

The Adventist Review and Herald

HOLY BIBLE IS THE FIELD

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

VOL. 71, No. 22.

BATTLE CREEK, MICH., MAY 29, 1894.

WHOLE NO., 2067.

The Review and Herald,

ISSUED WEEKLY BY THE

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION,
BATTLE CREEK, MICHIGAN.

\$2.00 a Year, in Advance. When donated to friends, \$1.50.
SPECIAL TERMS IN CLUBS OF 100 OR MORE.

Address all communications, and make all Drafts and Money-orders payable to

REVIEW & HERALD, Battle Creek, Mich.

BEULAH.

BY MARY M. COOK.

(Fresno, Cal.)

LOVELY land forever blest,
Where the weary pilgrims rest;
All things there are fair and bright,
Land of beauty, my delight.

Living splendor beameth there,
Holy fragrance fills the air;
Angels pure in spotless white,
Land so lovely, my delight.

There no fearful tempests blow,
The dwellers fair no sorrow know;
Land of beauty, my delight.

My loving Saviour ever there,
His precious face, sweet and fair,
His tender smile, so rich and bright,
O precious Saviour, my delight.

Our Contributors.

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

LAW-MAKERS REQUIRED TO BE PUBLIC BENEFACTORS.

BY MRS. E. G. WHITE.

WHEN the lawyer asked Jesus what he should do to inherit eternal life, the Master said unto him, "What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live." In order to be a recipient of eternal life, it is necessary to love God supremely and our neighbors as ourselves. We are to be our brother's keeper, not his destroyer. We are not to lead him into false paths. The Lord Jesus made the sacrifice of his own life in order to restore man to his first uprightness of character. But Satan is working with every possible device, using his trained confederacy of evil agencies to draw men away from obedience to God's law, and cause them to transgress even as he caused Adam to transgress in the beginning.

There are men who have taken high positions of trust, who have put themselves under solemn vows to work for the good of the people, who are untrue to those vows, who are not acting the part of brother's keepers, but who are violating the principles of God's law, and failing to love

their neighbors as themselves. Law-makers are permitting breweries to be planted all over the land, thus defiling the earth, and supplying to saloons that which they know to be a deadly evil. Drinking houses are scattered all over the cities and towns, inviting the traveler to stop and water his horses at the troughs which are so convenient for the purpose, and also to come in and spend his money for a glass of some intoxicating drink. The water in the trough is a blessing to the thirsty horses, but what a curse is the liquor to the man who enters and drinks. The traveler enters the public house with his reason, with ability to walk in an upright manner; but look at him as he leaves. The luster is gone from his eye. The power to walk uprightly is gone; he reels to and fro like a ship at sea. His reasoning power is paralyzed, the image of God is destroyed. The poisoning, maddening draft has left a brand upon him so evil that nature rebels, and refuses to own him. He is the slave of depraved appetite; and his brethren, instead of coming to his help to break every yoke, and to let the oppressed go free, bind him the faster in his chains. They rob his wife and children of his money, and take away from them a kind and sensible father and husband, by dealing out to him a potion that makes him a madman. Body and soul he is in slavery, and he cannot distinguish between right and wrong. The liquor-dealer has put his bottle to his neighbors' lips, and under its influence he is full of cruelty and murder, and in his madness actually commits murder.

He is brought before an earthly tribunal, and those who legalized the traffic are forced to deal with the results of their own work. They authorized by law the giving to this man a draft that would turn him from a sane man into a madman, and yet now it is necessary for them to send him to prison and to the gallows for his crime. His wife and children are left in destitution and poverty, to become the charge of the community in which they live. Soul and body the man is lost,—cut off from earth, and with no hope of heaven.

But there is a higher tribunal than that of earth, and in that tribunal the effect is traced to the cause, and the man who put the bottle to his neighbors' lips is charged with the sins of him who committed murder through the influence of the draft that robbed him of his reason. The blood of souls is found upon the garments of those who legalize the liquor traffic.

The victims of the drink habit become so maddened under the influence of liquor that they are willing to sell their reason for a glass of whisky. They do not keep the commandment, "Thou shalt have no other gods before me." Their moral power is so weakened that they have no strength to resist temptation, and their desire for drink is so strong that it eclipses all other desires, and they have no realization of the fact that God requires them to love him with all their hearts. They are practical idolaters; for whatever alienates the affections from the Creator, whatever weakens and deadens moral power, usurps his throne, and receives the service that is due to him alone. In all these vile idolatries Satan is worshiped.

He who tarries at the wine is playing the game of life with Satan. He it is who has made evil men his agents, so that those who begin the drink habit may be made into drunkards. He has his plans laid that when the brain is confused with liquor, he will drive the drunkard to desperation, and cause him to commit some atrocious crime. In the idol he has set up for the man to worship is all pollution and crime, and the worship of the idol will ruin both soul and body, and extend its evil influence to the wife and children of the drunkard. The drunkard's corrupt tendencies are transmitted to his posterity, and through them to the coming generations.

But are not the rulers of the land largely responsible for the aggravated crimes, the current of deadly evil, that is the result of the liquor traffic? Is it not their duty and in their power to remove this deadly evil? Satan has formed his plans, and he counsels with legislators, and they receive his advice, and thus keep in activity, through legislative enactments, a multiplicity of evil, which results in much misery and crime of so terrible a character that human pen cannot portray it. A demon power is at work through human instruments, and men are tempted to indulge appetite until they lose all control of themselves. The sight of a drunken man, were the sight not so common, would arouse public indignation, and cause the drink traffic to be swept away; but the power of Satan has so hardened human hearts, so perverted human judgment, that men can look upon the woe, the crime, the poverty, which floods the world through the drink traffic, and remain indifferent.

When a ship is wrecked in sight of shore, and the people look on powerless to help, they are shocked and pained beyond measure. They talk of every possible means whereby they might save those who are perishing; and after the ship has gone down, and the lives are lost, they still try to think of some means that might have been successful in saving the perishing. But there is a deadly evil in our land, which is sanctioned by law. Day after day, month after month, year after year, Satan's death traps are set in our communities, at our doors, at the street corners, wherever it is possible to catch souls, that their moral power may be destroyed, and the image of God obliterated, and they be sunken in degradation far below the level of the brute. Souls are imperiled and perishing, and where is the active energy, the determined effort on the part of Christians, to raise a warning signal, to enlighten their fellow-men, to save their perishing brothers? We are not to talk of devising methods to save those who are dead and lost, but to move upon those who are not yet beyond the reach of sympathy and help. We are to present to these souls who are guilty and polluted, the truth that the blood of Jesus Christ cleanseth from all sin.

Will souls always have to struggle for the victory, and the doors of temptation open before their very faces? Will Satan always find agents to tempt those who are weak in moral power? Drawn into these dens of vice, will he who has resolved to quit drink, be led to seize the glass again, and in the first sip of the intoxicant, find every good resolution overpowered and gone?

One taste of the maddening draft, and all thought of the suffering, heart-crushed wife has vanished. The debauched father cares no more that his children are hungry and naked. By legalizing the liquor traffic, the law gives its sanction to the downfall of the soul, and refuses to stop the traffic that floods the world with evil. Let law-makers consider whether or not all this imperiling of human life, of physical power and mental vision, is unavoidable. Is all this destruction of human life necessary?

How many frightful accidents occur through the influence of drink. Some one at an important railway station fails to give the right signal, or sends an incorrect message. On comes the train. There is a collision, and hundreds of lives are lost. When the matter is investigated, it is found that the man at his post was drunk. A steamer at sea meets with a disaster, and when the matter is traced to its source, it is found that the engineer was drunk, or that the captain had taken too much liquor at supper. What is the portion of this terrible intoxicant that any man can take, and be safe with the lives of human beings? He can be safe only as he abstains from drink. He should not have his mind confused with drink. No intoxicant should pass his lips; then if disaster comes, men in responsible places can do their best, and meet their record with satisfaction, whatever may be the issue.

Let every soul remember that he is under sacred obligations to God to do his best for his fellow-creatures. How careful should every one be not to create a desire for stimulants. By advising friends and neighbors to take brandy for the sake of their health, they are in danger of becoming agents for the destruction of their friends. Many incidents have come to my attention in which through some simple advice, men and women have become the slaves of the drink habit. Physicians are responsible for making many drunkards. Knowing what drink will do for its lovers, they have taken upon themselves the responsibility of prescribing it for their patients. Did they reason from cause to effect, they would know that stimulants would have the same effect on every organ of the body as they have on the whole man. What excuse can doctors render for the influence they have exerted in making fathers and mothers drunkards? These fathers and mothers transmit their appetite to their children, and thus the evil is perpetuated, and crime and misery are increased. Thus it is that degradation, poverty, and woe are filling our world. Thus it is that ignorance and evil are wide-spread, and that the records show increasing hunger, nakedness, wretchedness, and transgression.

The end of all things is at hand, and if the days were not shortened, there would no flesh be saved; for iniquity abounds, and the love of many waxed cold. The world is becoming like Sodom and Gomorrah, like the world before the flood, and terrible scenes are before us. What will be the record that law-makers will have to meet? The judgment will sit, and the books will be opened, and every man will be judged according to the things written in the books. Jesus says, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Law-makers and liquor-dealers may wash their hands as did Pilate, but they will not be clean from the blood of souls. The ceremony of washing their hands will not cleanse them when by their influence or agency, they have helped to make men drunkards. They will be held accountable for the millions of dollars that have been wasted in consuming the consumers. No one can blind himself to the terrible results of the drink traffic. The daily papers show that the wretchedness, the poverty, the crime, that result from this traffic, are not cunningly devised fables, and that hundreds of men are growing rich off the pittance of the men they are sending to perdition by their dreadful drink business. O that a public sentiment

might be created that would put an end to the drink traffic, close the saloons, and give these maddened men a chance to think on eternal realities!

A HISTORICAL ESSAY ON BAPTISM

Under the Form of Questions and Answers.

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

1. ACCORDING to the avowal of the Catholic Church, what was originally the form, or mode, of baptism?—Immersion, as appears from the following testimonies:—

(a) The French-Latin Dictionary, written and published by a society of Catholic priests at Trévoux, France, in the last century, article Baptism, says: "The primitive church baptized by immersion, and even to this day the entire Greek Church baptizes the same way; indeed, the Greek word βαπτίζειν signifies to plunge."

(b) In *L'Encyclopédie méthodique*, published in Paris, France, from 1782 to 1832, Theology, Vol. I., article Baptism, we find the following words: "We would like to know why Protestants, who profess scrupulously to follow the primitive church, have not renewed the custom of baptizing by immersion." The same voluminous work, Theology, Vol. II., article Immersion, says: "Immersion, the action of plunging in water any body whatever. It is certain that during the first centuries of the Church, the custom was to administer baptism by immersion; that is, to say, by plunging the individual in water from head to foot. It appears that St. John thus baptized the Jews in Jordan; that Jesus Christ administered baptism in the same way through his disciples. John 4:2. Thus, in the beginning, to baptize was to plunge in water, or cover with water, the entire man." "According to the instructions of the apostles, the person who was baptized by being buried in water and then coming up out of water, commemorated the resurrection of Jesus Christ. St. Paul says to the Colossians: 'Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.' Col. 2:12."

(c) The New Testament with Commentary, by Le Père des Carrières, published with the approbation of the Archbishop of Quebec, has the following note on Rom. 6:4, 5: "The baptismal water in which, according to the ancient custom, the one who was baptized was entirely immersed, was, as it were, the tomb in which he was buried, and from which he came forth with a new life—the life of grace and of righteousness which was given him by Jesus Christ." Such testimonies could be greatly multiplied.

2. Did the leading Reformers of the sixteenth century speak in the same sense?

(a) In his sermon on baptism, Luther says: "The word 'baptism' comes from the Greek βαπτισμός, and from the Latin *mersio*, and signifies, to plunge one entirely in water, so that he will be entirely covered." And in another place he says: "Baptism is a Greek word which can be translated immersion, as when we plunge something in water that it may be entirely covered. Although it is almost entirely abolished,—for it is no more customary to plunge children, only a little water being poured on them,—I desire that those who are to be baptized be totally submerged, according to the signification of the word and the ordinance. It would be well to have a perfect and accomplished sign of a thing so perfect and so accomplished."—*Catechism, article Baptism, pp. 131 and 132.*

(b) Calvin certifies that "the word 'baptism' signifies to plunge entirely, and that it is certain the custom thus totally to plunge was anciently observed in the church."—*Institution chrétienne, tome II., livre 4, p. 19.* Speaking of cases of baptism recorded in the New Testament, he says: "From what is here said, we can gather

that John and Christ administered baptism in plunging the entire body in water. We see here (Acts 8:38) how the ancients used to administer baptism; it was customary with them to plunge the entire body in water. Now the minister sprinkles only a few drops on the body or on the head."—*Comment., tome II., pp. 61, 62, and 607.*

3. Were infants baptized in the early days of the church? "In the early days of the church, only adults who presented themselves freely and with a consciousness of what they were doing, were baptized."—*La Vie chrétienne dans les premiers siècles (Christian Life in the First Centuries), par Aug. Néandre, chap. 2, p. 343.*

4. What valuable testimony does *L'Encyclopédie des Sciences religieuses* (the Encyclopedia of Religious Sciences), published under the direction of F. Lichtenberger, dean of the faculty of Protestant Theology of Paris, contain on this point? "In the apostolic age, baptism was administered by immersion, and was followed by the laying on of hands. Acts 8:17; 19:5, 6. It is very probable that it was conferred only on adults. John baptized after a confession of sins, and the apostles themselves administered baptism only to those who repented of their sins, or in whom the desire to be baptized led others to suppose that they had repented."—*Encyclopédie des Sciences religieuses, tome II., article Baptême.*

5. What testimony has the late and lamented French historian and senator, M. De Pressensé, left on infant baptism? "No question has been more fully discussed than that of infant baptism. The most distinguished church historians of today acknowledge that this custom cannot be traced to the apostolic age."—*Hist. des trois premiers siècles de l'Eglise, tome II., p. 488, Note G.*

6. Was immersion practiced only in the days of the apostolic church? "In the first centuries of the church, baptism was conferred by immersion."—*Dictionnaire de l'Académie française.*

7. How long was immersion the rule in the church? "The rule followed till the twelfth century, was to baptize by immersion, by plunging in water the body of him who received the sacrament. The inconveniences and dangers attending this practice led to the adoption of the simpler mode of sprinkling."—*L'Abbé C. Brandeville, dans le Dictionnaire de la Conversation et de la Lecture, par Dukett et d'autres écrivains, tome II., article Baptême, Paris, 1851-1858.*

NOTE.—If "the inconveniences and dangers attending" immersion(?) did not prevent Christians from being immersed before the twelfth century, why should they constitute an insurmountable barrier in the way of Christians being immersed after that time? The answer is easy: The masses of professed Christians lost their first love and became weary of bearing the true cross of Christ, which is so light to those who have learned of the Master.

8. Did early Christians in England practice immersion? The French Catholic Historian Fleury, in his *histoire ecclésiastique*, tome V., p. 627, speaking of the ancient custom in England, says: "The bishop Paulin in 627 established his seat in the city of York, by consent of King Edom, and continued to preach freely during the last six years of the reign of that king. He baptized, among others, the children of the king; namely, four sons. He baptized many of the nobles and of persons of notoriety. The fervor of that people was so great that Paulin, having come with the king and the queen in a land called Ardregin, remained there thirty days catechizing and baptizing, doing nothing else from morning till night. In those beginnings he baptized in rivers, because oratories and baptistries had not yet been built. This shows that they baptized by immersion."

(Concluded next week.)

GOD'S SIGN OF POWER.

BY C. EDWIN JOHNSON.

(Orlando, Fla.)

"And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Ezek. 20: 20.

TUNE.—Sweet Hour of Prayer.

'T is Sabbath eve, the joyous hour
When holy time is ushered in;
The true "Lord's day;" sign of God's power
To cleanse and save the soul from sin.
At sunset, while the balmy air
With songs of birds is trembling still,
We lift our hearts to him in prayer
That he perfect in us his will.

Faintly the twilight lingers still;
Each happy bird has sought its nest;
Thoughts of His love our spirits thrill,
We thank him for his holy rest.
The evening star now flashing out
In wondrous beauty from the sky,
Reminds us, once God's sons did shout—
The morning stars sang songs on high.

Those shouts of joy, those songs sublime,
Were sung at nature's glorious birth,
When God had wrought six days of time,
Created all in heaven and earth.
The seventh day the Lord did rest,
And blessed and sanctified the same;
And gave to man this loving test,
That he might ne'er forget his name.

And when in flaming fire he came
In awful grandeur from the sky,
His will from Sinai to proclaim
To trembling Israel waiting nigh,
He wrote his law on changeless stone,
Each word by his own hand was traced;
He graved it thus to make it known
No word would ever be effaced.

This is his sign, his mark, his seal;
His test to-day for every soul;
Obey, and thus your love reveal,
And be by Jesus Christ made whole.
Blest sign what Jesus is to man,
He who creates alone can save;
Let popes dispute it if they can,
And all the hosts of Satan rave.

A holy day for heavenly rest,
Day that delights each loyal heart;
And he is blessed, yea, doubly blessed,
Who recognizes what thou art.
In earth made new, thy holy hours
For aye and aye, with joy shall come,
There, sons of God in Eden's bowers,
We'll hail thee in our new-earth home.

EDUCATION AND RELIGION.

BY AUGUST J. KUNZ.

(Battle Creek, Mich.)

THERE are people, even to-day, who think if they only have what they are pleased to call religion, they have all that is necessary, or at least the great essential of life, whether they have education or not. Others, on the contrary, make what they term education the great essential thing, some going so far as to look with contempt or pity upon those who aim to be religious. But neither of these classes view the subject as they might and ought. Under religion, in the truest sense, we understand that which brings or literally "binds back" the creature into proper relation to its God and Maker again. Education, on the other hand, is a drawing out or "leading out" of the faculties and powers of the creature, not only mentally, but also morally and physically, toward that state of development and perfection which he is capable of, and which God from the beginning designed that he should attain. The idea, therefore, that religion only refers to the spiritual life of man, is just as narrow and false as that education only refers to his mental growth, for they both strive for the same or at least similar, rather than different ends. There is, however, a difference between the two, but it lies in another direction. Education begins in the cradle, and is at first administered by others, on our behalf. Religion proper begins with the discernment of right and wrong in the soul. To

be sure, others may help us in this, in so far at least as to prepare the soul, in its years of infancy and childhood, for a favorable reception of religion; but to enter into proper relations to God must be a voluntary act on the part of each individual. Education, however, may to a large degree be intrusted to others who direct in the same, according to their judgment as to what is best, to its highest and grandest achievements. And yet, in this, too, there comes a time when the work of the educator must be taken up and continued farther by the one educated himself; every one eventually must look to his own training. For education is a life-work; in fact, infinite, since in all the ages to come it will go on, eons after we have been brought into full and true relations to God, which latter work must be completed in this present life, if we are ever to attain the next; but education is the grand work of eternity, designed to bring us more and more fully to the likeness of the Infinite.

Anything, therefore, that develops our powers upward toward God, is education in its true sense; and this embraces all knowledge and wisdom, skill and power—physical, mental, and moral—whether taught and acquired in the schools, in the experiences of every-day life, or in nature at large. God is the ultimate author and source of it all, the embodiment of all knowledge. He made the laws that govern the sciences, the arts, language, literature,—in short everything that can be sensed or conceived of in any way; yea, both the seen and the unseen came through his creative power. All the elements of our life exist by God's gift, and he has made nothing in vain. It is therefore our duty to develop them continually, at all stages of our being. And thus cultivating them is the surest means to enable us to have a sound, practical, healthful religion in our daily walk. Let us suppose a person who is very devout and strictly conscientious, yet with an uneducated mind. How crude and often erroneous will be his grasp of the grand truths of genuine religion; how limited his views of duty, either God-ward or man-ward. Fanatics are most often made of this kind of material. They give great prominence to some minor or even erroneous point in religion, making, as it were, a hobby-horse of the same, to the neglect of the grand central truths that cannot be heeded nor practiced too thoroughly. But the more enlightened or educated a person is, the less liable he is to run to such extremes.

One who has never studied astronomy, and hence does not know the magnificent mechanism and infinite proportions of the starry vault above us, cannot conceive of the greatness and power of God, as he can whose mind is familiar with that most reliable of all sciences. The man who has never looked into the laws of nature as they can be read anywhere and everywhere, cannot conceive of the providence of God in its minutest microscopic as well as macroscopic details, as the naturalist or the botanist can. To men versed in history, in the sciences, and in the laws of nature in general, the mystery of the atonement studied with a devout spirit, assumes proportions of compassion, forethought, love, and mercy, far deeper and broader than the mind of one can grasp whose scope and power of thought is necessarily limited from a want of exercise in the directions just mentioned. Language itself, whether it be that of God or man, cannot have the force and depth of meaning to one who has never studied another tongue, that it does to him that is acquainted with the original in which either the word of God, or useful, instructive, scientific, historical, or literary works were written; yea, even our own mother-tongue, the English, would be far more forcible and intelligent to us if we knew the older languages,—Anglo-Saxon, German, Norman, French, Latin, etc,—out of which it has been largely made up. One of the very first requisites, therefore, in the curriculum of our education, be it at home or in

schools, ought to be the languages in which the word of God has been handed down to us, as well as those out of which our own mother-tongue is largely compounded. But he who would discourage such studies as inessential to becoming either intelligent or religious—or in other words fit to be efficiently useful to our fellow-men and well-pleasing to God—reveals only too plainly the altogether too narrow channels in which his own thoughts necessarily must move.

One very important consideration in all this, is that we are to acquire educational and religious powers, not for the sake of ourselves, but to the glory of God and in order to become of service to our fellow men. But in so doing, although self would seem to be neglected altogether, we will inevitably reap the reward in ourselves; for we thus do what is at the same time the very best for ourselves we possibly could do. In not thinking of our own advantage we will find that which is most advantageous to us, since in so doing we become Godlike and Christlike in the fullest sense of the word. For if religion is a Godlike life, as some one has very fitly said, it must bear the marks of Godlike doings in its every-day working. All nature as well as holy writ teaches that it is Godlike to help, to give, to bless. The Son of God led a life of service and self-denial; he poured out of his life for others, thus giving us a perfect example of service. He, therefore, that is most Godlike, most Christlike, educates himself that he may do good to others, living unselfishly for them, instead of for himself. And just in so far as he comes short of doing this, in just so far he fails both of the true end of education and of religion,—fails, therefore, of the purposes for which he was created, and—could it be otherwise?—of the final reward he might have had in the end.

STUDIES FROM THE LIFE OF ELIJAH.

BY ELDER J. O. CORLISS.

(Melbourne, Aus.)

(Continued.)

SOMETIME during the sojourn of Elijah with the widow of Zarephath, her child was taken very ill. Like all loving mothers, she watched unremittingly at her child's couch, until, worn with ceaseless care and anxiety, the burden was finally made unendurable by the death of the boy. Under the strain of her overtaxed nerves, she turned upon the prophet, and charged him with the death of her son. The words she uttered reveal that somewhere in her past life, some sin had so stained her soul that it could not be effaced, and the death of her child brought it freshly to the front. It may have been connected with the birth of that very child. Perhaps for a long time her conscience had slept so that for considerable intervals the unwelcome thoughts had not obtruded upon her mind. But this bereavement opened the matter afresh to her mind, bringing the most bitter reflections. At any rate she seemed to think that the death of her child was demanded as a scourge for that terrible wrong, and her agony was beyond control. Under this stress she cried out: "What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?"

To most people, such an unjust and uncalled-for thrust would be the signal for an outburst of honest indignation. But the prophet, though subjected to the severest test, gave evidence of the indwelling Spirit, the fruit of which is "love, joy, peace, long-suffering, gentleness." He showed a disposition which was ready to suffer long and still be kind; one that could bear all things, and not be easily provoked. This was probably part of the discipline the Lord desired him to undergo prior to entering upon the further work for God's people, and the

lesson was not without fruit. The naturally rough man from the wooded hills of Gilead, was as gentle as a child. With tender thoughtfulness for the woman's frame of mind, and with gentle expression in his face, he simply replied, "Give me thy son."

Taking the child in his arms, he quietly bore him to the loft where he slept, and placing him on his own bed, "he cried unto the Lord." His prayer was definite and earnest. His words revealed that his soul deeply sympathized with the widow in her loss. How few have learned to make the cases of others their own when before God in prayer. In his glowing fervor for the woman's relief, "he stretched [“measured,” margin] himself upon the child three times” in succession, all the time crying: "O Lord my God, I pray thee, let this child's soul come into him again."

This was *importunate* prayer. It is by such occasions that the Lord tests the genuineness of our desires. If we soon retire from the struggle, without satisfaction, our faith weakens, and we lose our hold upon the throne of grace. If, on the other hand, a deferred answer to prayer only leads us to more earnestness and constancy in prayer, we grow stronger in power from the heavenly throne. Like the importunate widow whom the Saviour commends, we should never faint in the matter of pleading for the right.

It was this spirit that gave success to Elijah's pleading. When the child was restored to life, the prophet took him again to the mother, with the brief remark: "See, thy son liveth." How rejoiced the mother must have been to have thus beheld her son, and with what mingled feelings of gratitude and delight the prophet heard her testimony to the power of God as she replied: "Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth." What a testimony is this in behalf of properly representing the truth of God. Here was a heathen woman to whom the Lord had sent one of his prophets for sustenance through a special season of waiting. In the name of the Lord she had fed him, though a stranger, from her scanty store, doing all that she could, and she had not been unrewarded. But as the prophet associated with her, and talked of the infinite goodness and power of the God he served, her sympathies had been drawn in that direction. Yet she longed for some confirmation of the truthfulness of what the prophet had told her, by seeing that power manifested through him.

And now she had at last witnessed what she desired. Under her most stinging remarks, he had been undisturbed. When her soul had been nearly overwhelmed with agony at the death of her son, he had returned that son to her restored to life. By all this she knew that he was a man of God. Could all now who profess to believe the truth, and are brought into contact with unbelievers have such a testimonial of their stability and faithfulness, how different would be the pace made by the message of God for this time. Could each minister, even, who shares for a time the home of some person to whom he is sent with the truth, have such a testimony borne by his host concerning his life, what a power it would be for God.

At the proper period, another summons came to the man of God. His time of retirement was about to close, and the sacred ties of the widow's home and family were now to be severed. The humble loft so long his abode, which had been made sacred by the special presence of God, was now to be vacated. He was no longer to feed on a daily supply of meal and oil, which had for many days constantly reminded him of God's unfailing care in his behalf. All these things were to be exchanged for more exciting scenes and thrilling adventures. The situation, too, was a trying one; for he doubtless was aware that Ahab had searched the country through to find him. Had his faith been no stronger than that shown by many now, the call to go and stand

before Ahab would have been a great trial. There was at least a probability that he would be seized and put to death like others of his class. His present place was a condition of safety and profound peace of mind. How could he make the exchange? Was there not some other available way by which he might render acceptable service? There was but one way open to him. God had spoken. He who had before said, "Get thee hence, . . . and hide thyself," now said, "Go, show thyself." If the first command was imperative, so was the second. As a servant of the Most High he must obey, and so he "went to show himself unto Ahab."

But as he went, what a sight met his gaze. The vales once musical with running streams, were now quiet; the hills before clothed with verdure were sere and bare; the trees and vines formerly so fruitful, bore no signs of thrift; cattle lay stretched on the hillsides where they had fallen from starvation. Everything, indeed, bore the marks of desolation. And all this was brought about through the prayer of the prophet. He had hoped that the miseries of the land through the drouth would have brought the people to their senses, and turned them back to the service of God, under whose care they had formerly prospered. But he was disappointed. The king, instead of seeking to know the cause of the terrible calamity which had befallen his people, that he might find a way to alleviate their sufferings, only revealed the selfishness of his own character. He was solely intent on finding grass, in order to save alive some of his horses and mules.

With this object in view, he divided the land between himself and Obadiah, the governor of his house, and each started on his mission. Obadiah had not proceeded far, however, before he met Elijah, and knew him. He immediately fell on his face before him, and said: "Art thou that my lord Elijah?" He called Elijah "my lord," as will be noticed. But the man of God repelled him by saying: "Go, tell *thy lord* [meaning Ahab], Behold, Elijah is here."

There must have been some deep meaning in this trenchant sentence of Elijah; for we learn in the same chapter (1 Kings 18:3, 4), that Obadiah feared the Lord greatly, and had therefore at one time hid and fed in a cave a hundred of the Lord's prophets, to protect them from the wrath of Jezebel. Evidently something was wrong; for here was a man who had feared the Lord from his youth (verse 12), yet had grown so in favor with the corrupt court of Ahab and Jezebel, that he had become governor of the royal house. To do this he must have lacked greatly in moral backbone, otherwise he would have met the same fate as all the others whom Jezebel slew. What temporizing he must have exercised to have continued in favor with such a king, and hold such a position in such a place. In the words of another: "Few can occupy such a position without putting kid on their hands and velvet on their lips." This was probably the secret of Elijah's form of address to Obadiah when he said, "Go, tell *thy lord*."

How many there are now who are like this man. They believe the truth and are willing to render assistance to those who suffer for it, when they can do so covertly. But they will not confess themselves to have any connection with it, through fear of what others will think. It makes them nervous, in fact, to be thought of as in any way in sympathy with such work. Elijah did not recognize Obadiah as a true prophet; for he told the Lord afterward that he was left alone of all the prophets, and that his life was sought.

In any case Obadiah was more fearful of jeopardizing his own life than he was desirous of assisting Elijah in the work God had marked out. And the source of this fear is readily discovered by studying the words of Elijah in reply to Obadiah's expression of fear, when asked to report to Ahab the presence of the hated prophet. "As the Lord of hosts liveth,

before whom I stand." God was more real to Elijah than to Obadiah. The prophet was not the servant of any man, and therefore knew nothing of the slavish fear that troubled the king's time-server. The fear of God had eclipsed all anxiety regarding his personal safety. It was enough for him that the word of Jehovah had indicated duty; and so with undaunted heart and firm step, he moved forward, trusting to the guidance of Him who has said, "I will never leave thee, nor forsake thee."

But what made this difference between Elijah and Obadiah? It was not in the superior parentage of the former; for his was a lowly origin. It was not because of special advantages in scientific training; for he was reared in a district remote from the schools. It was not because of inherent goodness; for he was "a man of like passions" with ourselves. It was not because of his superior physical frame, and that he was therefore a natural hero; for when he failed to lean upon the divine arm, he revealed so great weakness as to flee before the threat of a woman, and fling himself on the ground, asking God to let him die. Instead of his natural advantages being more and better than those of most men, it would seem that the reverse was rather true.

What, then, was the secret of Elijah's strength? Was it some special quality of soul to which others can lay no claim? Did he act under the control of some secret charm, which may not be known to ordinary mortals? If so, his history is of no value to us; his life is beyond our power to copy. But this is not so. He was but a man in the ordinary sense. He was naturally weak, morally, as are all others. Faith made him all that he was, and will do the same for every one now, who exercises it as he did. The same sources of strength are at hand now as then, and we are bidden freely to avail ourselves of their benefits.

When tempted to look upon our inherent weaknesses, and so lose courage, think of those whose lives have been divinely traced for ensamples, and then take courage. From a careful study of these, one will be astonished at their many exhibitions of frailty, and yet they were men who after learned to take hold upon God's strength. Their failures should be our encouragement; for the thought that God could make of them what he did, with their extreme tendencies to wrong, should stimulate all to believe that they, too, by yielding up self as these did, will attain to the same heights of power in God. But let all who would have success in the attempt, remember that if they would reach the same goal as did Elijah, they must first learn the same lessons of abasement. Before arriving at Carmel, it is absolutely necessary to remain for a season at Cherith and Zarephath.

A HOLY LIFE.

BY MRS. L. E. MERROW.

(Boardman, Wis.)

A HOLY life is made up of small things,—little words, little deeds. No great heroic deeds or miracles are necessary to the true Christian life. The little sunbeam, not the lightning; the deep waters, that go softly, not the waters that rush in noisy torrents, are true symbols of a holy life. It is the avoidance of little follies, little sins, little indulgences of the flesh and lusts that war in our members, that perfects Christian character. The spirit that dwelleth in us lusteth to envy. We must avoid these things, or the life we live will not be a holy life.

— "What will all your groaning and the torturing of your soul avail? You may entertain thoughts that condemn you, but in them there is no salvation. Put away your thoughts, and receive the thoughts of God, through which your mind may be elevated, your soul purified and uplifted."

The Mission Field.

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

ARGENTINA.

WHILE the attention of our people is directed toward this great Spanish-speaking field, and movements are being consummated to extend the work of the third angel's message here, we take occasion to give a sketch of Argentine history, with the various steps of the government toward a liberal policy respecting religious toleration.

Argentine history properly begins with the discovery of the Rio de la Plata in 1516, by Juan Diaz de Solis, chief pilot of the king of Spain; and soon after, in 1535, the first permanent settlement was made at Buenos Ayres by General Pedro Mendoza, followed by other settlements as follows: Tucuman, 1553; Santa Fé, 1573; Santiago del Estero, 1573; Cordova, 1577. From the above it would appear that at least in the point of the older civilization Argentina can claim pre-eminence over any other country in the New World; but alas! the blighting influences of Catholicism represented by the order of Jesuits, throttled all efforts in the way of progress until they were expelled in 1768.

In the year 1810 the war for independence was inaugurated, resulting in complete freedom from Spain, the treaty of peace being signed July, 1816. Realizing, as they did while under the Spanish yoke, that the policy of Catholicism in the government in excluding all other religions was a menace to the progress of the country in education, science, and all development, after their liberty was attained, they declared a liberal policy in favor of toleration of all religions. In thus becoming acquainted with the beneficent results of Protestantism as well as by the fruits of it, as seen in England, the United States, and other Protestant countries, influences were brought to bear to weaken the power of the church in the government. The society of Freemasons, whose avowed object was to weaken the hold of the Catholic Church in civil matters, came into prominence about this time.

A case related to the writer by the treasurer of this order is right to the point. Until quite recent years there had been a law here making it obligatory to procure a certificate, or permit, of burial, before a person could be interred in the "Recoleta," or national cemetery; but in order to procure this, which was issued by the Catholic Church, the person to be interred must have received the sacrament, and have died a Catholic. The case we mention was that of a prominent mason whose family were devout Catholics, and who, being informed that he could not live, at last with reluctance consented to the services of a priest; but when the crucifix was held for him to kiss, with his last gasping breath he knocked it across the room. The church then pronounced a curse on him, and refused the permit of burial; in consequence the corpse remained unburied for some days, and finally had to be interred among the poor outside. This case so enraged the Masons that they finally secured legislation, making the issue of this certificate wholly a civil matter, pertaining to the civil authorities.

Reforms have also been made in the matter of marriage laws, which formerly pronounced only marriages performed by the Catholic clergy legal; but by the civil marriage law the ceremony must be performed by the civil authorities, and then the parties at their own option may have it repeated by the priest.

The first efforts for the evangelization of Argentina were made by the Methodist Episcopal Church, their first mission being founded in 1836. At present they have in Buenos Ayres, besides the central original church, five branch missions in various parts of the city. We are credibly informed that upward of \$50,000 are annually

expended in their various mission enterprises of South America.

When we consider the spirit of liberality and thirst for light and truth on the part of the natives in contrast to the bigotry, fanaticism, and intolerance of past ages, who can fail to see that the providence of God has gone out before us, preparing the way for the last message of mercy. Some idea of the ignorance that prevails may be realized by the fact that the first consignment of Bibles from the British and Foreign Bible Society was sold, not as the word of God, but as the best history of the world and origin of man ever published. Even otherwise intelligent business men bought it as such. This same ignorance to a still larger extent prevails, as illustrated by a circumstance related by a local missionary here, who, after having read a portion of Scripture in a meeting, was asked in all candor by a man if he was one of the authors of that book.

It will doubtless be of interest to learn how our work is being received by the natives of this country. Speaking so far as my personal experience goes, I can say we have every reason for encouragement. "Patriarchs and Prophets" in Spanish is proving to be an excellent pioneer book, calling out unsolicited testimonials, and making us friends on every side. I have now been engaged in the Spanish work about four months, having taken some 200 orders, many of which have been delivered. That we are able to put out such an excellent work has evoked expressions of surprise from the enemies of the truth, who thought, when we came to the country, that our work was only a bugbear calculated to stir up a division among the Protestants. However, the opening of our Spanish work gives the idea of permanency to it, tending to draw out the sympathy of Protestant missions for us. As we become acquainted with the natives and see their earnest desire for light and knowledge, our hearts long for a full equipment of publications, missionaries, Bible workers, and ministers, so that this dark land may hear the message.

There are two cases of special interest at present, both being Methodist Episcopal local native pastors. One of them calls at our mission quite frequently, and after purchasing "Patriarchs and Prophets" he decided to have "Bible Readings" in English, as he reads English, but does not speak it. He has also ordered in advance a copy of every Spanish work that we shall have translated. He is convinced on the signs of the times and the second advent as well as the millennium, and seems to be drinking in the truth as fast as it is revealed to him.

The other pastor has read "Great Controversy" in French and is deeply interested, desiring "Bible Readings" as soon as a worker arrives who can instruct him in Spanish.

As a rule we find the natives very warm-hearted and cordial in their attachments for one who comes as their benefactor; but at present it pains us to be obliged to pass by many sincere, honest souls whose circumstances will not possibly admit of their buying so expensive a book as "Patriarchs and Prophets." This can be readily comprehended when we say we have met men with large families who were earning but about fifty-seven cents a day, while they have to pay high rent. What is greatly needed at present is small books and pamphlets, illustrated and well got up, that we can sell cheap and thus be able to give the truth to all classes.

We would also refer to the medical missionary work, which is destined to be a mighty lever in reaching the people of this country. It has always been the prevailing idea of Catholics here that Protestantism was antagonistic to their best interests, seeking to tear down, and giving them nothing in return. From past methods employed by Protestant missionaries here, there may have been plausible reasons for this view, but we are satisfied that by combining the med-

ical missionary work, teaching the people right habits of living, ministering to their physical as well as their spiritual infirmities, their hearts can be reached as in no other way. The Salvation Army has demonstrated in a degree this point by their social work among the natives, having provided a shelter nights and a soup kitchen for the poor during the recent crisis; and as a result their work was largely contributed to by the Catholics. Besides, the opening of this branch would enlist the sympathies of other missionaries for our work as nothing else would. At present we have only three colporters laboring among the many millions of natives of South America, and we ask, Where is there a field in the world more needy than this one, in which a Bible colporter may travel hundreds of miles without finding a family that has a Bible, or that even knows what a Bible is?

Will the blood of souls not be found on our garments if we in these last solemn moments remain at ease in Zion, enjoying home comforts and associations while souls are perishing in darkness in these desolate fields?

We know from experience that all that is necessary is for our people to move out by faith, holding up the truth by example as well as by precept, and it will not be long until the honest in heart will flock to the standard of truth. We appeal to the brethren at home, that, when considering their duty of moving, this dark land be remembered. The learning of the Spanish language may be thought an objection by some; but experience has taught us that only a limited knowledge of the language is necessary, in order to begin work among the natives, and when once a beginning is made, the language is easily attained. What we want here is self-sacrificing persons who will come here because the field needs them, determined to endure every hardship that may come, for Christ's sake. I shall be glad to correspond with any in regard to this field and the openings presented.

E. W. SNYDER.

Casalla del Corres 481, Buenos Ayres, Argentine Republic.

THE BAY ISLANDS.

THE Bay Islands are under the control of Honduras and enjoy complete religious liberty, so far as civil laws are concerned. Nevertheless the spirit of the papacy is here. Two Protestant bodies besides the Seventh-day Adventists carry on work in the islands. These bodies are the Baptists and the Wesleyans.

During the latter part of October, Mrs. Emmer-son and I visited the little island of Helene to see what could be done for the people residing there. Elder Hutchins and I had visited the island before this. He spoke once, and the Baptist leader had cordially invited us back. It was on the strength of this invitation and the advice of Elder Hutchins, that we visited the island to work for the people.

As soon as we were settled ready for work, I went to the leader who had so cordially invited us back, and told him I had now come to study the Bible with them for a little time. I was informed that the church at Helene had received instructions from headquarters that they were to have nothing to do with the Seventh-day Adventists in any way. They could not listen to them preach, read the Bible, or pray. I asked if they intended to obey the instruction thus given. They said, "Yes, we have to do as the minister tells us." I showed them the iniquity of the thing, and they said they could see that it was all wrong. I then inquired if they were going to become parties to the sin by heeding the instruction. They said they must do as the minister told them, right or wrong. I tried, but in vain, to impress upon them the danger of the position in which they put themselves by allowing others to think for them.

I then tried the Wesleyans. They listened for a few times very attentively, then word came from their headquarters that they were not to listen to the reading of the Bible by an Adventist. They said that nothing but God's word had been offered to them by the Adventists, yet they would hear no more. So we see that in both these bodies the leaders demand that the people give up their own individuality and let them think for them. The papacy never asked or received more than this; Satan could not ask more. But this is not the only place where this spirit has been manifested.

A short time since, Elder Hutchins and wife, and Mrs. Emmerson and I came to Utila. The tent soon arrived, and we began meetings. The Wesleyans are the only body of Christians here, and their services run as follows: Sunday forenoon and evening and Wednesday evening, preaching; Monday evening, prayer-meeting; Friday evening, temperance meeting.

We put in no conflicting appointments at first, but by attending the temperance meeting, and from the testimony of one who attended the prayer-meeting, we learned that these meetings were very poorly attended. Therefore, we decided to hold meetings on Friday and Monday evenings. Announcements were made accordingly. Yesterday (Monday) afternoon we were told by one of the members of the church that the leaders had given out that if any of their members attended the meetings at the tent instead of their meetings, they should be disfellowshipped. Thus we see that the papal spirit is manifested here.

We learn that there was scarcely any one at prayer-meeting last evening. We had a fair attendance, several of whom were of the most intelligent members of the Wesleyan church.

We do not glory that so few go to prayer-meeting, but we are thankful that there are some in Utila who have enough moral stamina to think for themselves. C. L. EMMERSON.

Special Mention.

SHOWS HER HAND.

It will be remembered that some weeks ago several Methodist ministers of Chicago sent a petition to Satolli, to be forwarded to the pope of Rome, asking him to do what he could to secure liberty of conscience for the Protestants of some of the States of South America. The resolution closed in the following manner:—

"In view of the repeated and warm approval by the clergy and laymen of the Roman Catholic Church in this country of religious freedom, as existing by law in these United States, we respectfully and earnestly request that the proper authorities of that church use their good offices, under the direction of Pope Leo XIII., to secure for the Protestants of Ecuador, Peru, and Bolivia the same liberty of conscience that is enjoyed by Roman Catholic citizens of this country."

To this appeal the *Catholic Mirror* of March 5 editorially comments as follows:—

"Our Methodist friends never would have made this supplication to the pope had it not been absolutely necessary; it is an extreme resort. This means, in fact, that the Methodist missions in the countries of Peru, Ecuador, and Bolivia have been unable to make headway. The presence of the missionaries, at least in their official capacity, is not desired, and this has been made known to them in an unmistakable and possibly unpleasant way. The popular feeling against them is strong, and has been manifested; yet they would like to remain and 'profess their faith' and conduct 'the public worship of God according to the dictates of their conscience,' and in order to do so, they appeal to the holy father for his good offices.

"What he will do in the case remains to be seen; yet it hardly seems likely that he will care to interfere. The matter appears to be one which the people of those countries themselves should be left to settle. The suggestion that they should be persuaded or coerced into receiving the Protestant missionaries against their will, smacks decidedly of an interference with their religious freedom. They would probably demur even more emphatically than they have evidently already done; and

to insist upon their tolerating the Methodist public worship—conducted, of course, in the hope of gaining converts to the Methodist Church—would be to stir up religious strife, which the pope certainly would not do."

There is nothing to show that the Methodist missionaries are not desired in the countries named. There are millions of people in those countries growing up in ignorance and vice, and for whom the priests of Rome are doing nothing but to extort money by playing upon their credulity and ignorance. If Protestant missionaries should keep away from those countries, the people would not learn to read in a thousand years. They would continue to be as ignorant as the Lazzaroni of Rome-cursed Italy.

The pope was not asked to persuade or coerce any to receive the Protestant missionaries. He was simply asked to exert his influence to prevent the priests from inciting the ignorant populace against those who wanted to come to hear them,—that the same priests would not stir up the officers of the State to put the machinery of the law, which in those countries grants no liberty of conscience, into operation to drive out the intruders. And this is what the *Mirror* calls letting the people decide for themselves! If the poor, deluded creatures *could* be allowed to decide for themselves, without fear of their priests, it would be a different matter. What an opportunity is here presented for the Catholics to put into operation the beautiful sentiments of religious liberty which they teach in the United States. But that will not do. These beautiful sentiments are designed for the latitude of the United States, rather than for that of Bolivia, Ecuador, and Peru; and so says the *Mirror*. The pope would not sanction "Methodist public worship," for that would "stir up religious strife"!

Of course he would not allow it, and what he will not allow in the republic of Ecuador, he would not allow in the republic of the United States if his priests had control here as there. This is the church that talks so beautifully of liberty of conscience, and claims that it is the church of America!

Thus does Rome even now show her hand. What will she do in the future, when she has increased a few more years as she has in the past?

M. E. K.

THE MINISTRY AND POLITICS.

It seems not a little strange that a great daily newspaper should be in the lead in setting an example in the demands of Christian charity, over and above that of the professed ministers of the gospel of Jesus Christ; yet such seems to be the case.

It appears that an alderman of St. Paul, Minn., has been accused of taking bribes. His reputation for honesty in the past, as being above suspicion, was such as to lead the *Pioneer Press* to enter into his defense so far as to accept of his explanation; viz., that he did not know from whence the money came (only \$15 a month); that it was handed to him by a friend with the assurance that it was in part to make up for his loss from attendance to his business, because of the demands of his office, with no thought that it was to affect or influence his vote; and that his action had always been adverse to the parties donating the money. And while the matter was being investigated, the *Pioneer Press* recommended suspension of judgment on the part of the public.

At this the minister of the people's church, Rev. H. G. Smith, mounted the judgment-seat, berated the administration, and denounced the "public official who accepts monthly payments from other public officials—who need and solicit his vote; and when detected, feels no sense of shame, but has his mouth full of plausible excuses. . . . The need of a more delicate sense of honor in public affairs is seen not only in the incident itself, but in the further fact that a great public journal sees fit to become its apologist and defender."

To this the *Pioneer Press* responds by saying that it believes that the public judgment upon the facts thus far brought out, will sustain its view; that while the acceptance of the money was "justly censurable for its gross impropriety and indiscretion, it was free from any criminal or corrupt intent. And it is content to submit to the same judgment whether the position of the secular journal or of the pastor of the people's church is more in harmony with the dictates of justice upon the evidence thus far produced, to say nothing of those higher demands of Christian charity of which it seems to be the province of the *Pioneer Press* to furnish exemplary lessons to some ministers of the gospel of Christ."

Under the circumstances this seems to be a justly deserved rebuke. Still another paper thinks it would be a good thing if all the ministers would enter politics, in that it would have a beneficial influence. But to others there seems to be another feature. At every turn there seems to be a growing disposition on the part of many of the ministers of the day, to mount upon the judgment-seat and become the self-made dictators as to the administration of the affairs of Caesar. The *Pioneer Press* well says: "We have in this statement of the case a fair illustration of the loose and intemperate recklessness of assertion which serves to bring the pulpit politician into such general disrepute with fair-minded men."

More than this; while it is evidently an unconscious confession on their part, that they have lost the power of the Spirit of God to move hearts; and, therefore, they are ever on the lookout for something sensational by which they preach self more than they do the gospel; yet the result will be far-reaching and deplorable indeed. Its result will be to lead men to regard politics and the gospel as one and the same thing. It never will, it never can, elevate politics or the average politician; in fact, there is no power in such a course to elevate anybody or anything. But it will degrade that which is called religion, and lower a so-called gospel in the eyes of the great mass of the people, so that their eyes will be blinded against the religion and the gospel of Jesus Christ, which is the power of God unto salvation to all that believe.

H. F. PHELPS.

"WHY DO NOT PEOPLE GO TO CHURCH?"

THIS was the subject of a discourse preached by the Rev. Mr. Delano, a Baptist minister of Evanston, Ill., one of Chicago's bright suburbs, on a recent Sunday morning. Among the reasons given by Mr. Delano for the non-church attendance of many people in that city, are these: "The gloomy atmosphere of the churches; the dullness and intellectual poverty of the preachers; and the weariness of the people over the old and stupid creeds." He might as truthfully and justly added, And because of the un-Scriptural,

traditional, and papalistic dietary which the said preachers, creeds, and churches insist upon setting before their communicants, they, the communicants aforesaid, have become so utterly cloyed and nauseated that their sensitive moral stomachs cannot longer endure such a bill of fare.

The Romish Church, *alias* the "Mother of Harlots," as the Scripture calls her, never loses an opportunity to attempt to "point a moral or adorn a tale," even though it may be clumsily done, and made out of very shoddy material. Even now she has her bony fingers deeply gripped in the throats of the editors of many of the great papers of this land, and not a few of the so-called Protestant ministers of this country are controlled by her, like so many jumping-jacks, whenever she is pleased to pull the string and command them to dance to her music.

The *Herald*, of Chicago, a journal whose papal proclivities are too apparent to admit of a denial, in an editorial appearing in its issue of May 8, gives Mr. Delano a few quieting and motherly pats upon the back; and, referring to his utterances, attempts to account for the non-attendance of Protestants at church in the following language: "But *they* [the creeds and preachers] do not carry conviction. The Catholic churches, with the oldest creed, and the most solemn atmosphere of devotion, are always full and overflowing." (Italics mine.) Of course they are always full and overflowing. The devotees of Rome do not *dare* to absent themselves from church service, for fear of excommunication; and let the nominal Protestant churches once succeed in carrying into effect the deep-laid scheme for State dominance by the church, which the so-called National Reformers are trying to get incorporated into the "fundamental law of the land," and they can reasonably expect to secure as complete a cinch upon the conduct of their people as the Papal Church now has upon hers, and the fear of the civil law will then become as effectual as the fear of excommunication. The Romanists have heretofore held quite a "corner" upon that sort of work; but now, if the Protestants can only succeed in making their laity believe that they must take their choice, and either go to church early and often or suffer the penalties of the civil law, the huge piles of brick, stone, and mortar which they have built at so great expense, can also be full and overflowing.

As to the "atmosphere of devotion" alluded to by the *Herald*, we have often wondered what gave the air of their cathedrals and churches such a soul-smothering, stupefying effect to the casual visitor. The explanation is satisfactory.

We, however, prefer the Bible, without creed or catechism, of whatsoever kind; an intelligent worship to censer-swinging, smoke, and ceremony; and devotion unmixed with pestilence. We believe that a few, assembled by common consent, are far better than a house full, scared together by cries of "wolf," or the thundered threats of penance or excommunication. M. B. D.

CHURCH AND STATE.

In the House of Representatives, May 14, 1894, a strong protest was made by Congressman Bowers, of California, against the bill exempting from taxation property owned and occupied by the Young Men's Christian Association of the District of Columbia. Mr. Bowers stated that the exemption from taxation of the property of church organizations was a continuance

of vicious legislation, the most dangerous that Congress or this country has ever entered upon. Reference was made to the French Revolution, with its crimes and horrors, as being the natural result of exemptions of this nature.

As far as the record shows, Congressman Bowers was the only one who spoke against the passage of this bill, which was adopted by a vote of thirty-one to eight. A motion to re-consider was tabled. Thus the work of uniting Church and State in this country is gaining.

E. E. PARLIN.

"STOP, THIEF!"

The pilferer is often the first to raise the cry of "Stop, thief!" Just now there is considerable discussion in the various secular and religious papers, particularly in the East, over the glaring disproportionateness of the appropriations from the public treasury to the Catholics and Protestants for sectarian uses. When the opportunity was given a few years ago for all religious denominations to put their hands into the public treasury, and therefrom draw funds for missionary operations among the Indians, Catholics and Protestants alike accepted the offer. The illegality or unconstitutionality of the act was not discovered, or to all appearances even thought of, until it was found that in spite of all effort to the contrary, the Catholics were receiving more than all others combined. Then the cry of "raid upon the public treasury" and "per- version of public money to sectarian uses," was raised. Several of the Protestant denominations began to withdraw, and refused to accept this money that had been placed at their disposal, the latest being the Protestant Episcopal Church, which, through its bishops, has just issued and signed a memorial addressed to the Committee on Appropriations of both houses of Congress, which reads as follows:—

"Thoroughly convinced that the whole system of government contracts with sectarian institutions contravenes the first amendment to the Constitution of the United States, the Protestant Episcopal Church has placed itself on record as discountenancing the receiving of government appropriations, and has declined to ask for a continuance of such subsidies, although a great loss to the mission work of the church."

This is just what the Protestant Episcopal Church ought to have done in the first place, and thus have shown to the Catholic Church and to the world that they were to-day, as of old, Protestants. Then their utterances would have had some weight, but now they fall powerless as the leaves of autumn.

During the past eight years, since the establishment of the Bureau of Catholic Missions, the Catholics have received for Indian missions the sum of \$2,372,726 as against \$1,401,525 received by all other denominational schools. The records show that the appropriations to Roman Catholic institutions in the city of New York alone during 1893 reached the enormous sum of \$1,213,000, and there has been drawn from the city funds during the past nine years for the Catholic Foundling Asylum of that city the sum of \$5,103,498.02. No wonder that the leading secular papers, as well as others, are calling a halt. The call, however, is, we fear, made too late. The administration of President Harrison sought to call a halt, simply to the stopping of any further increase in the appropriations, and was forced to confess on the senate floor through Senator Dawes that it was "found impossible to retrace the step" that had been taken. It is an

open secret that the "still hunt" carried on during the last presidential campaign by the Catholics against President Harrison because of his attitude on this question, is what elected Grover Cleveland, and the Catholics are now practically the dictators of the policies of our government. It is stated upon good authority that the head of every department of the government in Washington is to-day either a Catholic or at least friendly to that church. And not only is this true of our national government, but there are hardly any of the large cities that are not officered with at least seventy-five per cent of adherents of the Catholic Church. It is no wonder that the A. P. A's and kindred organizations have sprung into existence. To the prophetic student, this is very significant. In it he can see evidence of the approaching storm that will soon burst upon the world. Well may the alarm be sounded, which must soon develop into the bugle call to "come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

W. E. CORNELL.

IS THIS WHAT THE CONVENTS ARE FOR?

THE character of the Norwood Convent seems to be pretty well revealed in testimony in the Pollard-Breckinridge suit. The convent seems to have been understood there as a resort where young women hide their disgrace, and lecherous men conceal their crimes. Dr. W. E. De Coucey, physician at the convent, whose evidence was submitted March 22, testified that "there had been five hundred children born at that asylum."

It would seem that establishments posing before the world as religious institutions might be engaged in better business than playing the part of accessories to distinguished libertines. True religion can never become a cloak for immorality and crime. The manner of conducting convents, their walled and barred secrecy and seclusion from public inspection, is an invitation to vice and immorality. When objection is made to these institutions, Romanists raise a cry of injured innocence. But the truth will come out in unexpected ways. The end is not yet. Eternal justice seems often to work slowly, but it works surely. The iniquity of convent life in America must come to light as it has in other countries.—*True American*.

TO MAKE ATONEMENT.

A SAD and touching story, says the *Presbyterian Witness*, comes from Austria. A wealthy lady, Countess Firmian of Salzburg, died recently, leaving all her personal property to trustees who are to hold it for the benefit of Protestant orphan children. She has made this disposition of her property, in order to make some atonement for a great wrong done 163 years ago by Count Firmian, who then became Archbishop of Salzburg. He was informed that a great number of his subjects were in secret Protestants. A list of these was written, and in the severe winter of 1731, 30,000 Protestants were, within a fortnight, expelled by the militia from the country. Many of them died on the way, and others found refuge in Germany. The bequest of the deceased lady was intended, as she states in her will, as some slight atonement for the wicked wrong then committed.—*Selected*.

The Review and Herald.

BATTLE CREEK, MICH., MAY 29, 1894.

URIAH SMITH, - - - - - EDITOR.
G. C. TENNEY, }
M. E. KELLOGG, } - - - - - ASSISTANT EDITORS.

EDITORIAL CONTRIBUTORS:

O. A. OLSEN, A. T. JONES, GEO. I. BUTLER,
S. N. HASKELL, L. R. CONRAD.

THE GIFT OF GIVING.

THE word "gift" is frequently used in the same sense in which "talent" is used, to indicate ability or qualification. We are told to "covet earnestly the best gifts," and to stir up or cultivate the gift that is in us. It is a prominent principle of the Bible that whatever ability we may possess, we are in duty bound to develop and use it faithfully. The one gift bestowed upon every Christian is that of giving. Benevolence is closely related to all the noble graces. And God has made provision whereby we may all practice the quality of beneficence on a scale that is grand and full of glory. We are wont to call the rich happy, because it is in their power to bless so many others. But it is a fact that those who have only temporal favors to bestow are not the ones who are best prepared to meet the wants of humanity. The greatest want of this or any other generation is Christ. He did not come to earth with his pockets filled with gold. So far as we know he never gave any man or woman a cent, nor held out any flattering worldly prospect as an inducement to entering his service. When he sent out the twelve with blessings for their fellows, he sent them forth with "neither gold, nor silver, nor brass in your purses; nor scrip for your journey, neither two coats, nor either shoes, nor yet staves." And yet they went out with the strange instruction, "Freely ye have received, freely give."

One would involuntarily ask, What did these poor men have to give? They surely had nothing when they came to Jesus, and when they departed, they had only that which he had given them. They went forth empty-handed, so far as the things of this world are concerned. Not only had they no worldly gifts to bestow, but they were entirely dependent for the necessities of life upon the uncertain charities of a world that had no sympathy for them or their work. And yet they were sent forth on a mission of giving. After our Saviour had gone away, two of his leading disciples were appealed to by a lame beggar for alms. They were compelled to say that they had neither silver nor gold for him. But they had and were glad to bestow that which to the poor man was worth a thousand times more than money. Their hearts were full of the blessing and grace of God. By living faith they could move the arm of the Creator in his behalf. That power was bestowed upon the sufferer. But a far greater blessing filled his soul than came to his impotent feet. He not only leaped with his hitherto useless feet, but his heart also leaped with a joy that his tongue strove in vain to express. Neither the impressive precincts of the temple, nor the presence of the multitude, nor yet the frowning anger of the rulers could repress his gratitude. In the midst of the wondering throng he walked and leaped, and shouted his praise to God.

What did Peter and John give to the man?—Simply that which Christ had given to them,

nothing more; for they had no more to give. And what he had given them, he is still willing to give to his children. But some will say that they have no such gifts to bestow. Then they have not received what it is their privilege to have. Before any say that, however, let them ask, What has Christ done for me? What gift of grace have I received? Has he forgiven my sins, and spoken pardon to my soul? Precious gift! Hasten to impart it to others. Forgive as you have been forgiven. Tell it to other sinners. Convey to them the news of pardon and grace. No royal prince ever bore a gift so costly and so precious.

The Christian's life is full of glorious things. There is peace, love, joy, contentment, comfort, hope. Tell it abroad. The riches of earth cannot buy such a heritage. The children of God have the promise of the life which now is, and of that which is to come. They are children of a King!

We are wont to remind the Lord that giving does not impoverish him. He tells us the same. Giving does not exhaust our store. "Give, and it shall be given unto you." God never gives us a blessing simply that we may consume it upon ourselves. It is ours only to use to his glory. There is a blessedness in giving, and our heavenly Father gives us free access to the bounties of his grace. At the same time he asks that as we freely receive, so we should give.

Come to the storehouse, brethren, help yourselves. Let your soul delight itself in fatness. Never again mourn because you have nothing to give. As long as grace is extended to sinners, and as long as God continues to give to us, so long shall we have infinite riches to impart. Instead of needing more to give, we need rather the wisdom and grace to give what we already possess. Let us study and practice the gift of giving.

G. C. T.

THE STRUGGLE FOR RELIGIOUS LIBERTY.

(Continued.)

In the light of the Scriptures which we have quoted, and from the principles drawn from them, as well as from the history of our country, we may deduce the principle that the enforcement, by so-called civil laws, of the observance of any day of rest, is an infringement upon the natural rights of man, unwarranted by Scripture, and opposed to the genius of American liberty. And we may further conclude that any general attempt to enforce such laws must result in religious persecution, which would not only cause a vast amount of suffering, but would be a perpetual blot and disgrace to our country.

We will now consider the second struggle for religious liberty in this country. The Presbyterian Church, which had done a good work in favor of the disestablishment of the Church of England in Virginia, was moved thereto as much by jealousy of that church as by love for the principles of religious liberty. Many zealous religionists opposed the adoption of the United States Constitution, because it contained no recognition of God and Christ.

The Reformed Presbyterians, or "Covenanters," have always refused to support the Constitution, and have labored with untiring zeal to destroy this palladium of American liberty. As early as 1815, the Presbyterian Church, aided by people of other sects, began to agitate for a better observance of Sunday. Finding that the non-

Christian part of the population would not be moved by their appeals to hallow the first day of the week, they endeavored to revive and put in practice the theory of Augustine, and to compel them to do so by the pains and penalties of the civil law. In Pennsylvania "Moral Societies" were organized, whose members watched for those who did not observe Sunday, and reported them to the civil authorities. They also, by a preconcerted effort, sent to Congress a large number of petitions, praying for stricter Sunday laws, and asking, or rather demanding, that the United States mails should not be carried on that day. Thus the incipient stages of an American Protestant inquisition began to be developed in free America. This organized effort to induce the government to enforce a religious idea upon all the people, and to inaugurate a policy of religious intolerance that would prepare the way for other acts which could only result in the sweeping away of the priceless liberty of which the Declaration of Independence had been both the assertion and the pledge, might have succeeded, had not God in his providence raised up a people with clearer ideas of the rights of citizens and the limitations of the powers of the State, and a champion who had the courage of his conviction. This people was the young and rising denomination known as the Disciples, often, though improperly, called "Campbellites," and that champion was the founder of that society, Alexander Campbell.

Mr. Campbell engaged in the discussion of these questions with different persons, particularly with Andrew Wylie, D.D., president of Washington (Pennsylvania) College. These discussions were widely known, and had a great influence in rolling back the tide of religious intolerance. Mr. Wylie himself withdrew from the Presbyterian Church and joined another church which he considered more liberal in spirit.

The principles which Mr. Campbell enunciated in this discussion, and which he maintained by reason and logic, were these:—

"The whole of the precepts, or commands, of the Christian religion are contained in the New Testament.

"But there is no precept, or command, in the New Testament to compel by civil law any man who is not a Christian to pay any regard to the Lord's day any more than to any other day.

"Therefore to compel a man who is not a Christian to pay any regard to the Lord's day more than to any other day, is without authority of the Christian religion."

The statement of his second argument is as follows:—

"The gospel commands no duty which can be performed without faith in the Son of God. 'Whatsoever is not of faith is sin.'

"But to compel men destitute of faith to observe any Christian institution, such as the Lord's day, is commanding duty to be performed without faith in God.

"Therefore to command unbelievers, or natural men, to observe in any sense the Lord's day, is anti-evangelical, or contrary to the gospel."*

Such principles as the above, amply sustained by this profound logician, could not but have an effect upon the public mind. The result was the dissolution of the "Moral Societies," and the complete failure of the attempt to bring about an observance of Sunday by appeals to the statutory law.

The action taken in the matter by Congress, in response to the appeals made for the stoppage of the United States mails upon that day, was equally clear and satisfactory.

The question was referred to a committee, of

*"Memoirs of Alexander Campbell," by Robert Richardson, p. 528.

which Colonel Richard M. Johnson, of Kentucky, was the chairman. The report which this committee submitted has ever been considered as one of the best State papers ever presented to Congress. It took strong ground against the enforcement of a day of rest, and denied the right of the government to appoint a Sabbath. From the report of that committee, rendered in January, 1829, we take the following important extracts:—

"The committee look in vain to that instrument [the Constitution] for a delegation of power authorizing this body to inquire and determine what part of time or whether any has been made holy by the Almighty. . . .

"The Constitution regards the conscience of the Jew as sacred as that of the Christian, and gives no more authority to adopt a measure affecting the conscience of a solitary individual than of a whole community. That representative who would violate this principle would lose his delegated character, and forfeit the confidence of his constituents.

"If Congress should declare the first day of the week holy, it would not convince the Jew nor the Sabbatarian. It would dissatisfy both, and consequently convert neither. . . .

"If a solemn act of legislation shall in one point define the law of God, or point out to the citizen one religious duty, it may with equal propriety define every part of revelation, and enforce every religious obligation, even to the forms and ceremonies of worship, the endowments of the church, and the support of the clergy. . . .

"The framers of the Constitution recognized the eternal principle that man's relation to his God is above human legislation, and his right of conscience inalienable. Reasoning was not necessary to establish this truth; we are conscious of it in our own bosoms. It is this consciousness, which, in defiance of human laws, has sustained so many martyrs in tortures and in flames. They felt that their duty to God was superior to human enactments, and that man could exercise no authority over their consciences. It is an inborn principle which nothing can eradicate. . . .

"It is also a fact that counter memorials equally respectable, oppose the interference of Congress, on the ground that it would be legislating upon a religious subject, and therefore unconstitutional.

"What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which government cannot deprive any portion of citizens however small. Despotism may invade those rights, but justice still confirms them. Let the national legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established, and the foundation laid for that usurpation of the divine prerogative which has been the desolating scourge of the fairest portion of the world."

The report was accepted, the committee discharged, and the hope for compulsory Sunday observance, or for any action of Congress toward the exaltation of that day, was for the time being destroyed. It is a very interesting fact to mention in connection with this affair, that it is quite generally believed that this Congressional Committee employed Alexander Campbell to write their report to Congress, so that we have in this report, not only the opinion of the committee, but that of Mr. Campbell himself. With this view, a portion of the report is placed in the "Memoirs of Alexander Campbell," previously quoted, under the head of Appendix B.

In the work then done by Mr. Campbell to hold in check the rising tide of religious intolerance, we find an illustration of the words of Scripture: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isa. 59:19.

At the close of this sharply contested battle, those who were attempting to undo the work of the founders of the republic and to reconstruct the government upon a religious rather than upon a civil basis, defeated in their attempt, retired from the combat for a time, to nurse their defeat, and again plot for the overthrow of freedom and the establishment of governmental religion.

(To be continued.)

FROM FLORIDA TO NORTH CAROLINA.

My last report was during the winter while a course of lectures was in progress in a tent in a neighborhood some six miles from our home near Bowling Green, Fla. A portion of the time the interest was fair, but for various reasons it gradually waned as the testing truths of the message were reached. But as there were a few who were deeply interested who continued to attend, the meetings were continued, even with very small congregations. To the best of my knowledge some seven or eight persons are observing the Sabbath as the result of the lecture course. These all belong to one family, parents and children, nearly all of them grown persons. The parents are old settlers, with a wide acquaintance, formerly prominent Methodists in that section of the country, and bear an excellent reputation.

After the lectures closed, we held our Sabbath meetings in the school-house near there, till I came to North Carolina. Each Sabbath further instruction was given in the truths of God's word, calculated to establish them fully in the truths of the message. I had hoped to give another course before leaving Florida; but as no good opening seemed to present itself, and as considerable home work needed to be done before being absent so long, I worked hard to be in readiness to come to this field of labor as soon as possible.

We had planned last fall to come to the mountains of North Carolina, hoping the change of climate would be beneficial to my afflicted wife and possibly to myself, as we had spent five years and more in Florida. North Carolina being a field much needing labor, and as my old friend, Elder Shireman, in charge of that field, seemed anxious for help, and the Conference Committee favoring our coming, we left home April 23, and reached Asheville the night of the 24th, having made the journey very pleasantly without injury to my invalid wife.

The new fifty-foot tent came about a week later, and after some delay in procuring a suitable site for pitching it, a place was at last secured free of cost, which is one of the very best in the city. Meetings commenced Friday night, May 11, with an attendance of perhaps seventy-five. Sunday night about 150 were present. The weather has been quite rainy, and so a little unfavorable for a commencement.

Asheville claims a population of some 12,000 or 15,000 inhabitants, of whom perhaps one third are colored. It is pleasantly situated on a somewhat uneven plateau surrounded by mountain peaks. Its location is some 2300 feet above the sea level, and quite pleasant. It is blessed by much sunshine, cool soft water, abundance of the fruits of the temperate zone, and a mild climate. It is a great point of interest with tourists. It is said that during the year as many as 30,000 visitors come here; those from the north coming in the winter, and those from the south in the summer. Many wealthy people have settled hereabout. The city is far above the average southern city in appearance, having fine residences, electric lights, electric cars, and many large hotels. It is a place where people can live quite well with moderate expense. Through the faithful labors of those connected with the work here, the truth has been brought before many people, a large amount of reading-matter has been circulated, and quite a number have taken their stand upon the truth. So we are quite well known in the community.

This fact will take away the novelty, and I judge will not add to the attendance. There exists with some a very bitter prejudice against our people and doctrine. It is easily discerned that if we have a large attendance, it will have to be worked up gradually; there will be no great rush from curiosity. We shall hope that as point by point of the precious truths of God for this time is presented, the interest will increase. There must be many honest people in this city. God has given a measure of freedom in preaching the word, and our courage in the Lord is excellent. Our prayers are ascending that his power may be specially present, that his truth may be exalted, and honest souls be gathered in.

Here is the great State of North Carolina, one of the original thirteen colonies, with a large population. There has been very little preaching here; many in various portions of the State know nothing of us. How important that God's blessing rest upon us, that a good impression be made at this important point, and that success crown our efforts. We are praying earnestly for such results, and request the prayers of all God's people in our behalf, that the blessed Saviour may signally manifest his power in our midst. G. I. B.

CHRIST ATE FISH WITH THE DISCIPLES.

(Concluded.)

Who cannot see in the occurrence we have described some of the most important principles that are involved in the gospel of Jesus Christ? He does not come and say to them, "You ought not to be out here fishing; I have called you to another work." But he unites with them in fishing. He then asks them to unite with him in providing the table; then he unites with them in partaking of the food that they mutually had brought together by his power and grace. But did he design by this that they should keep on fishing? Was he giving them lessons in fishing, so that hereafter they would remain at that employment? Let the sequel of the story answer.

"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? [That is, do you love me more than you do these your brethren, whom you took with you fishing?] He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me?"

No wonder that Peter was grieved at this threefold question. He had denied his Lord by his own words three times, and cursed and swore that he knew not the man. That pitying look of the Saviour on that occasion was still fresh in his mind. The word sent by the other disciples to tell Peter of his resurrection, was an assurance that the Saviour had forgiven him. And now, at Peter's suggestion, the disciples had returned to their former employment as fishermen. But the Saviour now turned the minds of the disciples from fishing, in which they ought not to have been engaged. The Saviour met them tenderly and worked a miracle for them to aid them in carrying out their purpose in fishing. After uniting with them in working a miracle, he then turns their attention directly from the fish to the work to which he had called them three and a half years before, by asking Peter three times

over if he loved him more than his brethren. "Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep." Three times he gave him instruction to engage in the work which he had called him to do, and which he unwisely left. Had Peter watched in the garden with his Lord, he would not have been left to have denied him. Had he and the other disciples remained watching and praying to receive further instruction from the Saviour, they would not have gone fishing. Could there have been any reproof more gentle than this experience at the lake of Genesaret? Could there have been anything that would have taken hold of Peter's heart more than circumstances like these?

If one should say this placed upon fishing and the eating of fish a divine sanction, then for the same reason we might say, Why did not Peter continue fishing? But no; Peter did not so understand it. The searching words which followed, impressed Peter with a lesson that he carried with him in all his future life and labor, and which, at his own request, was even shown in the manner of his death. "Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest." How truly this was seen in the case already before us. This was characteristic of Peter. He wanted to go fishing, and he went. He never before so fully sensed the depths of a Saviour's love. But notice the following words from the Son of God: "When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest." Here was a consecration of Peter such as he never before had experienced. His own personal inclinations, which he had followed even when he led the disciples with him out upon the sea of Galilee, now were to be laid at the feet of Him who had so freely pardoned all his sin.

"This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me." How impressive the lesson. Who can think that Peter ever went fishing after this? Who could say that the fishing and the eating of the fish were all directed by the Lord? Was it not first directed by Peter? And the Lord simply united with him to help him out of the difficulty, and to set his feet and that of the disciples back upon the right track.

When Peter had reached the close of his life and labors, and it was decided that he should be crucified, the lesson here received had so impressed his mind and so thorough was his repentance for denying his Lord and Master, that he desired to be crucified with his head downward, because he was not worthy to die as his Lord died. But this is not all. Was there not an infinite meaning in the expression, "Follow thou me"? It signifies something more than taking Peter one side to instruct him about his death. The Saviour had left the courts of glory and every consideration of personal interests and happiness, to give all, even his life, and not only his life, but it was needful for him to die a shameful death. He died as a malefactor in the place of the traitors (even in the place of Peter), with all their treasured sins upon his divine soul. All of this was contained in the words, "Follow thou me." Even now the lesson is not complete. One more link serves to fill up the chain. Peter did not yet fully sense the

Saviour's words. "Then Peter, turning about, seeth the disciple whom Jesus loved following;" and he said to Jesus, "Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me."

Here is the climax of the lesson to Peter. It was Peter's business to follow Christ, and let Christ become his head, his instructor, and to let others do the same. In this there was no pre-eminence given to Peter above his brethren, but rather otherwise. He stood upon the same level with his brethren. This was the last lesson that we have recorded of the Saviour's talking directly with Peter; and this lesson was given for the benefit of all the disciples then living and for the benefit of the disciples at the present day. It reveals the great principle of the manner in which God deals with the human family. He preserves the monopoly of dealing directly with each human heart; and all of his relationship to man is love and nothing but love. "One is your master, even Christ; and all ye are brethren." Was not this entire lesson to take them away from fishing? and does it not teach the great principle of self-renunciation on the part of each and every individual? and does it not reveal to us how that Christ came to this world to die to save a lost race? We therefore leave the reader to judge if the eating of the fish on the occasions recorded in the gospel was not a manifestation of Christ's love to meet men where they were, rather than to place a divine sanction upon their customs and habits, which were not in harmony with his original plan. And further, in reference to this particular case of the Saviour's eating fish, in the twenty-first chapter of John, does it not belong more to the feeding of the sheep and the lambs to which the Lord called Peter, than to fishing?

O the matchless love of Christ! O the wonders of his grace! "The depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory forever. Amen."

Such are the wonderful lessons taught in the twenty-first chapter of John. Is it not belittling the gospel of Christ and the grand theme of Christ's love, to contend that this chapter gives a divine sanction to the eating of flesh-meats? Shall we not see through this the infinite love of Christ in meeting the disciples where they were, to lead them from that in which they were engaged to something higher and nobler? O the matchless love of Christ! who can fathom it? This same principle the Lord has ever manifested,—the principle of meeting his people in their low and fallen condition and in their ignorance, to lead them to something that is better, something that is higher, something that is more ennobling; in short, to connect them with the character of our divine Lord and Master, where their tastes and interests will be of the heavenly order, and their characters be after the divine model. It is when we fully appreciate this principle, that the love of Christ constrains us. It is when we see the gospel in this light, that we can appreciate the words of the apostle: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto

God, which is your reasonable service. And be ye not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12:1, 2.

The Word that reveals this principle was made flesh and dwelt among us. This is the gospel of Jesus Christ. To possess this principle in all its fulness is to possess Christ. It is Christ in us the hope of glory. S. N. H.

THE RUSSIAN MISSION FIELD.

NOTWITHSTANDING all the difficulties, the work has been onward in this great field. Quite a number have accepted the truth, and our workers not only strengthened the churches, but were able also to visit a number of new places with favorable results. Publications sent out by our secretaries are also bearing fruit, and we are receiving encouraging letters from different portions of the empire.

Elder Klein has of late visited the Don and Crimea, where he baptized four. Brother J. Löbsack has labored in the Crimea with good results. He had interesting visits with scattered Sabbath-keepers in Bessarabia, and had large meetings in a German colony near Odessa, where there are some Sabbath-keepers. On the Volga, seven of our members have been fined for holding meetings without being officially acknowledged as a denomination; they accordingly had to spend from three to ten days in jail. The members have great difficulty in meeting together. Elder Obländer, who labors in the Caucasus, has had a very blessed experience of late. He was able to speak twenty-one times in thirteen days, also to hold some Bible readings in the very place where we before had to leave after a short stay. Quite a number made a start in the Christian life. Finally the brethren were informed that brother Obländer had been accused by the magistrate in a neighboring town, and they hurried him off with a team; but seven men followed on horseback and brought him back. This gave him another chance to speak that night, and when the magistrate came the next day and investigated the matter, he reproved the accusers for acting thus, and said they should ask brother Obländer's forgiveness. He consequently continued his meetings, but just as they were thinking of baptism, they were notified that the matter had been reported to a still higher official, and therefore brother Obländer left; and one of the officers of the church baptized nineteen willing souls as the fruit of this effort. There are still others who expect to go forward soon. This experience has greatly strengthened brother Obländer, and he feels encouraged to continue in the work in this vast field. As to book sales by our canvassers we have been able to sell some \$200 worth during the last few months, in spite of many hindrances. One of our canvassers has been imprisoned for some days.

The work among the native Russians is also prospering more than ever. That persecution only serves to carry the gospel to the very ends of the world, and to spread it among all classes, even to those in the prisons, is plainly illustrated by the experience of one of our brethren who has been exiled beyond Tomsk, the capital of Siberia. A robber who has been sentenced for eight years to Siberia, and a counterfeiter, whose penalty was four years, were placed in Charkov in cells with some believers, who boldly preached the gospel

to them, and thus they were both converted. After quite a stop here, they were transported to Tomsk, and from there our brethren received letters from both. The following item from the robber will be of deep interest:—

"I went through the prison thinking if only some one could be found there who would teach me the word of God; but I had scarcely thought it, before I saw a large group, and brother B. in the midst preaching about righteousness. O how grateful I felt! I rushed up to him, embraced him, and we greeted each other heartily, to the great surprise of those present. I learned that he had held these meetings in the prison already for twenty days, and as he told me of your address, I herewith notify you."

The other writes also of the meetings, and asks the brethren to forgive him, as he had been formerly a believer and fell while being brought in a great straight during their persecution. Thus the truth has reached the very heart of Siberia and is proclaimed with telling effect in the very prisons. Brother B. has now reached his destination in tolerable health, except that his left hand is paralyzed. He is to remain there three years under the surveillance of the police.

Our native laborer in the South writes April 3:—

"I left home March 8, and visited two Sabbath-keepers in N. From there I went to S., where a great surprise awaited me. I was received with much joy. They all first thanked God that they were permitted to see me once more, and told me that they greatly feared at my first visit, last February. But as they received the first tracts, they at once read them, and after consulting together, had their first Sabbath meeting. When the second lot arrived, they took still more courage and met twice each Sabbath. Their numbers continually increased. At first they were disturbed in their worship, but finally the mockers grew tired, and they could hold their Sabbath meetings in peace. During my visit it was proposed to secure some hall for service. They were all willing to help, and offered freely what they had; one a cow, another a horse, another a sheep, etc. Their priest was also present, and one said to him: 'Now, everything is in order, we shall all be Adventists; but how will it be with you, Batuschka?' which means about the same as 'little father.' He bowed and said, 'The Lord may bless you, no doubt, but soon the solid ones will be exiled, the weak ones will disappear, and then it will be as before.'"

There were about thirty in my meeting, and some desired to unite with us. A sister who is a servant of a Caucasian prince, is permitted to hold Bible readings with five of the nobility. Another sister writes that lately the priest has visited the different members, and talked very kindly to them, and also promised to visit their Sabbath meeting. The priests have of late, in order to counteract the influence of the true gospel, begun to hold some special meetings for edification in the public school-houses.

I learn from the exiles near the Persian border that there are ninety-five in all in that place, and that ten of these are Adventists, eight Molokani, seventy-two Baptists, and the rest Stundists. Some rich English gentleman has visited them, and they are helped with means without distinction of faith; but somehow the Baptists arrange it so that they are well cared for, while the others have to suffer. We have been able to help our brethren there of late, also their suffering fami-

lies. Our leader there states that in spite of the exile, the Baptists vex them whenever they can, and one of them makes it his business whenever he meets one of them to call him a "Jew."

We learn from one of our sisters from St. Petersburg, that a Protestant church has been lately closed, and that the police searched the house of the preacher with whom we are in correspondence, at two o'clock in the night, and took different publications and letters with them; some they returned, and others they kept. Then the believers were called together in the marketplace, and the priests reasoned with them, and told them to go to the church and bow their knees before the shrine. As they failed to persuade them to do so, they were publicly beaten. But in spite of this, the meetings go on, and many are being baptized.

The censorship is also very strict; we often get some of our books and tracts back. Sometimes a book which is returned from the censor north, will pass freely in the south. Lately the German Baptists had quite an experience with their paper. As repeated complaints were entered from their subscribers in Russia that the paper was not received, they began to investigate, and found that it was simply retained by the censor and was not allowed to pass through. One imprudent news item about Russia may be sufficient to stop a paper from entering forever, and we feel that great care ought to be exercised in what our German papers contain in this respect.

On the whole we cannot but praise the Lord, by whose strength the work is ever onward in spite of what men may do to hinder, that new avenues are constantly opening up whereby the truth can be spread. Let us remember those in bonds and in exile, and let us improve every opportunity that that blessed day may soon come, when the Lord himself will deliver his people and gather them into his eternal rest.

I. R. C.

EXEMPTION FOR CHURCH LOTTERIES.

THE *Congressional Record* reveals many discussions that never get into the papers. The *Record* of May 3 reports a discussion over the suppression of lotteries, that is both interesting and amusing. A lottery bill was under discussion, but its provisions were such that they would apply as well to church lotteries as to their great brother, the Louisiana concern! Here was a serious difficulty! Senator Hoar said, "I suppose that in every State in the Union, without an exception, church fairs and church lotteries and gift enterprises, and raffles at temperance meetings and such places are, in fact, illegal and punishable, but they go on. I do not suppose anybody can frame language which will not apply to them also, and I do not think we ought to." Senator Gray asked this question: "Would it be germane to propose an amendment exempting church-members from the operation of this bill?" After considerable more discussion of this nature, and finding the interests of the church were so great that the much-needed lottery bill could not pass, it was laid on the table. This is a new illustration of the powers of the church. It is so powerful that laws punishing crime cannot be enacted for fear they will work a hardship to the churches or their members! We are glad to note that both the *New York Observer* and the *Christian Work* call for the lottery bill to be passed, irrespective of the bearing it will have upon the churches.

M. E. K.

Progress of the Cause.

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

WATCH AND PRAY.

BY N. E. LOVELAND.
(Green Spring, Ohio.)

JESUS, hear our earnest pleading
For thy strength to be our stay;
Through the darksome time that waits us
Just before the dawn of day,—
Happy day, that's fast approaching,
When the stormy night is past;
Joys of which we've no conception
Will through endless ages last.
We are near His glorious coming,
Nearer, nearer, every day;
Then we'll leave all foes behind us,
Press together, watch and pray.

We can see the signs fulfilling
That portend His coming near,
Telling also just before us
Is a time of trouble dear;
But beyond it, just beyond it—
O the promise, brethren dear!
When you think of all its glories,
Are you glad it's almost here?
Yes we're near His glorious coming;
Soon the clouds will roll away
And reveal our loving Saviour;
Press together, watch and pray.

We must be alert and watchful,
Or in weakness we shall fall;
But we know our God is able
To sustain us through it all.
Let us, then, look up rejoicing,
Our redemption draweth nigh;
Even now the light of morning
Flashes on the eastern sky;
And we're near His glorious coming,
Nearer, nearer, every day.
Hear the voice from heaven that tells us,
Press together, watch and pray.

INDEXED

LETTER FROM SISTER WHITE.

[THE following notes and observations are taken from a personal letter to the Editor, and we believe they will be of much interest to the readers of the REVIEW. The letter is dated at Sydney, Australia.—Ed.]

"Since leaving Melbourne I have spoken twice at Seven Hills, about eight miles from here. We had a precious meeting. Brother Hickox is laboring there. He has pitched his tent, and held meetings all alone. He has lived in a small tent, and done his own cooking. Some who attend the meetings supply him with milk. He has visited, given Bible readings, and conversed and prayed with families. Some noble, conscientious souls have fully decided to obey the truth, and several more are on the point of deciding. Eight have taken their stand to keep the Sabbath, and the interest holds good.

"A week ago last Sabbath I rode with my son ten miles to Kellyville, and spoke to the church in their own place of worship. In the afternoon he attended the ordinance meeting at Paramatta. The next day I rode eight miles, and spoke again to a good audience that seemed deeply interested. You see I am able to bear considerable work and riding about. This day I have written twenty-four pages of letter paper, and I am feeling real well.

"The failure of banks and the financial pressure make hard times everywhere in this country. It is difficult for students to obtain money to defray their expenses at school, or for our brethren to build even the most humble places of worship. We hear of people starving to death in the cities, and nearly every day persons come to our door begging for something to eat. They are never turned away, and we are constantly called upon to hand out money to keep the work moving. O how thankful I shall be when we can see the work going with

power, and many souls compelled to come in from the highways and hedges because of the overwhelming evidence of the truth that the Lord impresses upon the human heart.

"Since writing the above, the president and secretary of the Victorian W. C. T. U., and four other ladies, have taken dinner with us. We became acquainted with them in Melbourne; they have just been attending a temperance convention in Sydney. We had a pleasant interview, and now they have gone out in our carriage to see the country, while I resume my writing. I hope that these sisters will be brought to a knowledge of the truth. We long to see those of intelligence converted, and standing in vindication of the truth.

"Much might be done in this country if there were those who would settle in different localities and cultivate the land as they do in America. Then they would be comparatively independent of the hard times. I think this will be brought about. Most diligent search has been made for a tract of land of several hundred acres on which to locate the school, so that the students may have an opportunity to till the soil, and poor families may have a little piece of land on which to grow vegetables and fruit. This would go far toward sustaining them, and they would have a chance to school their children. But money matters are very close. The people are all hard pressed for means, and know not just what to do unless times change. We must live and have means to carry forward the work.

"Wellington, Christchurch, and many other important places, both in New Zealand and in Australia, must have labor, and we need men and means. Our prayers go up to God, that laborers may be raised up to enter the harvest-field. We are nearing the close of this earth's history, and every soul should work now while the day lasts, for the night cometh in which no man can work. O that every representative of the truth may lift the burden that is so essential for him to carry, that the light of truth may go to all places of the earth. But the languid measures, the slow movements, the want of deep interest for perishing souls, grieve the heavenly intelligences. He who gave his only begotten Son to die for the sins of the world, has made it manifest that his love is without measure. O that all who have named the name of Christ would arouse from their lethargy and begin to work.

"Our work is to carry the truth to those who know it not. I have said to the church at Paramatta: 'I must not occupy my time with you. It is the duty of every church-member to burn and shine, that the rays of light may be seen amid the moral darkness. I have not come to this part of Australia to devote my time and strength to keeping you in good spirits, and holding up you who know the truth. It is my mission to go to the regions beyond, to those who sit in darkness, and have no light. Will you as a church help me? Will you hold up my hands? Will you have root in yourselves? Will you send your prayers, as sharp sickles, into the harvest-field? Can I rely upon you who know the truth, who have had great light and opportunities, to help me in my labor?'

"I think this is the way we shall have to do; we must roll the responsibility upon church-members, and tell them God holds them accountable for the exercise of every spiritual power in the saving of the souls of those who have never heard the truth. We must solemnly urge upon them the fact that they are to be witnesses for God; and if they are exercising faith in Christ as their personal Saviour, they will accept the burden of responsibility."

MRS. E. G. WHITE.

ILLINOIS.

AMONG THE CHURCHES.—Soon after closing my work in Springfield last January, I began meetings in West Salem, continuing through the month of February, after which, in company with

brother J. F. Rothrock, I made a short visit among the brethren at Mt. Carmel, St. Francisville, and Allendale. I found most of them of good courage in the Lord. At Allendale there seems to be considerable interest among those who attended the two weeks' meeting I held there last fall. Bible work is now being done there with favorable tokens of success.

Returning to West Salem, I left my wife to follow up the meetings there with Bible work, while I went to Toledo to begin meetings, March 14. I labored there with good interest until April 13, when I went to West Salem to hold quarterly meeting. At this time, six were baptized and united with the church as a result of the meetings recently held there. Returning to Toledo, I have done what I could to finish up the work before leaving for Duquoin, where a most urgent call for help has been made. Mrs. Seoles remains here to carry forward the work by visiting, Bible readings, etc. Some fifteen or more have publicly acknowledged the truth, and of these about eight are walking out in obedience. May the Lord be with and strengthen them for the conflict that lies before those who would be conquerors.

J. W. SCOLES.

April 22.

MICHIGAN.

JACKSON.—The blessing of the Lord was with the first company that came to this city to work on the envelope plan, but as I was not with them, I cannot speak particularly of that work. In February we organized our mission, and together bowed to seek God's help in arranging our program, and then consecrated and dedicated our home to him. We invited the Saviour by his Holy Spirit to take up his permanent abode with us, and we knew that our prayers were answered, and we walked and talked as if we knew that he was visibly present. Four times a day we bowed together to seek his help and guidance, twice in general prayer service, and twice in silent devotion, with one vocal prayer to close. There was an atmosphere of love as real as the air we breathe in our home, and it could be felt by those who came in with us. Day after day we received refreshing showers from the presence of the Lord, who, being so near, could easily fulfil the promise: "Before they call, I will answer; and while they are yet speaking, I will hear." Day and night we could hear in our own hearts the echoes of the music of the heavenly choir, who rest not day nor night, saying, "Holy, holy, holy, Lord God Almighty;" and sometimes in the night season one who was too happy to sleep, would hear another giving expression to the joy that was still in the heart, although the natural senses were locked in slumber. Sometimes during the silent devotional hour the music was so sweet and plain to hear that it seemed as if the heavenly gates were open; but the hour most prized was the eight o'clock Bible study, when the Holy Spirit spoke to us both as a comforter and a reprover. Truly it was good to be there, for a day in His courts is better than a thousand.

The people of the city were glad to have us come to their homes; for they could see that we had been with Jesus, and the many tearful eyes and warm hand-clasps testified to the sincerity of their words, as they would invite us to come; and the list of names fully four feet long which hung up in our sitting-room, showed that doors were open to receive us, where we were welcome visitors. But it may be asked if Satan never troubled us. To be sure he did; but we would not acknowledge his power by talking of it, and the Spirit of the Lord would lift up a standard against him, and we would throw a covering of charity over each others' failings, and he could not find an entrance.

And this I believe may be the experience of every individual who will engage in the work, if he will keep close to Jesus, knowing only Christ and him crucified, standing bravely with face to

the foe, clothed with the armor of righteousness, yet meekly sitting at the feet of Jesus, learning of him who was meek and lowly in heart, having the conversation always such as will minister grace unto the hearers.

May the Lord bless and encourage our workers everywhere, and may they be endued with power from on high for his name's sake.

MRS. E. M. PEEBLES.

MAINE.

NORTH DEERING, FALMOUTH, BATH, CLIFF ISLAND.—The canvassers' school, which began March 18, at North Deering, has reached a successful termination. The attendance was larger than was anticipated, and good progress has been made. The Lord has given us many profitable experiences, and taught us many precious lessons during the time we have been together, and we have a desire properly to appreciate the opportunities we have had. We have encountered some difficulties and have had some trials to bear; but I do not know that they have been other than are usually met at such times, and I feel sure that the Lord has made them a source of blessing to those who have borne them with patience.

I am confident that each student is better prepared to do effectual work than he was before coming to the school. They go out to their fields of labor believing that the Lord alone can crown their efforts with success, and that without his help they can do nothing; they also realize that while they put their trust in him, he will never leave them, nor forsake them.

Personally, the writer feels that the school has been a source of much blessing, and has afforded opportunities for forming pleasant acquaintances which can never be forgotten, and which, I trust, by the grace of God, will continue throughout eternity. I shall notice with interest the reports of each student, and take much pleasure in their success.

The brethren of Falmouth speak the Danish language. I have been with them several times during the fall and winter, and the Lord has blessed our meetings each time. At the last visit, May 5 and 6, three willing souls followed their Lord in baptism. When the hour appointed for baptism arrived, the rain had been falling steadily for some time; none seemed willing to delay, and we started for the sea-shore, which was five miles distant. Some of the neighbors not of our faith also made the journey. Just before we arrived at the place of baptism, the rain ceased, and all enjoyed the occasion very much.

Time has demonstrated that the interest created at Bath by our camp-meeting was of an excellent nature. Not long after the close of the meeting, Elder Huffman held a few services with good effect. Later in the fall, Elder P. B. Osborne made it his field of labor and has been there since, with the exception of a few weeks when absent to attend quarterly meetings. In the month of February, the district church institute was held here, and I have spent several Sundays with them. At my last visit, May 6 and 7, I found as good an interest here as I have found at any time. The audiences are larger than they have been at any time, and not a few are almost ready to decide for the truth. There is and has been considerable opposition here, but it gives us pleasure to note that our laborers have so conducted themselves and the work that they have made no personal enemies, and their most bitter opponents have nothing to say against them except their determination to keep the law of their God. Elder Osborne will remain here until the meeting at Norridgewock, June 1-3. Fourteen adults have professed the faith, and we hope that the future of this work may be even more prosperous than it has been in the past.

We have recently spent four days at Cliff Island. It is a beautiful place at this time of the year. Since my last visit two persons have be-

gun the observance of the Sabbath. All seem to be of good courage. Five persons were baptized, and there are others who are to be baptized soon. The interest in the Sabbath-school has greatly increased, and the methods of conducting it improved. The missionary meetings are well attended. I am glad to note the work that is being done in this line. The churches have received a large increase in membership this winter, and I trust that the blessing of the Lord may continue with them. I am of good courage, and the Lord is blessing my labors. From all over the State come many calls for ministerial help, and I greatly desire to see the time when men and means will be available with which to respond to them. The June meeting will be an occasion of much importance to the Conference, and I hope that as many as can possibly do so will arrange to attend. Pray that the Lord's blessing may be granted to us upon that occasion.

J. E. JAYNE.

NEBRASKA.

I RECENTLY visited the work at Loupe City, Harold, Omaha, and Fall City. At Loupe City, where brethren Lamson and Boughton have recently been laboring, I found an excellent work commenced, some thirty-seven adults having accepted the truth. The Sabbath-school numbers about sixty-eight, and the work is becoming thoroughly established there. I see no reason why in time a good organization might not be formed here. A tract society has been formed, which is doing all it can in the dissemination of the light of the truth to others. I found all desirous of doing all they could in the work, and believe the company is getting the real spirit of the message.

From Loupe City I went to Harold in Holt county, where brethren Boynton and Armitage have been laboring a few months in the past. A small company has been raised up here, and they have built them a neat little chapel, 18 ft. x 28 ft. While I was there, it was dedicated to the worship of God. It is a very neat little house of worship and is free from debt. While here we organized a church of fourteen members, and others, we trust, will soon unite with them. The work is onward in that part of the State, and the brethren are about to enter another field in that section. Times are very hard, however, and it has been with sacrifice that they have succeeded in building a house of worship.

At Omaha many Bible readings have been given, and much reading-matter scattered. What the result will be, will only be known in eternity. Quite a number are very favorable to the truth, and the workers feel hopeful that they yet will accept it. What the result will be, of course we do not know. I found the workers of good courage to do all they can to scatter the light of truth.

From Omaha I went to Fall City, in the southeastern corner of the State, where brother Keele has been spending a few months in labor. A few of our brethren and sisters from South Dakota have recently moved to this section of the State, forming a little nucleus around which we hope a little company may soon be built up. Much reading-matter has been scattered through the country, which we hope in time may bear fruit to the glory of God. All the workers seem of good courage, and are going forth to the field determined to do all they can to carry forward the work.

W. B. WHITE.

MISSION WORK IN DETROIT, MICH.

THE work in this city began in the year 1890, with Elder E. Van Deusen and wife in charge, having a corps of four or five Bible workers. They located on Fourth avenue in a pleasant and good part of the city, with convenient surroundings for Bible work,

But as has been previously demonstrated, city mission work moves slowly; the first year was utilized in gaining a foothold. Just at this time sister Van Deusen's health failed, and a change was necessary. Elder H. M. Kenyon and wife were therefore delegated to carry forward the work, assuming its responsibilities in December, 1891. With an increased force of workers the mission then became a sort of training-school for Bible work and missionaries, thirteen taking part in the study during the year.

The work moved slowly for another year, but seed was being sown which takes time to develop, and the past year, 1893, telling results were seen. When we first entered the work, our services were held in our small parlor, with ample room to accommodate all who would come. But God graciously watered the seed and caused it to spring forth, bearing fruit to his glory. Our parlor became too small, so all the other available space was utilized to accommodate our increasing congregation. We were then obliged to ask for a more suitable place of worship, which the Michigan Conference kindly granted by the purchase of a site on Trumbull avenue; and a house was soon erected, suitable for our work, with a neat chapel on the second floor. Dec. 1, 1893, we moved into our new home, 426 Trumbull Ave., and we are happy to say that if the work advances the coming year as it has the past, we will doubtless be obliged to ask for more room. We are truly grateful for the prosperity attending the work, giving God the glory and praise.

Our methods of work are the same as generally used in city mission work; the envelope plan is used by some, while others prefer visiting from house to house, introducing their work, and making appointments for Bible study. We cannot outline the method to be followed, for all are not adapted to work in the same way. An article entitled "Rational Methods," in a late *Home Missionary*, is certainly good food for thought to the worker.

Christian Help work has been an efficient means of our reaching the people; it has enabled us to become acquainted with other organizations of charities, and places us on a better footing with the people. We took up work among the poor some time before the Medical Missionary Benevolent Association was fully organized, but have since become a branch of this association, from which we have received much help and become more thoroughly equipped for the work. Dr. J. H. Kellogg has visited us several times in the interests of the association, and we appreciate the favor, as it helps to lift the standard a little higher and gives a new impetus to the cause. At the Doctor's last visit we were forcibly reminded of the times of our Saviour when he was here on earth, and the people gathered about him to be healed of their diseases. We hope the way will open for regular visits from the Doctor, and the establishment of a branch Sanitarium in this city in the near future.

"Blessed is he that considereth the poor;" and, again, "He that hath pity on the poor lendeth unto the Lord: and that which he hath given will he pay him again."

God's promises are sure, and we venture out upon them with confidence and trust; thus we share richly of his blessings, and prosperity is the result.

Another reason to which we attribute the marked success attending the work here is the cheerfulness and willingness on the part of all our members to co-operate in all branches of this grand work of saving souls. A live church is a working church, and a working church will keep alive. May God grant to continue the work in our hearts, that we may not weary in well-doing, but grow more fervent in his service till the work is done. Then the reward of the faithful will be ours, and God's name be glorified.

May 9.

MRS. M. C. KENYON.

The Sabbath-School.

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

LESSONS ON THE BOOK OF LUKE.

Lesson 23.—The Good Samaritan. Luke 10:17-37.

(Sabbath, June 9.)

It is not so easy to analyze a chapter that contains instruction only as it is to analyze one that consists wholly of narrative. The danger always lies in too close an analysis; that is, instead of simply noting a few general heads, allowing them to suggest to the mind all the details, the student will attempt to repeat the details. Many will doubtless think it easier to commit a passage to memory, so as to be able to repeat it word for word, than to get sufficient knowledge of it to be able to give a synopsis of it and an intelligent narrative of the details. But the former should not be done. You might be able to repeat an entire chapter, and still really know but little about it, but it is impossible to study it as indicated and not receive much valuable knowledge. You have doubtless found that this lesson naturally divides itself as follows: The return of the seventy, thanksgiving and blessing, the lawyer's question, which led to the story of the good Samaritan.

1. With what feelings did the seventy return?
2. What did they say?
3. What did Jesus reply?
4. How much power did he say he had given them?
5. In what were they to rejoice?
6. For what did Jesus rejoice and thank God?
7. Who alone knows who the Son is?
8. How only can any man know the Father?
9. With what did Jesus say the disciples were blessed?
10. Do we share the same blessing?
11. What question did a lawyer ask Jesus?
12. Did Jesus answer the question directly?
13. To what did he refer the lawyer for an answer?
14. What scripture did the lawyer quote?
15. Then what did Jesus say?
16. What question did the lawyer then ask?
17. Why did he ask that question?
18. How did Jesus answer it?
19. Relate the story of the man who was robbed, and the good Samaritan.
20. When Jesus had finished, what question did he ask the lawyer?
21. Who did the lawyer say was neighbor to the poor man?
22. What did Jesus then say to him?

NOTES.

1. "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." And where are they hid?—In Christ; for in him are "hid all the treasures of wisdom and knowledge." Col. 2:3. Whoever, therefore, will receive Christ, may know the hidden things. But it is not by human wisdom, but by faith, that Christ is to be received. "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." Jer. 9:23, 24. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:3. "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." Luke 18:17. Therefore, the things of God are revealed to all who are willing to take the wisdom of God in place of their own. The Spirit of God searches all things, even "the deep things of God," and is freely given to us to make known the things that are freely given to us of God. 1 Cor. 2:10-12. And it is given to all who ask for it. Luke 11:13.

2. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." This, and this only, is the condition of life. But who has met the conditions?—Not one; for all one's heart, soul, strength, and mind, mean all his life, not simply a few days or years of it. If one had lived wholly for self half his life, and then it were possible to turn completely about and serve the Lord with all his mind and strength the remainder of his days, he would not have served the Lord with all his heart, soul, strength, and mind, any more than if he had half served the Lord all his days. Who, then, can be saved?—Only he who gives up his whole life, past and present, to the Lord,

and takes in exchange Christ's life. The perfect life of Christ will be put in place of the sinful life that is past, and the mind of Christ in him now will be as loyal to God as it was in the person of Jesus of Nazareth. In short, the condition of eternal life is to receive it from the Lord. He who allows the life of God to manifest itself in his mortal flesh will finally have that same eternal life in his immortal flesh.

3. "Who is my neighbor?" Read the story and see. It is every one that is in distress, every one with whom we come in contact, every one for whom Christ died. "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." Rom. 1:14.

4. In this lesson we have an example of the quality of mercy. The Jew had no claim upon the Samaritan. The Jews had no dealings with the Samaritans (John 4:9), and so much did they despise them that the woman at the well was astonished that Jesus would ask her for a drink of water. The worst thing that the Jews could think of to say about Christ was to call him a Samaritan; and to say that he was a Samaritan was in their minds equivalent to saying that he had a devil. John 8:48. They regarded the Samaritans as dogs. The Jews, therefore, had done nothing to merit kindness at the hands of the Samaritans. Yet this Samaritan did great kindness to the Jew, who would doubtless have spit upon him, if he had seen him in the same situation. It is said that the Samaritan had mercy upon the other. Therefore mercy is the treatment of people better than they deserve. It is the showing of kindness toward those who have no just claim to any consideration. Now remember that God "delighteth in mercy." Micah 7:18. He is "plenteous in mercy." Ps. 103:8. "For as the heaven is high above the earth, so great [or powerful] is his mercy toward them that fear him." Ps. 103:11. "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace, in his kindness toward us, through Christ Jesus." Eph. 2:4-7. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16.

Special Notices.

SOUTHWESTERN NEBRASKA, NOTICE!

AFTER consulting with a large number of the friends of the cause in southwestern Nebraska, it has been thought best not to have a spring camp-meeting as has been the custom in former years; but if one is held this season, it will be held later, perhaps in September or October. As the outlook is quite uncertain now for the season, it is thought best to wait till we can see how matters shape themselves. We trust we may see a large number from this section at the State camp-meeting, at Lincoln, in August. W. B. WHITE.

SOUTHERN VERMONT CAMP-MEETING.

It is now arranged to hold a camp-meeting at South Londonderry for the benefit of the cause in southern Vermont, June 26 to July 2. The design is to reach every Sabbath-keeper in the southern part of the State and as many others as can arrange to be there. We ask that as far as possible all come to the ground, Monday, June 25, so as to be ready to begin the meeting on time. There will be no Conference business to transact at this meeting. It will therefore be a meeting in which all can be free to seek the Lord and study his word for a whole week. Brethren and sisters, do not suffer the cares of home or other influences to hinder you from attending this meeting. There has never been a camp-meeting held in this part of the State, and we hope to see every member present at this one. We expect the labors of Elders I. D. Van Horn and R. C. Porter at the meeting, besides the laborers in Vermont.

South Londonderry is located at the terminus of the Narrow Gauge railway, about thirty-two miles northwest from Brattleboro, on the West River. Trains leave Brattleboro at 7:10 A. M. and 5:20 P. M. for the place of meeting. Arrangements will be made for special rates on the railway. Any having mileage on the Central Vermont cannot do better than to use it in coming. WM. COVERT, Pres.

News of the Week.

FOR WEEK ENDING MAY 26, 1894.

DOMESTIC.

—"General Coxey" has been sentenced to twenty days in jail.

—Nine companies of Illinois militia have been ordered out to quell riotous miners at La Salle, Ill.

—The case of Prendergast, the murderer of Mayor Harrison, is again being agitated in Chicago.

—Snow fell to the depth of six inches in Kentucky, May 20. A May snow-storm was never before known in that section.

—A sensational report is being circulated that senators Kyle and Hutton have been approached by agents of monopolies with offers of large sums of money for their votes.

—A magnificent new steamer for traffic on the Great Lakes was launched at Detroit, Mich., May 23. She is 386 feet long, 40 feet wide, and 26 feet deep. She is named the "Northwest."

—Striking miners at Stickel Hollow, Pa., were fired upon by deputy sheriffs, May 24. Four were killed, and many more were wounded. Intense excitement prevails in that region.

—No State has probably suffered by the late heavy rains and freshets, like Pennsylvania. The city of Williamsport was submerged, every street in the city being under four feet of water. The loss in that State is placed at \$10,000,000.

—A number of factories in various parts of the country have shut down on account of the coal famine, resulting from the miner's strike. Several of the great railroads running through the coal region have confiscated carloads of fuel consigned to shippers.

—May 25, striking miners at Cripple Creek, Colo., threw 100 pounds of dynamite down a shaft where men were at work, killing eleven. The whole region is in a state of terror, and a battle between the striking miners and the deputy sheriffs is momentarily expected.

—The prevalence of small-pox in Chicago, and its presence in three places in Michigan, has caused the board of health of this State to advise all the local health boards to recommend general vaccination and re-vaccination of all persons not successfully vaccinated within five years.

—The heavy rains of last week have swollen many rivers to an enormous size, and reports of great damage are reported from all directions. The people of Johnstown, Pa., fearful that the town would be swept away by the rapidly rising Conemaugh River, fled to the hills for safety.

—Terence V. Powderly, formerly grand master of the Knights of Labor, has been expelled from that order, because he attempted to secure a union with the order known as the Federation of Labor. It is said that Mr. Powderly was the author of the rule by which he has been expelled.

—According to an item clipped from the Curious Column of a late daily paper, a doctor Osche has succeeded in producing cartridges charged with acidulated water, which, upon being decomposed by the action of electricity, produces hydrogen and oxygen. These gases, upon being ignited, suddenly develop an explosive force of 5800 atmospheres.

—General Herbert, commanding the Canadian militia, took the occasion of a review of some Montreal volunteers to speak in a flattering manner of the papal Zouaves who defended the pope,—stating that the Montreal companies were of the same race, etc. Since England is at peace with Italy, and the English people sympathized with the Italians in their struggle against the papal power, the English people of Canada demand an explanation of the above-mentioned speech.

FOREIGN.

—The commercial treaty between Austria and Russia has been formally signed.

—Cholera is officially declared to exist in seven governments of southern Russia.

—The German government has decided to send five war ships and a regiment of infantry to Samoa.

—Chancellor von Caprivi declares that he will never consent to the return of the Jesuits to Germany.

—Queen Victoria has knighted Isaac Pitman, the inventor of the Pitman system of phonetic shorthand.

—A constitutional convention to form a republic, will be convened in Honolulu, Hawaiian Islands, May 30.

—At Barcelona, Spain, May 21, six anarchists were executed, for complicity in attempting the death of General Campos.

—The formal opening of the Manchester ship canal took place, March 21. Seven miles of streets were decorated with banners.

—The king of Servia has by royal proclamation abolished the liberal constitution of 1888, and restored that of 1869, giving the king the right to appoint one third of the members of the Chamber of Deputies. The radicals are much excited, and it is feared that civil war will ensue.

—Inquiries in Berlin, in connection with claims for the property of the late Emin Pasha, reveal the fact that the great explorer had three wives, and that there are now three of his children living,—a daughter by each of his two wives, and a son by the third.

—The Center, or clerical, party of Germany, is now in a fair way to break up. The Bavarian members, numbering thirty, think they can serve their country better by separating themselves from the rest of the Catholics. Many German Catholics think that the Catholic religion has so fully recovered itself in Germany that the Center party is not now a necessity.

—The French government was defeated in the Chamber of Deputies, May 22, by a vote on the question as to whether the minister of public works had authority to allow employees of the State railroads to attend the congress of railroad men. The government claimed the right to refuse the men permission to go. The ministers handed their resignations to President Carnot.

RELIGIOUS.

—Pope Leo has lately appointed several new bishops for the Catholic Church in the United States.

—A Sunday-closing ordinance, lately introduced before the Chicago board of aldermen, failed to pass.

—The collections from the self-denial week of the Salvation Army in this country already amount to more than \$30,000.

—It is estimated that about 6000 persons were converted during the recent evangelistic meetings in New York City.

—The Moravians are planning to increase their stations in Labrador, with a view to reaching the fishermen of the coast more systematically and thoroughly.

—The Spanish pilgrims whose pilgrimages to Rome have extended over the past fortnight, have made money contributions to the pope, aggregating 3,220,000 francs.

—The Mormon elders in New Zealand, who have heretofore confined their labors to the Maoris, are now being assigned to labor among the English-speaking people.

—The Victorian Wesleyan Conference has declared that it is contrary to both the spirit and the letter of the Methodist law for its ministers to engage in any business or trading transaction whatever for their own profit.

—The case of Miss Sarah Means, the young lady who worked at the telephone on Sunday, and who was found guilty by the presbytery of Charleston, S. C., has again come to notice. The committee to whom the case was referred declares that it is of sufficient importance to be brought before the general assembly.

Appointments.

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

CAMP-MEETINGS FOR 1894.

DISTRICT NUMBER ONE.

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

DISTRICT NUMBER TWO.

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

DISTRICT NUMBER THREE.

Ohio, Newark,	Aug.	19-20
*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,	June	7-18
*South Dakota, Madison,	"	21-28
*Nebraska, Lincoln (Peck's Grove),	Aug.	21-28

DISTRICT NUMBER FIVE.

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

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
fining cars.
Valparaiso Accommodation daily except Sunday.
Way freight leave Nichols eastward 7:15 a. m.; from Battle Creek
westward 7:05 a. m.
† Stop only on signal.
A. R. MCINTYRE,
Asst. Supt. Battle Creek.
A. S. PARKER,
Pass. Agent, Battle Creek.

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 29, 1894.

CONTENTS OF THIS NUMBER.

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

POETRY.—Bentley, MARY M. COOK—God's Sign of Power, C. EDWIN JOHNSON—Watch and Pray, N. E. LOVELAND.	337, 339, 347
CONTRIBUTORS.—Law-makers Required to be Public Benefactors, MRS. E. G. WHITE—A Historical Essay on Baptism (<i>Concluded next week</i>), ELDER D. T. BOURDEAU—Education and Religion, AUGUST KUNZ—Studies from the Life of Elijah (<i>Continued</i>), ELDER J. O. CORLISS—A Holy Life, MRS. L. E. MERROW.	337-340
MISSION FIELD.—Argentina, E. W. SNYDER—The Bay Islands, C. L. EMMERSON.	341, 342
SPECIAL MENTION.—Shows Her Hand, M. E. K.—The Ministry and Politics, ELDER H. F. PHELPS—"Why Do not People Go to Church?" M. B. D.—Church and State, E. E. PABLIN—"Stop, Thief!" W. E. CORNELL—Is This What the Convents Are for? <i>The American</i> —To Make Atonement, <i>Selected</i> .	342, 343
EDITORIAL.—The Gift of Giving, G. C. T.—The Struggle for Religious Liberty (<i>Continued</i>), M. E. K.—From Florida to North Carolina, G. L. B.—Christ Ate Fish with His Disciples (<i>Concluded</i>), S. N. B.—The Russian Mission Field, L. R. C.—Exemption for Church Lotteries, M. E. K.	344-347
PROGRESS.—Letter from Sister White—Reports from Illinois—Michigan—Maine—Nebraska—Mission Work in Detroit, Mich.	347-349
SABBATH-SCHOOL.	349, 350
SPECIAL NOTICES.—Southwestern Nebraska, Notice!—Southern Vermont Camp-meeting.	350
NEWS.	350
APPOINTMENTS.	350, 351
OBITUARIES.—Willson—Seall—Morgan—Emmanuelson—Grant—Jacks—Hobbs—Jackson—Sumner—Moore—Watson—Bailey—Spencer—Eagon—Gambrill—Merrill.	351
EDITORIAL NOTES.	352

The steamship "Majestic," on which Elders Smith and Haskell sailed, is reported by the papers as having arrived safely at Liverpool, Wednesday, May 23, at 4 P. M.

We received a pleasant visit May 25 from brother Christiansen, formerly captain of the "Pitcairn." Brother Christiansen expects soon to go to New York City to engage in the ship missionary work in the harbor there.

The church at Battle Creek was favored Sabbath, May 26, with a discourse by Elder O. A. Olsen, who had lately arrived from the Pacific Coast. He brought a good report of the camp-meeting in California and of the work on the coast generally. In the afternoon, nine persons were baptized in the Tabernacle baptistry by Elder Henry Nicola.

Elder O. A. Olsen left Battle Creek on the evening of the 28th inst. for Europe. Brother Olsen is accompanied by his wife, who purposes to visit her parents in Norway. They will sail from New York on the 30th, in company with A. R. Henry and W. C. Sisley. Elder Olsen expects to give attention to important interests in London, Christiania, Sweden, Hamburg, and the school enterprise in Denmark. He will be back in this country in August.

The labor troubles seem to be very numerous just now, and strikes, lockouts, and riots are the order of the day in many States. The year 1893 was remarkable for such occurrences, and 1894 bids fair to exceed the previous year in this respect. At the present time peace is maintained in several States only by the State militia. The whole world is full of unrest, and our beloved country is now no exception to the general rule. We have little hope for a favorable change until that prophecy is fulfilled that declares, "Behold, a King shall reign in righteousness."

The strife in the Reformed Presbyterian Church over the wording of the proposed amendment to the Constitution still continues. So intense is the feeling that at a late meeting of the Pittsburg, Pa., presbytery, a young minister was refused installation because of his hostility to the proposed plan of the church upon this point. We doubt if any other church presents so curious a spectacle. Here is a religious denomination distracted and divided over the question as to which way it should cease to mind its own business by intermeddling with the affairs of the government.

A Presbyterian pastor inquires in the *Interior* what he shall do in case a candidate for the church demands immersion. He says that many prefer immersion, and wishes to know if he shall follow the Methodist plan of giving the candidate his choice of *mode*. The *Interior* replies that many Presbyterian ministers do not believe that immersion is baptism! and thinks such a candidate should join a Baptist church, adding, "He will get the gospel there as pure as with us." We agree with the last statement, and would add that since he will receive gospel baptism, he will receive a purer gospel. But our sorrow is greatly stirred for the ministers who do not recognize immersion as baptism.

An article in the *Literary Digest*, descriptive of the plan of the National Reform Association, gives the following: "The only sure safeguard against a union of Church and State is for the nation to acknowledge its own relations to God and Christ and the divine law." And when the nation does this, then there *will* be a union of Church and State; for that is just what was done in the Roman empire, and the papacy was the result. It is sometimes necessary to fight fire with fire. No sane person, however, would think of setting fire to his own buildings for fear that fire might break out somewhere else. But this is just what the National Reformers purpose to do. It is either a case of insanity or dense ignorance.

The June number of the *Missionary Review*, which we have lately received, is, as usual, filled with interesting and instructive matter relative to missionary work in various parts of the world. The description of the rum traffic, as carried on in Africa by citizens of the so-called Christian nations, is presented in this number in a way to make one shudder. In that dark land we may see the effects of the love of souls and the love of riches. Missionaries of Christ, sacrificing their lives for the good of those in darkness, and emissaries of Satan, dealing out liquid death for money, and by so doing destroying thousands who might be raised to a better life. "How long, O Lord, how long?"

A Catholic paper published in the West contains an account of an A. P. A. meeting in which the writer states that the following remark was made by one whose name was offered for membership to the society: "I belong to the Seventh-day Adventists; we just hate the Catholics." We are of the opinion that the remark may or may not have been made. If the former, it was certainly a very thoughtless and heartless speech, and one which does not in the least represent the spirit of our people toward the Catholics or any other people. Moreover the

circumstance illustrates the importance of our always manifesting a consistent Christian spirit, "for we are made a spectacle unto the world, and to angels, and to men."

The *Christian Statesman* declares that the paralysis of business in the United States, and the great losses resulting therefrom, are because of the violations of the Sabbath (Sunday), and that the money earned by this desecration is being taken away by God! The *Statesman* does not say *how* it knows all this; but from the general tenor of the paper it is apparent that in answer to the question propounded to Paul, "Who hath known the mind of the Lord? or who hath been his counselor?" the *Statesman* would say, "I." However, we venture to raise this question: If God will punish a nation for working on Sunday, should he not make the command for Sunday-keeping so plain that all can understand it? But the Scriptures are as silent about Sunday-keeping as they are about Monday-keeping; and even the great Christian bodies of our land are not only wide apart, but are in actual conflict in their reasons for its observance, which, of course, is owing to the fact that there is no Scriptural proof.

The sensational way of advertising their discourses, resorted to by some of the popular ministers of the day, has been before referred to in our columns. As an evidence that this method is still continued, we clip two notices which lately appeared in the column of religious notices in the *Cincinnati Tribune*:

"J. S. Thomas will preach at the Fifth Presbyterian church to-morrow morning, on 'A Wedding March and Funeral Dirge'; evening subject, 'The Plucky Spider or Rewarded Perseverance.'"

"Beginning with Sunday, there will be special revival services each night during the coming week at the Lincoln Park Baptist church. The pastor will preach in the morning on the topic: 'Spring Showers and Spring Revival'; in the evening upon 'Singing Birds and Sensible People.' Members of the church are requested to bring canary birds to assist in the services Sunday."

We are inclined to think that real "sensible people," if requested to bring canary birds to meeting, would decline to do so. Another step in this sensational style, and the people will be requested to bring with them to church their poodles and parrots.

The committee on Sabbath observance of the Chester, Pa., presbytery lately reported to the State presbytery as follows: "The presbytery of Chester takes the opportunity afforded by the centennial anniversary of the enactment of the Pennsylvania Sunday law of 1794 to remind all who are under its care that that law stands unrepealed and unmodified," etc. This is very interesting reading indeed! A presbytery, or body of elders, whose duty is supposed to be to watch over souls as ambassadors and ministers of Christ, reminds those under its care that certain State laws are binding! Does not God's law cover every duty and point out various actions, with the rewards and punishments for the same better than any State law? Surely it does; but, unfortunately for the presbytery, God's law says nothing about Sunday, while the Pennsylvania law does. Hence it quotes Pennsylvania law instead of the law of God! We would take occasion, in this connection, to remind our readers, in Pennsylvania as well as in every other State of the Union, and in every country of the world, civilized and uncivilized, barbarous or enlightened, that the law of God, which says, "Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God," still "stands unrepealed and unmodified."