They will realize that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." They will realize that the Son of God submitted to a life of shame, contempt, and poverty, and for our sake became poor, that we through his poverty might be rich, might possess eternal riches; and knowing this, they will regard themselves as their brothers' keepers.

The rumseller takes the same position as did Cain, and says, "Am I my brother's keeper?" and God says to him as he said to Cain, "The voice of thy brother's blood crieth unto me from the ground." Rumsellers will be held account-

able for the wretchedness that has been brought into the homes of those who were weak in moral power, and who fell through temptation to drink. They will be charged with the misery, the suffering, the hopelessness, brought into the world through the liquor traffic. They will have to answer for the woe and want of the mothers and children who have suffered for food and clothing and shelter, who have buried all hope and joy. He who has a care for the sparrow and notes its fall to the ground, who clothes the grass of the field, which to-day is, and to-morrow is cast into the oven, will not pass by those who have been formed in his own image, purchased with his own blood, and pay no heed to their suffering cries. God cares for all this wickedness that perpetuates misery and crime. He charges it all up to those whose influence helps to open the door of temptation to the soul.

The drunkard is capable of better things. God has intrusted to him talents with which to glorify God; but his fellow-men have laid a snare for his soul, and built themselves up out of his property. They have lived in luxury while their poor brethren whom they have robbed, lived in poverty and degradation. But God will require for all this at the hand of him who has helped to speed the drunkard on the way to ruin. O, how many pleasure-lovers there are who spend their thousands of dollars to please and amuse themselves and to gratify their fancies, while the world is full of distress and poverty. The prophet describes these co-laborers with Satan, who are degrading those whom God is seeking to uplift. He says: "Your iniquities have turned away these things, and your sins have withholden good things from you. For among my people are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit: therefore they are become great and waxen rich. They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" "Thus saith the Lord of hosts, They shall thoroughly glean the remnant of Israel as a vine; turn back thine hand as a grape-gatherer into the baskets. To whom shall I speak, and give warning, that they may hear? Behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the Lord is unto them a reproach; they have no delight in it. Therefore I am full of the fury of the Lord; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with him that is full of days. And their houses shall be turned unto others, with their fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the Lord. For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely."

The warnings and reproofs of the word of God are fearfully applicable to the people of these last days, and every one will be judged by the light and privileges of the gospel. The advantages of this age are far greater than were the advantages of peoples that for ages have been an astonishment and a reproach before all heaven. Yet had these nations been privileged to have the light that shines upon us, they would have remained unto this day. "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in

sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

#### WHAT TO PRAY FOR.

BY ELDER S. J. HERSUM.  
(Washington, D. C.)

"WATCH ye therefore, and pray always," is a command given by our Saviour, at the close of that all-important discourse in which he has given the signs which were immediately to precede his second coming; and there is nothing more important than that we should know for what we should pray, as we are now living at the time when this praying is to be done. There can be no question but that the thing for which we are now to pray most earnestly, is for that which is represented by the latter rain. In Zech. 10:1, we are exhorted to ask "of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain." This, then, is that for which we are to pray, and as the "latter rain" represents an outpouring of the Spirit of God to prepare a people for the coming of the Lord, we should pray most earnestly for that now. The Lord has taught us that "we should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost;" for, "If they needed it at that time, we need it more to-day."

But we may say, "We are praying for this." Very well. But do we realize that there are conditions mentioned in the word of God, which must be met by us before our prayers will be answered in full? This certainly is true. In what condition was the church when the Spirit was poured out on the day of Pentecost? "They were all with one accord in one place" (Acts 2:1), and had continued "in prayer and supplication." Can the church expect the latter rain unless it is in a similar condition?—It cannot. If the members of our various churches were united as were the members of the apostolic church, we soon should witness such a manifestation of the Spirit as has not yet been seen.

Another condition upon which prayer will be answered, is to cherish a forgiving spirit. The Saviour says: "When ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." Mark 11:25, 26. As long as this unforgiving spirit remains in the church, it certainly will shut out the Holy Spirit; and it is presumptuous to expect it. It is a grief to the Spirit of God to permit an unforgiving spirit to remain in the heart.

Another condition mentioned in the word is: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7. What a wonderful statement is this, "Ask what ye will"! But his words must abide in us. See how closely this qualification is connected with the two already mentioned. To cherish a forgiving spirit, and a spirit of unity between the members of the church, is what Christ taught, and for what he prayed. John 17:11, 12. Again, "If ye have faith and doubt not," "ye shall ask what ye will, and it shall be done." Matt. 21:21; John 15:7. It is not necessary that we mention the fact that our prayers must always be offered in the name of Jesus, and that we must obey the commandments of God to be heard (John 15:16; 1 John 3:22); for this is well understood by all

The Lord by the prophets has also spoken upon this subject. In Isa. 58:6, 7 these questions are asked: "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?" If we study and regard the things suggested in these scriptures, the blessings promised in verses 8-11 will certainly be realized: "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 [or the power 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; . . . 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 like a watered garden [always green and fruitful], and like a spring of water, whose waters fail ["lie or, deceive," margin] not." This certainly will be realized by those who fulfil these conditions. The Lord will not be slack concerning his promises. He has pledged his life that his promises shall be fulfilled. 2 Peter 3:9; Heb. 6:17, 18.

Brethren, when we meet the conditions the Lord has specified, the way is then clear for us to offer prayer, and the Holy Spirit will be poured upon his people. This we certainly need at the present time.

#### CHRISTIANS NOT POLITICIANS.

BY L. A. SMITH.  
(London, Eng.)

No Christian ought to concern himself with politics. This may seem like an extravagant statement; but let us put it in another way, thus: No ambassador ought to meddle in politics. Now it will not be considered extravagant, even by a man of the world; yet it means the same as before. A Christian is an ambassador. 2 Cor. 5:20. He is in the world as the representative of another country and another government. A few years ago the British minister to the United States, Sir Sackville-West, discovered to his cost the impropriety of even the least departure from the duties of his official position, in the direction of an interference in American politics. He was indiscreet enough to be led into a trap set for him by a wily politician, by giving expression in a letter to his views on a leading political question; and the result was that he was very soon recalled at the request of the United States government. It seems difficult, however, for some Christians to understand that an ambassador from another land, a stranger and pilgrim in the country to which he is sent (Heb. 11:13), cannot properly stop and take a hand in its politics.

Politics, as exemplified in the practices of any or all governments, are the essence of selfishness. Each government says to the other, My interests before yours! and in the political vocabulary this selfish sentiment is given the name of patriotism. For example, a few years ago the United States government enacted a highly "protective" tariff law. This meant idleness and great distress to some persons in other lands; but what of that, if it increased the prosperity of our own country,—that is, of ourselves? What statesman would ever think of offering that as a reason why such a policy should not be adopted? To work and scheme for self at the expense or at least the disregard of all others, is good politics, but it is not Christianity. And Christians cannot afford to join in with those who do it.

Christianity obliterates all party and national lines, and opens up the channels of love and

good-will between all men. Christianity says, "One is your Master, even Christ, and all ye are brethren." "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." Let those who profess to be Christians remember their station and calling, which is "the high calling of God in Christ Jesus." An ambassador must not be a politician.

#### OPEN THE DOOR.

BY JONATHAN SPENCE.

(Voe, Mo.)

O SOUL oppressed by grief and sin,  
The Saviour knocks upon the door!  
Though naught but dross seems all thy store,  
O bid him come and feast within.

This royal Guest brings joy untold  
To soothe and cheer the longing breast;  
He gives the weary perfect rest,  
Takes dross and gives the purest gold.

Each soul he makes a temple fair;  
There writes his law in wondrous art,  
Plants his shekinah in the heart,  
And stamps his lovely image there.

#### STUDIES FROM THE LIFE OF ELIJAH.

BY ELDER J. O. CORLISS.

(Melbourne, Aus.)

(Continued.)

ACCORDING to the words Elijah had uttered before Ahab, no dew or rain were to fall for some years. This of course would mean the drying up of all brooks dependent on such sources of supply. It might therefore seem strange to be sent to a brook which would soon dry up with all others. Would he there be free from the persecution of Jezebel? How would he procure food? There is no record of these thoughts troubling the prophet; for he implicitly believed God's word, and "he went and did according to the word of the Lord."

It was doubtless a solitary place. Probably the banks of the stream were covered with huge trees, the boughs of which interlaced, and shut from view the spot, in all directions, except heavenward. We may imagine that on the evening of his arrival, as Elijah sat meditating upon his anomalous position, his attention was drawn to some dark-hued birds descending through the opening among the trees. On they came directly toward him, and deposited by his side his evening meal, consisting of bread and flesh.

How strange this must have seemed. How contrary to nature, to suppose that the ravens, which "wander for lack of meat" to such an extent as to feed on the filthiest carrion, should find food fit for man to eat. It was, however, the beginning of a new experience to Elijah. It was to him the assurance that God would never fail him under the most trying circumstances. How could he ever after doubt the power and goodness of God?

But this incident teaches us another lesson as well. If Elijah had chosen another retreat than the one mentioned by God, even though it might have seemed every way better adapted to meet the exigencies of his case, the ravens would not have fed him. The direction given the ravens was as explicit as the command to Elijah. "I have commanded the ravens to feed thee there." As long as he remained at Cherith, God was pledged to provide for his sustenance, but if he left there without orders from God, he would do it at his own risk. No matter, then, where we are; if it is where God wants us, he will perform a daily miracle in our behalf rather than have us lack. If we seek his will, and that alone, it matters not *where* we are; for we have the assurance that all necessary things shall be added unto us.

But "it came to pass after a while, that the brook dried up." There was not even any dew to moisten the land. Everything was dry. Can it be that God has forgotten Elijah in this extremity? Did he not, like any other human being, begin to reason and plan as to where he should go, and what he should do under the circumstances? How natural such a course would have been. It was far harder thus to sit in inactivity by a dry brook, than openly to meet the wrath of Ahab in Jezreel, or the scorn of all the prophets of Baal on Mount Carmel. But why such necessities at all? It must be to teach lessons of trust in God, and that self may not be allowed to come to the rescue.

But this was not all in the case of Elijah. God desired to remove him to another place, where he could take advance lessons in the things of God. He could have been cared for at Cherith as well as elsewhere. But as with us now, so it was with Elijah. By remaining in one place too long, we grow careless as to our surroundings, because we insensibly lose the appreciation of our source of supplies. Changed circumstances arouse our sensibilities again, and call into active play all our powers for God. This is true in all nature. A judicious system of transplanting develops plants to a higher state of perfection than they can possibly attain when left in a state of nature. So by the same process God develops in his creatures the most excellent expressions of Christian character.

A singular reference to this method of revealing character is mentioned in Jer. 48:11: "Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed." The illustration here is evidently from the custom of turning grape-juice from one vessel to another, in order to free it from sediment which has been precipitated to the bottom while quiet, and which has an offensive scent. This emptying process is repeated over and over, until none of the sediment is found to remain. Moab had not been subjected to this process, and in consequence his natural taste and scent remained. From this it is readily seen that a quiet life in one place or position is not always the best. All need the displacings of God's providence, that they may reach the highest points of excellence in character and work.

This was necessary with Elijah. He had been called from his native hills to the court of Ahab, then to the brook Cherith; now he is to be sent to Zarephath for an altogether different experience. But all these moves were necessary to fit him for what God had in view for him in after days. Let no one then lose heart because he is called to pass through so many changes, some of which may not be the most pleasant. These are but the discipline of God to fit us for after work. God selects those moves which he knows the best adapted to develop in each that which is most needed to give experience and profit. We should not allow circumstances to come between us and God, but rather put God between us and all circumstances; and then we will look at the circumstances through God, instead of looking at God through the circumstances.

"Then be it so;  
For in better things we yet may grow  
Forward and upward on our way,  
With the joy of progress day by day;  
Nearer and nearer every year  
To visions and hopes most true and dear."

It pays to do just what God tells us, even though it costs us some cherished idea or habit. Even Christ "pleased not himself," but did just what his Father told him to do. John 5:19; 12:49. He was truly a servant, who came to do only the will of God. If we would be his servants, we must do as was suggested by Mary to those at the marriage feast when they needed wine: "Whatsoever he saith unto you, do it." John 2:5.

It was a long distance from Cherith, near the head of the Dead Sea to Zarephath on the Mediterranean coast, at least something over 100 miles. It lay outside the land of Canaan, yet the prophet must traverse the dominions of Ahab to reach that point. More than that, it belonged to the country from which Jezebel had brought her religion and her priests. The very name of the place, too, was enough to cause a shrinking from the task. But it was indeed to prove a "smelting furnace" to Elijah, taking from him the last vestige of self-reliance that might be lurking in his mind.

Notwithstanding he journeyed thither. And as he drew near the place, he saw a woman gathering sticks with which to cook her evening meal. He evidently recognized in her the widow of whom God had spoken, when he said: "I have commanded a widow woman there to sustain thee." Weary and faint from his long journey, he asked her to bring him some water to drink. This was willingly done, when the prophet asked for a morsel of bread. This request stirred the hitherto silent agony of the poor widow's soul, and the unavailing of her circumstances was to Elijah the testing of his faith in God. She told him that she had not a single cake for him, and all her resources were a handful of meal and a little oil. She was about to prepare these for the last meal for herself and son, when they were to lie down and die. But something within the prophet told him that it would be otherwise. He knew this to be the woman who was to feed him, and with words born of faith, he said to her: "Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth."

Elijah was certain of what he said, because he was conscious of having carried out to the letter all that God had said to him. He did not consult his feelings when the widow recited her impoverished condition, but he depended on what God had said. No one can expect God's co-operation unless he is fully "willing and obedient." It was this that filled Elijah with spirit and power, and it is the same to-day that will insure us the "spirit and power of Elijah" which has been promised to this generation.

In living for many days, as did Elijah and the widow, on the constantly replenished stores, they were living really on the word of God. Their supplies were furnished only a little at a time as they were needed, which is still according to God's system of dealing. The manna fell each day, giving only enough to supply present needs. Most people, however, prefer to keep for themselves a good stock ahead. Such a course is gratifying to the senses, and adds a feeling of security against want. But how much better to let an infinite power and never-failing hand provide these things, how much freer from perplexity and temptation, than to engage in questionable schemes that are likely to shut us out of His presence altogether. What matters it whether we can see the source of supply, so long as his infallible word promises it? Has he not said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you"?

(To be continued.)

#### ACCEPTANCE WITH GOD.

Faith or Feeling?

BY E. R. WILLIAMS.

(Corunna, Mich.)

THE most important thing in this world for man, is acceptance with God; and one of the most desirable things to the individual seeking God is a certain knowledge of such acceptance. So

many ask the question, "How am I to *know* that the Lord has forgiven and accepted me?" They say: "I have been burdened with sin, I have been longing for deliverance, but I don't *feel* that I am accepted. I long to *know* that it is really so.

How many souls have passed through just such an experience; and how many are to-day balancing in the scales of everlasting destiny over this very same point. There are doubtless many professed Christians who have never known the peace of God. It is right within their reach, but they fail to lay hold upon it. A right understanding of this one thing will save many a soul from backsliding, and bring joy and peace in the Holy Spirit.

Now how are we to *know* that we are accepted of God? Is it to be by faith or feeling? What is God's part, and what is man's part in the transaction? First, The individual who is seeking God must recognize the fact that he is a sinner; for all have sinned. Rom. 3:23. Secondly, He must be brought to see that he is eternally lost if he remains in sin. Chapter 6:23. Thirdly, He must see that *he* can do nothing to save himself from this condition. Job 14:4; John 15:5. He is born in sin (Ps. 51:5), and is entirely unable to extricate himself from that condition. He has forfeited his life by sin, and hence has nothing—absolutely nothing—to give as a ransom. He can no more change his own nature and disposition than the Ethiopian can change his skin, or the leopard his spots. Jer. 13:23. He has sold out to another master,—a hard one, too,—and so has not control of himself; for when he would do good, evil is present with him. Rom. 7:21. He is not subject to the law of God, neither indeed can be. Chapter 8:7. The law of sin rules in his members. Chapter 7:23.

When the individual is brought where he can see these things, he is ready to recognize his *need* of a compassionate, loving, and all-powerful Redeemer. Then and not till then, is he in a position to feel the worth of a Redeemer. If he feels that he is not very bad, or that his condition is not a very critical one, or that he can easily reform himself, what can he do with a Saviour? or what can a Saviour do for him?—Simply nothing.

The law entered that the offense might abound (chapter 5:20), not become less offensive; and when once "the sorrows of death compass" the individual, and the pains of hell get hold upon him, then is he ready as was David to call upon the name of the Lord to deliver his soul. Ps. 116:3, 4. But alas! how many come to this point, and stop, only to live a life of misery, or eventually to give up in despair, all the while waiting for some feeling to come that will bring relief. Says one, "I have confessed my sin, but find no relief. I have longed for deliverance, but have found none. I have sought the evidence of my acceptance, but found it not."

Dear hungering, thirsting soul, did you not know that faith itself is the evidence of things not seen? Heb. 11:1. But you say, How am I to know that I am forgiven? Well, you know that you are a sinner, and that Jesus Christ has given himself for your sins. Gal. 1:3, 4. Now let me ask, Have you really given them to him? You have confessed them, but have you given them up? If you have, he has taken them, for it is written, "If we confess our sins, he is faithful and just to forgive us our sins. 1 John 1:9. Do you believe it? Will you now say, I do give myself with all my sins to him? If you will, and do actually make the surrender, he will accept you.

When God made promise to Abraham, he believed God, and "it [his faith] was counted unto him for righteousness." Rom. 4:3. He did not consult his feelings. If he had, he might well have despaired of hope, because the promise seemed so entirely impossible (verse 19); but against hope he believed in hope. Verse 18.

He knew that God was able to perform his promise, and this faith was imputed to him for righteousness. Verses 21, 22. "Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offenses, and was raised again for our justification." Verses 23-25. "For us also, to whom it *shall be* imputed, *if we believe.*" "*It shall be.*" "So then they which be of faith are blessed with faithful Abraham." Gal. 3:7-9. Then we have the immutable promise of God, and it is impossible for God to lie. Heb. 6:18. O doubting, faithless one! is not the promise of the Eternal sufficient for thee? Is not his unchanging word better than changing emotions?

But God, in his infinite love, has not left it here, even. Knowing our poor, faithless hearts, he was willing *more abundantly* to show unto the heirs of promise the immutability of his counsel, and so he "confirmed it by an oath;" hence the life of God is pledged to the fulfillment of his word. Heb. 6:13-17. This is the "hope set before us," and if we will lay hold upon it, not by feeling but by simple, trusting faith, then the "consolation" we have been seeking will be ours. Verse 18. This is a hope that anchors the soul to the very and eternal throne of God; a hope that is sure; a hope that is steadfast; and a hope which brings the long-sought peace. Verses 19, 20. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ (Rom. 5:1), and now we can "rejoice in hope of the glory of God." Verse 2.

Now notice that peace comes as the result of faith, and not faith as the result of some good feeling. Feelings are often the result of physical conditions. If we are depending on feeling as the evidence of our acceptance, we are pretty apt to become discouraged when the physical conditions are such as to promote depression of the mind. Is not one of the great reasons why there are so many cases of backsliding which follow the revival efforts of the present time, to be found in the fact, that the mind has been educated to believe that feeling is acceptance? When the excitement is gone, and the feeling flits away, the faith is found a thing of naught, and peace is afar off. Shall we not, then, by a humble, daily consecration of ourselves to God, commit the keeping of our souls to him, and rest on his word, which liveth and abideth forever? 1 Peter 1:23-25. Then peace will abide with us, and "the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." And we may "be confident, . . . that he which hath begun a good work in you, will perform it until the day of Jesus Christ." "For I *know* whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day;" and, "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both *now and ever.* Amen."

#### SELF-DENIAL.

BY JOHN MCCARTHY.

(Ministers' School, Battle Creek, Mich.)

Of all the fruits of the Spirit, none is more required in the church and in individuals than self-denial. In fact, it is a test of our devotion to Christ. "For even Christ pleased not himself." Rom. 15:3. Since we have such a grand example,—One who so far forgot his own interests as to annihilate (Spanish Version of Phil. 2:7) himself, his desires, and all else appertaining to him for our interests, let us, therefore, apply ourselves diligently to learn the precious lessons Christ has left on record for our

benefit. He has left us an example, that we should follow in his steps. 1 Peter 2:21.

This spirit of abnegation is necessary in following Christ. Luke 9:23; Matt. 16:24. It is also necessary in the warfare of the saints. 2 Tim. 2:3, 4. It is most essential if we desire to triumph over all sin, in the "good fight" in which we are engaged. 1 Cor. 9:25.

Seeing how urgent it is to manifest the self-denying spirit while we are running our earthly course, let us for a few moments consider in what we should constantly show that abnegative spirit of our blessed Lord and Master: By "denying ungodly and worldly lust" (Titus 2:12); controlling the appetite (Prov. 23:2); abstaining "from fleshly lusts" (1 Peter 2:11); no longer living to lusts of men (chapter 4:2); mortifying the sinful lusts (Mark 9:43; Col. 3:5); mortifying the deeds of the body (Rom. 8:13); not pleasing ourselves (chapter 15:1-3); not seeking our own profit (Phil. 2:4; 1 Cor. 10:24, 33; 13:5); preferring the profits of others (Rom. 14:20, 21); assisting others (Luke 3:11); even in lawful things (1 Cor. 10:23); by carrying the cross and following Jesus (Matt. 10:38; 16:24); crucifying the flesh (Gal. 5:24); being crucified with Christ (Rom. 6:6); to be crucified unto the world (Gal. 6:14); by putting off the old man (Eph. 4:22; Col. 3:9); to prefer Christ to earthly relations. Matt. 8:21, 22; Luke 14:26.

Self-denial is most becoming to strangers and pilgrims who have here no abiding city, but who seek a heavenly. 1 Peter 2:11; Heb. 11:13-15. For not only do we have the joy of knowing that we are treading in the footsteps of Jesus, but we have the promise, that if we continue to the end, a priceless reward awaits each one. Matt. 19:28, 29; Rom. 8:13. Let us, therefore, press onward and upward into a new experience,—made new by the grace of God,—leaving behind us the remnants of self. Let us hide ourselves in Jesus, and in so doing only Christ will be seen shining through our lives, and his name will be glorified in us.

Let us study the following characters, and see how self-denial was exhibited at different periods of their lives: Abraham (Gen. 13:9; Heb. 11:8, 9); widow of Zarephath (1 Kings 17:12-15; Esther 4:16); Rechabites (Jer. 35:6, 7); Daniel (Dan. 5:16, 17); apostles (Matt. 19:27); poor widow (Luke 21:4); primitive saints (Acts 2:4, 5; 4:34); Barnabas (chapter 4:36, 37); Paul (chapter 20:24; 1 Cor. 9:19, 27); Moses. Heb. 11:24, 25. As we study these characters, it will constrain us by the mercies of God to present ourselves living sacrifices, holy, acceptable unto God, which is our reasonable service. Then we shall not be conformed to this world, but we shall be transformed by the renewing of our mind, that we may prove what is that good, and acceptable, and perfect will of God. May our united prayers go up to God, in the words of that beautiful hymn:—

"Take my life and let it be  
Consecrated, Lord, to thee;  
Take my moments and my days,  
Let me live them to thy praise.

"Take my silver and my gold,  
Not a mite would I withhold;  
Take my talents, Lord, them use  
Thy blest gospel to diffuse."

Then our experience will grow brighter each day, and we shall feel our hearts burning within us, as we talk with Jesus by the way, and learn of him. So he will make his face to shine resplendently upon us, and will give us his peace. But if we neglect to deny self, we are treading upon dangerous ground. 1 Cor. 9:27; Matt. 16:25, 26. Let us, therefore, follow on to know more of the Lord, and as he teaches us, let us apply the lessons to our daily lives, and so shall we be mightily and abundantly blessed.

— "One cannot have too many friends."

## The Home.

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

### EVENING HYMN.

THE day is ended. Ere I sink to sleep  
My weary spirit seeks repose in thine.  
Father, forgive my trespasses, and keep  
This little life of mine.

With loving-kindness curtain thou my bed,  
And cool in rest my burning pilgrim feet;  
Thy pardon be the pillow for my head,  
So shall my sleep be sweet.

At peace with all the world, dear Lord, and thee,  
No fears my soul's unwavering faith can shake.  
All's well, whichever side the grave for me  
The morning light may break.

—Anon.

### EDUCATION OF THE MEMORY.

THE proper training of our faculties, be they mental or physical, should occupy a share of our time and efforts. We have the various schools of instruction, general and technical. We have our commercial colleges, in which are taught the specialties of a business education, as penmanship, book-keeping, stenography, etc.; our schools of mining, civil engineering, mechanics, and the like; our Chautauqua assemblies, with their various classes of specialties; and among ourselves, as a religious denomination, we have our several institutes in which instruction in special lines of work is carefully given. Now this proves that in the minds of our educators and those attending on their instructions, there is a practical utility attaching to these special lines of educational effort.

It occurs to the writer that the education of our faculties themselves is of as great importance as is the acquisition of special knowledge, practicable though it be. These faculties being the instrumentalities through which or by the aid of which we gain all our knowledge, it is plain that the instrument itself should receive that education which will enable it to do its work in the best possible manner and in the shortest possible time.

In this article I wish to present a few brief hints touching that wonderful endowment, the memory. I am satisfied that too little attention is paid to its education. All the garden of the mind has been well cultivated with the exception of this one "tree of knowledge in the midst of the garden;" this has been left to shift pretty much for itself.

It has passed into a proverb long ago, that "knowledge is power." It may be said with equal truth that memory is the custodian of knowledge. It is the keeper in charge of it. It unlocks the vaults of the mind and brings forth its treasures. Memory is the clock of the mind. As the hands of the old time-keeper upon the mantle-shelf pass over the dial again and again, through the days and the months and over the years, calling attention to the same hours and to the same minutes that have been passed over before, so memory calls up and presents to the mind again and again those impressions which have been made upon it before—days and months and years before.

Memory, then, is the reproduction of former impressions; it represents to the consciousness what was presented to it before. There can be no memory without a previous thought, since memory, as I have shown, is but the repetition of what has been thought of before. It can be readily seen how exceedingly important a gift to us memory is. It is the secondary activity of our mental faculties. Were it not for memory, we could have but one thought on any one thing in all our lifetime. That is, we could think *just once* on any one subject, and it would be gone forever. It could never be recalled nor brought to our attention again. So were it not for memory, it would be impossible to gain the very

simplest elements of knowledge. To know a thing just for the moment and then forget it forever would be of no practical use. To tell the child that this character (A) is the letter "A," or that this (1) is the figure "1," would be to no purpose; for when the sound and the form had passed from the consciousness, they would never reappear upon it, having passed into eternal oblivion. So, again, were it not for memory, we could never learn the alphabet nor the multiplication table—the essential elements of a common education.

How shall we best educate the memory? There are certain principles which to observe may serve to lead into practical paths. First, What are our thoughts?—They are the invisible images of outward things. Every thought is a picture—an inner materialization. I think it may be stated that a law of mind is that we generally remember those things best which the most strongly impress us. The mind is strongly impressed by pictorial representations. This is true from childhood to old age. The artist's work always finds ready welcome. This is so because the mind itself is a vast picture-gallery. On memory's walls hang all the grim and gay scenes of the past in commingling lines of light and shade. That our thoughts are pictures the etymology of words themselves proves. Suppose the reader wishes to store away in the mind a certain piece of composition, poetry or prose. Fix the word-scenery well in the mind—the same inner images that arose upon the author's vision—and you have his *thought*. Do not be too much concerned about mere words—these are but modes of communicating thoughts. Get the thought, the living image; care less about the dead sign.

Take for an example the twenty-third psalm. How full of thought-pictures it is! The leading shepherd; the green pastures; the placid waters; the passage through the valley of death; the whitened bones; the pilgrim, staff in hand, stepping fearlessly; the table; enemies; the anointing oil; the overrunning cup; goodness and mercy (the rear guard personified); the house of the Lord to which the shepherd takes his fold at last.

Get this living, glowing panorama before the mind, and hold it there long enough to get a full view. The fine sentences—they are but the frame-work of the picture within—may be admired, but the picture and not the frame is the artist's praise. With drill on this line the student will find his mental grasp strengthening, and in time will be able to take in to a surprising degree to himself the points of an article or a chapter. Practice on this will be found valuable. Accustom yourself to read in this way—to look beyond the words. That is not reading to purpose and to profit, which but *cons* it over.

Learn to analyze what you read. Separate and lay the parts where you can view just one at a time. Note how the chemist and the anatomist work. It is one thing at a time. Be methodical. Do not let your thoughts jumble just as one would throw stove-wood into a box criss-cross. The mind gets confused at confusion. Avoid it.

Then there is the law of correlation of thought most valuable in the education of memory. It is on the principle of remembering one thing by another. History and the Bible are full of it. Commemorative institutions, monuments, triumphal arches, "Pilgrim's Progress," fables, and allegories are familiar examples. So are words, the emblems of fraternal societies, and the symbology of Scripture. As it is difficult to explain practically this principle of correlation here, I shall not undertake it. Let the reader practice the natural method. Learn to think pictorially, to think naturally, to think *objectively*. Bring upon the stage of the mind the living actors of your thoughts, give them abundant movement and clear-cut individuality, and the mind will grow thereby. Our present Sab-

bath-school lessons are excellent opportunities for practice. But above all get the great practical truths contained in these narratives of our Lord's life while here on earth. Lay out your daily Bible study in accordance with the brief hints herein set forth.

N. J. BOWERS.

### SPRING-TIME.

How beautiful is this season! All nature seems to revive. The birds which winged their way to warmer parts return. The grass, withered and seemingly dead, springs up again.

But what strikes us as somewhat analogous to a more sublime and solemn fact are the trees, which but a few weeks ago were stripped of their natural dress, and presented the comparative appearance of so many dry bones. They are mantled again with verdant foliage and flowers. There is a resurrection of the vegetable creation.

Our minds naturally turn to those who sleep in Jesus. We picture Ezekiel's valley of dry bones; but no skeptical question escapes our lips whether these bones can live again, for we are sure they can. He who restores to the trees their suspended vigor, foliage, and fruitage, can and will dress these bones again with sinews, flesh, and skin, and inspire the organism with breath. But still more wonderful, this vestment will be incorruptible.

The sea shall give up her dead. The grave shall yield her spoils. All our loved and for awhile lost ones will hear the voice of the Archangel and come forth; and we, with those faithful ones, shall be clothed with the vesture of immortality.

O happy spring-time, when creation shall be born anew once more! O happy spring-time, when it shall be said and seen: "Behold, I make all things new." Winter's dearth and death will then have been overpassed.

Though "the whole creation groaneth and travaileth in pain until now, and not only they, but ourselves also, which have the first-fruits of the Spirit, waiting . . . the redemption of our body," these groans will soon be over. The birds are returning homeward. Spring hastens. Soon we shall be clothed with everlasting verdure. "Trees of righteousness," we shall be called.

O glorious spring-time! O resurrection day for which the faithful of ages past looked with elated expectancy, when mortality shall put on immortality, and corruption, incorruption! O glad spring-time, for which all the faithful living keep their steadfast watch, when these diseased, pained, and maimed bodies shall be changed like unto His glorious body! when that company of every nation and kindred and tribe and people which no man can number, shall arise in their glorious bloom! O thou "Resurrection and Life," thou "Dayspring from on high," when thou dost again visit us, let me, too, arise.

But, dear reader, let us not deceive ourselves. Spring never puts rose leaves on thorn boughs. We shall arise with the same characters and characteristics with which we went down into our graves, and shall receive, when we arise, what we deserved when we went down.

Spring gives leaves, but rose leaves to rose boughs, thorn leaves to thorn boughs. The latter are cut down and cast into unquenchable fire; but the former will grow and "blossom like the rose" in the garden of God forever and ever.

P. GIDDINGS.

—If one tells us that we are not converted to God as he views conversion in Christ's words to Nicodemus, in John 3, we should thank him sincerely; and then, like Nicodemus, go to work to find out by experience what conversion is. If Christ had not told Nicodemus that he was an unconverted man, Joseph would have had no help in reverently performing the funeral obsequies of our Lord Jesus Christ. John 19: 39.

## The Mission Field.

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

### FROM CILICIA TO SYRIA.

THE Turkish government is growing more strict; in some places everything is scrutinized very closely. On landing at Mersina, the police examined our baggage and persons, even feeling down our legs to the shoes, and took all books, papers, and writing, even private letters, diaries, and bills, to be examined. These had to be sent from one officer to another; and although we did everything in our power to hasten matters, we were unable to get our Bibles before leaving for Adana. Thus our work in Cilicia had to be done without our Bibles. Brother Baharian could use the Turkish Bible, but as no English copy was at hand, I had to depend wholly on memory, and was thus forcibly reminded of the time when the printed word may be taken from us.

On returning to Mersina to embark for Syria, we found our Bibles still lying in the custom-house unexamined; but the officers promised to deliver them when we took the steamer. When the hour for leaving arrived, they sent an officer with us, who carried our Bibles in his hand, and would not give them to us till we were aboard. It looked as though the Bible was a dangerous and proscribed book, to be trusted in our hands only when they were sure that we would leave their coasts. We need not be surprised if the Bible is yet forbidden in Turkey.

One night's ride on the steamer brought us to Alexandretta, the port of the province of Aleppo, on the northeastern shore of the Mediterranean. From here we were to go a three days' journey on horseback into the interior to the city of Aleppo, to visit a man who has for some time kept the Sabbath; but on landing we found that the man in question was in town, the Lord having directed our footsteps to the very hotel where he lodged. For him and us it was a joyful meeting.

This man is a colporter, in charge of several others in the province of Aleppo, from the Euphrates to the Mediterranean Sea. While selling Bibles, he travels from village to village, to look after the accounts of others. In his journeys he has everywhere published the Sabbath, several interests have been awakened, and some have begun to obey. In this province, a short distance beyond the Euphrates, is Ur. Thus the faith of Abraham has now reached the home of Abraham.

When the colporter accepted the Sabbath, it made no small stir; for years he had been a faithful worker and had become well known in many villages in three provinces. He was called before a committee of the church and asked to accept a creed of seven articles which they had drawn up. He replied that being Congregationalists they must assemble two thirds of the church before they could deal with a member (the church numbers several hundred), and when they had called the church together, he would answer before it whether or not he accepted the creed presented. To this they responded, "Do you wish to confuse the minds of others also?" And there the matter remains; but the colporter expects nothing else than to be dropped from his present work sooner or later, and is prepared for it.

After noon we rode ten miles up the mountain to a village where some were interested. After taking a room, we walked through the market, and were introduced as Sabbatarian missionaries to many by the colporter, who seemed to know everybody. At the same time he invited people to come to our room in the evening to hear about the truth.

But prejudice was doing its work. Scarcely had we returned to our room, when we learned that Protestants were already going about deliv-

ering us to the authorities as disturbers of the peace, as soon as we should have a meeting. A resident physician, a warm friend of the colporter, fearing trouble, invited us to transfer the meeting to his house, which was done. His house is near the Protestant church which is now sealed by the government, as it was built without special permission. One would think that while they themselves are under persecution, these Protestants would desist from persecuting their fellow-Protestants.

After a short visit to Antioch, we stopped another night in this village, and conversed with quite a number about the truth. One young man who seemed violently opposed the first night now seemed much interested, and brought several others to hear. Although we have, so to speak, done nothing here, the truth is working like leaven in this village.

The next day we returned to Alexandretta. Being exhausted, I was unable to labor here, but brother Baharian held meetings every evening. Two had begun to keep the Sabbath before we came, and two others were on the point of doing so, and at this writing have begun. One of them is a cobbler and works in the market, as most tinkers do in this country. He meets violent opposition from his wife. Yielding to her entreaties, he did not work on the first Sunday, but the next week, last Sunday, he did. As our room was near by, we could observe how matters went. All the time there was a crowd around him; as fast as some would go, others would come; some mocked, some reviled him, some called on him to keep Sunday for the honor of his nation, and others were curious to know why he did thus. He could do but very little work, but was kept busy talking to the people. It was a happy day for him.

Last Sabbath, a clerk, a Greek whose language is Arabic, kept his first Sabbath. His employer permits him to work Sunday; but his wife is much opposed. Last Sabbath she would not prepare him any food all day, but to make it as unpleasant as possible, engaged in washing. In the eyes of the people it is a great disgrace to change one's religion, and persecution is much feared.

Every evening from a dozen to twenty came to the meeting. A number of these were from the village we visited. They went home and circulated what they heard, and returned to hear more, bringing others with them. They report the whole village as stirred over the truth.

One man keeping the Sabbath in Alexandretta is from a village down the coast below Seleucia, the ancient port of Antioch. Some in town from his village, attended part of our meetings, and returned, spreading the news, and already there comes an urgent call for brother Baharian to come there. But he must first remain to instruct the new ones in Alexandretta, and then spend some time in Aleppo, where four others keep the Sabbath. They are also waiting for him at Adana and Caesarea, in the heart of Asia Minor. The difficult question is which places to take first. If we had a dozen laborers, there would be a place for every one.

It is astonishing to see how rapidly news about the truth travels in this country, and how ready people are to investigate and accept it. The minds of the people are more simple and less darkened and confused with human wisdom, hence they see the truth quicker. In teaching the truth, one can go to the very heart of the message at once, without fear of cutting off ears. Sometimes in the first conversation with interested people, we would talk about the persecutions brought to view in Revelation 12 and 13. Several times the characteristic answer came, "I have put that down in my account." The relations of society, the different religions, the temperament of the people, and the state of the government are such in Turkey that there will be much persecution here; but this will only purify the people.

We rejoice that the Lord is working here, and we praise his name. We have done nothing; the work is his, and we trust that it may so continue to the end!

H. P. HOLSER.

Alexandretta, April 11.

## Special Attention.

### "THE KEYS OF THE FUTURE,"

Or the Meaning of the Chicago Catholic Congress and the World's Parliament of Religions.

To the Protestant the World's Parliament of Religions means one thing, and to the Catholic it means quite another. The Protestant thinks he sees in it a grand and glorious triumph for the cause of Christianity by the combination of all who profess that name irrespective of creeds, and that it was a wise and proper thing for all classes to stand on one common platform and speak forth their sentiments in matters of faith and worship. The Catholics see in it a triumph for their cause. The papal legate, Monsignor Satolli, is reported by Archbishop Redwood, in the *Catholic Times* of Jan 19 (Wellington, N. Z.), as saying in the Catholic Congress in Chicago:—

"The social questions are being studied the world over. It is well that they should be studied in America, for here we have more than elsewhere the keys of the future. You have met to show that the church, while opening to men the treasures of heaven, offers also felicity on earth. Go forward, in one hand bearing the gospel of Christian truth, and in the other the Constitution of the United States."

Said Archbishop Redwood, referring to the above in a lecture which he gave in the opera-house here in Wellington, Jan. 17, which was listened to by the writer:—

"This bugle note of advance, this authoritative declaration of the complete harmony existing between the Catholic Church and national aspirations, marks a new era for Catholics in America. . . . The Congress studied with especial prominence—this indeed was its chief characteristic—the modern social problems. It revoiced the words of Leo XIII., on the condition of labor; it did more; it applied the principles enunciated in the great Encyclical. It affirmed that the remedy for the present social evils must come primarily from that institution, molded by divine hands, which has ever been the friend of the poor and oppressed, while it extended its strong arm to support legitimate government. The Catholic Church offers the right solution in theory, and her action on the individual consciences of men carries it into practice."

In the resolutions passed by the Catholic Congress, he said:—

"It suggested the principle of arbitration in the event of strikes and lock-outs; it reiterated the thoroughly Catholic principle of the fatherhood of God and the brotherhood of man. It denounced the evil of the liquor trade as the origin of much of the poverty arising from intemperance. It resisted the endeavor of those who would rob the laborer of his day of rest, the Sunday."

Of its results the Archbishop declared:—

"The Catholic Congress dissipated prejudices, removed misunderstandings, proclaimed the necessity of religion, of true and enlightened patriotism, and of good government, telling our nineteenth century in ringing words that there can be no good government without law and order, no law without authority, no authority without justice, no justice without religion, and no religion without God."

These words were cheered to the echo by the admirers of the Archbishop. He concluded his remarks about the Catholic Congress, at his lecture in the opera-house here, in these words:—

"So the second great Congress of American Catholics marks the passing of another milestone in the path of true progress."

The world's Parliament of Religions received considerable attention from the Archbishop in his lecture, and he seemed to take delight in telling his hearers how much concession had been

made by the Protestants to the Catholic Church in the prominent part they were allowed to take in that assembly of religions.

He stated that both the Catholic Congress and the World's Parliament of Religions were suggested by a Protestant gentleman, Mr. C. C. Bonny, president of the World's Congress Auxiliary, but the Rev. John H. Barrows, D.D., a prominent clergyman of the Presbyterian church in Chicago, was chosen to act as chairman.

#### COURTESY TO CATHOLICS.

Archbishop Redwood, of New Zealand, was present at the World's Fair, the Catholic Congress, and the Parliament of Religions, and I give below some of his observations and quotations made at his lecture here. Of the manner in which the Catholics were treated by these Protestant gentlemen, Hon. C. C. Bonny and Rev. John Henry Barrows, he said:—

"From the beginning these gentlemen and their assistants exhibited the most delicate courtesy to Catholics. They constantly sought the advice and co-operation of the Catholic Church. They chose as first among the vice-chairmen the Most Rev. Archbishop of Chicago; they selected His Eminence Cardinal Gibbons as a principal member of the advisory committee. They stated that they recognized the Catholic Church as the church of all the ages, and they desired that she should take in the great assembly a position and part worthy of her dignity.

"In the course of the numerous deliberations which followed, the organizers of the Parliament uniformly showed a desire to receive the counsel of the Catholic Church; nay, a willingness to be guided by her advice. They requested the bishops to state their views as to the topics which should be treated, and, in the plan finally agreed upon, they incorporated every one of their suggestions. That there might be room for the consideration of religion under all its aspects, and in all its relations to human life, it was decided that the Parliament should last for seventeen days, each day to be devoted to the treatment of one general topic, and they requested that there should be at least one Catholic representative each day, so that the position of the Catholic Church in regard to all the great problems of religion might be fully set forth.

"Cardinal Gibbons was requested to open the Parliament with prayer and with an address. To Archbishop Freeman, of Chicago, was assigned the first address of the officials, and the first response was to be that of the Most Rev. Archbishop Redwood, of New Zealand."

The speaker said that Bishop Keane, in alluding to these facts in his written account of the World's Parliament of Religions, used the following words:—

"All this is mentioned, not in any spirit of boasting, but as an acknowledgment of the unvarying courtesy and consideration which rendered my intercourse with the authorities of the Parliament one of the most pleasing incidents of my life, and as a testimony to the respectful deference which made it easy for the old church of Christ to appear in that remarkable gathering without any sacrifice of her dignity or of her divine rights."

You see by the above quotations that Catholicism is not conceding anything to Protestantism; it is Protestants who are yielding to the Catholics, and ceasing to protest.

#### MOTHER CHURCH.

He said that a hall was procured in Chicago during the Parliament, where at four o'clock each day "lengthy explanations were given of nearly every point of Catholic teaching, history, and practice, that enters into modern controversy or is a puzzle to those outside of the church." Several zealous priests were kept busy each day distributing Catholic books, pamphlets, lectures, and tracts, to the number of 18,230. Of the Catholic Church, he said:—

"She stood there in the midst not only of her own *truant children*, but even of the heathen. . . . The Parliament was a time of very hard work for those engaged in it, and of just such work as the *mother church* longs to have her ministers and her children engaged in, giving light to those that are in darkness or in doubt, clearing away the misunderstandings with which she is inwrapped to erring eyes, breaking down barriers of

prejudice, quenching fires of religious hate, and spreading abroad the spirit of charity through which alone the truth can have access to misguided minds."

#### THE CHURCH'S CLAIMS.

Said Archbishop Redwood:—

"Through the courtesy of President Barrows, Bishop Keane's address was placed immediately before his own closing remarks, and it was a masterpiece of clear and tactful exposition of the church's claims as the organ and oracle of all revealed truth, the unity and center of redeemed mankind. It was received with enthusiasm, and many non-Catholics, nay, many ministers of various non-Catholic denominations, sprang on the platform to shake hands with the orator, and express their warmest congratulations for his admirable discourse."

Is there not a literal fulfillment in all this, of the language of Rev. 13:3: "And all the world wondered after the beast"? "And all the earth wondered after the beast of prey."—*Syriac Version*. "And all the earth was in admiration after the beast."—*Douay Version*.

Notice her claims: "Oracle of all revealed truth, the unity and center of all redeemed mankind," "the church of all the ages," "the old church of Christ," "the mother church," "the Catholic Church."

Her past history, written in the blood of millions of martyrs, and her present claims, here noticed, remind us of the language of the word of God in Rev. 17:5, 6: "And upon her forehead was the name written, Mystery, Babylon the Great, the Mother of Harlots and of the contaminations of the earth. And I saw the woman was intoxicated with the blood of the saints, and of the blood of the witnesses of Jesus. And when I saw her, I wondered with great amazement."—*Syriac Version, translated by Murdock*.

At the World's Parliament of Religions were representatives of all the world; and in this assembly the Catholics each day stood and made known to these representatives their claims as a church, in such a "tactful" way that all these world representatives were led to "wonder after" and "admire" it. When was this prophecy fulfilled, "And all the earth was in admiration after the beast?"—*Douay Version*. Why, at the World's Parliament of Religions. And what beast were they admiring?—That beast of prey that carried the woman; that beast that slew the saints at the instigation of this woman, which guided it by her strong arm, and made herself drunk with the blood of the martyrs of Jesus, which she had ordered it to slay. In other words, to drop the figure, the Roman Catholic Church condemned and cast out of the church those she considered as incorrigible; and when the governments of Europe were at her control, they did her bidding, and put to death the heretics of the church as traitors of the government. This is the beast power that is receiving the admiration of the world to-day, to whom the Protestants are showing "the most delicate courtesy."

#### THE FIRST AND LAST WORD.

"The final benediction was invoiced also by the representatives of the Catholic Church—thus she had the first and the last word, in these ever-memorable proceedings. For seventeen days she stood in the midst of this unique assembly, as St. Paul stood amid the questioners in the Areopagus; and it may well be doubted whether, since the days of the apostles, she has ever had such a gathering of God's scattered children to hear her voice, and they heard it always with a respect, and frequently with an enthusiasm of applause, which formed a delightful contrast to the sectarian suspiciousness and rancor which have run so sadly through all the history of religion for centuries past."

#### ROME'S OBJECT IN ALL THIS.

In the first Catholic Congress, held in Baltimore in November, 1889, Archbishop Ireland said:—

"Let me state, as I conceive it, the great work which in God's providence the Catholics of the United States are called to do within the coming century. It is twofold—to make America Catholic, and to solve for the church universal the all-absorbing problem with which the age confronts her. Our work is to make America Catholic. If we love America, if we love the church, to mention the work suffices. Our cry should be, 'God wills it!' and our hearts should leap with crusade enthusiasm. We know that the church is the sole owner of the truths and graces of salvation. The conversion of America should be ever present to the mind of Catholics in America as a supreme duty from which God will not hold them exempt."

We see that Rome intends that America shall become Catholic, Roman Catholic, and she well knows that all nations are watching with intensest interest the result of free thought, free speech, freedom of the press, and the free exercise all churches have, to believe and teach their ideas without restraint from the government; and they hail with pleasure the chance it has given the Catholic Church to outstrip all others in her growth and progress toward her object, making the religion of America Roman Catholic. She is now flattering non-Catholics in such a way that they think Romanism has changed, but it has not.

The boast of the Catholic is, "Rome never changes." Her doctrines are the same to-day as they were before the Reformation. On page 1 of the "Doctrinal Catechism," the question is asked: "At the time Luther was born, what was the religion of all Europe?—All believed what the Catholics believe at the present time." Then what does all this flattery to Protestants by the pope, cardinals, archbishops, and bishops mean? It means that they are seeking to accomplish by flattery what they could not accomplish by argument or open warfare. They are seeking to coax back into the church those whom they cannot drive. Blinded by this delusion, Protestants who are such only in name, are joining hands with that church, assisting her to carry out her schemes, and following her advice and counsel. And in the words of a celebrated Catholic bishop at the Chicago Catholic Congress: "There used to be a gulf betwixt Protestantism and Catholicism, but now we are clasping hands across the chasm."

#### CONCLUSION.

Where will all of this admiration of Rome and her methods end?—It will end in apostate Protestants not only admiring that church but worshipping her, believing her doctrines built on tradition and church authority, and carrying them out in practice. My soul feels oppressed at the very thought of what a shameful surrender is being made by apostate Protestantism, and I ask, Where are those who will stand for God and the unchangeable truths of his holy word? O that every true Protestant would arise in the strength of heaven, and uplift the banner of truth, the commandments of God and the faith of Jesus, holding aloft the lamp of truth, the Bible, and the Bible alone, which guides weary wanderers to eternal rest.

G. T. WILSON.

*Bank's Terrace, Wellington, New Zealand.*

—In Italy, the home of the pope, under parochial schools, fifty-three per cent of the people can neither read nor write; in Spain, seventy-two and one-half per cent; in Austria, forty-five per cent. Under the public-school system the results are: Germany, three per cent; Norway and Sweden, three per cent; England, ten per cent; Switzerland, five per cent; United States, seven per cent.—*Selected*.

# The Review and Herald.

BATTLE CREEK, MICH., MAY 22, 1894.

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## EDITORIAL CORRESPONDENCE.

### Letter 1.—Meeting in New England.

AFTER a brief visit with brothers and other relatives in our native place, West Wilton, N. H., we joined Elder Haskell and others who were carrying forward the meeting at South Lancaster, Mass., appointed for May 3-13. It was our privilege to be present the last five days of the meeting. The occasion was a good one from beginning to close. Four hours each day were given to the consideration of Bible themes, either in the form of discourses or class study. Christ was the great subject kept constantly before the mind, in his different offices of creator, mediator, teacher, sacrifice, priest, and king—Christ, as the divine Son of God while he was here among men and in our nature; Christ, as the one who is made unto us wisdom, and righteousness, and sanctification, and redemption; Christ, now closing his solemn ministry before the ark of God in the sanctuary in heaven; and Christ, soon to appear in his glory, and enter upon his everlasting reign as King of righteousness. Whether we treat upon the signs of the times, the fulfillment of prophecy in our own time, the nature of man, the resurrection, the coming kingdom, the new earth as the future eternal inheritance of the saints, Christ, the author and finisher of our faith, the one who, in conjunction with the Father, originated the great plan of redemption and will soon bring it to a glorious completion, is the central figure in it all.

Elder Haskell occupied two hours of each day of the meeting and brought out many instructive thoughts on the various subjects which he presented. The attendance of brethren from other places was good, and would have been larger had there existed accommodations to entertain them, and a more general call been made for them to come in. As it was, the house of worship was filled to its utmost capacity, and soon will have to be enlarged to meet the growing demands of the cause in that place. We were happy to meet with many friends whom we had not seen since our last visit east, some eight years ago.

Among those present at the meeting may be mentioned, brethren Porter, Kellogg, Fifield, Farman, Cottrell, Wheeler, Mace, Wood, Caviness, and others. Plans were laid for labor, and the different tent companies arranged for the present year. The work is to be prosecuted vigorously in that Conference the coming season.

Professor Caviness presented the wants of the educational work in general, and those of South Lancaster Academy in particular. The Academy is in a prosperous condition. The patronage is more than can be accommodated. The wants are, an additional Home, and an enlargement of the school building, for both of which provision is fast being made. The financial outlook is good. Of the \$5000 to be raised by the New England Conference for the enterprise, the South Lancaster church, by payments and pledges, has already generously and enthusiastically made

provision for more than half. The sums to come from the remainder of the District and the General Conference, are assured, and it is proposed to push the enterprise rapidly through and have all ready by the beginning of the next school year, in the coming September. Sunday, the 13th, fourteen were baptized by brother Caviness, in a place prepared in the stream near by, ten of them being students from the Academy.

Nature is in her loveliest garb; and nature finds nowhere a fairer field, and nowhere does a finer job, than when she wakes up a New England landscape, after the rigors of a northern winter. Trees are everywhere here putting forth their promise of fruit, till there is seemingly not room for another blossom, and the air is loaded with the delicious fragrance. We are happy to see in this an emblem of a phase soon to be taken on by the work in this section, when the cause of the third message in good old New England, shall put on a freshness, beauty, and strength, unknown before.

Yesterday, in good health and spirits, our party arrived in this city, where we find the brethren in the *Sentinel* office as busy with their important work as all engaged in our publishing offices are. To-morrow, Providence permitting, we leave on the steamer "Majestic" for Liverpool, to spend a few days in London, *en route* to the camp-meeting in Denmark.

New York, May 15.

## FORGIVENESS AS A PRINCIPLE.

THE Scriptures teach that forgiveness should be cultivated and retained as an abiding principle rather than exhibited as an action upon special occasions. He who studies the qualities of mercy simply to admire their manifestations by others, may form strong resolutions faithfully to manifest the same whenever an emergency arises; but at the critical moment he finds himself unable to practice that which he regards such a virtue in others. The wonderful compassion of God exceeds our comprehension; and we daily thank him that he does not deal with us as men deal with one another. Our Saviour places the same divine principle before us for our instruction, in words which transcend the comprehension of ordinary human nature. In answer to the question, "How oft shall my brother sin against me and I forgive him?" Jesus says, "I say not unto thee, Until seven times: but, Until seventy times seven." In Luke we read, "If thy brother trespass against thee . . . seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." And we are not surprised that the disciples replied, "Increase our faith."

We are wont to credit ourselves with a good deal of magnanimity when we have said once to the offender, Go in peace; sin no more. We might repeat it if we were assured of the sincerity back of the plea; but the third time we would be apt to repeat the old adage, "Three times and out."

How, then, can we bring our minds to the point where even seven times a day, without stopping to test the sincerity of the one who may or perhaps may not, ask for mercy, we can extend free and unmodified forgiveness for affront, abuse, wrong, or injury? Yea, how can we keep this up day by day for seventy days?

The solution to this question is not to be found in the capacities of human nature nor in the conclusions of human philosophy. It is

found, however, in that simple and beautiful principle which is the peculiar and exclusive treasure of the religion of Jesus Christ, meekness. It is an essential element in true charity—that element which "suffers long and is kind;" "is not easily provoked;" "beareth all things, believeth all things, hopeth all things, endureth all things." It is the principle that prompted Moses when the wrath of awakened justice threatened the destruction of those who had so sorely tried his patience and abused his kindness and love, to throw himself an offering upon the kindling altar. "Blot me, I pray thee, out of thy book," he pleads, but spare the erring flock.

This same principle found even fuller expression in Christ. After a life of devoted toil, filled only with love, we see him requited with the most brutal injustice and abuse. He was buffeted, spit upon, mocked, reproached, and maltreated in every conceivable way until the maddened mob found no further sport in his sufferings and shame. Then to the cruel cross whose untold agony no mortal can describe. But even there his meek and lowly spirit preserved its peace. Above the racking pains, above the sense of injured innocence, above the jeers and mockings of those who witnessed his distress with delight, the infinite gentleness of Jesus arose to address the throne of divine justice with a prayer and an excuse for his enemies. "Forgive them, they know not what they do." Instead of pitying himself, he pitied them. Well he might. The injuries they were heaping on him would soon pass away. Beyond those moments of passing pain they could not affect him. But they settled in a dreadful cloud over the eternal prospects of those from whom the wrongs proceeded. The anxiety of Jesus even in that moment of anguish was for others, for those who were closing the door of mercy against themselves.

So it is with us. He who inflicts a wrong is the real sufferer every time. He is entitled to more pity than he who receives the wrong. And he who realizes these things as Christ did will have only the deepest pity for those who are wronging their own souls in their vain endeavors to wrong some one else. Hence there will be no occasion to exert the mind in an almost superhuman way in order to forgive. Forgiveness is extended because there is nothing but love and pity in the heart. And so it will make no difference whether it be once, or seventy times, or seven thousand times, there is only forgiveness toward the one who would do us wrong.

G. C. T.

## THE STRUGGLE FOR RELIGIOUS LIBERTY.

(Continued.)

THERE have been three notable battles over the principles of religious liberty in this country. Two of them are in the past; the third is now in progress. To these we will now direct our attention.

Immediately after the proclamation of American independence, a movement began in Virginia to carry out the principles of this declaration in religious as well as in civil affairs. The presbytery of Virginia, assisted by the Baptists and Quakers, sent an earnest remonstrance to the Virginia assembly, in favor of the disestablishment of the Episcopal Church in Virginia. The Episcopalians and Methodists opposed the measure. Thomas Jefferson was the leader of those seeking to disestablish the English Church.

After a very severe contest, religious liberty triumphed. The year succeeding the close of the war, another bill was introduced into the assembly, which was designed to do under cover what had been voted down in 1779. This was "A Bill Establishing a Provision for Teachers of the Christian Religion."

Against this *quasi*-attempt to re-establish religion, Jefferson and Madison presented a united front. They argued with the clearest logic that if the State could establish the Christian religion, it could go farther, and define what particular phase of that religion was meant, and establish it. The result was that instead of passing this bill, another was passed, of which Jefferson was the author, entitled, "An Act for Establishing Religious Freedom," which gave to Virginia religious liberty, the principles of which were afterward embodied in the United States Constitution, and from that have passed into the constitutions of the several States of the American Union. Thus was the first battle for religious freedom fought and won.

The Presbyterians of Virginia, aided by the Baptists, Quakers, and others of liberal minds, and led by Jefferson and Madison, were, under God, the authors of the victory for freedom of religion in the initial struggle inaugurated in this country.

When the adoption of the United States Constitution separated the church, or to speak more clearly, separated the maintenance of religion from the United States government, and when the States in their respective capacity as States pursued the same course, there were still left in the jurisprudence of the several States certain laws that were primarily religious laws, and which grew out of the relation that the colonies had in the past maintained with the church. That is, they were duties which *Christians* only should or can rightly perform, but which were enforced by the colonies and afterward by the States upon the non-Christian as well as upon the believer.

The observance of Sunday, generally called the "Lord's day," is the most striking case of this kind. Here is an institution, purely religious, which none but believers in its sanctity will *really* observe, and such a one needs no civil law to compel him to keep it,—enforced by the civil law, not only on the believer, but on the unbeliever as well! We say *civil* law, because it is in what is called the civil code, but it is a *religious* law in all its intents and purposes. The British law (whence the American received it) was a religious law. Blackstone places work done on Sunday at the head of the list of "offenses against religion." It might be further traced back to Rome. Christ did not authorize any compulsory duties growing out of the relations that Christians sustained to him. When a State attempts to do this, it does what Christ does not do for himself, nor has he authorized any State to do it for him. If we adopt the theory that the observance of a day of rest is based upon the perpetual obligation of the fourth commandment of the decalogue, and that the Sabbath is the seventh day, or Saturday; or if we hold that the fourth commandment is still binding, but so changed by the acts of Christ and his apostles that it now enforces the observance of the first day of the week, or Sunday; or if we entirely deny the binding nature of the fourth commandment, and rest our obligation to keep the first day upon the religious privilege of the believer to observe the day of the resurrection,—

upon any of these considerations, the observance of either day is the performance of a religious duty, and with it the civil law has nothing to do. By association with our fellow-men, we can learn the duties which we owe to them; these duties may be defined and enforced by the civil law. The duties we owe to God, unfolded by divine revelation, and appreciated and understood by faith alone, are not and cannot be matters for the civil law to define or enforce. The basis for the observance of a day of rest is a religious basis, growing out of our relations to God, the knowledge of which we receive only by revelation; and the enforcement of it by the law of the State is an enforcement of a religious act, which, in the case of an unbeliever, is enforced hypocrisy, and hence incompatible with the principles of Christianity.

We say that it is incompatible with the principles of Christianity, because the religion of Jesus is not a religion of compulsion, but a religion of love. No act of service toward Christ is pleasing or acceptable to him, which is not prompted by the love of the one who performs it. A compulsory worship is neither pleasing to Christ nor beneficial to the individual. These principles being true, the State has no right to enforce the observance of the Sabbath. It has the right to protect the worshiper upon any and every day from actual disturbance. Farther than this the State cannot go. The fact that there are clauses in most of the laws of the States exempting those who keep another day from the penalties of Sunday laws, shows that the law-makers doubted whether they had an absolute right to enforce such laws upon all classes; for if work upon Sunday were really a crime against the State, there could be no exception made to the general law. We know of no other punishable act where any exception is made, which proves that the Sunday law is an anomaly in the legislation of the country.

In the investigation of this subject it is important to remember that while sometimes the same act, as murder or theft, may be both a sin against God and a crime against the State, there are many actions which do not have this double nature. Unbelief is sin, but it is not a crime against the State. It is not an action concerning which the State can take cognizance. The same is true of the observance of the Sabbath. The words of Paul to the Romans, although they may not apply directly to the weekly Sabbath, are good authority for the true basis of all Sabbath observance. "He that regardeth the day, regardeth it *unto the Lord*; and he that regardeth not the day to the Lord, he doth not regard it."\* Rom. 14:6. According to this it is useless to try to regard a day unless we regard it to the Lord; for if we do not so regard it, we do not regard it at all. For the State, then, to compel an unregenerate man to regard a day, is for the State to attempt to compel him to do what, in his unregenerate condition, he cannot do aright, and which the State has no more right to compel him to do than it has to compel him to be baptized or to partake of the Lord's supper. It is really an enforcement of a religious act,—something utterly repugnant to Christianity, and contrary to the principles of religious freedom which have obtained in this

\*NOTE.—It will be noticed by the careful reader that in the quotation of Rom. 14:6, we have not followed the King James Version as to *punctuation*. We have removed the comma in the last part of the verse from following the word "day," and have placed it after the word "Lord." The verse makes no sense when read the other way. With the comma after "Lord," the sense is clear. Punctuation is not inspired, and the change of the comma is fully warranted by the sense of the original Greek.

country. It is also true that labor upon any day is not an act of incivility, and hence cannot be considered an act punishable by the civil law.

The truth of this latter statement, if not demonstrated by the laws of the States which have retained special laws for the observance of Sunday, is nevertheless proved by the exemption clauses, which we have already noted, and more by the general customs of the people who do not regard labor on Sunday as they do other violations of the law. In fact, for many years this general feeling has almost made the Sunday law a useless incumbrance in the jurisprudence of the country. The people of the State of California have recognized this fact, and the statute books of that State are free from this relic of the union of the Church with the State, and the supreme court of that State has, very properly, pronounced Sunday laws unconstitutional.

M. E. K.

(To be continued.)

#### CHRIST ATE FISH WITH THE DISCIPLES.

"AND when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. And they did all eat, and were filled." Mark 6:41, 42. "And they gave him a piece of a broiled fish, and of honeycomb. And he took it, and did eat before them." Luke 24:42, 43. "As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, a hundred and fifty and three: and for all there were so many, yet was not the net broken. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise." John 21:9-13.

From the above there is no question but that the Saviour miraculously increased the fish, that he ate fish, and that he created fish and bread, all cooked upon the coals. Then he and the disciples dined on fish and bread. Then comes the question, Is he not an example to us? If so, and he ate fish, is it not perfectly lawful that we should do the same? This often stands directly in the way of individuals concluding it is not best to eat fish, and because of this, some have concluded that the Scriptures made a distinction between flesh and fish. But from Num. 11:4, 5, it is evident that fish and flesh are synonymous terms in the Scriptures. Why, then, is it not proper to eat fish?

Were the attention of an individual called to the lesson in the twenty-first chapter of John, reading it verse by verse, and rightly understanding it, he would not find an argument that would give him license to eat fish, simply because the Saviour and the disciples ate fish. In all the lessons the Saviour gave, by what he did and what he said, we should seek to learn the spiritual truths which have a practical bearing upon our lives. Otherwise, his lessons to us become a mere theory, and we fail in Christian experience. One thing, however, should be said, that the Bible in no place commands people not to eat the flesh of animals. Neither does God design his requirements to appear as arbitrary commands to his people. He enlightens the

mind, showing them the best way, and leads them in it by love.

We have proved by repeated arguments in former articles that God did not design man to eat flesh-meats. And, further, that a flesh diet will eventually be done away by those who are translated. To reason correctly is to reason from the truth as revealed in the Bible; not to establish a premise according to our lusts, and then make the Bible teachings accord with it. If God had designed man to eat flesh food, he would have given it to him to begin with, or at least would have so stated after he had fallen. But because the Lord permitted Noah to eat flesh on a certain occasion, and the priests to eat flesh under certain circumstances, and because he mentions certain kinds of meat that were clean, that is, less unwholesome, these we found were not arguments in favor of flesh-eating, but were rather lessons to lead men from it. The principle here manifested was one of infinite love, which men in time or eternity can never comprehend,—how infinite purity can condescend to meet the sinner in his sins, and bless him, though at times he is indulging in the vilest practices, to lift him from sin, when at the same time a large proportion of the human family take license by his manifestation of love to go deeper into iniquity.

Jacob had two wives, which was contrary to God's plan. "From the beginning it was not so." One he did not love, and he never desired her; yet the Lord heard her prayer, and she, instead of Rachel, had four children. He heard the prayer of Rachel, and she had two children by her handmaid. He then again heard Leah's prayer, and she again had two children by her handmaid. Now why did God do this, when the whole arrangement was wrong, in direct opposition to his will and plan? It was because of the deception practiced by Laban that led Jacob to take Leah to begin with, thus bringing about the circumstances that lead first Leah and then Rachel to feel oppressed and to cry unto God, who hears the afflicted pray when they are involved in difficulty, even if their troubles are brought upon themselves by the sins which they have committed. God has always heard his people and helped them, even when they were in sin, not because of the sin, but because they were in trouble, and he was anxious to help them out. "God commendeth his love towards us, in that, while we were yet sinners, Christ died for us." Rom. 5:8. And now to apply the lesson of the eating of the fish. There was a more important lesson than the eating of fish that the Saviour wished to teach them at this time.

Three and a half years before the event of the Saviour's creating the fish on the coals, Jesus, when walking by the sea of Galilee, had said unto certain ones, "Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him." Matt. 4:18-22; Luke 5:1-11. He gave them another work to do. They no longer were to continue in the business of fishing on the lake of Galilee. And now the Saviour had died upon the cross; he had appeared to the disciples previous to this and encouraged them. But doubtless they were short of provision, and felt that they would come to want. They were waiting for a manifestation of Christ according to his promise, that they did not see or realize. "Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night caught nothing. But when the morning was now come,

Jesus stood on the shore; but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes." John 21:3-6.

This is the simple story of their going fishing, toiling all night and catching nothing, and what the Saviour said to them in the morning. Every expression that God has used toward the children of men to convey instruction, carries with it and in it an infinite meaning; for there is "not an unimportant act in the life of Christ. Every event of his life was for the benefit of his followers in future time." The works which he did were not his works, and the words which he spake were not his words; but they were the Father's works and the Father's words. John 14:10, 11. Therefore, in them the infinite God of the universe was unfolding himself to the children of men.

In the expression, "Cast the net on the right side, and ye shall find," there was something more than simply catching fish. If they had been in the right place, they would not have been fishing. They were not catching men, as the Saviour had taught them to do, but they were in a secular employment,—upon the sea of Galilee catching fish; and when they associated that event with the event that occurred three and a half years before, when the Saviour walked upon the shore very much as he did then; and when they saw the miraculous draught of fishes now, and compared it with the miraculous draught of fishes three and a half years before, at the time the Saviour called them from that employment, their minds at once centered upon Christ; and "that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him (for he was naked), and did cast himself into the sea." John 21:7. Into the sea he plunged, and from the mud and the water he emerged, and falling at the feet of Christ, again confessed his sin of denying his Lord, and sought his forgiveness, being overcome by the goodness of Christ. Then the others came ashore, and they found fish all cooked on the coals, and bread, and the Saviour asked them to bring of their fish and dine with him. No wonder the disciples durst not ask him, "Who art thou?" knowing that it was the Lord. His gentle reproof had convicted them of their error in neglecting to trust God to provide for them. In creating the fish for them to eat on that occasion, he showed them that it was not necessary for them to go fishing, and that he would co-operate with them, if their motives were good, even though they were not pursuing the wisest course. Neither did he despise their efforts, although they ought not to have been there fishing. But in tenderness and love he met them, and instructed them how to make their fishing a success on that occasion, and then asked them to co-operate with him, even in bringing of the fish which they had caught by his direction, and dining with him.

S. N. H.

(Concluded next week.)

#### A VISIT TO BULGARIA.

AMONG the several States formed from the dismemberment of the Turkish empire in Europe, Bulgaria is the most recent one and in many respects the most promising, especially for missionary work. Bulgaria was not constituted a princi-

pality until 1879, while in 1872 the Bulgarian Church became an independent branch of the Greek Oriental Church, by securing its own head, or exarch. In 1885 eastern Rumelia was also united with it. The two are a little larger than the State of Indiana, with a population of some 3,200,000. Some 2,300,000 are Bulgarians, and there are about 600,000 Turks. The Bulgarian tongue is a branch of the Slavonic, and the type used in printing is similar to the Russian.

Feeling the need of doing something for this nation, and desiring to consult with brother Popoff, after securing my visé for Bulgaria at Bucharest, I departed March 20. A ride of a few hours on the cars and of about forty minutes on a steamer up the Danube brought me to Roustchouck, a town of some 30,000 population. At the landing my passport was demanded, and I was informed that in a few hours I might call for it again. Not meeting brother Popoff at the landing, I visited a printer with whom I had corresponded, and after we found brother Popoff, we soon were busy making arrangements for Bulgarian publications. I told the printer, who is a Baptist, of our work, and assured him that he should have the printing to do. He soon found us a trustworthy translator, a professor in the high school, himself a writer of note. The Lord helped us in every way, and even now the first tract in Bulgarian, "Is the End Near?" is finished, and at present "Full Assurance of Faith" and "Blessed Hope" are on the way.

Brother Popoff had had quite an experience in his native village, the priest denouncing him from the pulpit. He showed me an article in a Bulgarian newspaper written against him. But he rejoices that his sister in the midst of the Balkan Mountains, his former home, has embraced the truth, and his father and others are deeply interested. In the evening we had a very pleasant visit with a Methodist minister, a native of Bulgaria, but who had been converted and educated in the United States. It was midnight before we separated, and he seemed deeply interested in the present Sunday movement in America. From him we learned more about a Bulgarian brother, who some time ago had received the first light of the gospel from our German church in Rumania. In the course of the conversation the minister told us of a Bulgarian who had come to their mission at Varna, and told them that he had received the light from the Bible somewhere in Rumania, and that he had since been preaching it to the Bulgarians and Mohammedans alike, and as several had become interested, they wanted to banish him out of his native village. Remembering what our brethren in Rumania had told me, I asked him if such and such was his name, and sure enough, it was the same person. Our brethren felt very sad at the time because they had no Bulgarian literature and had to let the man go with empty hands. The Lord is truly ahead of us, and it is high time that we arise and shine and let our light be made known to all the different nations in their respective tongues.

Next morning we visited the Methodist depository, located on the principal street and well stocked. The brother in charge has also been many years in the United States, and he kindly showed me the different religious journals and youth's papers published in Bulgaria, also a temperance sheet, published in Sophia. One would be astonished to see what efforts are made in this direction, and as the people here, who but lately obtained their independence and liberty of con-

science, are wide-awake, and there is a general desire for information, the way is indeed open for our publications to go as never before.

We next visited Elder Davis, from Nebraska, the head of the Methodist Bulgarian mission, and had quite a long and profitable visit with him. He kindly gave me the minutes of their first mission Conference, held in 1892 and published in English, and from it I gleaned many interesting facts. I find that among nineteen laborers in this field, sixteen were transferred from the United States, which proves what can be done for Bulgaria right in America, if we are awake. They had then some 150 regular members and about fifty probationers, situated in some eighteen different towns. They have several chapels, a very neat one here, also a nice home for the superintendent, and a school at Sistova, in all valued at some \$13,000. As to their school, Elder Davis remarked that as the Bulgarian government strained every nerve to educate its subjects and provide good schools, he could see no light to establish mission schools for the common branches, as they could not possibly compete with the government institutions in efficiency. The object of such a school would necessarily be to educate laborers for the gospel field. Again he remarked, that while education became so prevalent, and soon thousands of young educated people would seek some employment, as officials, etc., the trades and industries were in sad need of devoted workmen, who could easily earn a living and at the same time support the gospel work. He also stated the fact, that one grave question was to help their members, who were often poor, and yet not have them learn to look to the mission for a support.

Besides the Methodists the Congregationalists have a mission in Rumelia, while also the Baptists have quite a flourishing mission in Bulgaria. The harvest is indeed white, but where are the laborers? Right in the United States there are thousands from Bulgaria, who, as we are getting our publications in that tongue, might be supplied with them, and as they receive the light of truth in America, they could be fitted for the work in their native country. Here is a vast field, where our brethren in America can help the work in Bulgaria, first of all in aiding with their means in securing the publications, and then doing their share in supplying the Bulgarians in America. What might be done is best seen from the fact that the Methodists have a dozen efficient Bulgarian preachers, who have been gathered in America. The Lord says, "Arise;" shall we answer? And while a thousand years ago, when Bulgaria was first Christianized, the pope of Rome was called on to settle the question in the minds of the Bulgarian delegates, which day they should keep, Sabbath or Sunday, and he did it, by referring to the letter written by pope Gregory against the Sabbath-keepers in Rome, wherein he denounced them as the teachers of antichrist, we are now called upon by the Lord himself truly to solve this question to their inquiring minds, not from the traditions of men who make void the law of God, but from the living oracles of God himself, who has vouched his infinite power to aid us in establishing his law among the honest in all parts of the world by living faith, thus preparing a people to meet their Lord. May we be up and doing.

L. R. C.

— "New mercies call for new returns of praise, and then those new returns will fetch in new mercies."

## 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.

### WHO WILL GO?

BY MRS. M. E. DURKEE.  
(Battle Creek, Mich.)

I READ of the souls who are calling,  
And calling so loudly in vain,  
For the light of the message of warning,  
And my heart is filled with pain.  
For the harvest is great; but the reapers,  
The reapers, O where are they found?  
The Lord of the harvest is patient  
With those who cumber the ground.

How many the calls that are coming,  
From every land under the heaven;  
The truth is surely working,  
In hearts like a mighty leaven.  
They have heard that Jesus in glory  
Is soon coming to earth again,  
And a work of great preparation  
Must begin in the hearts of men.

O who will carry the message,  
With a humble heart and meek,  
To the souls that wait in darkness,  
To those who the old paths seek?  
My eyes are red with weeping,  
And dim with many tears,  
As I hear the calls, "Come, help us,"  
And think of the wasted years.

O Spirit of life and of power,  
Descend upon us we pray,  
Ere the clouds of wrath shall lower,  
And our lukewarm faith decay;  
May the young all cherish thy blessing,  
And the old thy fulness prove,  
And each to each confessing,  
Go forth to proclaim thy love.

### OUR AUSTRALIAN LETTER.

THE rush of the unemployed to the newly discovered gold-fields in West Australia still continues unabated. Steamers from Melbourne follow each other in quick succession, each one loaded with men, horses, vehicles, provisions, and tools. Yesterday four steamers left the wharf, laden to their fullest capacity. In fact, many of the steamers have been taken off their regular lines of travel to supply the demand of the western exodus. Even the hardware stores tell of the excitement, their large windows being filled with mining implements, such as quartz-testers, condensers, belts for carrying gold, etc.

Very little reliable information as to the permanency of the gold find is yet obtainable. Vague stories come back, however, of extreme suffering for lack of food and water, of horse-stealing and of frequent murders. The climate of West Australia is very hot and dry for about seven months of the year, which is a sudden change for horses, and even for men taken from the more temperate region of Melbourne. Camels are therefore the best adapted to that climate as heavy work creatures. Great numbers of them are said to be daily employed carrying loads from the coast to the gold-fields of the interior.

Some large nuggets have been reported as unearthed, one weighing 209 ounces. But while a few "strike it rich," the great majority do not make enough to buy the necessities of life. Probably 40,000 men are now on the field, all hoping to get a fair share of the shining metal, who make no complaint about hardships, as long as there is the faintest prospect of success. How strange that men will endure so much for so little, and that little of so uncertain and temporal a nature, when heaven's riches are sure and lasting and to be had for the yielding up of self.

The exodus of so many to the gold-fields has made the number of unemployed in the cities far less, and yet there is much distress on account of the continued depression. This has lasted so

long that every class of people is more or less affected. The contributions to the relief societies have fallen off so that very little comparatively can be done to relieve the general distress. Rigid economy is being exercised by nearly all, and many who have a little means, refuse to part with it, except under absolute necessity. The farmers suffer with all others. One quotation of the price of wheat in an up-country town for Feb. 13, was forty cents per bushel. Of course this is not the best sort of outlook for the farmer. But one thing may be said for all. There is little complaining, and hope and good cheer are maintained everywhere. The general impression is that times will soon be better, as it has been decided to call Parliament together in about a month, for the consideration of this great question of the hour.

This is the season of the year for the floods to appear in the northern part of the continent. Great damage is now being suffered in Queensland, from the inundation of cane and banana plantations. In some cases men and cattle have perished.

Much agitation is now being made to stir up the legislators in behalf of better Sunday laws, also to have religion taught in the public schools. To this end many societies are formed, and each one works upon the sympathies of the "laboring man" for support. To hear the advocates of the Sunday laws, one would think there was no higher motive in their work than to lighten the burdens of the poor down-trodden laborer. But soon this mask will be dropped as it has been in America, and the real animus of the movement will be displayed. Even now a sentence occasionally crops out, revealing what is under the surface.

On a Sunday afternoon not long since, I attended a meeting in a Melbourne church, of the Pleasant Sunday Afternoon Association. An orchestra, consisting of twelve violins, four brass horns, one snare drum, a bass drum, an organ, and a piano, made music for the thousand people present. Everything was well calculated to "draw" and please, as was evidenced by the wild clapping of hands which followed the songs and interspersed the speeches. The meeting was presided over by the Wesleyan minister, and speeches were made by two members of Parliament. The Chinese question was the text of the day, but Sunday labor seemed to be the burden of the speeches. It was thought a wrong thing for the government to permit foreigners to come to the colony and work Sundays, and so earn more money than those who rested on Sunday. The next step in the argument was natural, which was that, having stopped the Chinese from doing that sort of thing, a law should also be had to stop greedy white men from doing the same.

In closing, the member of Parliament, Mr. Deakin, said: "There is no future for the State which ignores the condition of the masses of the people, and there is no future for the church which *permits the State* to maintain that attitude." These significant words were followed by wild applause, after which the minister said that what had already been said and done, only touched the "fringe" of the great question, the center of which they would deal with thoroughly before they were through.

Civil interference in religious matters has been very pronounced in some parts. In Bendigo, in this colony, a justice of the peace refused to grant a license for the Druids to have a picnic on last Good Friday, on the ground that the day was sacred, and not intended for picnics. At that rate it will not be long before Christmas, New Year's, and even the Queen's birthday will be considered too sacred for pleasure.

We wrote last month about the Sunday-law agitation in Sydney, New South Wales. Notwithstanding the apparently cold reception given by the premier to a deputation of ministers who urged the closing of Sunday-amusement houses,

the order was soon issued that all places of Sunday amusements must close after April 1. The order was quite generally obeyed, but a Mr. Larmour, of the Coogee Aquarium, stood out, engaged a band, and held out other attractions, but did not take the usual collection at the door. Inasmuch as the churches employ brass bands, and every other attraction that will "draw," and then take up collections inside, it remains to be seen what will come of this case, wherein the proprietor exactly imitates the churches in his methods. He says he is prepared to carry the matter to the bitter end, and so the battle wages.

Another feature that lends interest to all this is that the women of the colonies are now loudly demanding the right to exercise their franchise at the polls, so that they may help carry some of the moral reforms which they declare the men are too "weak in the back" to attempt. The fact that the women of New Zealand have been granted the right to vote, has strengthened the purpose of the women in the other colonies to secure the same privilege for themselves. It is interesting to watch just now the combination of the various organizations to effect the one great object—moral and social reform.

Amid all these variations the progress of the third angel's message is onward. In order to keep pace with the demands of the times, the publishers of the *Bible Echo* have decided to commence at once the publication of a quarterly entitled, *Australian Sentinel and Herald of Liberty*. This is to be a thirty-two-page journal about the size of the *Home Missionary*. It is expected that in due time, it will appear monthly, and perhaps oftener. The tent has been removed from Brighton to Hawthorn, a more thickly-settled suburb, where meetings have been held for three weeks, with large and attentive audiences. Already quite a number have cast in their lot on the side of truth, and many others are deeply interested. At Williamstown, where the other tent was, a company of between twenty and thirty meet regularly for Sabbath worship. About the same-sized company meets regularly at Brighton. Notwithstanding the hard times, our collections fully meet all the running expenses of the meetings. Our hope and courage in the Lord are good.

J. O. CORLISS.

Melbourne, April 12.

#### TAHITI.

PAPEETE.—Since two months ago many important changes have taken place in our little island world. Our school, which was just blooming into usefulness, and giving instruction to quite a number who had no other opportunity to learn, has been closed by the government, and strenuous efforts are being made to prevent our preaching the gospel in a new district around the island. If the latter effort succeeds, it will be the death knell to our work in all the islands controlled by the same influences; for it is being so worked that a precedent will be established by which no Seventh-day Adventist can preach the gospel or hold a prayer-meeting in any district unless by a vote of all the people. This will put the matter right into the hands of the enemies of righteousness, so that all they will have to do is to circulate cunningly devised lies about us to the unsophisticated, who will become frightened and vote to be protected from the imaginary evil. All these things move us to draw nearer to God our Helper.

Notwithstanding all these difficulties and perplexities, many of which it would not do to mention, our work advances with the marked blessing and presence of God. Last Sunday fourteen souls were buried with Christ in baptism, and we all realized that the Spirit of God was present, and that among the large and respectful company that was assembled to witness the scene, there were many who felt the strivings of the Spirit as never before. The following day two more followed in the footsteps of their Lord, and still others are

waiting who will soon go forward. In the district where they are trying to prevent us from having meetings, brother Dean reports ten rejoicing in the new-found hope of present truth. Our press has been running steadily, and a large edition of "Truth Found" has just been published to show the truth on certain points which had been misrepresented in a pamphlet before the people; it will soon be followed by an edition of the "Life of Christ" in tract form and a little later by "Steps to Christ."

In all these experiences, which sometimes weigh heavily on our young shoulders, we find great comfort in the words of the unfailing One: "Behold, the Lord's hand is not shortened, that it cannot save; neither is his ear heavy, that he cannot hear."

A. J. READ.

Papeete, Tahiti, April 12.

#### QUEBEC.

I WAS at Dixville, April 8 and 9. Our meeting was good; the ordinances were celebrated, and delegates chosen to attend the Conference. I have also visited the company at Moe's River, Coaticook, and at Boynton. They still hold their Sabbath-school and meetings, and the Lord helps them. I was at South Stukely, April 28. The ordinances were celebrated, and on the 29th I visited a few Sabbath-keepers in Magog. I found them strong in the faith. I enjoyed my visit with them very much. May 5 three united with the church here at Fitch Bay, and three delegates to the Conference were chosen. My courage is good to labor on in the cause, and I am sure it will triumph in the end.

May 6.

J. B. GOODRICH.

#### NORWAY.

STAVANGER.—We commenced laboring at this place about Sept. 1, 1893. At first we rented a hall that would seat about 200 people, but it soon proved too small for our Sunday meetings. We then rented one that seats nearly 600 people, and it has often been filled with attentive hearers.

The truth, however, has met with much opposition from ministers both of the State church and other churches. Several public lectures have been given by their ablest speakers for the purpose of tearing our work to pieces; and I am in possession of about thirty feet of articles out of the city newspapers, speaking in reference to our work. A few of these articles speak in favor of our work, but most of them are opposed, and warn the people against hearing us; but still they come, and we have thus far had a good attendance.

When brother L. Johnson, the president of the Conference, lately visited us, a church of sixteen members was organized and an elder ordained. There is quite a number more who love the truth and who we are sure will soon unite with the church. Some of these have already requested baptism.

Brother O. J. Olsen and sister K. Andersen are assisting in the work. We are of good courage in the Lord and feel thankful for what he is doing in this place.

N. CLAUSEN.

April 23.

#### VERMONT.

EAST RICHFORD.—From April 27 to May 6, an institute was held at East Richford. In this gathering canvassers were taught by brother F. S. Porter. The writer also gave Bible lessons evenings in the church for all who were interested to come. During the first half of the institute the interest seemed quite poor, but during the last four days there was a marked change manifested for the better, which increased to the conclusion of the meetings.

Sabbath, May 5, will not be forgotten by the church in that place because of the power of the Spirit of the Lord which was present to move hearts to penitence and tenderness. On that day three persons were baptized and received into the church, and the day following four others followed in the same solemn rite and united with the church. There was still another who had but recently turned from his backslidings, who desired to unite in fellowship with the church. His request was granted, and all were made glad because the lost was found. These precious scenes always rejoice the hearts of God's children and sweeten the days of toil in the Master's cause.

WM. COVERT.

#### TEXAS.

WHEN I last reported, I had just closed a meeting about six miles southwest of Alvord. I returned to this field, April 1, and began a meeting about two miles east of Alvord, which I have continued to the present. During this time I have met with the former company every Sabbath, and their numbers have increased from twelve to twenty. Some six or eight have decided to obey the Lord here, and others are halting; but I hope they may soon be able to decide for the truth.

The Lord has been working in this field. I have never seen the people so stirred up over the message as they are here. Nearly all the preachers in the country are opposing the truth, but I think they will not be able to do anything against the truth but for the truth; for God will make the wrath of man to praise him.

When we show the people what fallen Protestantism has done and is doing to exalt the papacy in our own country, it stirs up the dragon spirit.

Wilful and deliberate falsehood and misrepresentation are resorted to by the shepherds, who fear that some of their flock will obey the call, "Come out of her my people." We believe that all of God's people will come out, and we thank the Lord that some of them are already coming out, in this place.

Elder J. L. Wood came to-day to join me in the work here. We have rented a hall in Alvord and will begin meetings May 13. We desire the prayers of God's people for the work here.

May 9.

J. A. HOLBROOK.

#### OREGON.

ON a recent visit to Whiteson, Yam Hill Co., where I held meetings last winter, I found the little company there about as I left them. Some have moved away from the place, and it is feared away from the Lord by giving up his holy Sabbath. But this was to be expected, as the gospel net often gathers in both the good and the bad. Matt. 13:47. Brother F. A. Lashier has held the ground and strengthened the brethren by holding a series of meetings and presenting again the main points of Bible truth.

I was there just one week, and held only four public meetings; but I also held a number of Bible readings and made many visits. The Presbyterian minister invited me to fill his appointment on Sunday night, which I did. I found one lady who had been keeping the Sabbath as best she could alone, ever since I was there before, although she did not sign the covenant. Another lady who could not attend our first course came during the meetings and signified her determination to identify herself with God's people by keeping all the commandments. Her husband, who works on the railroad, believes, but thinks he cannot keep the Sabbath before next fall.

Another young man who also works on the section is fully convinced and would doubtless keep the Sabbath but for the want of faith in God's promises to provide for the faithful. He desires first to free himself from debt. Many others are fully convinced, but lack the courage and consecration to obey.

About half an hour before I was to leave on the train, a young lady came inquiring the way of life more fully. She was fully convinced of the truthfulness of our positions and wanted to become a Christian and obey God's commandments. Having only a few minutes to talk, I pointed her to the Lamb of God that taketh away the sins of the world, urging her to take him as her personal Saviour and to seek him often in prayer. This she promised to do. She signed the covenant, and promised to come to camp-meeting. May God help this promising young lady to consecrate her life to him. I was in hopes of seeing a church organized here before camp-meeting, but the tobacco habit still stands in the way of some that we desire to come in, so it was thought best to postpone it. I returned to Beaverton where I held meetings on the Sabbath, and Sunday evening. I am now preparing for our camp-meeting which commences in a few days. May God help us to "arise and shine."

R. D. BENHAM.

May 9.

## OHIO.

At the close of my labors at Green Springs, Ohio, I came to Bowling Green, April 12, where I have been holding meetings four weeks in the oldest Seventh-day Adventist church in the State, and in the neighborhood where Elder Holt held meetings in 1858. Some old people who heard the message then have attended our meetings, and as I labored to have them obey, even now, before too late, and listened to their excuses and objections, like this: "I heard these things thirty-six years ago, and the end has not come yet," I was forcibly impressed with the words of Jesus, in John 12:35, 36: "Walk while ye have the light, lest darkness come upon you." I was also reminded of the words in Matt. 24:37: "As the days of Noe were, so shall also the coming of the Son of man be." We may imagine that many in Noah's day could have said, "We heard these things seventy-five and one hundred years ago, and the flood has not come yet;" but soon it came and found many unprepared.

As the result of the meetings thus far, twelve have been added to the church, eight of whom are new converts, and four are reclaimed backsliders.

We feel much rejoiced to see these things, and to know that the Lord can use us to find his sheep. We now go to attend our State meeting at Findlay, after which I expect to return and bind off the work here.

May 14.

E. J. VAN HORN.

## MINNESOTA.

It has been a long time since I have reported in the Progress Department of the REVIEW. This is because I have not been out much in field service. But the Lord has greatly blessed the work in the church here in St. Paul. Dark clouds that have long hindered the work have been removed, and love and union prevail. I have been greatly blessed in my correspondence in the secular papers, and the work in this line is still encouraging, and new openings are presenting themselves.

Doubtless the institute at Minneapolis will be reported by some one; but I desire to say that it was good indeed to be there. The Spirit of God was present in large measure. For more than forty long years I have been looking for this time. It does my soul good. My heart is full of courage.

After the institute I attended the quarterly meeting at Hutchinson, April 28 and 29, brother Bogue assisting. It was an occasion long to be remembered on account of the presence of God's Spirit. The instructions were of a practical nature, and the power of God was present to heal. Some availed themselves of the heal-

ing power, and were made free in God. Ten were admitted to the church, nine by baptism. Another elder and a deacon were ordained; seven discourses were given; one social, and two business meetings were held; the ordinances of the Lord's house were administered, and not a perceptible jar of discord was visible from first to last. To the Lord be all the praise.

May 8.

H. F. PHELPS.

## MICHIGAN.

SINCE our last report, Jan. 14, we have labored with but little intermission, holding institutes with the following churches: Grandville, Byron Center, Monterey, Otsego, Hastings, Carlton Center, and Douglas. In these institutes, as in those previously reported, the gospel, which is the "power of God unto salvation," was made manifest. Never have we realized the blessing of God in so rich a measure as in our labors during the past winter. Truly the Lord is waiting to be gracious. Among the fifty-three who professed religion, there was one case which we deem worthy of special mention here.

A merchant and his wife who were addicted to the use of liquor, tobacco, tea, and coffee, and in addition to these the wife had used opium for thirty years, were by faith in God so completely transformed as to be able to renounce all these evils at once with no detrimental effect upon them. Whom the Lord makes free is free indeed.

At each place the subject of tithing was given special attention, and many of the brethren confessed delinquency, and promised hereafter to render unto God the things which are his. In each church a committee was chosen to correspond with Dr. Kellogg in regard to the formation of Christian Help bands.

We hope these persons will not be recreant to duty, as too much importance cannot be attached to this branch of the work.

J. F. BALLENGER,  
C. N. SANDERS.

## The Sabbath-School.

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

## LESSONS ON THE BOOK OF LUKE.

Lesson 22.—The Spirit of Christ. Luke  
9:51-62; 10:1-16.

(Sabbath, June 2.)

THERE are more distinct topics in this lesson than in some of the others, but persistent and thoughtful reading of it will make them all take their proper places in the mind. We find, first, the rejection of Jesus by the Samaritans, and the desire of James and John to call fire down upon them, which met with a rebuke from Jesus; then we have the words of Jesus to three who would follow him, showing that they must not expect ease and abundance in his service, and that everything else must hold a secondary place. In the portion of the lesson found in the tenth chapter we have the sending out of the seventy, and the instruction given therewith. If the portion of Scripture has been thoroughly studied, all the details may be brought to mind by something like this: Rejected by the Samaritans; conditions of following Jesus; sending out the seventy.

Do not forget to review not only the whole of the ninth chapter, but the seventh and eighth as well. Read frequently from the beginning of the book, and occasionally take a mental review of all the chapters from the beginning, without the Bible in hand. This may be done while walking to or from work, while riding on a train, while the hands are employed in some mechanical work that does not require special thought, or in a waking hour of the night; and it will be found a pleasure instead of a task.

1. To what place did Jesus send asking entertainment?
2. Why would not the people receive him?
3. What punishment did James and John wish to bring down upon the inhospitable inhabitants?
4. What did Jesus do and say to the disciples?
5. What did he say was his mission?

6. As they went on their way, what did a certain man say to Jesus?

7. What did Jesus reply?

8. What response did another make to the command, "Follow me"?

9. What did Jesus say to that?

10. What did another wish to do before following him?

11. What did Jesus reply?

12. Whom did the Lord send out before him after these things?

13. How were they sent out?

14. What prayer were they to offer? Why?

15. As they went out into the world, to what were they likened?

16. What provision were they to make for their journey?

17. How were they to get their support?

18. When they entered into a city, what were they to do?

19. Were they to do anything besides preaching?

20. How were they to act when they were not received?

21. At what time will such cities receive recompense?

22. Upon what cities did Jesus pronounce woes?

23. What did he say about them?

24. In rejecting Christ's messengers, whom do men reject and despise?

## NOTES.

1. The lesson given to us by the Saviour, through the rebuke to James and John, is very simple, yet how slow we are to learn it. If it had always been heeded by those who professed to be the followers of Christ, there would never have been any Inquisition; no martyrs would ever have been burned at the stake, in the name of Christianity. People sometimes think that the evil of religious persecution lies in the fact that men who are in error persecute those who hold the truth. This is true only because those who hold the truth never persecute. In the case before us Christ was openly rejected. Surely if ever punishment should be administered on religious grounds, it was then; but Christ would not suffer it. It is as impossible for a true follower of Christ to persecute others in any way whatever for religious opinions as it would be for Christ to do so; and he said: "I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world." John 12:46, 47.

2. "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." Persecution, therefore, is not from the Spirit of Christ. The spirit that would inflict punishment on men because they do not believe as we do, or even because they openly reject Christ, is the spirit of antichrist. Christ's whole work is to save men, and not to destroy them. James and John did not know what spirit they were of; they were deceived. They thought it was zeal for Christ that prompted them to wish to call down fire upon the Samaritans; but it was a false, selfish zeal. It was personal pique, rather than zeal for the Master; for love to Christ shows itself in Christlike ways. In every persecution on account of religion it will be found that pride and selfish bigotry are at the bottom of it. The persecutors feel personally affronted because others do not agree with them. They feel as if they were being defied, and they call their hateful spirit zeal for the cause of God.

3. "And they went to another village." Christ has not only given us precept, but he has left us an example of how we should deal with those who sin against light. When he was rejected, he went to another place. How much trouble and dishonor to the cause of Christ would have been avoided if his professed followers had learned to let people alone when they chose their own way instead of Christ's! Take his words to them faithfully, "ye that are spiritual." Again and again, with the meekness and patience of Christ, hold before the erring ones the words of the Lord.

4. "Let the dead bury their dead." As we ordinarily read this, we form a mental picture of the man's father lying dead at home, with no one to give him a decent burial, and so Christ's words seem almost unfeeling. Now any view which causes one to think thus of Christ is to be suspected. Consider the case. In the East burial follows almost immediately after death. There is no long delay. If the man's father had been dead at that time, he would have been attending to his father's burial, instead of being there. When in response to Christ's call, "Follow me," the man said, "Suffer me first to go and bury my father," he was really asking for permission to wait an indefinite time before taking hold of the Lord's work. It amounted to asking to be excused until after his father should die, and he would have an opportunity to settle up his affairs. It was the same with him as with those who began to make excuse.

Luke 14:18. How many whom Christ is calling now are saying the same thing? Their temporal affairs must all be attended to before they can enter the Lord's service. To such he says, "Let the dead bury their dead: but go thou and preach the kingdom of God."

5. "Go your ways: behold, I send you forth as lambs among wolves." That is the true position of Christ's followers in the world. It is the nature of wolves to bite; therefore the lambs must expect to be at least snapped at. They will certainly be annoyed by the wolves; they may be bitten, and they may possibly be killed. "All that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. What are the lambs to do under the circumstances?—Commit themselves to the keeping of the Good Shepherd, who gives his life for the sheep. "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." 1 Peter 2:25. "Wherefore, let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." 1 Peter 4:19. Nobody ever heard of lambs attacking wolves, or even of resisting them. The lamb always flees for safety. There are such things as wolves in sheep's clothing; and if any one thinks that he has seen Christ's lambs biting and devouring, let him know that they were disguised wolves. The figure means simply this, that Christ's followers were to leave all force and opposition to the world. They can no more use any manner of force against those who resist the truth, than lambs can devour wolves.

## Special Notices.

### REDUCED RATES TO MINNESOTA CAMP-MEETING.

We are glad to announce that reduced rates have been secured on the various railroads for those who desire to attend the camp-meeting to be held in Minneapolis, May 29 to June 12. A round-trip rate of a fare and one third has been arranged for this meeting. Next week full particulars and instruction will be given.

A. G. ADAMS.

### MAINE, NOTICE!

Our annual June State meeting will be held at South Norridgewock, June 1-3. As much important business will receive attention at this meeting, among which are matters pertaining to the South Lancaster Academy, and the tent efforts that are to be made during the coming summer, it will be of special interest to the entire Conference. Notices were sent out some time ago, and as the date for the meeting is drawing very near, we trust that this will serve as a reminder of them. All of the Conference laborers will be present; so we are anticipating an excellent meeting. May we not hope for a large attendance? Pray that the Lord may give wisdom and direction in all of our counsels. J. E. JAYNE, Pres.

### RATES TO THE WISCONSIN CAMP-MEETING.

The rate of a fare and a third for the round trip, has been granted on condition that those attending the meeting come on *Thursday, June 7, Monday, June 11, or Thursday, June 14*. This reduction is made from all points in Wisconsin, by the following roads: C. M. & St. P. Ry., C. & N. W. Ry., C. St. P. M. & O. Ry., C. B. & N. Ry., Wisconsin Central lines, G. B. W. & St. P. Ry., and Illinois Central Ry.

The reduction is obtained on the certificate plan under which the passenger pays full fare in going to the meeting, and secures a certificate from the agent stating that fact, also the route covered by his ticket; then after the certificate is signed by the secretary at the meeting and indorsed by the agent at Portage, the holder is entitled to return for one-third fare.

Bear in mind the three points which must be complied with in order to secure the reduction: First, Get a certificate with each ticket that you buy, and see that it is filled out to cover the same route as your ticket; second, All certificates must bear one of the three dates; June 7, June 11, or June 14 (G. B. W. & St. P. Ry. certificates excepted. This road is not in the Western Passenger Association, hence this limit is not placed on them); third, Be sure that your certificate is stamped with the office stamp of the agent who issues it, as no reduction is assured unless this is done.

Much trouble and inconvenience may be avoided if all plan to reach the depot early, and thus give the agent plenty of time to make out certificates and check baggage.

Arrangements have been made with Mr. H. G. Hiland of the Corning House livery, Portage, to carry passengers from the depot to the ground at the same rate as last year; that is, twenty-five cents for the round trip for each person with his baggage; fifteen cents to be paid when you go to the ground, and ten cents when you leave the ground.

We confidently expect not only the largest meeting ever held in Wisconsin but also the best. Come one, come all, with a prayer to God for his blessing to attend you and the outpouring of his Spirit on the encampment.

More details as to the best way to reach Portage are given in the Wisconsin Reporter for May 15, a copy of which will be sent to any address upon application.

G. M. BROWN.

### JOINT CAMP-MEETING FOR BLACK HILLS COUNTRY AND N. W. NEBRASKA.

THERE will be a union camp-meeting for the brethren of the Black Hills region of South Dakota and those of northwestern Nebraska, at Crawford, Nebr., July 19-29. Last season a camp-meeting was held at Hill City, S. Dak., also one at Crawford, Nebr., in both of which the Lord greatly blessed. By mutual agreement between the Conferences of Nebraska and South Dakota it is thought best to have a union meeting this year at Crawford, at the date above mentioned.

Crawford is on the line of the Burlington route to Deadwood, and also on the Fremont, Elkhorn, and Missouri Valley to Casper. It is very centrally located for our people, and it is a good point for a camp-meeting in this region. The meeting will hold over two Sabbaths as the date indicates. We trust that all our brethren and sisters in northwestern Nebraska and the Black Hills region will embrace this opportunity to learn more in reference to the great work we have before us, and to seek God for a deeper experience in him. Tents will be upon the ground, which can be rented at the usual price, \$2.50, for the entire meeting. Arrangements will be made for teams, and also for pasturage if possible.

All will be done that can be to make the camp-meeting a success, and I trust our brethren will spare no pains in meeting with us this year. Come, seeking the blessing of God.

W. B. WHITE.

### MINNESOTA CAMP-MEETING.

This meeting will be held at Minneapolis, May 29 to June 12, upon the same grounds as last year, located near the Washburn Home.

Reduced rates have been secured on all roads centering in Minneapolis. A round-trip rate of a fare and one third, on the certificate plan, has been agreed upon from points in Minnesota and North Dakota. The plan provides that the passenger shall pay full fare on going trip, procuring a certificate from the agent of whom the ticket is purchased, certifying that full fare has been paid for going passage to the meeting. The certificate thus obtained must have the name of the road, by which it is issued, stamped upon the back, and when signed by our secretary, brother D. P. Curtis, will entitle the holder to return at one-third fare.

When the journey is made over more than one line, it is necessary for the passenger to purchase a separate local ticket, of each road's issue, between points traveled thereon, and procure certificate thereof, for each of the lines over which he travels in going to the meeting. Passengers should ascertain from the ticket-agent what part of their journey can be covered by the certificate obtainable from him, and secure certificates to correspond with tickets purchased.

The C. & N. W., C. St. P. M. & O., C. M. & St. P., M. & St. L., C. B. & N., Chicago Great Western, and Wisconsin Central roads will sell tickets upon aforesaid conditions for three days only; viz., May 28 and June 4 and 5.

The St. P. & D., N. P., G. N., and "Soo Line" will sell tickets upon any day during the meeting, subject to the foregoing conditions. May 28 and June 4 and 5, agents will be stationed at the depots of the various roads for the purpose of assisting the people to the grounds. Parties bringing baggage should, upon their arrival at the depot, deliver their checks at once to the camp-meeting agent. This caution, if heeded, will avoid all unnecessary delays and insure prompt and speedy delivery of all baggage. To reach the grounds after arriving in the city, take the Washburn Park street-car. These cars run at intervals of twenty minutes.

A. G. ADAMS.

## Appointments.

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

THE regular annual meeting of the Minnesota Sabbath-school Association will convene in connection with the camp-meeting to be held in Minneapolis, June 5-12.

W. A. ALWAY, Pres.

THE second annual session of the board of trustees of the Wisconsin Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting at Portage, Wis., June 7-18.

H. R. JOHNSON, Pres.

No providence preventing, I will meet with the church at St. Charles, Mich., May 26 and 27. The brethren and interested friends in that vicinity are cordially invited to attend. Following these meetings the work will be continued among the Germans and others.

A. C. BOURDEAU.

THE twenty-second annual session of the Wisconsin Tract and Missionary Society will be held at Portage, Wis., June 7-18, in connection with the camp-meeting at that place. Officers for the ensuing year are to be elected, and other business of importance is to be transacted, so we desire a full attendance of members.

T. B. SNOW, Vice-Pres.

THE next annual session of the Wisconsin Sabbath-school Association of Seventh-day Adventists, for the election of officers and transaction of other business pertaining to the work of the association, will be held in connection with the State camp-meeting, at Portage, Wis., June 7-18. The first meeting is called for 9 A. M., Friday, June 8.

EMMA THOMPSON, Pres.

ELDER J. N. LOUGHBOROUGH and the writer will attend meetings at the following places in Michigan. All of the meetings will begin on the night of the first date mentioned, unless notice be given otherwise to the elders of the church. We wish there might be a general attendance of all the brethren and sisters in the vicinity of these meetings: Ithaca, June 1-3; Edmore, June 4, 5; Morely, June 6, 7; Sand Lake, June 8-10; Muskegon, June 11, 12; Shelby, June 13, 14; Denver, June 15-17; Sherman, June 18, 19; Cleon, June 20, 21; Frankfort, June 22-24.

I. H. EVANS.

### CAMP-MEETINGS FOR 1894.

#### DISTRICT NUMBER ONE.

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

#### DISTRICT NUMBER TWO.

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

#### DISTRICT NUMBER THREE.

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

#### DISTRICT NUMBER FOUR.

*Iowa, Ingleside Park, Des Moines,	May	29 to June 5
*Minnesota, Minneapolis,	"	29 to " 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, Warrensburg (Pertle Springs),	"	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.

### ADDRESS.

THE present post-office address of Elder J. H. Rogers is 421 North Ninth St., Beatrice, Nebr.

THE address of Elder W. C. White, Mrs. E. G. White, Elder G. B. Starr and wife, S. T. Belden and wife, Marian Davis, Emily Campbell, and May Walling is Perardua Villa, William St., Granville, New South Wales, Aus.

News of the Week.

FOR WEEK ENDING MAY 19, 1894.

DOMESTIC.

—“Coxey” has been nominated for Congress by the Populists of Ohio.
—Ten thousand sheep perished at Sonora, Cal., from the late cold wave.
—It is reported that the first child of President Cleveland is nearly deaf and dumb.
—Seven persons were killed and about thirty injured by a cyclone at Kunkle, Ohio, May 17.
—A resolution opposed to the A. P. A. introduced into a democratic convention at Kansas City, Mo., was thrown out and not acted upon.
—A locomotive on the Lehigh Valley railroad, May 8, made the run from Buffalo to Rochester at an average speed of eighty-five miles an hour.
—Richard Croker, commonly known as the “Tammany boss,” of New York City, has resigned his position as chairman of the financial committee.
—Watertown, S. Dak., was visited by a terrific sand storm, May 11. All business was stopped, the schools were closed, and the circuit court adjourned.
—Two thousand people of Boston, Mass., were made homeless, May 15, by a destructive fire, which destroyed ten acres of buildings. Value of property destroyed, \$1,000,000.

—The new torpedo-boat “Ericson” for the United States navy was launched at Dubuque, Iowa, May 12. She is expected to make twenty-eight miles an hour, and is armed with torpedo tubes and small machine guns.
—Fire in a refinery at Bradford, Pa., May 14, reached a tank of benzine, which exploded with terrible effect. Thirty-five of the firemen were burned so that the skin peeled off their faces and hands, and the hair was singed off their heads.

—Mr. Bayard, United States ambassador to England, informs the British government that the United States is ready to withdraw from the Berlin agreement regarding the Samoan Islands, providing the rights and property of United States citizens in the islands are secured.

—The Montana army of the commonweal, under “General Hogan,” numbering 350, that lately stole a train, was arraigned before Judge Knowles at Helena, Mont., May 15. Hogan was sentenced to six months in the county jail; forty captains and lieutenants were given thirty days each. The rest, upon promising to reform, were allowed to go free.

—Three thousand five hundred employees of the Pullman car works went on strike, May 11. The workmen charge the company with bad faith in not keeping the pledges they had made to the workmen. A bitter fight is expected; and it is reported that the crews on some of the western roads will refuse to handle Pullman cars.

—Heavy rains, accompanied by winds of a cyclonic nature, prevailed over several western States during the past week. In Wisconsin there were disastrous floods, and property to the amount of \$2,000,000 was destroyed. May 18 the storms were especially severe. From the various ports on the Great Lakes are reported the wreckage of vessels and great loss of life. It is thought that 200 sailors perished during the storm. The sudden change from summer heat to almost winter cold was remarkable. Snow fell in many places.

FOREIGN.

—Notwithstanding the low price of silver, the finances of Mexico are improving.
—The sultan of Turkey has purchased an American reaper to cut the grain on the royal domain.
—The Hungarian civil marriage bill has been defeated in the House of Magnates by a majority of twenty-one.
—A report from Brazil states that 140 insurgents were lately killed in a battle with the government forces.
—There is a feeling of uneasiness all over British India, and it is believed by many that an uprising of the natives against British rule is imminent.
—The Servian Court of Cassation has declared illegal the issuance of a ukase restoring ex-King Milan and Queen Natalie as members of the royal house.
—The Hindus of India have formed a society called the “Cow Protection Society.” This is aimed against the Mohammedans, who eat cows, which the Hindus hold sacred.

—An earthquake shock took place in Venezuela, April 28. The cities of Merida, Lagunillas, Chiquarn, and San Juan are reported to have been totally destroyed. It is believed that 10,000 people perished.

—The elections in Newfoundland, which occurred May 14, were attended with much commotion and fighting of hostile parties. This was especially so at Bay de Vere. A British ship of war has been sent there.

—The kindness with which the Brazilian refugees were received by the Portuguese ships of war, has resulted in strained relations between the two countries. Brazil has suspended all diplomatic relations with Portugal.

—The proposal of the British government to hold all general elections on Saturday has met with strenuous objection from the Jews. Strict Jews will not mark a ballot on that day, writing on the Sabbath being one of the prohibited kinds of work.

—A dispatch from Paris to the Exchange Telegraph Company of London, says the police of St. Petersburg have recently made wholesale captures of Nihilists, 100 of them having been arrested in one batch. Some of the captured Nihilists confessed that they had accomplices in London and Paris.

—A great fire occurred in the British dockyard at Ireland Island, Bermuda, May 8. Seamen from the British ship of war in the harbor succeeded in removing the powder and shells from the magazine, but the loss of government war stores was very great, including 1600 magazine rifles, 8000 swords, and hundreds of cases of shells. The losses will exceed \$500,000.

RELIGIOUS.

—The first Tibetan convert was recently baptized by a Moravian missionary.
—The Baptists of Detroit will make special efforts for the children of poor Catholic foreigners.
—Spain has had to pay \$17,000 indemnity to a Methodist missionary who was unlawfully expelled from the Caroline Islands.

—The Northwest Christian Advocate (Methodist) thinks the time will come when “rich religious corporations” will pay taxes.

—The growth of socialism in the German Catholic Church in this country is alarming to the priests of that church, and they are endeavoring to combat it.

—Some Babylonian tablets which have reached the British museum prove that faith in one God existed in that part of the world as far back as 3000 years before Christ.

—It is announced through the medium of the French embassy at Rome that the Russian government has advised the pope of his intention to establish a regular legation at the Vatican.

—The Deseret News reports that two Mormon elders have been banished from Prussia. They had organized a large church at Sorau, which excited the animosity of the priests of the State church.

—The Brooklyn tabernacle caught fire Sunday, May 13, just after service, and was burned to the ground. Loss \$1,000,000. This is the third time that Dr. Talmage’s church has burned, and every time on Sunday. The fire spread to the Regent hotel, which, with some other buildings, was burned. The trustees have decided to rebuild. Dr. Talmage will make another tour of the world, starting immediately.

BUSINESS NOTICES.

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

BARTLE’S SEEDLING POTATOES.—New variety, extra quality, very hardy, very early, does not rot, just as good late, and good keepers. A limited amount of seed at 30 cents a pound, post-paid; by express or freight, 50 cents a peck. F. W. Bartle, Oxford, N. Y.

ADDRESS WANTED.

WANTED.—The address of any one having an uninjured copy of “Spirit of Prophecy,” Vol. I., for sale. State price. Address REVIEW AND HERALD.

DISCONTINUE PAPERS.

Lewis Fisher, of North Baltimore, Ohio, has sufficient papers for the present.

PAPERS WANTED.

Late Clean Copies: All Post-paid.

REVIEWS, Signs, and Sentinels. G. A. Rowland, Waseca, Minn.
Seventh-day Adventist papers. Mrs. N. E. Moore, 288 Forest Ave., Dallas, Tex.
Signs, Sentinels, and tracts. Mrs. C. W. Belknap, Blue Rapids, Marshall Co., Kans.
Seventh-day Adventist papers. Mrs. E. M. Harris, 1540 Seventh St., N. W. Washington, D. C.
Seventh-day Adventist tracts, English and Swedish. Mrs. Huldah E. Shull, Ragan, Harlan Co., Nebr.
“Rome’s Challenge,” Signs, Sentinels, etc. R. L. Houghtalen, Box 781, Athens, Bradford Co., Pa.

MICHIGAN CENTRAL

“The Niagara Falls Route.”

Corrected April 15, 1894.

Table with columns for EAST and WEST stations, including Detroit, Ann Arbor, Jackson, and Chicago. Lists departure and arrival times for various routes.

\*Daily. †Daily except Sunday.
Niles accommodation train goes west at 8.30 a. m. daily except Sunday.
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.

Complex time table table with columns for GOING EAST, STATIONS, and GOING WEST. Includes stations like Chicago, Valparaiso, South Bend, Cassopolis, and Buffalo.

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.
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 AMERICAN SENTINEL.

AN EIGHT-PAGE WEEKLY JOURNAL,

Devoted to the defense of American Institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the maintenance of human rights, both civil and religious. It will ever be uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

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# The Review and Herald.

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

BATTLE CREEK, MICH., MAY 22, 1894.

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## CAMP-MEETINGS FOR 1894.

SEE Appointments on page 14.

The letter from brother Holser in this week's REVIEW is fully as interesting as the one to which we called attention last week. The East, like the West, is waiting for "the gospel of the kingdom," and we read that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The work is surely hastening on, and the end is drawing nearer each day.

Many people read the text, "The blood of Jesus Christ cleanseth from all sin," with the idea of its meaning that it cleanses by granting remission of all the sins of the past, and removes the penalty from the sinner. It does all this and more. It cleanses from sin by taking away the sinful nature, and implanting in the believer the nature of Christ. Hence Jesus could say, "Now ye are clean through the word which I have spoken unto you."

It is related of Mr. Spurgeon, that, being asked his opinion of a quarrelsome church, his reply was, "Perhaps they are hungry." His suggestion, certainly, if followed, would lead to the settlement of many church difficulties. Brethren of the ministry would do well to make a note of this, and if they find a quarrelsome church, feed it with the "sincere milk of the word,"—the "bread of life." If the church will receive it, quarrels will cease at once. Try it.

A judge in Buffalo, N. Y., has been called upon to decide whether the soul is immortal, and whether Catholic masses benefit the dead. This is occasioned by the will of a devout Catholic lady, who left \$6000 to be expended for masses; "for," as she expressed it, "the benefit of my poor soul and that of my deceased husband." The woman's seven children contest the will. The questions of the nature of the soul and the value of the masses are thus being

brought into the courts. The brother who sends us the clipping making known these facts, very appropriately appends the following Scriptures, as bearing upon the case: Ps. 6:5; 13:3; 146:4.

We are glad to have received in season for this paper the first number of "Editorial Correspondence." These letters will undoubtedly increase in interest as brother Smith reaches lands "beyond the sea." Besides the reports of our European camp-meetings, and the work there generally, we shall be sure to receive many things of great interest; for a wide-awake American abroad will not fail to notice many things worthy of general note. In view of this will not all our brethren who read these lines take especial pains to secure new subscribers for the REVIEW? We want to increase its circulation several thousand copies during the coming year. A little consecrated energy on the part of those who love and appreciate the REVIEW, will easily bring about this desired end. Who will help?

We wish to call the attention of numerous correspondents and contributors to a rather prevalent custom of using the personal pronoun in the plural number by those who are writing only for a singular number. Modesty and good taste indicate that the writer's individuality should not be made too prominent, which, some perceiving, take refuge behind the editorial "we." Editors are supposed to speak for the paper, and are privileged to say "we." But correspondents, when speaking for themselves, would do well to keep their subject in prominence. However, it is frequently necessary and entirely proper for a writer to introduce himself, especially in reports of labor and travel; and when it is so, it is more frank and less embarrassing to come out with the good old-fashioned "I."

During his late speech made at Lexington, Ky., Mr. Breckinridge, of unsavory reputation, was greatly grieved because of his lack of support from the ministers of that section. He said, "I impeach the Ministerial Union of the city of Lexington, who have brought the name of their Master into disrepute. I deny their right, unlike the Master, to interfere in political matters." This sounds very well; but it was only a few months since that this same Breckinridge was hand and glove with the ministers of this country, acting as their exponent and mouth-piece to interfere in political matters by the introduction of a Sunday bill into Congress! It is an old saying that when rogues fall out, there are strange revelations; and to see this man taunting the ministers for doing things which only a short time since he helped them to do, is certainly a unique spectacle.

The fact that such a man as "General Coxe" can be nominated for Congress, speaks volumes as to the chaotic condition of the minds of many people in our country. If the course he has pursued is the way to secure a nomination to Congress, the road is now open for nominees as numerous as the frogs of Egypt. Two or three hundred unemployed men, spiced with a goodly number of professional thieves and bummers, marching with banners across the country to the terror of quiet people,—a few infractions of the law, and then the "general," who leads the procession, having proved his loyalty to the country, captures a convention, and secures a

nomination to Congress! American politics have been bad enough for a long time, and all kinds of influences have been used to secure nominations, but this new departure proves that there are certainly reserve powers of political comedy in the American people that have never heretofore been seen.

The graduating and closing exercises of Battle Creek College for this year will be held in the Tabernacle on the afternoon of June 19. There will be a graduating class of about twelve. The principal address will be delivered by Professor G. W. Caviness, of South Lancaster Academy. During the past term instruction in vocal music has received considerable attention. A leading feature of the occasion will be an address on Music in Education and Worship by Professor Prescott, and the rendition of several choruses by a class of about 200 students, led by Professor E. A. Barnes. In this connection it will be of general interest to state that it is now expected that Professor Caviness will have charge of the College as president during the ensuing year, and that Professor J. H. Haughey, the present principal, will be in charge of the South Lancaster school. Professor A. J. Bristol and wife, and Mrs. A. W. Hobbs, valued members of the College faculty, have been called to Australia, and are making preparations for an early departure after the closing of the school year.

## TOO HIGH.

A copy of a paper which we have never seen before, entitled the *Arrow*, has lately come to our table. As near as we can make out, it represents high-church Episcopalianism with a leaning toward Catholicism. It believes in aggressive work, and the following note, copied entirely without change, will give the reader the *Arrow's* idea of such work:—

"A glance at the list of articles donated to the church of St. Mary-the-Virgin, San Francisco, during the past year, will enable one to judge of the enthusiastic and aggressive Catholic work done in that parish. Under the able rectorship of Fr. Bolton, St. Mary-the-Virgin's is doing a splendid work for the Catholic cause on the Pacific Coast, which is felt far beyond the limits of the city of San Francisco. Here is the list of donations:—  
"An altar, linen cloth for altar, linen cloth for vestries, credence cloth, fair linen cloth, red silk cope, red (preaching) stole, white (eucharistic) stole, 2 corporals, red frontal, biretta, ciborium, altar spoon, 12 zucchetos, 2 bread canisters, hymn board, notice board, 2 anyss or tippets, sanctuary shoes, white silk tunic, red antependium, 4 girdles, 2 cassocks, 5 crucifixes, 2 cottas, pall cover, lace for altar and cottas, prayer card and frame, thurible (brazen), boat (brazen), hand-glass, brushes, vestry curtains, alms basons, credence table, table for porch, alms box, white silk burse."

When we first read the above, we thought it was purely ironical. But no, a complete examination of the entire paper convinces us that it is a sober fact.

We once read an anecdote of a young minister (?), who, reproving a young lady of his parish for spending so much time in visiting the sick and poor, asked her why she "could not do some real religious work, such as to embroider an altar cloth?" We always doubted the truthfulness of this story, but we are prepared to believe it now. The *Arrow* has darted conviction into our heart. This may be the aggressive work of the high church, but we are tempted to ask, Is this the aggressive work the Lord of the harvest committed to his followers,—the making of zucchetos, cassocks, birettas, ciboria, and so on *ad nauseam*? How much of this kind of work will it take to convert a soul? and where is there in it the least resemblance to the gospel of Jesus Christ? We have no use for anything so high that it passes over the heads of suffering humanity, to fritter away time with such church fashion baubles.

M. E. K.