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

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"CUMBERED ABOUT MUCH SERVING."

LUKE 10:40-42.

CHRIST never asks of us such heavy labor
As leaves no time for resting at his feet;
The waiting attitude of expectation
He oftentimes counts a service most complete.

He sometimes wants our ear—our rapt attention,
That he some sweetest secret may impart,
'T is always in the time of deepest stillness
That heart finds deepest fellowship with heart.

Our God loves patience! Souls that dwell in
stillness,
Doing the little things, or resting quite,
May just as perfectly fulfill their mission,
Be just as useful in the Father's sight,

As they who grapple with some giant evil,
Clearing a path that every eye may see.
Our Saviour cares for cheerful acquiescence,
Rather than for a busy ministry.

And yet he does love service, where 't is given
By grateful love that clothes itself in deed;
But work that's done beneath the scourge of duty,
Be sure to such he gives but little heed.

Then seek to please Him, whatso'er he bids thee,
Whether to do, to suffer, or lie still;
'T will matter little by what path he leads us,
If in it all we seek to do his will.

— Selected.

Our Contributors.

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

PRINCIPLE NEVER TO BE SACRIFICED FOR PEACE.

BY MRS. E. G. WHITE.

THERE always have been and always will be two classes on the earth to the end of time,—the believers in Jesus, and those who reject him. Sinners, however wicked, abominable, and corrupt, by faith in him will be purified, made clean, through the doing of his word. The truth will be a savor of life unto life to those who believe, but the same truth will be to the unbeliever a savor of death unto death. Those who reject Christ and refuse to believe the truth, will be filled with bitterness against those who accept Jesus as a personal Saviour. But those who receive Christ are melted and subdued by the manifestation of his love in his humiliation, suffering, and death in their behalf. They behold him as their substitute and surety, as pledging himself to accomplish their full salvation through a plan that is consistent with the justice of God, and which vindicates the honor of his law. The presentation of the love of God has a convincing

power above that of argument, controversy, and debate, and drops the seed of gospel truth in the heart. The fact that Jesus, innocent and pure, should suffer, that God should lay all his wrath upon the head of his dear Son, that the guiltless should bear the punishment of the guilty, the just endure the penalty of sin for the unjust, breaks the heart; and as Jesus is lifted up, conviction strikes to the soul, and the love that prompted the bestowal of the infinite gift of Christ, constrains the sinner to surrender all to God.

But how different is the case of him who refuses to receive the salvation purchased for him at infinite cost. He refuses to look upon the humiliation and love of Jesus. He plainly says, "I will not have this man to reign over me." To all who take this attitude, Jesus says, "I came not to send peace, but a sword." Families must be divided in order that all who call upon the name of the Lord may be saved. All who refuse his infinite love will find Christianity a sword, a disturber of their peace. The light of Christ will cut away the darkness that covers their evil doings, and their corruption, their fraud, and cruelty, will be exposed. Christianity unmasks the hypocrisies of Satan, and it is this unmasking of his designs that stirs his bitter hatred against Christ and his followers.

It is impossible for any one to become a true follower of Jesus Christ, without distinguishing himself from the worldly mass of unbelievers. If the world would accept of Jesus, then there would be no sword of dissension; for all would be disciples of Christ and in fellowship one with another, and their unity would be unbroken. But this is not the case. Here and there an individual member of a family is true to the convictions of his conscience, and is compelled to stand alone in his family or in the church to which he belongs, and is finally compelled, because of the course of those with whom he associates, to separate himself from their companionship. The line of demarkation is made distinct. One stands upon the word of God, the others upon the traditions and sayings of men.

In one of his confidential talks with his disciples, a short time before his crucifixion, Jesus bequeathed to his followers his legacy of peace. He said: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." The peace that Christ gave to his disciples, and for which we pray, is the peace that is born of truth, a peace that is not to be quenched because of division. Without may be wars and fightings, jealousies, envies, hatred, strife; but the peace of Christ is not that which the world giveth or taketh away. It could endure amid the hunting of spies and the fiercest opposition of his enemies. His peace was that which was born of love toward those who were plotting for his death. His deep love did not lead him to cry, Peace and safety, when there was no peace for the sinner. Christ did not for an instant seek to purchase peace by a betrayal of sacred trusts. Peace could not be made by a compromise of principles; and his followers must often proclaim a message that is

directly in opposition to the people's sins, prejudices, and customs. They will be called upon to reprove, rebuke, exhort, with all long-suffering and doctrine. The heart of Jesus was overflowing with love to every human being that he had made, and this love should have been discerned by those he came to save, inasmuch as he became poor, that we through his poverty might be rich. Christ understands the strength of Satan's temptations; for he was tempted in all points like as we are, yet without sin. But he never lessened the guilt of sin. He was the Saviour, the Redeemer, and came to save his people from their sins.

Jesus could have been at peace with the world only by leaving the transgressors of the law unreproved, unrebuked. This he could not do; for he was to take away the sins of the world. Those who are faithful sentinels will be charged by the world as being the disturbers of its peace, they will be charged with stirring up strife and with creating divisions. But they will only be bearing the reproach that fell on Christ. Christ denounced unrighteousness, and his very presence was a rebuke to sin. The atmosphere that surrounded his soul was so pure, so elevated, that it placed the hypocritical rabbis, priests, and rulers in their true position, and revealed them in their true character as claiming sanctity, and at the same time misrepresenting God and his truth. In the rich loveliness of the character of Christ, zeal for God was always apparent. His righteousness went before him, and the glory of the Lord was his rearward. He hated one thing only, and that was sin. But the world loved sin and hated righteousness, and this was the cause of the hostility of the world to Jesus. If Christ had given license to men to exercise their evil passions, they would have hailed this great miracle-worker with shouts of applause; but when he reproved sin, made open war upon selfishness, oppression, hypocrisy, pride, covetousness, and lust, they said, Away with this fellow, and give us Barabbas.

Jesus has said: "The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." There will never be any true unity between or with those who stand under the banner of Satan. The followers of Christ may follow the things that make for peace, they may earnestly desire to overcome the spirit of discord with the spirit of kindness and love, but the enemy will stir up his agents to bring about strife and division. It is a grave mistake on the part of those who are children of God to seek to bridge the gulf that separates the children of light from the children of darkness by yielding principle, by compromising the truth. It would be surrendering the peace of Christ in order to make peace or fraternize with the world. The sacrifice is too costly to be made by the children of God to make peace with the world by giving up the principles of truth. Those who have the mind of Christ will let that light shine forth to the world in good works, but that light will bring about a division. Shall the light, therefore, be hid under a bed or under a bushel, because it will mark a distinction between the followers of Christ and

the world? It was the purity of the character of Christ that stirred up the enmity of a profligate world. His spotless righteousness was a continual rebuke to their sin and uncleanness; but no principle of truth was compromised by Christ to win the favor of the world. Then let the followers of Christ settle it in their minds that they will never compromise truth, never yield one iota of principle for the favor of the world. Let them hold to the peace of Christ.

THE GRACE OF GOD.

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

"GRACE be to you, and peace, from God our Father, and from the Lord Jesus Christ." Eph. 1:2. One of the special characteristics of the apostle Paul's epistles, is the frequent use of the expression, "Grace be unto you." (See Phil. 1:2; Col. 1:2; 1 Thess. 1:1.) It occurs so often that we are apt to pass over it without any thought of its meaning. In this chapter he declares its source and its power to those to whom it is given. It is the grace that comes from God the Father and from his Son Jesus Christ. The epistle is given not only to the saints at Ephesus, but "to the faithful in Christ Jesus," which is for all who believe in him in our day and age of the world. Then this grace is for us as much as it was for them.

The faithful are the trusty ones, those worthy of confidence. This shows that the instruction here given is for all those who live near the Lord and are worthy of confidence. In Col. 1:2, they are called "faithful brethren." Instruction is given to the faithful, that they may have confidence in Him who is willing to keep them from falling, and preserve them blameless unto the coming of the Lord Jesus Christ.

"Grace be unto you." It is a gift from God. It is God's favor manifested toward mankind or to any individual, which as a free act is no more hindered by sin than it is conditional upon works. It is the grace of God, because it denotes the relation assumed and maintained by God toward sinful man. It is joined with Christ, because it is manifested in and through him.

"Wherein he hath made us accepted." It is through this grace that we are made accepted in the Beloved. Eph. 1:6. "For by grace are ye saved, through faith." Chapter 2:8. But how are we saved? "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." John 3:16. It is grace on God's part and faith on ours; when the two meet, they change us from death to life.

Grace is favor; some say "unmerited favor." But this very weakly expresses the truth. A person may show favor to those who have done nothing to merit it, and yet have a selfish motive. But the motive that prompts the Lord to show his favor, in accepting us, is his great love, which he has shown to us in the death of his Son, while we were yet sinners. Think of the love that must exist in the heart of an individual to give a dear boy to suffer and die for another. "For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:7, 8.

The deepest love you ever felt in your own heart from another does not reach that which God has already shown toward us. The strongest love you have ever given to others, even the dearest ones, falls short of that which is offered to us. The combined affection of all human hearts to us, could we realize it all at once, would but faintly represent the great love of God to us through Jesus Christ. *This love is his grace.*

The power of grace. "With great power gave the apostles witness of the resurrection

of the Lord Jesus: and great grace was upon them all." Acts 4:33, Revised Version. The power with which they bore witness was given them by the grace of God. They had done nothing to merit it. Peter, the leading spokesman in this period of the church's prosperity, had previously turned his back upon the Lord and denied him. Yet, with all his past failures, the Lord willingly gave him grace sufficient to enable him to bear a bold testimony for the truth in the most trying hour. When he came boldly to the throne of grace, he was sure of the victory. That throne is the royal throne, and its power is pledged in behalf of him who will renounce self and lay hold of the sure promises of God's word.

"By grace are ye saved." Eph. 2:8. Our sins are forgiven according to the riches of his grace. It is rich because it is the very depth of God's love. To be saved by this grace is to be planted in this love. It is to know nothing else but to love God and our fellow-men, and to grow day by day in the knowledge of Jesus Christ through whom this grace is manifested to us. Faith in this grace will cause us to trust everything to his care, and to have no shadow of doubt but that he will order all things well. This is our acceptance with God. This is a mystery to the unbeliever (Eph. 3:2); for he is not spiritually minded. 1 Cor. 2:14. But to the believer it is a precious gift from God (Eph. 2:8), and he recognizes in this gift a mighty power to keep him faithful. Chapter 3:7, 8.

The grace of God has been a powerful agency from the beginning of creation. "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ." 2 Tim. 1:9, 10. Adam needed the grace of God to keep him from falling, and through Jesus Christ it was offered him. Had he accepted it continually, he might have had strength to resist the enemy. But trusting to himself and listening to the entreaties of his companion, he lost sight of the power there was for him, and put forth his hand to take that which brought death and misery into the world.

The same grace which was offered to man before the fall, to keep him from falling, is still offered to him to raise him from his fallen condition. God and his Son sit upon the throne of grace, and invite the believer to come boldly, that he may obtain mercy, and find grace to help in time of need. Heb. 4:16.

When the apostle recorded the promise given him of God, "My grace is sufficient for thee," he probably had but a faint idea of the comfort it would afford to Christ's people in all ages and places. There can be nothing in God for his people that is insufficient, therefore the promise accords only with himself and everything which he possesses for his people.

1. His grace is sufficient for the beginning, the continuance, and the completion of our salvation. John 1:14; Eph. 1:6; 2 Thess. 1:11, 12.

2. His grace is sufficient for all trials which, like this of Paul's, are *secret*. Every heart knows its own bitterness. You have, perhaps, some peculiarity of temperament in mind or body, which is an affliction to endure; or you may have a personal besetting sin, which harasses and torments you daily. Forget not that Christ's grace is sufficient for you in these trials. Seek it in prayer; believe the promise; and he who supported the apostle will support you.

3. His grace is sufficient for those trials which are open and public. When your name is cast out as evil; when you are falsely accused of sin and calumniated by your enemies, having within you a deep consciousness of innocence, you need something more than yourself or your friends to sustain you in peace and confidence.

"My grace," says your Lord, "is sufficient for thee."

4. In all trial, duty, and privilege, which lie before you in the future, his grace will be sufficient. Fear not to look at them or meet them. Rely upon His promise. Doubt not. Whatever comes to you in the pursuit of eternal life, your guide, even Jesus, will give you grace which will sustain you.

When the apostle said, "Grace be unto you," it was asking for all power which comes through the love of God to keep us from falling. We are complete in him, because we have his power to meet the temptations that beset us. As we study this grace, we are to grow in it. Our faith in God should lead us to appreciate his great grace to us day by day, and make us faithful unto all good works.

THE APOCRYPHAL BOOKS.

BY ELDER R. S. WEBBER.

(St. John, N. B.)

It is often asked if these books are inspired. I answer, No; they are no part of the word of God. These books are not acknowledged by the Jews; they are not once referred to by Christ and his apostles. They teach, and so do papists, that a man can justify himself and make atonement for his sins by his works (Tobit 12:8, 9; Ecclus. 3:3, 30; 35:3), which is a plain contradiction of the Bible. Maccabees teaches praying for the dead. 2 Macc. 12:43, 44. The Bible condemns and forbids magical incantations (Lev. 19:26; Deut. 18:10-14), while they teach that an angel of God gave directions for such incantations. Tobit 6:1-8. The same angel lied by saying he was a kinsman to Tobit. Tobit 5:12. And besides all this, the authors of these books make no claims to inspiration. We consider them as chaff to the wheat.

These books are not mentioned in any of the earliest catalogues of the sacred writings, nor in that of Melito, bishop of Sardis, in the second century, nor in those of Origen, in the third century (See Eusebius's Eccl. Hist., lib. 4, c. 28 and c. 25, p. 399; also Lardner, Vol. IV., pp. 282, 305, 299, 312, 407; Vol. V., p. 16); nor by Athanasius, Hilary, Cyril of Jerusalem, Epiphanius, Amphilockius, Jerome, Rufinus, nor others of the fourth century; nor in the catalogue of canonical books recognized by the Council of Laodicea held in the fourth century, whose canons were received by the Catholic Church.

(Dr. Lardner, Vol. IV., pp. 308, 309; Vol. II., pp. 414, 415.) So that as Bishop Burnet well observes, "We have the concurring sense of the whole church of God in the matter."

(On the sixth article of the Anglican Church, p. 111, 6th edit.)

In the fourth session of the Council of Trent held April 8, 1546, a decree was passed which placed tradition upon an equality with the Scriptures, declared the books of the Apocrypha to be a part of the word of God, and elevated the Latin translation of the Scriptures called the Vulgate to an authority superior to that of the inspired Hebrew and Greek original.

(History by cardinal Sforza Pallavicini Lib. 5, cap. 16, sec. 2.) See also the "History of the Council of Trent," by Father Paul Sarpi.)

The following is the curse pronounced upon those that reject the above decree:—

"Whosoever shall not receive as sacred and canonical all those books and every part of them as they are commonly read in the Catholic Church and are contained in the old Vulgate Latin edition, or shall knowingly and deliberately despise the aforesaid traditions, let him be accursed."

Thus we find these books declared to be a part of the word of God by the Catholic Church and enforced by the same authority.

BEULAH. ISA. 62 : 4.

BY ELDER D. H. LAMSON.
(North Loup, Nebr.)

How very much thy Lord delighteth in thee;
Thy name is stored with gladsome, fragrant beauty;
Thy verdant glades now, how bright they seem to me,
They shine, they beam, with love's inspiring duty.

So long ago thou wast thy Lord's beloved;
O canst thou not recall fair Eden's bower,
Such beauteous scenes, but now, alas, removed,
That gleamed for thee in each entrancing flower?

Thou wast so sad when lost to love's embraces,
Thy soul with grief bowed down, at that last parting;
O longing look at all thy witching places,
As memory's smile gives place to grievous smarting.

But do not pine, fair Beulah! God is loving;
He looks toward thee, longs for thy returning,
Thine own fair eyes, love's light alone is proving,
And primal grace and heaven's heart is yearning.

Yes, come! thy nuptials glad once more proclaiming,
The sea, the earth, the sky! Thy prayer inditing,
No wealth of princely retinue disdain
The glad attendance at thy reuniting.

Glad home of that blest wedding feast, happy day
When, crowned the queen, thyself the crown of glory,
The royal diadem that with joyful lay
Thy God himself shall wear, so ends the story.

Beulah! blessed then, earth's dark night receding
Gives place so soon; but long has sorrow tarried,
And now thy prayer is heard; the anguished pleading
A moment more—and then thy land is married.

Dost hear the music? harp and song is blending.
Victory—the strain—sin's sad night is ended.
Beulah! Beulah! I, too, glad steps am bending,
Raptured, greet thee! Ah! that radiance splendid.

Of ten thousand chiefest, lovely altogether,
Shine on, thou Diadem, shine on forever;
Thy light shall guide me, every storm I'll weather;
I am now thine own, parting shall be never.

THE SABBATH WITHOUT THE DECALOGUE.

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

By many it is argued that the decalogue, or ten commandments, was a code of laws which originated at Mount Sinai, continued in force until the advent of Christ, and was then abolished absolutely. Some of the same class of writers hold that only nine of the ten commandments are binding in this dispensation, and that these owe their present obligation to the fact that they were re-enacted by Christ or the apostles. The fourth, or Sabbath, commandment, they say, was never re-enacted and therefore perished with the old covenant. The foregoing propositions respecting the abolition of the decalogue are unsound in nearly every particular, as has been shown a thousand times, but it is not my design to controvert them in this connection; the ulterior object of this article being to canvass the question whether the seventh-day Sabbath must necessarily have passed out of existence when the old covenant, of which the ten commandments were a condition, was set aside.

In discussing this question it is quite important that the origin of the Sabbath should be settled beyond dispute. Did it originate on Mount Sinai, or was it brought into being at the close of the creation week? The writer of this article affirms that the latter hypothesis is the correct one. In proof of this affirmation he submits the following facts and evidence that they are such:—

1. The Sabbath could not have originated on Mount Sinai, since the record makes mention of it thirty days before the law was given. Here is the confirmation of the latter statement: "And he [Moses] said unto them, This is that

which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." Ex. 16 : 23.

2. The hebdomadal cycle, or week of seven days, was known as far back at least as the time of Jacob, a fact which can be accounted for only on the supposition that the record of the seven days of creation ending with the Sabbath, had been handed down in regular succession to the patriarch mentioned. "Fulfill her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years. And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also." Gen. 29 : 27, 28.

3. The record of Genesis is explicit in the matter passing in review. There we have an account of the institution of the Sabbath, which, if taken in its natural and most obvious meaning, settles forever the controversy on this point. It reads as follows: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Gen. 2 : 1-3.

4. The Hebrews, who, in a case of this kind, would be very high authority, never, as far as the writer knows, questioned the accuracy of the statement that the Sabbath originated in Eden. All their traditions tended to confirm them in this conviction. Philo, a distinguished Hebrew author, has the following on this point: "But after the whole world had been completed, according to the perfect nature of the number six, the Father hallowed the day following, the seventh, praising it and calling it holy. For that day is the festival, not of one city or one country, but of all the earth; a day which alone it is right to call the day of festival for all people, and the birthday of the world."—"Works," Vol. I., *The Creation of the World*, sect. 30.

5. The fourth commandment itself furnishes striking internal evidence that the Sabbath antedated the law. In the first place, the words, "Remember the Sabbath day to keep it holy," imply that the day in question was one with which the people had been familiar rather than one which was about to be set apart for the first time. In the second place, after Jehovah had commanded the people to keep the Sabbath holy and do no work therein, he assigned for his action a suitable reason in these striking words: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20 : 11. Mark the language well. Three facts are brought to view: (a) That God made the heavens and the earth in six days; (b) That he rested on the seventh day; (c) That he blessed and hallowed the seventh day because that in it he had rested. This latter consideration is the one upon which the Lord based his command to the children of Israel to sanctify the Sabbath.

To reason that God created the world, rested on the seventh day, and then neglected to sanctify that day as a Sabbath for man during 2600 years, would be simply preposterous. If the rest of Jehovah furnished a sufficient reason for the hallowing of the Sabbath at Mount Sinai, it follows that the same consideration would have induced him to impose upon Adam in Eden, a like cessation from labor. The lapse of time could not have increased the propriety of having men commemorate the rest of Jehovah on the last day of creation week, by a like rest on their part during the last day of their week. The remark should be made here also, that Jehovah uses the verb in the past tense when he speaks of

having blessed and hallowed the Sabbath. He does not say, Remember the Sabbath day to keep it holy, because I here and now bless and hallow it. The words are, "Wherefore [for this reason] the Lord blessed [past tense] the Sabbath day, and hallowed [past tense] it." Such a use of the past tense cannot be reconciled with the idea that God blessed and hallowed the Sabbath day at the time that the law was given. It must have been done, therefore, previous to that event. Between creation and the giving of the law the Sabbath could not have been blessed and hallowed; for there is not a scintilla of evidence that such was the case; whereas a transaction of such great dignity and importance—one in which mankind was so profoundly interested, would never have taken place in a corner, or in a manner so obscure that nothing was left to mark the event.

Take the other view; namely, that the Sabbath originated in Eden, and all is harmony. (1) The words, "Remember the Sabbath day," suggest the existence of that day when the commandment was given; (2) The use of the past tense in the commandment itself points to an origin of the Sabbath prior to the giving of the decalogue; (3) The absence of any record of the hallowing of the Sabbath between Eden and Mount Sinai, proves conclusively that the sanctification of the Sabbath could not have taken place anywhere between the fall and the exodus from Egypt; (4) The history of the rest upon, and the sanctification of, the Sabbath, as found in Gen. 2 : 1-3, furnishes indubitable testimony that the Sabbath was instituted when and where we have claimed that it was; namely, on the last day of creation week; (5) Such a conception accords perfectly with the Jewish history and traditions on the subject.

Here this branch of the discussion is left with the remark that he who would, in the face of such overwhelming testimony, still deny the Edenic origin of the Sabbath, would not be affected by any amount of proof whatever.

(To be continued.)

"TAKE NO THOUGHT FOR YOUR LIFE."

See Matt. 6 : 25 ; Luke 12 : 22.

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

QUITE recently this text came in the regular course of our Sabbath-school lessons. A few thoughts on the passage may be in place. Of this scripture, as it is worded in Matthew and Luke, Mr. Parkhurst in his Greek lexicon says: "These, I must confess, have long appeared to me some of the most *unhappy* translations in the whole English Bible."

On the same point, Mr. Barnes, the well-known commentator, remarks: "The word '*thought*,' when the Bible was translated, meant '*anxiety*,' and is so frequently used in old English authors. . . . The word '*anxiety*' would now exactly express the sense, and is exactly the thing against which the Saviour would guard us."

In direct keeping with these thoughts we have the more true rendering in our Revised Version: "Be not *anxious* for your life." And the Catholic Bible gives the text, "Be not *solicitous* for your life." The Tyndale New Testament has it, "Be not *carefull* for youre lyfe," and this last is the rendering in Dean Alford's revised edition of the New Testament.

These translations without doubt present the Saviour's words in the true light. Experts in the Swedish, German, Danish, French, and Holland languages say that the texts as given in their Bibles are in perfect keeping with the renderings given above, the idea being not to have *anxiety* about the things of life.

The Greek word for "thought" is thus defined by Mr. Bullinger in his excellent Greek lexicon: "*Merimnao*.—To be full of anxiety which divides up and distracts the mind; to be full of cares, anxious; be full of anxious or distracting care." And this in substance is the definition as given by the authors of several other lexicons, among whom are Parkhurst, Greenfield, and Robinson; also the classical lexicon of Liddel and Scott.

When Jesus said to Martha, "Thou art careful and troubled about many things" (Luke 10:41), he used the word which is just defined. And Paul uses the same word in Phil. 4:6, where he says, "*Be careful* for nothing."

In addition to what has already been said, it may be added that the English version of the Syriac Testament, also the translations of Maeknight, Whiting, Darby, Wakefield, and the Emphatic Diaglott,—all render the words of Christ in Matthew and Luke, "Be not anxious for your life," or "about your life."

And all the English translations of the New Testament, all the commentaries and criticisms on the same, all the various foreign versions, and all the Greek lexicons, far as examined, agree with this.

"MANY BE CALLED, BUT FEW CHOSEN."

BY ELDER J. G. MATTESON.
(College View, Nebr.)

THESE were the words of our Saviour when he had ended his parable of the laborers in the vineyard. Let us notice the meaning of the terms "called" and "chosen" in the light of this parable. Christ likens the kingdom of heaven to a householder who hired laborers for his vineyard. The term "kingdom of heaven" comprises in this place the time of probation and of reckoning.

To be called is the same as to be invited. The householder went out early in the morning and invited people to work in his vineyard. He agreed with them to pay a penny for a day's work. *These were the first.* At the third, sixth, and ninth hours the householder found more laborers whom he also invited. With these he made no definite agreement. He said, "Go ye also into the vineyard, and whatsoever is right I will give you;" and they went. At the eleventh hour he went out once more. There was now only one hour left, as they reckoned twelve hours in the day, beginning in the morning. The householder said, "Why stand ye here all the day idle?" When they answered that no man had hired them, he said, "Go ye also into the vineyard; and whatsoever is right, that shall ye receive." Matt. 20:1-7. *These were the last.*

When evening came, the Lord of the vineyard told his steward to call the laborers and give them their hire, beginning from the last unto the first. This peculiar method was no doubt chosen in order to reveal the minds of the laborers. The last were well satisfied when they received every man a penny, since this was more than they could expect. Neither is there any information that the rest of the laborers who had made no definite bargain, were dissatisfied. But when the first came, they supposed that they should have received more after they had seen what the last received. They had made a fair bargain with the householder to work for a penny, and now he paid them what he had promised; but this did not satisfy them. They struck for higher wages, but were unsuccessful in their strike. They thought they ought to have received more because they had borne the burden and heat of the day, and now they murmured against the goodman of the house. These men thought they could see a great mistake in the course pursued by the householder. He made others equal to them, who in their esteem were far below them.

Let us notice the wise and kind answer of the Lord of the vineyard: "Friend, I do thee no

wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?" Verses 13-15. The principles illustrated by this parable are found in the words which our Saviour immediately added: "So the last shall be first, and the first last: for many be called, but few chosen." Verse 16.

The laborers who were first looked with an evil eye upon the last. They cherished envy in their hearts. But the last were well satisfied with the management of the householder. Thus many have begun to work in the vineyard of the Lord for hire. They have valued their own work too highly, and have become too great in their own estimation. The end of this is that they murmur against the leading brethren in the church or Conference or General Conference; and in doing this they murmur against the Lord, for he directs all things. And all things work together for good to them that love God. They also cherish envy in their hearts toward their brethren, whose work in their estimation is of less value than their own.

Such servants are indeed called, but not chosen, and if they are not converted, they never will be chosen. If they continue to cherish that kind of mind, the Lord will say to them at last, "Go thy way." He has no more use for them in his vineyard, neither can he give them any place in the kingdom of glory, for even there they would soon find fault with his government.

The laborers who were called last thought very differently. They worked in humility. They knew that their work was not worth much, and they were well satisfied with what the householder would give them.

So likewise some laborers will hear the call to labor at a late hour; but when they hear, they will obey immediately, and with a willing heart do all that they can in the short time allotted to them by the Lord. They are well satisfied with his management. They chose the way of Jesus, therefore he chooses them to be a reward of his sufferings. Many laborers are called, but few chosen. Let us be careful that we give ourselves with all that we are and have into the hand of the Lord, and to show that we are well satisfied with his government, and he will choose us to be kings and priests unto our God.

SPIRITUALISM FURTHER CONSIDERED.

BY CHAS. F. WILCOX.
(Battle Creek, Mich.)

(Concluded.)

"BELOVED, believe not every spirit, but try the spirits whether they are of God." Angels are spirits, and their allegiance to Christ or to Satan can be known only by the test of the word of God. Those that come to man testifying that they are the spirits of our dead friends are liars; for the word says, "The dead know not anything." This test is positive, and we should not parley for a sign; for if we do, a convincing sign will surely be given that the spirit is truly some departed one come back from the regions beyond to communicate with us. But God has told us that this is just what Satan would do, so why should we dally with him and let him play his game for our souls? The testimony of Spiritualism itself stands against it, and even agrees with the word in this particular. In the days of Christ the devils had to acknowledge him; and when challenged, they confessed the truth in regard to themselves. In our day they have likewise been challenged in the name of the Lord, and have given truthful answers. Let the reader consider that these confessions agree with the Bible. They often acknowledge their

true origin and character, and confess that the Bible is true.

Well do these evil angels know that the Bible is true, and they know, too, that if man would only heed its plain teachings, they could not snare him as easily as they do. Satan started out to deceive man, and he has been engaged in that wicked work ever since. He first lied against God in heaven, and now he carries on the same work on earth. He is miserable, and he wants to make others just as wretched as he is himself. He believes the word of God and trembles at his doom. He is bound under chains of darkness and reserved unto the judgment of the great day, and he knows it, too. He has no prospect of hope, he is lost; he is wretched. His time is now short, and in wrath he has come down for the final conflict.

Modern Spiritualism was first noticed near Rochester, N. Y., from which place it took its name for a time. But the "Rochester knockings" have since advanced far beyond their first principles and features. "Materialization" has advanced from the darkened cabinet in a room with lights turned down, till forms are seen in full gas-light, and mid-day will soon witness these manifestations of Satanic deception. Because man knows not or believes not the word, Satan is permitted to appear under the guise of a departed friend. Belief in the conscious state of the dead destroys every defense. It is the original game for man's soul, and he takes the bait temptingly offered. It pleases him for the present, but the end thereof will be eternal death. The wicked will be as though they had not been, and then it will be truly seen that "the soul that sinneth, it shall die."

We might quote from Spiritualistic writers to show that every doctrine held by them is antagonistic to the Bible. They allow full license to every evil passion, and deify man, placing those who have been the wickedest men in the front rank in heaven. Man himself is God in their view, and desire is law. But we have no desire to quote their blasphemous utterances; for we know that if the truths of God's holy word, which we have already presented, are accepted in their plainest meaning, there can be no need of showing the absurdities of Spiritualism, but the hungering soul will rather desire a further unfolding of the truth as it is in Christ Jesus our Lord.

In closing this article, I wish to make an observation concerning "mediums." From early childhood many had heard the Bible taught in a distorted way; and thousands have honestly believed that man's spirit went to heaven as a conscious, active agent, capable of going to and fro at pleasure, and that it was especially interested in the affairs of men. But all this teaching is a deception, and prepares poor mortals for the conditions of mediumship in which they lose all self-control, and are the instruments of Satan. A medium is controlled by an evil angel, and thinks and speaks only as the deceiver wills. We have a good illustration of this in mesmerism. In this case, as generally seen and understood, one person of strong mind controls another, who is of weaker power, causing him to think and act just as the operator may choose. This is exactly what takes place in Spiritualistic mediumship. The fallen angel takes possession of every faculty of the person, causing him to see what he chooses, thus speaking and acting through him at will. Could the curtain be lifted from his eyes, an evil angel's dark shadow would be seen hovering over the medium, suggesting thoughts and words, and leading to actions. These manifestations have been coming forward so gradually for years that mankind has become accustomed to them, and does not think any evil of them. The time is now here for the great and mighty manifestations of Satan's last effort, and just how soon he may be permitted to act, we know not; but it will not be long ere he will deceive all the world who think the dead are conscious in death.

The Mission Field.

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

THE WORK IN FINLAND.

BROTHER O. JOHNSON has been laboring now for about two years in Finland. He brings a very good report from there. They have one church in Heinsfors of over thirty members, and ten or twelve members in each of a number of other places. They also have some fourteen canvassers. One of those who were at our Christiania meeting from Finland, bore his testimony in the Finnish language, and one of his companions who understands Swedish, English, Russian, and I think German, translated it. All printing has to be done over there, for they cannot carry publications into that country to sell. They have had translated in the Finnish and are now selling 5000 copies of "Second Coming of Christ," 1000 "Saints' Inheritance," 2000 "Reign with Christ," 3000 "Christ and His Righteousness," 3000 "Judgment," 6000 "Prophecies of Christ," 5000 "Elihu." The entire cost has been about 31,050 Finnish marks. A Finnish mark is not far from twenty cents. They have already sold about 17,000 marks' worth, so it can be seen that the cause is getting quite a start there.

Finland is a pet country of the czar of Russia. Some of the Finns have friends in St. Petersburg who have already become interested, and they have invited them to come over from Finland and hold some meetings in the capital. They will furnish a hall if they will come. There is also an interest in Iceland.

If our German brethren take the Russian bear on the south, and his pet children take him on the north, and right at the seat of his empire, it may be that, like Jericho of old, the walls will tumble down, and we can yet go over the fallen walls attended by the angels, and take the country with the truth. It is God that is fighting the battles before the third angel's message, and it is for us to obey orders, and then we shall see the triumph of his cause, and can say, See what the Lord hath wrought. S. N. H.

CENTRAL AMERICA.

FAR to the south of the most of our readers, and connecting the two great continents of North America and South America lies the irregular stretch of country known as Central America. This republic, or rather collection of republics, as it consists of five separate republics and the British colony of Balize, occupies a stretch of land some 900 miles long and from 80 to 400 miles in width. The beauty of the scenery of Central America is proverbial. The celebrated Volcan de Agua,—meaning in the native tongue, "volcano of water," may be seen for miles in the distance throwing out its large volumes of hot water, stones, and lava, while the roar of the escaping steam may be distinctly heard for some miles. The crater of this volcano is 12,620 feet, or but a trifle less than three miles, above the sea-level.

Owing to the fact that this country, shortly after the discovery of America by Columbus, was occupied by Catholic missionaries from Spain and Portugal, and has been largely controlled by the influence of these countries, little has been done by the various Protestant missionary societies to carry the light of the gospel to these almost neighboring republics.

Being situated largely between 10° and 15° north latitude, and lying wholly within the torrid zone, Central America is commonly thought of as being oppressively hot and to a great degree unhealthful, but this is not wholly the case. The high table-lands and valleys running back into the mountains, which form the principal interior of the country, furnish almost every kind of

climate, and a large variety of fruits, grains, vegetables, and nuts, also the coarser provender for the domestic animals. The soil is very fertile, being mostly alluvial, and it is susceptible of a high degree of cultivation.

The seasons are the wet and the dry, the latter lasting from October to May, while the remaining months are termed the wet season, at which time the rainfall occurs, principally during the night. Streams of water rise high up in the mountains and diffuse themselves over the valleys and plains below, causing the most luxuriant growth of vegetation, and giving, even during the dry season, the appearance of perpetual spring. Upon the higher table-lands and more elevated valleys nearly all fruits and grains with which we are acquainted grow in abundance, while upon the low levels of the sea-coast, tropical fruits grow in their natural richness. So distinct is this marked change in the productions of Central America, that a single day's ride on the back of one of those mountain burros (an animal considerably smaller though quite similar to our pack mules) is sufficient to carry one from the cool, bracing air of the mountains, where the vegetation is distinctly northern in its character, to the sandy plains that skirt the ocean's edge, where the orange, fig, palm, and banana grow in abundance.

The chief occupation is that of agriculture, though mining and cattle-raising are carried on to quite an extent. The principal products are cotton, coffee, sugar, rice, and dye-woods. The white inhabitants are chiefly Spanish, which is the language of the country. The Roman Catholic religion prevails, and education and public morals are at a very low ebb. Of late years many people from Europe have settled there, which has so far brought the tyranny of Rome into subjection, that all religions are now tolerated. In a letter recently received from the principal of the Spanish college in New San Salvador, I was assured of his love for the word of God, and his full belief in our being justified by faith and not by works. He thus expressed himself: "All honor to the church that is teaching these truths to the world." And again, "All honor to the one in our church who has the gift, or right, of prophecy." He had been especially pleased with one of sister White's tracts which had been sent him in his native tongue.

Central America is opening up for the reception of this last glorious message of truth, and we cannot but pray that the publications which have been sent to that distant field may prepare the way for the living preacher.

O. C. GODSMARK.

THE TRUTH ON THE SEAS.

[THE readers of the REVIEW may be interested to learn something of brother LaRue's work in Hong-Kong, China. His work is on ships, among the sailors and officers, as well as on the land. The following is taken from a letter to him from an officer of an English ship, who embraced the Sabbath some time ago as the result of his labors.—S. N. H.]

"DEAR CHRISTIAN BROTHER: It is with great pleasure that I begin another letter to you, again to thank you for your great kindness in writing to me, and for sending me the papers. I can assure you that both letters and papers are a great help to me; for they form a link between me and you and the brethren in other parts of the world. And what is of more importance, they tell me of my Father, and of what he is doing for his children in other places.

"I like to read the history of Jesus in the garden of Gethsemane; we see in it so much of the human in Christ. We can see that though divine, he was man, and one who could feel to the utmost the pains of the body and the agony

of mind which men as a race are called to undergo. I often wonder at the love of Jesus as shown here, and try to span with my mind the extent of that love that so filled him that he could love those who crucified him. Even while on the cross, his heart was yearning after sinners. And yet I look back and think how little I have done to deserve such a love. How often have I wounded that loving heart, and yet he is always wanting to forgive and welcome the child back to his home.

"I had an opportunity last night to speak of the love of Jesus to two of my shipmates; and for an hour I had an interesting talk, both of them being very much interested; and on one of them I think a good impression was made. I pray that he may surrender himself wholly to the Lord. I am still writing home on the Sabbath question, and am praying that they may see the light as it is found in God's holy book. I am also sending the papers. I thank you very much for the copies of the commandments as used in the Roman Church. They are just what I needed, and I shall send two of them home, one to my father and one to my sister, and perhaps this will enable them to see more clearly in what way Rome has tampered with the law of God.

"We are lying at present in a small island in the gulf of Siam, named 'Koh-Kiam.' We are out for a short cruise for our health. The 'Peacock,' which brought provisions and stores from Singapore, has gone to Bangkok to stay a few days while we are away. There are four Christians on board her, and I wish that I could see them to tell them of the new truth found in the book. I will write to them and give them your address, so that they may call upon you when they return to Hong-Kong, which they will do shortly. I am sure you will be glad to see them and would direct and instruct them in the truth, as you have been so kind as to do for me. I hope this will find you in good health and strong in the strength of the Lord. And may God bless and keep you and prosper you in his work, is the prayer of your true friend in Christ Jesus.

"A. BARTHOLOMEW, *Sergeant K. M. L. I.*"

MISSIONARY WORK.

THE missionary's work is done for the salvation of men, and it matters not by whom this work is accomplished, the one who performs it is a missionary. The most important qualification necessary to do this work is to have the mind that was in Christ. Christ was the greatest missionary the world has ever known, and every one who contemplates entering the work of the Lord should first study the life of Christ. His life is an example to all who enter into his service, and those who would engage in missionary work should imitate the pattern.

The apostle says, "Now if any man have not the Spirit of Christ, he is none of his." Rom. 8:9. The Saviour says, "Without me ye can do nothing." John 15:5. In these two scriptures we find the reason why so few who profess to be Christians labor as missionaries, and why many who attempt to do this work have little or no success. The one who has the Spirit, or mind, of Christ, will certainly seek opportunities to engage in his work. This will follow as a natural consequence, because those who possess this Spirit, will be led by that Spirit to do as he did. Those who do not have Christ to work through them, cannot expect to have success in his work. The apostle Paul acknowledges this when he says: "I can do all things through Christ which strengtheneth me." Phil. 4:13.

There are also many who are really missionaries who do not seem to know it. The mother who is training her children for the Lord is truly doing as good service for the Master as the man is who goes to heathen lands to engage in the Master's service there. Our Saviour says: "He

that receiveth a prophet in the name of a prophet [or because he is a prophet] shall receive a prophet's reward." Matt. 10:41.

Those who supply the temporal wants of the laborers for the salvation of men, are doing the work of the Lord. When the saints are invited to inherit the kingdom, it is not said to them: You have been missionaries; but, "I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a *stranger*, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." Matt. 25:35,36. This was a surprise, and they began to wonder when they had ever done this to the King; but he said: "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Verse 40.

This is the kind of work that is not generally recognized as missionary work; but it surely is, and it will bring a rich reward. Those who give of their means to sustain those who are engaged in carrying forward the Lord's work, although they may be unable to leave their homes, are doing missionary work which will be set to their account in the day of reckoning. This was the kind of work done by Mary Magdalene, Joanna, Susanna, and many others (Luke 8:2, 3), and it is recorded for the benefit of all. Means is of value when used in this way. The Spirit of God has told us: "Now is the time to use means for God. Now is the time to be rich in good works, laying up in store for ourselves a good foundation against the time to come, that we may lay hold on eternal life."

S. J. HERSUM.

Special Attention.

A NEW STATE.

It is expected that Utah will soon be admitted to the sisterhood of the States of the American Union. The causes which have led to the long delay in admitting Utah are peculiar to herself. Stated simply, the fear that the Mormon Church, which has such a preponderating strength in Utah, would control the politics of the State, has been the cause of delay. No doubt this fear has not been without just grounds. The practice of polygamy, which has been quite common among the Mormons, has been justly regarded as a menace to our civilization. Regulating the marriage relation comes within the province of civil law, and Congress, which has the making of laws for the Territories, has at different times legislated in a way to prevent the practice of polygamy in Utah. To this end the Edmonds bill was framed, which provided that any man cohabiting with more than one woman in any of the Territories of the United States should be subjected to heavy fines and penalties. This has had the effect very largely, although it is probable not entirely, to break up many illegal marriages and to prevent the further contracting of such marriages.

This bill, however, was open to serious objections, the area to which it applied being limited to the Territories. Of course Congress has no authority to make laws for the States, but it might at least have included the District of Columbia in the area where the law was to take effect. Cohabitation with more than one woman in Utah and the other Territories is no worse than is such cohabitation in the District of Columbia. But to have included the District of Columbia would have been dangerous, since sharp Mormons would probably have been able to discover and bring to light as many infractions

of the law in the District of Columbia as could have been found in Utah; and, judging from a great public scandal which has lately convulsed the social circles of Washington, members of Congress would not have entirely escaped.

Aside from polygamy, which is apparently dying, if not dead, there is no other reason why a Territory full of Mormons should not be admitted. There may be some danger that the Mormons will control the legislation; but if the State Constitution is properly guarded against polygamy, there will be no great danger. It is not likely that they will be able to exert a greater influence in State affairs than the Catholic Church does in the affairs of New York, or the Presbyterians in Pennsylvania.

That Mormons will hold most of the offices will be a natural sequence of their being the larger portion of the population. But there is no greater reason for supposing that they will use this power for the aggrandizing of their church than there is that those of other religions, who hold similar positions in other States will do the same for the church with which they are connected.

The great danger is that in the constitution which is to be framed for Utah they will let in one kind of bigotry while trying to bar out another. If, in addition to a provision granting equal civil rights to the believer of any religion and the unbeliever in all religions, and the forbidding of any sectarian appropriation, there could be added a clause preventing the sanction and authority of the law to any religious observances whatsoever, or the observance of any day or days of particular rest or devotion, Utah might start off in her career as a State with a charter of true liberty better than that of many of her elder sisters. That Mormons have persecuted should be as readily forgiven as that the Puritans did the same.

Those who approve of that class legislation whereby Seventh-day Adventists are sent to prison by the suggestion and active co-operation of members of other churches because they do not practice certain religious tenets which have been incorporated in statutes, should be the last to complain if, when Utah is admitted, her Mormon citizens should give to these same religionists a dose of their own medicine.

Admit Utah. She cannot do worse than some States have done. She may do far better.

M. E. K.

ANARCHY AND ITS FRUITS.

ANARCHY knows no law and seeks no reason as a basis for its actions. It is the antagonist of law and order; it is inimical to liberty or safety. Its works are evil; it walks in darkness. For an imaginary wrong it plunges the dagger at the heart of one of Europe's most worthy rulers. It casts the deadly bomb into promiscuous crowds, destroying alike friend and foe. To avenge the defeat of its forces at one point, it inflicts unmeasured injury upon entirely innocent people at another.

When a man receives an injury at the hand of a railway company, either real or imaginary, and to even the score derails a swiftly-moving train loaded with disinterested people, he commits an act to describe which our language furnishes no words. Fiendish comes, perhaps, nearest to it, but that is inadequate.

And yet these acts are far from unknown. They are the legitimate fruits of anarchy. "By

their fruits ye shall know them." Judging anarchy by such fruits, we see in it the elements of devilism.

Anarchy sometimes assumes a legal garb. Religious persecution is anarchy. Anarchy is lawlessness, and lawlessness is another name for Satan. The carnal mind is enmity to God; not subject to his law. Opposition to God's law and to all law are off the same piece. Persecution is always waged against the truth; and God's law embraces all truth. Therefore persecution is lawlessness. It is Satan in a religious garment. It is anarchy legalized; and, true to its nature, its bombs and daggers are for the innocent rather than the guilty. G. C. T.

LABOR UNIONS.

THE great effort that has lately been made by the American Railway Union to redress their real or fancied grievances by a strike of gigantic proportions, the apparent utter collapse of this effort in this direction, and the decided loss in popular support for the strikers which has ensued, will draw the attention of many minds to the question as to whether such labor unions are of any practical value to the public, or even to the laboring man himself. The disastrous effect to general business which has resulted from the strike, is convincing the majority of the people of the country that these unions are of no value to the public at large. Concerning the laboring man himself, one thing is certain: If they are of any service to him, he ought to be fairly prosperous; for there is no lack of unions of this kind. There are the Knights of Labor, the Federation of Labor, the American Railway Union, and to these might be added a very large number of organizations, cigar-makers, carpenters, bricklayers, shoemakers, glassblowers, in short, every conceivable trade has its union. The farmers have caught the fever, and the result is the Grange and the Farmers' Alliance. So, if unions are a blessing to labor, labor ought to be enjoying much prosperity. The fact that it is not so is suggestive of the fact that these organizations, after all, have their disadvantages, and will not be able to bring about the desired results.

Following are some of the reasons why they are more or less unsuccessful: Only a portion of the laboring people will join these unions. Those who do not join have just as good a right *not* to join as others have to join. They are also just as truly laborers; they represent labor, and have a right to labor whenever and wherever they can find work to do. To say that they are not laborers, because they do not join a union, and to attempt to prevent their working, as is often done, is the quintessence of union tyranny. Every man has the undoubted right to hold himself aloof from all such organizations, and a large proportion of the laboring men in every avocation do so. This being the case, no union of laborers can authoritatively speak for *all* the laborers in that particular line of work. It may not be able even to speak for the majority. This will always be a standing hindrance to the claims of what is sometimes called organized labor to dictate its own terms of employment, and will be an indirect clog upon the power of labor unions.

Again: every union must have an organization, officers, a place of meeting, general expenses, annual dues, etc. Here is a constant leakage of both time and money, which in many

instances must be greater than any real advantage that is secured by the union.

Finally, the price of labor, like the price of anything else, is regulated more by the law of supply and demand than by any organization of labor. If the business depression now overshadowing the country should give way, and trade and commerce revive for a time, labor will again be in active demand, and hence the price for labor will be greater. Nothing else will have that effect. The outlook for such a condition of things at the present time is not particularly encouraging.

M. E. K.

GUNS VS. ARMOR.

THERE was serious disappointment in naval circles the other day when a plate of the most improved nickle steel armor seventeen inches thick, was pierced with a twelve-inch projectile, almost like a piece of cheese. The armor was that in which the United States trusted in event of war; and they held it as their own exclusive invention. But the cannon ball passed entirely through it, through the oak timbers at the back, through the earth embankment, and continued several hundred yards in the rear. It is difficult to conceive of such a force.

But it has been developed. Now the question arises, How are we to meet and ward off such a force? That will doubtless soon be settled. When that is done, then the next step will be to get a gun that will pierce the new protection. And so on to the end. But men and nations will never be fully satisfied until they are in possession of cannon that will shoot through any protection that can be made, and of an armor that no cannon in the world can penetrate.

G. C. T.

CHRISTIAN SCIENCE IN COURT.

NOT long since it was noted in our columns that the validity of a will, which set apart a sum of money to pay for prayers for the repose of the soul of the deceased testator, was argued before a judge in Buffalo, N. Y. Now another case of an equally interesting character has lately been discussed before the supreme court of Nebraska. A Christian Scientist was arraigned before the court for practicing medicine without a medical certificate. The case was brought before the supreme court on appeal by the State against the decision of a lower court, which had acquitted the defendant. The Christian Scientist held before the supreme court, as he doubtless had done before the lower court, that disease is nothing but a bad thought, a fear which he labored to expel by teaching the love of God. Especially did he hold that Jesus gave his disciples power to heal diseases. The court said that as the defendant appealed to the Bible for authority, the court would refer to Bible instances applicable to the case.

The case of Simon the sorcerer, as recorded in the eighth chapter of the Acts of the Apostles, was then referred to by the court, who held that the case of Simon and the one before the court were parallel. Simon wanted the power to heal, that he might make money; hence the crime known in English law as "Simony," which is defined to be "the crime of buying or selling ecclesiastical preferment; or the corrupt presentation of any one to an ecclesiastical benefice for money or reward."

The court further questioned the man of Christian Science if he took pay for such services. He acknowledged that he did, justifying himself for doing so on the ground that he spent his whole time teaching the people the Scriptures, and quoting the words of Christ, "The laborer is worthy of his hire." Upon this point the court referred to the case of the healing of Naaman, the Syrian. 2 Kings 5. The Syrian captain, after being healed by Elisha, tried to make the prophet a *present*, but Elisha refused to receive it. His servant, Gehazi, without direction from the prophet, ran after Naaman and asked for one talent of silver and two changes of raiment. Naaman gave him the garments and two talents of silver. Whereupon the prophet, being told by the Lord of this wicked act of Gehazi, smote him with leprosy. The court held that here was clear proof from the Bible, which the defendant claimed to follow, that the defendant had no right to accept even a *present* from a person who through his ministry had been healed by the power of God; and the decision was rendered against the defendant in harmony with this idea.

M. E. K.

CALIFORNIA GLACIERS.

It has generally been thought that if an American wanted to see a genuine glacier, he must go to Europe. It is now known that not only in Alaska and Oregon, but in California there are glaciers of no diminutive size. In the high Sierras, which seem to constitute the backbone of California, and particularly around Mt. Shasta, glaciers abound. These have heretofore been thought to be simply deposits of snow, but are now known to be rivers of moving ice. Mt. Shasta was once an active volcano, and the deep crevices down her sides, where once the lava flowed, are now occupied by the glaciers. Thus they lie all around the mountain. Some of them are over a mile long. They were once much longer, and covered larger surfaces. The moraines, or troughs, once occupied by the glaciers, still remain, and form channels for the rushing mountain streams which form by the melting of the glaciers. These glaciers are simply the result of falling snow. The heavy falls of snow upon the mountain, partially melted and pressed by the succeeding falls, turn to ice, which by its own weight upon the side of the mountain becomes rivers of ice moving down the valleys until they reach an altitude so low that they are changed to rushing streams pouring over the rocks in successive cascades of great beauty, giving to the people of lower habitable lands an abundant supply of the softest and purest water.

M. E. K.

THE POWER AND RESPONSIBILITY OF THE FEDERAL GOVERNMENT.

WHEN the Supreme Court declared that Congress alone could regulate interstate commerce, and when Congress passed the law regulating such commerce, the duty of protecting interstate commerce was acknowledged. The duty of Congress is as broad as its power. If it had not only paramount but exclusive power to regulate commerce between the States, it had not only the paramount but exclusive duty of protecting that commerce. It would be an absurdity to suppose that the courts, the army, and the navy of the nation, would enforce the passage of a letter from place to place, but would

stand idle and helpless while merchandise and even citizens were stopped by highwaymen, who are none the less highwaymen because they do not pillage openly and do pretend to be organized laboring-men. . . . This involves an apparent departure from the precedent that the federal power should interfere only upon the application of a governor; it involves apparently an extension of the powers of the federal government, to which the party now in power has always been opposed. In reality it does neither of these things; it merely applies to the present interference with interstate commerce, the principle imbedded in the Constitution.— *The Journal of Commerce, New York.*

ROMANISM AND RUM

THE uncertainty as to the locality where the lightning of the papal ablegate, Monsignor Satolli, will strike next must be a galling perplexity to many American Catholics. To our mind its last stroke hit a vital spot in his church's financial resources. Bishop Watterson, of Columbus, Ohio, has issued a letter in which he disapproves of liquor dealers participating in any official capacity with any of the Catholic auxiliary societies. This was a tender spot with many societies, and the question was carried to the apostolic delegate, who has fully confirmed the bishop's decision. Satolli writes:—

"The liquor traffic, and especially as conducted here in the United States, is the source of much evil; hence the bishop was acting within his rights in seeking to restrict it. Therefore the delegate apostolic sustains Bishop Watterson's action and approves of his circular and regulation concerning saloons and the expulsion of saloon-keepers from membership in Catholic societies."

The general secretary of the Catholic Total Abstinence Union says that this declaration of the apostolic delegate is the most important ever promulgated by the church in this country.

Its importance comes from the intimate relation which the rum power sustains to the cause of Catholicism. Evidently, while whisky money or even whisky-drinking may be acceptable to that church, whisky power is not to be encouraged. It would be a troublesome rival if allowed to grow.

G. C. T.

UNIFORMING GERMAN SOLDIERS.

THE new German uniform, in which the spiked helmet is to be replaced by the kepi, or fatigue cap, makes the marching kit of the German soldier thirteen pounds lighter than it was, and with the exception of Italy, lighter than that carried by the soldiers of any continental power. The stand-up collar, for instance, is to be replaced by the turned-down one; the length of the coat is to be curtailed; the calico shirt is to be exchanged for one made of some knitted texture; the upper parts of the boots are to be made of lighter leather, and the nails employed in them are to be manufactured of lighter metal.

The knapsack and its contents will be considerably lightened. The weight of the polishing materials and of the tinned food will be reduced by 200 and 400 grams respectively. The hinder cartridge-pouch will disappear, and to compensate for its loss the two front ones will each contain forty-five instead of thirty cartridges, as hitherto, while an extra reserve supply of thirty per man will follow in the rear. Further, the present bayonet will be superseded by a new model weighing between 400 and 500 grams less; the belts, etc., will be made of narrower leather; the mountings of the helmets will be made of aluminum and reduced in size; and the overcoats will not be so thickly padded as heretofore.— *New York Times.*

The Review and Herald.

BATTLE CREEK, MICH., JULY 24, 1894.

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Letter 5.—Conference in Christiania, Norway.

JUNE 11, passage was taken by steamer from Copenhagen to Christiania. The sea was again kind, and the short voyage of seventeen hours was as pleasant and comfortable as could be desired. Several brethren from Christiania who were at the meeting in Copenhagen returned on the same boat, and upon arriving at Christiania, the Seventh-day Adventist office of publication was soon reached.

As the readers of the REVIEW are well aware, our people own a building of their own in Christiania, which was erected for a meeting-house and printing-office. The upper portion, which is the meeting room, forms, with the gallery across the front end, a pleasant room for worship, capable of seating some three hundred people; while the lower story and basement are well arranged for the publishing business. The building makes a good appearance from without, and is a credit to our cause in this city. It is in a very desirable location, which is rapidly increasing in value.

It may interest the readers to learn a little as to its religious surroundings. Diagonally across the street stands the Roman Catholic church, the only one in the city, while next to the office building on the other side is a mission house of the State church, and a few doors below, on the same street, is a large State church, the largest building of its kind in the city, the huge dome of which is a conspicuous landmark from all the surrounding country. Thus our work is sandwiched in between the old mother of apostasy, and the oldest daughter, which, being only partially reformed and stopping there, might as well not be reformed at all. It is timely and proper that the true light should be planted to shine in the midst of such darkness.

At this Conference the Scandinavian Publishing Association held its thirteenth annual meeting, and the business statement for the year showed that, notwithstanding the stringency of the times, the business had been comparatively prosperous. The balance-sheet for the year showed a gain of 12,112.70 kroner, or \$3270. This is evidence of skillful management and a prosperous condition of the office, which is truly encouraging. The equipment of the office for good and rapid work is very complete, so much so that this association is able to turn out large jobs in a much shorter time than any other printing establishment in the city, and this is a strong point in its favor.

An object of particular interest is a large new press, of German make, with which the office has been recently provided. It is after the style of the perfecting presses, taking the paper from a continuous roll and delivering two signatures of sixteen pages each, printed on both sides, making thirty-two pages in all, of the size of our large pamphlet pages. Its capacity is ten thousand an hour; and its peculiar feature is that at this rapid rate it will do fine book and

illustrated work. There are of course presses of a similar kind; for instance, such as are used on the great dailies in America, which print much more rapidly; but no press of this kind has yet been found which could do nice book work, and especially such as would print fine illustrations, and at the same time do it rapidly; and it has been a problem for years to produce a press which would do such a class of work with a speed bearing some comparison to that of the daily press; but this has heretofore failed to be realized. This German press, however, seems to have solved the problem up to a degree of speed which is perhaps sufficient for all ordinary purposes. The plates are stereotypes, cast in curved segments to fit the cylinders, while for illustrations provision is made for bending the electrotype plates to the proper curve, which are then soldered into the type pages. The Scandinavian office is to be congratulated on the possession of such a press.

The religious meetings of the occasion were seasons of interest. There was freedom in the presentation of Bible themes, and a spirit of appreciation on the part of the people to learn what they could from the privilege they enjoyed. Elder Haskell thinks he sees marked advancement on the part of the people here in spiritual things since his last visit to these countries; while the people regard Elder Haskell as having made progress in Bible study, love for the word of God, and knowledge of more of the rich treasures which it contains; and his coming is esteemed a help and blessing to them.

Tuesday, June 19, Elder O. A. Olsen and brethren A. R. Henry and W. C. Sisley reached the place, and their presence and words of hope and courage brought good cheer to the meeting. Brother Olsen took hold in his usual earnest manner to labor for the advancement of the different branches of the cause which lie so near his heart. Brother L. Johnson, the president of the Conference, seemed to enjoy the blessing of the Lord in his active efforts to make himself of service to all. It was a pleasure to enjoy the hospitality of himself and pleasant family, with that of other brethren in Christiania. There were eight ministers belonging to the Scandinavian Conference present, and all seemed to enjoy the meeting to a more than usual extent; for at this stage of the work it means something when persons can testify at any meeting that it is the best they ever enjoyed, as was generally the case at this meeting; and when in the social meetings eight and ten are on their feet at once, waiting their turn to speak, it shows a degree of interest which is pleasing to behold. Eleven were baptized, and the right hand of fellowship was extended to fifteen earnest souls who had just united with this people.

Having thus spoken concerning our own cause in Christiania, we will, in our next, undertake to speak of the city and of our surroundings in general.

(Concluded in next number.)

COMING SHORT.

THE idea of this expression is that of almost reaching a desired point, but failing just before the finishing point is reached. People start upon an undertaking with every prospect of success; they run well; difficulties are overcome; but just before the final test is reached, they begin to waver, they commit some fatal error, and all is lost.

Near the rocky entrance of Port Phillip, upon which the city of Melbourne stands, are strewn numerous wrecks. Among these are the remains of vessels from distant lands. One in particular is in mind as we write, which came from New York laden with a valuable cargo of miscellaneous wares. For weeks and months the gallant vessel plowed the seas, braving wind and storm. The men in command seemed fully competent for their duties. Everything appeared prosperous, and finally the long-anticipated haven was in sight. Then there was a failure. A few moments of laxness in duty, a treacherous current caught the ship, and after a short struggle she was crashing upon the rocks, a total loss. It was a sad sight, made sadder by the thought of the weary days through which success was being brought nearer. Day by day hopes were raised to the very next point to reality, only to fall in a dreadful disappointment.

But O how often has this experience been re-enacted in life! There were the children of Israel. For many months they were under discipline and instruction preparatory to entering the beautiful promised land. By repeated deliverances, by a marvelous providence, God had brought them safely to the very border of the expected rest. At that most critical point they completely failed to bear the test. Their unbelief made it impossible for the Lord to take them farther, and all that they had done or borne went for naught. After it was too late to amend, a sense of their loss came to them with overwhelming force. In view of their experience the apostle warns us, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to *come short* of it."

Even Moses came short. A man who endured a hundred trials failed in one. He, the devoted, humble instrument of God, rebelled for a moment. That moment shut out his prospects for the future so far as participating in the earthly triumph of his life's work. It is a singularly pathetic case. We see the aged pilgrim pleading with God, "I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon." But the God of love could not hear his prayer. The answer was: "Let it suffice thee; speak no more unto me of this matter."

David was a man to whom God's people in every age would point with satisfaction if it were not for one blot on his life. That blot has for ages given occasion for the enemies of God to blaspheme. He came short of being what God desired him to be. But we have in the cases of both Moses and David that which encourages as well as that which admonishes us. For when they had by the aid of God's Spirit seen their great mistakes, they humbly sought and fully obtained his pardoning grace.

But it is a vain thing for us to dwell upon the shortcomings of others. They serve only one good purpose, and that is to admonish us of the necessity of earnest, faithful, and persevering work in the building of character; of "looking diligently lest any man fail [*"falleth short,"* R. V.] of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."

It would be disappointing to see a picture of wonderful beauty, painted by a master hand, marred in the foreground by an unsightly blot. How many such human pictures there are. Man in the image of God, endowed with godlike

qualities and faculties, should show forth his Creator's praise. But left to himself he plunged into the defilement of sin. God seeks to rescue his own handiwork. Paul speaks of the degradation of sin; and says: "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

This the grace of Christ will do for each one. The blood of Jesus will cleanse from *all* sin, leaving the soul pure and clean. Those who are thus cleansed are witnesses to the glory of God. Their lives testify of his creative and redeeming power; of his wisdom and goodness. But alas, how many, many come short of his glory! With how many the wonderful work of God is marred by some earthly blot. Some defect of character, some moral or spiritual weakness, a failure at some critical moment; and angels who have looked on with admiration at the work of grace turn away in sadness.

Satan would, if possible, keep us in the slough and mire of iniquity; but if he cannot do so, he will, if possible, induce us to allow some marks of sin to remain, knowing well that even these, if not eradicated, will work the ruin of those who retain them.

We have spoken of Moses and David. While it is true that their lives reveal their human weakness, their failures afford no pretext for our indulgence in such things. They fled from their sins and by faith their imperfections were all covered with the perfect robe of Christ's righteousness. That righteousness was ample for them; it is for us. Christ's blood will wholly cleanse from sin, as readily as it will partially cleanse the soul. To leave the work imperfectly done is a snare to destroy souls.

This world of sadness presents no sadder possibility than that of passing through a long experience in the church, connected with God's work, indulging a hope of salvation, expecting to be saved, and then, when it is too late to recover the past, find out that through all that experience runs an element of sin or selfishness. God was aware of its presence and sought to reveal it to us; but we had no eyes to look within. Satan, too, knew it was there; and he watches the opportunities to weave it firmly in the character. It may at last develop in some great sin over which the individual plunges to ruin before he reaches the end; or it may run as an insidious flaw through the life. And how heartrending to awaken to the terrible fact that we are rejected as unfit for our Master's presence! We have run the race, and fought the battles, borne the heat and burden of the day. But instead of the expected reward, we find, too late, that eternal life is beyond our reach,—we are lost! Shall it be so with us? Gracious Lord, forbid it.

To come short is the most dreadful of all failures. Thank God, it need not be our fate. The righteousness of Christ is all sufficient. Now is the time for searching of heart. Jesus stands ready to apply the remedy for sin. It makes no difference how long we have been in the church or service of Christ. Sin is sin wherever found. In it is the virus of death. As a church and a people we must arouse and cleanse the camp from sin. But sin is a personal matter. Adam's sin involved the entire community; but Adam was the only man who could confess it. We are almost through. We have reached the border of the land. Shall we now come short? The question is an individual one; so must the inquiry and the remedy be.

G. C. T.

SOMETHING TO REMEMBER.

WRITING to his "son, Timothy," Paul uses these words: "Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel." 2 Tim. 2:8. Here is something worth remembering. To believe that Jesus is of the seed of David is to believe the prophecies of the Old Testament, which predicted that one of David's seed should at some time sit on David's throne. When the one of whom this prophecy was made came to the earth in fulfillment of that prophecy, those who should have received him in the most loyal manner rejected him. They said, "We will not have this man to reign over us." "He came unto his own, and his own received him not." They even denounced him as an imposter, and with the help of the Romans they put him to death.

While such an action would frustrate the plan of mortal men to reign, it could not prevent the carrying out of the plan of God. He permitted them to go as far as they could, and then intervened by an exhibition of his almighty power. Thus Peter testified on the day of Pentecost: "Him [Christ], being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath *raised up*, having loosed the pains of death. . . . This Jesus hath God raised up, whereof we all are witnesses." Acts 2:23, 24, 32. This triumph of Christ was a cause of great joyfulness on the part of his disciples. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." 1 Peter 1:3. All the evil machinations of Satan, carried out by wicked men, which seemed to have triumphed, were brought to naught by the resurrection of our Lord from the dead. Jesus triumphed over the grave; and when, upon the isle of Patmos, he showed himself to his faithful disciple who was in banishment "for the word of God, and for the testimony of Jesus Christ," he said to him, "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Rev. 1:18.

The death of Christ, which was designed by Satan to destroy the last hope of man, became, by the resurrection, the very basis of a hope greater than any other that can be conceived of by man. He died for us, but that is not all; he lives for us; "and," says the apostle, "because he lives, we shall live also." Blessed hope! The grave could not hold Jesus; it cannot hold his saints. He will redeem the treasure he died to purchase. The narrow grave, the rock-hewn sepulcher, the moaning sea,—every place where sleep the saints of God, even death itself, must yield when He who is our life will appear, and speak the life-giving word. He will "say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth." Isa. 43:6.

"Death with his weapons of war hath laid low
Many a pilgrim that feared not the blow;
Jesus hath broken the bars of the tomb;
Joyfully, joyfully, will they come home."

Then how proper, how important, how blessed, that we heed the words of Paul, to *remember* that Jesus was raised from the dead! Glorious promise of our salvation and the pledge of the

resurrection of all the saints! He who conquered death, did it not alone for himself; the victory was for his people; and no groaning saint, waiting for the redemption of his body can so earnestly long for that day of final and complete salvation as He who gave his life to redeem us.

Remember the resurrection! Blessed pledge of a risen army of redeemed saints, soon to be realized. O stricken heart, be comforted. Remember the resurrection of Jesus and all that it implies, until all its glories are ours. Remember the resurrection; let it be to us a blessed reality while we remember it. Sorrows, trials, vicissitudes of all kinds, separations, death, cannot prevent the resurrection of the saints of God. The resurrection of Christ is an almighty pledge, sure, unfailing. In that empty sepulcher whence ascended our risen Lord, we may see a comfort for our sorrow, an assuager of our grief, a balm for our wounds, healing for every distress, strength for our trials, and a hope so great that all the dark shadows of life are driven away before it as the mists of the night are dispelled and scattered by the bright shining of the morning.

M. E. K.

CRITICISM IS SELF-RIGHTEOUSNESS.

CRITICISM comes from hatred and self-conceit. It is in this sense that the word "judge" is used in many instances in the New Testament. "Judge not [criticise not], that ye be not judged," or criticised. In the absence of love, hatred is in the heart, and one of its fruits is criticism. It is then that the individual sits on the judgment-seat, and becomes a judge rather than a doer of the law. "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge." To criticise is to sit above the law and interpret it. It is to exalt our judgment above that of our brethren. In short, it is the mystery of iniquity working in the heart, and is restrained only by the Spirit of Christ. It develops oppression and cruelty, or Satan unmasked. The mystery of iniquity doth already work as soon as men indulge in this spirit which is the opposite of love, and then if Christ withdraws his Spirit, will that wicked be revealed, whom the Lord will consume with the spirit of his mouth, and destroy with the brightness of his coming.

The first switch from the track of righteousness is the loss of that love with which Christ loved us. One of the first stations on the wrong road is judging one another. But God will mete to all such as they give to their fellow-men. We shall be weighed in the same balance in which we weigh our brethren. There is harm in the utterance of every impatient word and word of criticism of and about others who may or may not be right in God's sight. And those who indulge in such words and feelings will bring back to their souls a baneful harvest in due time. Nothing but a renewed heart and a life consecrated to the cause of Christ will secure the soul against this leprosy of sin.

The apostle says: "If there be therefore any consolation in Christ, if any comfort of love, . . . if any bowels and mercies, fulfill ye my joy, that ye be like-minded." This does not teach us that we should sacrifice any principle of truth in order to be charitable; but that we should not be unkind, discourteous, harsh, and

rough to those who are around us. We should push none away from us, but bind them to our hearts with the silken cords of love. Have we not allowed faults to mar our characters in these things? Who of us can plead guiltless? We need to learn to think more highly of others, and less of self.

There are those who seem to find satisfaction in dwelling upon the mistakes of others. They feel that when a brother is found faulty, their own faults, in contrast, do not appear so great, and will not be subject to disapproval. This is the spirit of Satan. This is self-righteousness. Satan is represented as standing before God and his angels as an accuser of the brethren. He presents to the Lord the sins that his people are committing, seeking to excuse his own sins and to prevent the pardon of those for whom Christ died. But the converting power of God comes down to us who profess his name, as a pledge of his willingness to pardon and receive the soul that is truly penitent. Those who in the least degree exult over others, have the spirit of the self-righteous Pharisee. He thanked God that he was not like other men. He stood in the temple praising himself while he belittled others, and yet God knew his proud heart. O, that we each and all might realize our own unworthiness, and possess more of the spirit of the publican who stood afar off and bowed his head under self-distrust and a sense of his own utter unworthiness.

Our words are too often like pitiless hail that beats down the tender plant, whereas they should be like the dew and showers upon the mown grass, that refresh and revive the drooping plants.

S. N. H.

A COMPARISON.

THE *Christian Work* shows its indifference to the tyranny still lurking in our country and embodied in its laws, by referring in its issue of July 12 to the imprisonment of Seventh-day Adventists in the following manner:—

“Perhaps nothing illustrates more forcibly the aptitude of our Jewish friends for business than the fact that although they pursue their respective callings only five days in the week, they are able successfully to compete with those who devote six days to the factory, store, and shop. . . . But it is by no means the Jews only that are thus discriminated against. There are several Christian denominations that keep the Mosaic Sabbath, even Saturday, instead of Sunday, among whom are the Seventh-day Baptists and the Seventh-day Adventists. And now it is learned that two members of the latter denomination have been sent to prison in Centerville, Md., for working on the first day of the week in violation of the law of Maryland. They chose to go to prison rather than pay the fine imposed by the court, because they believed that they could make the most impressive protest against any legal interference with a doctrine of their faith. It is not the first time that believers in their form of Adventism have suffered under the Sunday laws of Maryland. We believe that the convicted parties have always preferred imprisonment to the payment of a fine, and have felt proud that they could thus ‘give their testimony.’ On the other hand a discrimination should be made. Our Adventist friends are not called upon to work on Saturday, but only not to work on Sunday. Now their action in going to jail will undoubtedly direct public attention to them and to their denomination. But it is a question if they can claim any of the honors of martyrdom. In point of fact they insist upon breaking the Sunday law. If they can break it, so can others; and if they can transact business on Sunday, why should not every one, including the proprietors of theaters and dance houses? And then what would become of our rest day? In taking this course our Adventist friends are acting very foolishly, for it is no part of their faith that they must work on Sunday; if they were forced to work on Saturday, that would be another matter; but they are not. The counsel for the men just convicted has given notice that they will take the case to the higher courts of the State, and from there, if the decision be adverse, to the Supreme Court of the

United States, where the argument will be grounded upon the principle set forth in the first amendment to the Constitution. When the decision of the Supreme Court is delivered, these brethren will probably be wiser if sadder men than now.”

The *Christian Work* is quite in favor of the disestablishment of the English Church in Wales, and in England, too. But why disestablish the English Church? No one in England or in Wales is required to give up his own church in order to sustain the Established Church. The citizen of England, after having paid his dues by taxation to support the religious forms established by the law of the country, is free (?) to support any other church he pleases. It might even be urged with some degree of plausibility that the English dissenter, after paying ten per cent of his income to support the performance of religious services and ceremonies prescribed by the law of the land, can support his own church besides, and still “successfully compete” in business with the members of the Established Church who support but one church. Comparing the compulsory support of a State church by a tax of ten per cent of our income with compulsory idleness one day in every six, we are unable to find any substantial difference. If the very common expression that time is money is true, to rob a man dependent upon his labor for his support of one sixth of his time, is certainly as bad as it would be to rob him of one tenth of his money after he has earned it. So in reality to submit to the exactions of an established church in England is no greater infringement upon a man’s civil and religious rights than every conscientious observer of the seventh day would have to submit to in this land of boasted religious liberty *if he obeyed the law*. The religious liberty of the Episcopalian, who wants to support that church any way, is not infringed upon by the law which taxes the Baptist and the Quaker for the support of the Established Church. Nor is the liberty of the devout Sunday-observer trenched upon in this country by a law for the observance of Sunday; but, to the dissenter in England, and to the non-conforming Seventh-day Baptist or Adventist in the United States, it is a different matter entirely. The objections of the dissenters in England and the observers of the Bible Sabbath in the United States, are based upon the same principles. They are as nearly alike as the value of time is like the value of money. If it be wrong to rob a man of one tenth of his money in the interests of an English religion, how can it be anything else than wrong to rob him of one sixth of his time in the interests of an American religion? The *Christian Work* can see *one* of these principles,—the one applying on the other side of the broad Atlantic; but it fails to see the other evil thing in our own country, which thrusts honest men into loathsome jails, merely because they will not pay the tax of one sixth of their time in honor of a religion which has entrenched itself in our law. The support of a national church seems as important and necessary to as large a proportion of the English people as the support of a national Sabbath does to the same proportion of the American people. Indeed the appointment in our land of a statute made rest day is entirely derived from the traditions of this *national* and Established English Church. The *Christian Work* thinks a national established church should not exist, while, at the same time, it labors to sustain by law in this country a principle which, in our colonial period, we drew from that very national-church *idea* which prevailed in the mother country.

So, while it may be a truth that we are not “called upon to work on Saturday, but only *not* to work on Sunday,” we fail to see why Seventh-day Adventists are not, after all, unjustly discriminated against.

As to whether we “can claim any of the honors of martyrdom,” we prefer to leave that to the perfect justice of the God we worship. But we would remark that in every age in the past those who have engaged in the persecution of God’s people have been able to advance many very specious reasons to prove that there was no persecution at all, and that those who would not yield to their demands and obey the *laws* they had enacted were not worthy of any consideration. The seven thousand who were driven to the mountains because they would not bow the knee to Baal in the days of Elijah, were not considered to be martyrs at that time. Those who put the Saviour to death, and those who, for hundreds of years, imprisoned and put to death his followers did not think those upon whom they were inflicting these punishments according to law, were martyrs! It is a remarkable fact that persecutors never realize that they are persecuting. The Puritans in the colony of Massachusetts never realized that they persecuted the Quakers. Could they yield to these inoffensive but detested Quakers the honors of martyrdom?—Never. To the lofty, self-righteous Puritan, the Quakers were a rebellious and contumacious sect, who refused to obey the *law* of the colony. The spirit of persecution is as blind to-day as it ever was. Pharisaically it exclaims, “We have a law, and by our law he ought to die.”

Another word in regard to the promised decision of the United States Supreme Court upon the matter of Sunday-keeping. When that shall be reached, and that august body shall decide that to compel men to observe the day of the sun is not contrary to the Constitution, we shall neither be “wiser” nor “sadder.” Not wiser, because we expect it. Prophecy has foretold what this country will do, and those who walk in the light of that word have the divine illumination. The wisdom of this world can impart nothing to those who have Christ, in whom “is hid all the *treasures* of wisdom and knowledge.” And, as to our being “sadder,” we are not sure of that. Just before the crucifixion Jesus rejoiced in spirit; in the prison at Philippi, Paul and Silas sang praises to God. “Sorrowful, but always rejoicing,” is the position of God’s children here. And, if in the fulfillment of the word of God, which has pointed out this very struggle between the powers of earth and those who keep the commandments of God, and the faith of Jesus, we shall be privileged to drink of the cup, and be baptized with the baptism that he was baptized with, we shall thankfully accept these evidences of our fellowship with the Father and with the Son, knowing that the conflicts and the trials which are connected with the service of God bring their own blessings.

These conditions do not change from age to age. God’s blessing can rest down in prisons now as well as in past ages. Many of our brethren, having passed through this experience, can testify that this is the truth, and having the “witness in themselves” they care little whether the world grants them the “honor of martyrdom” or not. “Who shall lay anything to the charge of God’s elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.” Rom. 8:33, 34.

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.

NO CROSS, NO CROWN.

I SOMETIMES think, when life seems drear,
And gloom and darkness gather here,
When hope's bright star forsakes my skies,
And sorrow o'er my pathway lies,
It would be sweet, it would be best
To fold my tired hands and rest;
But then God sends an angel down,
Who sweetly says, "No cross, no crown!"

Last night I heard the river moan
With sad and melancholy tone;
I saw its waters flashing free
And dashing headlong to the sea!
I would have plunged beneath its tide
And on its friendly bosom died,
But then God sent an angel down,
Who whispered still, "No cross, no crown!"

I said: "The world is dark and lone,
There is no hand to hold my own;
I cannot bear the noonday heat,
The thorns so pierce my bleeding feet."
"Behold," he cried, "where, sacrificed,
Shine the red, bleeding wounds of Christ!"
And fell his tears of mercy down,
While still he said, "No cross, no crown!"

Then turned I from the river shore
And sought the lonely world once more,
With aching heart and burning head
To battle for my crust of bread!
But hunger came, who knew me well,
And fainting by the way I fell;
But still the angel, fluttering down
And weeping, said, "No cross, no crown!"

No cross, no crown! As, standing there,
The cross too heavy seemed to bear;
And for the crown, I could not see
That it was ever meant for me!
The words I could not understand
Even while I pressed the angel's hand;
But still he looked with pity down,
And still he said, "No cross, no crown!"

Back to the world I turned again,
To feel its grief, endure its pain;
But all the sweetness that it gave
I followed, weeping, to the grave;
And from the cold and quiet sod
I lifted my sad eyes to God,
And saw the angel coming down,
And in his hand a golden crown.

Then I forgot my earthly loss,
And, kneeling, lifted up the cross,
Though all that once made life so sweet
Lay 'neath the lilies at my feet!
A radiance from the realms of light
Flashed for a moment on my sight;
A still, small voice came fluttering down,
"It is enough, receive the crown!"
— E. L. Stanton, in *Pittsburg Catholic*.

OUR AUSTRALIAN LETTER.

It is wonderful how rapidly certain kinds of contagion spread. The sentence to the stocks for working on Sunday, imposed on two of our brethren in New South Wales, has created in other parts a desire to proceed against Sunday desecrators in a similar way. The Melbourne *Age* of May 29, reports that at a late meeting of the Fern Tree Gully council, one of the members, a sporting man and race-horse owner, called attention to the fact that offenders against Sunday sacredness had recently been sentenced at Paramatta to a term in the stocks. While this was the revival of an old statute of the days of Charles II., he thought that in view of the disregard of the community for Sunday sacredness, it would be well to make a public exhibition of a few of the worst offenders. To this end, he moved that a sum of money be voted for the purchase of stocks for the punishment of persons who dig gardens on Sunday or commit similar offenses.

The other members of the council at first thought this a joke, but the mover said he was

thoroughly in earnest, after giving the matter serious consideration. The motion having received a second, the mover was advised to withdraw it, but absolutely refused to do so. After considerable discussion as to whether the council had authority to expend money for such purposes, the matter was laid over until the next meeting. It will be interesting to watch the outcome of the question, and if carried, to note the effect on other councils in the country. It would be an odd thing for this or any other country to return to the barbarous customs of the seventeenth century. But if the desperation of a waning cause drives the churches back there for a law by which to bring people into line with their religious dogmas, why may they not also adopt the disgraceful methods of punishment used in that age as well, and so go the full length of the course pursued in those days of semi-barbarism?

The councilor of Fern Tree Gully is not the only one who would like to see this sort of thing provided for those who disregard Sunday sanctity. Great activity is being manifested almost everywhere now, to uphold the opinions of the church on this question. The point as to whether a candidate for political honor is in harmony with certain well-defined lines of church policy, is now a great problem with the religious classes when considering their votes. If he does not at least promise this class well, he is sure of a boycott from them, for the reason that politics and favorite candidates are not altogether distasteful pulpit themes.

Let despotic laws be established under the direction of church creeds, and they are quite sure to be enforced to the letter in Australia, since the average Englishman or colonial is nothing if not loyal. This has been recently demonstrated in Sydney in the case of two men convicted of burglary. When being arrested, they wounded some of the police in the struggle to capture them. They were condemned to be hanged, on the ground that their carrying murderous weapons was *bona fide* evidence of intention to murder. Nearly every one thought the sentence to be unreasonable, and some thought it ferocious. Accordingly public meetings were held, and petitions with 25,000 signatures were secured, asking for a commutation of the death sentence to that of life imprisonment. These carried the names of eighty members of Parliament, also those of the wounded police, and of the jurymen before whom the men were tried.

The cabinet met and discussed the case, but decided to let the sentence be carried out. Then came immense deputations, headed respectively by Cardinal Moran, Protestant clergymen, and officers of the Salvation Army. But all was of no avail. No chord of mercy was touched; no spring of sympathy was found. The prisoners then made an appeal to be heard by the privy council, on the ground that extenuating circumstances existed, which were not considered at the trial. But this appeal was coldly refused, on the ground that the law could not be hindered from taking its course, and so yesterday the two men were swung into eternity. This is but a sample of the rigid justice that impels the civil servants of an English country. Let Sunday laws be made here such as many of the church people would like, and they will be rigidly adhered to without wavering.

The way the majority of the people would conduct themselves, too, while carrying them out, was forcibly stated yesterday at a mid-day service at the Congregational church, Melbourne, by the pastor, Dr. Bevan. Speaking of the murder of James by Herod, and the imprisonment of Peter because it pleased the Jews, and the intention to bring the apostle out to the people, as soon as the Passover was ended, he said in substance: "How strange that in every age, when religious zealots expect to commit some dastardly outrage, they wait till after warming their ardor at some special religious gather-

ing." But so it is. As the Jews might be able to enter more into the spirit of persecuting Peter after the fervor of the Passover feast, so now men become very religious before attempting to engage in persecution.

The cause of truth still moves forward in this country. Since the close of the camp-meeting in January, between seventy-five and one hundred have accepted the message in the suburbs of Melbourne and twenty-five or more near Sydney. This has stirred up much opposition, especially about the former place. We have just gone through the operation of meeting one of these assaults at Williamstown, which has greatly strengthened those who are already in the truth, and stirred up the spirit of investigation in others. We are more and more convinced that nothing can be against the truth but for the truth.

One branch of the work just being entered upon here, is that of the Christian Help band. Brother Semmens has done good service in this line, and the North Fitzroy church is doing considerable in response to his labors. So quickly have the efforts of the church in this direction been recognized, that already members of the city council have met with the band to give counsel in planning its work. Substantial help is also promised from those outside of our people who desire to see such work go on, as they recognize in it the fruits of practical Christianity. Other bands will soon be organized in the various suburbs where our people reside. We look for this kind of work shortly to do as much or more for the propagation of the message of truth for these days as the regular preaching of the word.

Although the times are still bad in Australia, the prospect for the success of the truth is good. The Master's cause will not always be so straitened for means as at the present, and when the gold and silver, which is all the Lord's, shall freely flow into his treasury, the truth will be published more fully, and be more generously circulated than now. But while the present stringency lasts, and we await more favorable opportunity, it is our privilege, amid attending circumstances, to know that—

"Each fount of Marah hath a leaf
Whose healing balm we may employ."

J. O. CORLISS.

SOUTH DAKOTA CAMP-MEETING.

SOUTH DAKOTA is noted as the Conference whose attendance at camp-meeting is larger than its membership. This year was no exception, the membership being 1126 and the attendance at the camp-meeting 1150.

The meeting was held June 21-27 in the usual place,—a beautiful grove on the shore of Lake Herman, three miles from Madison. There were 200 tents pitched. The laborers from outside the Conference were Elders A. T. Jones, E. W. Farnsworth, H. Shultz, H. F. Graf, and H. R. Johnson.

The Conference is evidently in a prosperous condition. The tithe was \$9208.60, and the contributions to foreign missions, \$3388.72. One hundred seventy-four members were added during the year. Tracts and books were distributed to the extent of 1,230,562 pages, exclusive of the work done by canvassers. This is an increase of over 1,000,000 pages. * Elder N. P. Nelson, of Hurley, S. Dak., was re-elected president of the Conference and tract society.

Credentials were granted to eight ministers, ministerial licenses to six persons, and missionary licenses to fifteen. Elder N. W. Kauble goes from South Dakota, and Elder H. R. Johnson comes to this Conference from Wisconsin.

The spiritual interest was good. Many were converted, and there were some remarkable cases. Sixty persons were baptized. There was a spirit of love and harmony manifested in all the pro-

ceedings, also a willingness to sacrifice. Crops are poor, owing to drouth, yet on Sunday morning pledges and offerings were made for foreign missions to the amount of \$1400. There is a good field for work in South Dakota, and our brethren are doing all they can to occupy it.

C. C. LEWIS.

NORTH DAKOTA CAMP-MEETING.

THIS meeting was held at Jamestown, June 26 to July 2. In some respects it reminded us of the camp-meetings of the earlier days of the message, as a larger part of the brethren came with their teams, and the camping arrangements were of a simple style, leaving more time to devote to the services. From the first there was a manifest desire to gain a deeper experience in Christian life; and as the theme of Christ and his righteousness was presented, there was a ready response to the invitation of mercy, and weary souls found rest and peace in believing. Mothers who came 150 miles over the high, dry prairies in wagons with their little children, counted the burden light, compared with the joy of the spirit that came to witness to the exercise of faith. It was a refreshing occasion, a bright spot to remain in our memories.

There being but little business to transact, the time was principally devoted to the spiritual interests of those in attendance. Steps were taken to secure a more thorough organization in church, tract society, and Sabbath-school associations. It was very encouraging to see the brethren and sisters respond so readily to proposed plans for the promotion of different lines of work.

Nearly 200 were encamped on the grounds, about one half of whom were Germans. Services were held in the German, English, and Swedish languages. Twenty-three were baptized. I consider the meeting to have been a blessing to the cause in North Dakota.

N. W. ALLEE.

MINNESOTA.

LAMBERTON.—I came to this place with a tent from the Minneapolis camp-meeting. I have been alone in the work thus far, brother Leatherman, who was assigned to this field with me, not being able to join me.

The attendance has been small, as the stay-away argument seems to be very popular here. God has sustained and kept me from discouragement thus far, and I mean to hold fast to him and wait patiently for his salvation.

July 10.

F. B. JOHNSON.

ARKANSAS.

SULPHUR SPRINGS.—Since I last reported the work here, Elder J. B. Beckner joined me, and we continued the work together till June 24. The attendance was not at any time very great, yet those who came were interested, and many times we felt a degree of God's blessing in our work. Several families of our brethren who live near attended at intervals, and we had Sabbath meetings almost from the first. The people were quite liberal; our donations more than covered our expenses. Before closing the meetings, five were baptized, and a church of seventeen members was organized. Six or eight others are keeping the Sabbath, whom we hope soon to see enter the church. Elder Beckner will doubtless give a full report of the work at this place.

I am now at Nebo, five miles from Sulphur Springs, with brother J. L. Shaw. The attendance is good. We hope to see several families keep next Sabbath. Our courage and faith in God and the truth are strong. Let the brethren and sisters remember the work here in their prayers.

W. F. MARTIN.

July 12.

SOUTH CAROLINA.

A LAST-PAGE note in the REVIEW of July 10 gives a brief notice of the experience of brethren Johnson and Webster with a mob at Bushy Creek. Since that note appeared, a letter from brother Johnson informs us that the leaders of the mob were arrested by the citizens of the place, and were about to be put on trial for their bad conduct, when they asked to be pardoned and have the trial withdrawn. At the solicitation of the brethren the case was thrown out of court, the leaders of the mob entering into bonds to keep the peace.

This is a great victory for the truth there, and it was all the more complete in view of the fact that the brethren had nothing to do with arresting these people, and when they promptly came forward to request their release, it made the impression very strong that they did not have any revengeful spirit, but were only working for the advancement of the cause of Christ.

A growing Sabbath-school in the place is reported, and a goodly number are accepting the faith. It would seem from experience that it is not always the worst thing to have the mob spirit stirred up against us. God will work good out of all these things, if we will only live so close to the Saviour that we truly represent him through it all.

A. O. TAIT.

OKLAHOMA.

WE pitched our tent and began a series of meetings in Perry, May 18. Generally the attendance was small. Perry is a new town which has sprung into existence since the opening of the Cherokee Strip for settlement.

July 7-9 we spent with the Guthrie and Charter Oak churches in communion services. All in both churches seem to be faithful and sense the shortness of time.

Two united with the Charter Oak church. A tract and missionary society was organized both at Guthrie and at Charter Oak.

We now have our tent pitched in the country between Marena and Yates, and shall begin services to-morrow night.

July 12.

E. T. RUSSELL,

W. H. WHITE.

ILLINOIS.

GIBSON CITY.—There is a good interest and a good attendance here. I have been here over a week, and each evening the attendance has been over 150. Last night (Sunday) fully 500 were present. I have written asking Elder Merrell to come and help in the work. Very little prejudice exists, and I believe the Lord will do a good work here. Pray for us.

L. D. SANTEE.

INDIANA.

WE feel it our duty to speak of the Lord's blessings, which have been so abundantly poured out upon the work here. We began our meetings, June 11. The attendance and the interest from the very first were good, and at no time during the meeting did the numbers or the interest decrease. The subject of Romanism and her attitude toward this country created intense interest. On one occasion several Catholics arose, and as they left the tent, they expressed their joy that Romanism and Protestantism were uniting, and that ere long Rome would be the ruling mistress of the world. A few days after this occurrence we received a threatening notice to take down the tent and leave the town in two days. The news of this threat was quickly carried over the city. The American Protective Association called together its lodge and sent word to another lodge, and in companies they

guarded the tent and the square upon which the tent was pitched. Later another company arrived more enthusiastic than the first, and offered us guns. We told them that the weapons of our warfare were not carnal, but spiritual, and that we did not desire their guns nor their protection, as we were in the keeping of a higher power than man. But they said they were sworn to do this kind of work. So they guarded the tent while we lay ourselves down to sleep, trusting in Him who has promised to care for us even unto the end of the world. Eight precious souls have already taken their stand to keep the commandments of God and the faith of Jesus, and we expect several more to follow during the two weeks which we have yet to stay before camp-meeting. We organized a Sabbath-school last Sabbath with forty-five present. Truly the Lord is good.

P. G. STANLEY,

S. S. DAVIS,

R. H. SPARKS.

VERMONT.

SINCE my last report I have labored at Taftsville and South Londonderry. At the first-named place a few are keeping the Sabbath, who desire church organization. This we hope to effect soon. We had a fair hearing from those outside. Two are to be baptized next Sabbath. There is no Seventh-day Adventist Church in this part of the State, and it is desired to form a nucleus here around which to gather others who may embrace the truth in these parts.

From June 12 to July 4 I was at South Londonderry in the interests of the local camp-meeting lately held at that place.

Others have written of this gathering, but I will say a few words. It was a successful convocation, and in most points accomplished all that had been expected of it. Twenty-five tents were pitched and fairly filled with campers. The people in the vicinity generally attended, and a number of them became interested in the message. Two decided to keep the Sabbath. Four persons were baptized. Many citizens expressed a desire to have such a meeting here next year. In many of the services the Spirit of the Lord was manifested in a marked degree.

The interests of the South Lancaster academy were presented by Elder Porter, both with reference to efficiency and its need of additional facilities. His efforts in this direction were responded to by liberal donations from the friends present.

WM. COVERT.

CUMBERLAND MISSION FIELD.

AFTER having spent ten months in the academy at Graysville, Tenn., preparing for more efficient labor in the cause of Christ, I am glad to report myself once more engaged in active labor for the Master. Words cannot express my thankfulness for the privilege of attending such a school. The rich experiences, the lessons daily taught, the influence of good associations, and the Spirit of Christ that pervaded the school had a tendency to make the students grow more and more like Christ.

During the last two weeks of the school I visited the little church at the Cove and held meetings. God blessed my efforts in presenting Christ as he is revealed in the Scriptures.

June 6 my wife and I went to Knoxville and Fountain City, where we spent two weeks holding meetings and visiting isolated families. We left all of good courage in the Lord.

We are now holding a series of meetings in the Welsh church at Rathburn, twelve miles south of Graysville, where a seeming interest has been awakened by the distribution of tracts. I have spoken eight times to an audience ranging from 50 to 150 persons. We cannot tell yet whether there are those who are really interested or whether they come because we teach something

new. People treat us kindly, and we pray that God will water the seed sown, and that a rich harvest may be reaped at the time of reward.

July 13.

GRANT ADKINS.

ATLANTIC CONFERENCE.

Six tents are now in use in this field, distributed as follows: Jersey City, Perth Amboy, and Smithville, N. J., Wilmington and Middletown, Del., and Eastport, Md. The first is in charge of Elder E. E. Franke, with W. H. Wild and wife for assistants. A good attendance is reported. The second is conducted by Elder J. F. Hansen, with Charles Stenberg for helper. This tent company will labor among the Scandinavian people. The third is managed by brother C. F. Parmele and wife. The fourth is under the direction of Elder R. D. Hottel, with R. G. Patterson for tent-master. Several persons have begun to keep the Sabbath. The fifth, in charge of Elder S. B. Horton, aided by Jesse Stevens, has been located at Church Hill, Md., but has lately been moved. It is expected that Elder S. J. Hersum will join this company for a few weeks. The last will soon be moved from Eastport to some other point in Maryland, and J. F. Jones and A. J. Howard will conduct the meetings.

Much bitter prejudice is met in our work in Maryland. In Rock Hall, Ford's Store, and Millington, where a year ago our people were arrested for Sunday labor, it is now comparatively quiet; but the spirit of persecution has broken out in Church Hill, where a meeting-house is being built. Two brethren have been arrested and convicted before the magistrate on three separate charges for each one for doing work on Sunday. The minister and his family were warned by a White-cap notice to leave the town by a certain date, or they would suffer. They did not go, and no violence of a serious nature has occurred.

H. E. ROBINSON.

NOTES FROM THE CANVASSING FIELD.

DURING the past three weeks the canvassing work has prospered about as usual. True, the recent strikes have had a very depressing effect on the work, and it has been very trying indeed for the agents to continue in the field. Still, a good amount of work is reported.

For the week ending June 30, thirty-three agents in Kansas secured 279 orders, valued at \$777.25, averaging a little over \$23.46 each. For the same week thirteen agents in Texas secured 426 orders, valued at \$1302, an average of \$100 each. It is not claimed that all do as well as this, for they do not; but taking it as a whole, the agents earn on an average about \$15 a month above expenses. This is not very large wages, but when it is remembered that tens of thousands of men are without work to-day, and that harvest hands can be hired in some places for fifty cents and seventy-five cents a day, it will be seen that the canvassers are not the only ones who are working for low wages. But they are not working for wages only. Their work is for Christ, and they look to him for a reward.

While strikes seem to be the general order of events in our country, the canvassers are determined to strike some hard blows to get the printed pages before the people as rapidly as possible.

F. L. MEAD.

PROCEEDINGS OF THE MINNESOTA TRACT SOCIETY.

THE twenty-second annual meeting of the Minnesota Tract Society was held in connection with the camp-meeting at Pleasant Park, Minneapolis, June 5-12. Four meetings were held.

The following items are from the report of the corresponding secretary: Number of letters written, 4369; letters received, 1797; Bible read

ings held, 1298; subscriptions to periodicals received, 1622; periodicals distributed, 73,669; pages of books and tracts distributed, 944,011. By comparison this was shown to be a very healthy increase over the work done the previous year.

The State secretary's report showed that the society had received by cash on account and sales, \$14,068.76; on first-day offerings, \$723.21; on annual offerings, \$1420.98; on foreign missions, \$2026.70; on other funds, \$7701.06; total, \$25,940.71.

Several important resolutions were passed looking toward the advancement of the work, one of which was to the effect that the office of director be abolished in the tract society, and that colporters be appointed in their place. The duty of such colporter shall be to do general missionary work, such as visiting scattered Sabbath-keepers and those who have become interested by reading or otherwise, canvassing for our periodicals, sellings Bibles, books, and pamphlets, also to look after the financial interests, such as tithes, first-day offerings, etc. The following resolution was also adopted:—

Whereas, The REVIEW AND HERALD, our church paper, is filled from week to week with invaluable matter to every believer in the third angel's message; therefore,—

Resolved, That we unitedly work to get it a place in each Seventh-day Adventist family in the Minnesota Conference.

The Nominating Committee presented the following report: For President, N. W. Allee; Vice-President, Victor Thompson; Secretary and Treasurer, L. B. Losey; Assistant Secretary, A. G. Adams; Corresponding Secretary, Mrs. A. E. Ellis; State Agent, C. M. Everest. The report was adopted.

N. W. ALLEE, *Pres.*

L. B. LOSEY, *Sec.*

The Sabbath-School.

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

LESSONS ON THE BOOK OF LUKE.

Lesson 5.—Humbled and Exalted.

Luke 13: 31-35; 14: 1-14.

(Sabbath, Aug. 4.)

THE thirteenth chapter closes with the touching account of Christ's slighted love for Jerusalem. Review the entire chapter so that you can give the leading topics, not forgetting previous chapters. In that part of the lesson included in the fourteenth chapter we have the healing of the man with the dropsy, instruction concerning self-exaltation and the exaltation that comes from humility, and instruction as to invitations to a feast.

1. What warning did some give to Jesus?
2. Was Jesus alarmed? What did he say?
3. Where did he say he must suffer?
4. How did he feel toward the city that had not received him?
5. Where did Jesus go one Sabbath day?
6. Whom did he see there?
7. What question did he ask the lawyers and Pharisees?
8. What did they have to say?
9. What did Jesus do?
10. What question did he put to them to show the righteousness of what he had done?
11. What could they say to it?
12. What did Jesus notice in those who were invited to the dinner?
13. What did he say to them?
14. What will follow seeking a high place for one's self?
15. How should we do when bidden to a place?
16. Who only are really and permanently exalted?
17. What did Jesus say also to the makers of feasts?
18. Why should not the rich be invited?
19. Who should be invited? Why?
20. When will the recompense be given?

NOTES.

1. It would be a matter of interest to collect all the recorded instances of healing on the Sabbath. We should find that they are very numerous. Some of Christ's most remarkable cures were performed on the Sabbath. What was his object in this? If we recall what a burdensome yoke the scribes and Pharisees and lawyers had made of the commandments and of the whole service of God, and then remember that the commandments of God are not grievous, but are ordained unto life, we shall see the reason. It was to let people know that the Sabbath should be a day of joy and blessing.

2. We have the choice given us whether we will receive our reward now or in the future. God does not bestow his rewards until the second coming of Christ (Matt. 16: 27; Rev. 22: 12); and therefore whatever reward we get now must consist wholly in the empty applause of our fellow-men. But they who are content to wait till the coming of the Lord and the resurrection, will receive eternal riches.

The following references to the writings of Mrs. E. G. White will be found helpful in the preparation of the lesson: Luke 13: 34, REVIEW, 1893, No. 27; Luke 14: 11, "Testimony for the Church," No. 33, p. 166.

Special Notices.

GREATLY NEEDED AT THE CHICAGO MISSION.

THE nurses at the Chicago Medical Mission are greatly in need of old sheets to use in bandaging and dressing wounds. Worn sheets are much better for this purpose than new cloth, and a considerable number could be used advantageously. A thousand would only supply the needs for a short time.

The sheets should be carefully washed and dried before shipping, so they will not mildew on the road. Freight should be prepaid. Address Chicago Medical Mission, 40 Custom House Place, Chicago, Ill.

J. H. KELLOGG.

INDIANA CAMP-MEETING.

WITHOUT doubt our brethren and sisters throughout the Conference are planning with much interest and prayerful thought in regard to this important gathering. I hope no one will allow himself to be kept away who can possibly arrange to come. The times upon which we have fallen certainly indicate to us very plainly that our opportunities for receiving and imparting good, are fast being numbered. Certainly a chance like the one now before us should not be neglected.

We are promised the help of Elders J. N. Loughborough, A. T. Jones, A. O. Tait, and Professor Caviness, also brother Delmer Loughborough to assist in Sabbath-school work. The meeting will be held on the same ground as that occupied for the last two years, Judge Roach's grove in north Indianapolis. Reduced rates over the railroads have been secured on the certificate plan. Certificates showing that the passenger has paid full fare going, and is entitled to return for one-third fare, can be obtained from Wednesday, Aug. 1, to Tuesday, Aug. 7, inclusive. Those who wish to obtain reduced rates should come during this first week of the meeting. The agent of the Central Traffic Association, will be on the grounds to visé the certificates. Wednesday, Aug. 8. Upon arriving at the union depot, take a College avenue, or Illinois street-car, or almost any other car to the corner of Washington and Illinois streets, then take a north Indianapolis car directly to the camp-ground.

There will be tents to rent as usual at reasonable prices. A boarding tent, at which good hygienic board can be obtained, will also be on the ground.

Will all who owe tithes to the Conference try to pay them at this time to the treasurer, that we may be able as far as possible to settle with the laborers? Let all come seeking the blessing of the Lord, and we shall not be disappointed.

F. D. STARR.

CAMP-MEETING IN GEORGIA.

IT has been decided to hold a camp-meeting for this State in Gainesville, Aug. 15-21. We earnestly desire to see every Seventh-day Adventist in the State at this meeting. It has been several years since a camp-meeting was held in this State. We have now reached a critical time in our work. The forces of the enemy are rallying to impede the progress of the cause, and God is manifesting his power and bestowing rich blessings upon those who are true to him in this time. We may expect such an outpouring of his Spirit at this meeting as we never have experienced before, and we are anxious that all our people shall share in this blessing.

Elder R. M. Kilgore will be in attendance, and other laborers are expected from abroad, so that there will be no lack of ministerial help. The time for this meeting to close is set on the day before the case of our brethren is expected to come up in the court, as some will doubtless desire to witness the trial, which will be one of thrilling interest to our people throughout the State. Those wishing to attend this trial should come prepared to stay two or three days longer, as we cannot tell the exact day when these cases will be reached.

The camp-ground is a beautiful grove in the outer edge of the nicest and most pleasant part of the city, located on the street-car line. Parties arriving at either depot can take street-car or bus direct to the grounds. They will all know where it is, and all charge the same price, five cents in the day-time, and ten cents at night. *Do not pay any more.* Bring baggage checks to the camp-ground. We will have special arrangements made with one party to haul all baggage at reduced rates. Let all bring what bedding they need and straw ticks. Straw will be provided on the ground at a very small cost. Provisions of all kinds can be had cheap. A boarding-tent will be kept on the ground, where meals can be had for ten cents. To those desiring to rent tents for the meeting, they will be furnished all pitched at a moderate cost. Will all those who wish tents please notify us at once, as we have but a limited number. First come, first served. If the number of tents is insufficient, rooms can be obtained near by.

If you cannot come by rail, we hope you will not let this keep you away. Come with your teams. Get your neighbors to join with you, and make up a train of wagons. Our brethren in this State have never learned to leave their homes and go long distances, especially with teams, to attend meetings. In the West and northwest our people sometimes drive from 100 to 300 miles to our meetings. There are two families here now, who have just arrived, having come 900 miles by team to help us build up the work in our State, and two other families are on the road, coming in the same way, who we hope will be with us by the time of the meeting. Cannot you who are in the State, come any distance within the boundaries? Try it. Make an effort. *Do something.* Arrange with some one to care for things at home, and come to these meetings. Will you remain at your homes in this extraordinary time, indifferent to the times in which we are living, never coming in contact with the Lord's people to have your consciences quickened, and thus let Satan unconsciously blind your minds to the real situation and to your religious experience? Certainly not. Then come to this meeting, and bring your children with you. The time of the meeting is near at hand. It will begin the night of the 15th. Let all try to reach here by the 14th or the morning of the 15th, so as to get settled in camp and have everything in readiness for the first meeting, and thus all be at the commencement and stay till the close.

W. A. MC CUTCHEN,
R. S. OWEN.

TENNESSEE RIVER CONFERENCE, NOTICE!

THE next annual session of the Tennessee River Conference will be held at Nashville, Tenn., Aug. 31 to Sept. 10.

The first meeting of the session is hereby appointed for Friday morning at nine o'clock. It is very desirable that each church be represented at this first meeting. Each church is entitled to one delegate and to an additional delegate for each fifteen members.

The General Conference is interested in our Conference work, and we expect it to furnish us the best of help.

It will be noticed that the place of our camp-meeting has been changed from Bowling Green, Ky., to Nashville, Tenn. This became necessary on account of the county fair being held at the former place at the time of our camp-meeting.

All the members of our Conference Committee are agreed as to this change. We expect the usual railway favors.

CHAS. L. BOYD, for Conf. Com.

News of the Week.

FOR WEEK ENDING JULY 21, 1894.

DOMESTIC.

— An army of 200 Polish commonwealers were all arrested at Toledo, Ohio, July 16.

— Sixty strikers are under indictment at St. Paul, Minn., for interference with United States mails.

— At Stockton, Pa., July 17, by the explosion of dynamite in a coal mine, eight miners were instantly killed.

— The little village of Greenbush in the pine woods of New Jersey was entirely destroyed by forest fires, July 17.

— It is feared that the Wellman polar party have met with disaster, and that their boat has been crushed in the ice.

— The House of Representatives refuses to agree to the amendments that the senate has attached to the Wilson bill.

— It is stated that the cost to the United States in putting down the railroad strike will amount to at least \$1,000,000.

— The severe drouth which has prevailed for several weeks throughout the western States has been broken by refreshing rains.

— Federal courts in Chicago are busy attending to the cases of those who were caught obstructing the mail-trains in that city.

— July 16 both Houses of Congress, by a large majority, indorsed the action of President Cleveland in suppressing the strike.

— One hundred striking miners at Birmingham, Ala., have been arrested, charged with killing negroes and resisting the sheriffs.

— Orders have been given by the secretary of the treasury to begin the coinage of silver dollars. This will be kept up for several months.

— The secretary of the Wisconsin board of health fears the spread of small-pox in that State and sends out special instructions to health officers.

— Judge Cooley, in a letter to the President, commends his use of federal troops to execute the decrees of courts and to protect interstate commerce.

— Fare from New York to Liverpool has been reduced to \$12. A round-trip ticket will be sold by the Cunard Line for \$15. This is for steerage passage.

— A bill for the improvement of rivers and harbors was passed by the senate, July 13. Louisiana, Minnesota, Wisconsin, and other States are benefited by the bill.

— Quiet having been secured in Chicago, the United States troops there have been ordered to their respective places. The State troops, numbering 3000, will remain for awhile.

— The officials of the Pullman car works have announced that they are ready to resume work, a sufficient number of workmen having applied to start the business again.

— Ex-president Harrison lately received \$25,000 as a fee for his services in a street railway law-suit in Indianapolis, the actual services before the court lasting only four hours.

— The wholesale meat-market of Nelson, Morris & Co., of Chicago, was destroyed by fire, July 18. There is no doubt that the fire was the work of an incendiary. Loss, \$50,000.

— Mr. Phelans, leader of the American Union in charge of the strike at Cincinnati, has been sentenced to six-months' imprisonment for contempt in violating an order of the federal court.

— A company of United States cavalry came near being blown to pieces by dynamite at Pond Creek, Okla. Ter., July 17. Two explosions took place under or near the car in which they were riding.

— Two large steamers, the "Cephus" and the "Cetus," collided off Norton's Point, Coney Island, July 17. A dense fog was the cause of the accident. The "Cephus" was badly damaged, and it was found necessary to beach her.

— Eugene Debs and the other leaders of the A. R. U. have been arrested for contempt of United States court, which enjoined them against further interference with trains. In default of bail, which they refused to give, they were committed to jail to await trial.

— The great strike, which led the nation almost to the brink of civil war, is over. Trains are now moving as usual. Thousands of railroad men who need the labor have lost their places, and it is doubtful if the laboring class is any better off now than before the strike.

— The war between the citizens of Enid, Okla. Ter., and the Rock Island railway still continues. July 19 another railway bridge was burned. July 21 the soldiers guarding the railway property were fired upon, and one was seriously wounded. Many arrests are being made.

— A company has lately been organized in New York City to open trade with South America. A bank at Buenos Ayres is to be established as one of the features of the undertaking. The company proposes to establish in New York City a permanent exhibit of South American products.

— The mail-train on the Grand Trunk railway, from Chicago to Detroit, was thrown from the track a mile west of this city the morning of July 16. The fireman was killed and several others wounded. Some miscreant had removed the coupling from the rails. Disappointed strikers are supposed to have done the deed. A reward of \$1000 is offered for information that will lead to the detection of the guilty party or parties.

— The superintendent of public instruction in Michigan recommends that our national songs, such as "Star Spangled Banner," "Red, White, and Blue," and patriotic addresses should be taught in the public schools of this State, and that the learning of these songs and addresses should be required of pupils as strictly as any part of the curriculum.

— July 16, while Battery F., Second Artillery, U. S. A., were parading Grand Boulevard, Chicago, a caisson exploded. Four soldiers were instantly killed, and twelve were wounded. Several citizens were also hurt. The street looked like a battle-field. Damage to real estate is estimated at \$10,000. The cause of the accident is unknown.

— Striking miners near Birmingham, Ala., July 16, made a deliberate and deadly attack on the negroes who have taken their places in the mine. After several negroes had been killed, deputy sheriffs came upon the scene, and a regular battle was fought. Six men were killed and a score wounded. A regiment of the State troops has been ordered to the scene.

— General Miles has issued a tabulated statement in which he says that as a result of the strike, July 7-12, thirty-three persons were killed or injured, 784 cars and locomotives were burned or wrecked, and 122 cars were pushed over and destroyed. On July 7 twenty-six men were killed or injured, and 690 cars or locomotives were burned, destroyed, or rendered useless. The same day only nine roads ran mail and passenger trains into Chicago.

— The opening of the Pullman laundry at Chicago, July 20, was the signal for several riots. As the laundry girls, many of whom were Hollanders, came out of the works at the close of their first day's work, they were surrounded by a howling mob of 1000 women, and but for the prompt assistance given them by the police and State troops they would probably have been badly treated. Extra guards have been stationed around the Pullman works. The State troops will not be withdrawn from the city at present.

— The New United States cruiser "Minneapolis" made her maiden trip from Philadelphia, July 14. She developed a surprising speed, making twenty-three miles an hour. This speed procured for her makers, Cramp and Son, of Philadelphia, the snug bonus of \$400,000 over and above the price of the ship. The "Minneapolis" is 412 feet long and 58 feet beam. She is designed for a commerce destroyer, and her armament consists of small rifled cannon and galleys. Her heaviest gun is an eight-inch rifle.

FOREIGN.

— One hundred ninety-six new cases of cholera are reported from St. Petersburg.

— President Hippolyte of Hayti has shut off all communication between Hayti and Jamaica.

— The new president of France is reported to favor a reconciliation between France and Italy.

— Anarchists lately made an attempt to destroy a French ironclad, the "Carnot," at Toulon.

— The sultan of Turkey is providing tents for those who have lost their homes by the late earthquakes.

— The late presidential election in Brazil has resulted in the election of Barros for president, and Pereira for vice-president.

— The vote of the German Reichstag, allowing the Jesuits full rights in Germany, has been reversed by vote of the Bundesrath.

— Hawaii was proclaimed a republic, July 4. Mr. Dole, the provisional president, will be the first president of the republic.

— The anarchist Liga, who attempted to assassinate Crispi, premier of Italy, has been sentenced to twenty years solitary confinement.

— Several railway grants of land in Mexico have been forfeited, since, owing to the financial condition of the country, the roads have not been built.

— The anarchist, Salvador Franch, who threw the bomb in the Barcelona theater, by which thirty persons were killed, has been sentenced to death.

— July 17 Mr. Charlton, member of the Canadian Parliament, moved a want of confidence in the government. His motion was rejected by a vote of 87 to 42.

— The plague is gaining ground in Hong-Kong and other Chinese cities, and the residents are fleeing to the country in large numbers. The disease has appeared in many new districts.

— Muley Mohammed, elder brother of the present sultan of Morocco, has been put in prison, charged with intriguing to induce the powerful Rahamaa tribe to proclaim him sultan.

— A battle between the Italian forces and a large body of dervishes occurred at Kasala, Africa. About 2000 Italian troops were engaged. The dervishes were defeated with great loss. Thirty Italians were killed.

The Japanese government has purchased six steamships which belong to the English line running between Liverpool and China.

An international compact against anarchy and anarchists is likely to be formed. Among the powers which have signified their willingness to join such a movement are Germany, France, and Russia.

A dispatch to the Boston Herald from Mexico states that warnings have been sent from France to Central and South American governments that Italian anarchists propose carrying their reign of terror into those countries.

An important step toward the unification of the British empire was taken at the Colonial Conference in session last week at Ottawa, Ontario, by the adoption of a resolution asking the Imperial government to lay an ocean cable between Canada and Australia.

A dispatch from Rome, dated July 9, says: "It is undeniable that the pope is becoming greatly enfeebled, but his condition is not as yet dangerous. The recent intense heat has greatly affected the health of his holiness and caused him to have frequent fainting fits."

RELIGIOUS.

The Catholic temperance societies of the United States have more than 100,000 members.

At the Catholic summer school at Plattsburg, N. Y., Father Halpin is delivering lectures to prove the immortality of the soul.

A synod of the German Evangelical Lutheran Church convened in Pittsburg, Pa., July 18. Two hundred and fifty delegates were present.

Satolli condemns the liquor traffic, and sustains Bishop Waterman in refusing to receive liquor sellers as members of Catholic societies.

The Prussian government has resumed negotiations with the Vatican in regard to the return of the prescribed religious orders of the kingdom.

It is a significant fact that the State board of regents of South Dakota has just established, by unanimous vote, a course in Bible literature in the State university.

The fourth annual session of the Baptist young people's Union opened at Toronto, Ontario, July 19. There were 5000 delegates present at the first meeting.

The Lutherans in session at Pittsburg, Pa., declare that the Scriptures in their entirety are the word of God, admitting of no errors on the part of the holy writers, and that the Bible is the inspired word of God.

Appointments.

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

The next annual session of the Nebraska Conference and Tract Society will be held in connection with the State camp-meeting at Lincoln, Aug. 16-26. W. B. WHITE, Pres.

The next annual session of the Tennessee River Tract Society and Sabbath-school Association will be held in connection with the camp-meeting at Nashville, Tenn., beginning Thursday, Aug. 31. CHAS. L. BOYD, Pres.

The next annual session of the Indiana Sabbath-school Association will be held in connection with the camp-meeting at North Indianapolis, Aug. 7-13. Brother D. N. Loughborough, from Illinois, will be present in the interests of the Sabbath-school work. P. G. STANLEY, Pres.

The Illinois State Conference, the annual session of the Illinois Tract and Missionary Society, and the yearly meeting for the election of the board of directors of the Illinois Conference Association of the Seventh-day Adventists, will be held in connection with the camp-meeting at Plano, Ill., Aug. 22-28. J. N. LOUGHBOROUGH, Pres.

The next annual meetings of the Indiana Seventh-day Adventist Conference and Indiana Tract and Missionary Society will be held at Indianapolis, at the time of the camp-meeting, Aug. 1-13, for the purpose of electing officers for the ensuing year, and transacting any other business that may need consideration. Let

all churches see that delegates are properly chosen for the Conference. Let all come early, as some business may receive attention during the workers' meeting, Aug. 1-6, though most of the business will doubtless be considered during the camp-meeting proper, Aug. 7-13. F. D. STARR, Pres.

CAMP-MEETINGS FOR 1894.

DISTRICT NUMBER ONE.

Table listing camp-meetings for District Number One, including locations like New York, Virginia, West Virginia, Vermont, New England, and Maine with dates.

DISTRICT NUMBER TWO.

Table listing camp-meetings for District Number Two, including Georgia, Tennessee, Florida, and Ohio with dates.

DISTRICT NUMBER THREE.

Table listing camp-meetings for District Number Three, including Ohio, Indiana, Illinois, Michigan, and Nebraska with dates.

DISTRICT NUMBER FOUR.

Table listing camp-meetings for District Number Four, including Nebraska and Iowa with dates.

DISTRICT NUMBER FIVE.

Table listing camp-meetings for District Number Five, including Texas, Arkansas, Oklahoma, Colorado, Kansas, and Missouri with dates.

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

LABOR BUREAU.

WANTED - A competent girl sixteen years old wants a home where she can keep the Sabbath and go to school. Address Flo. O. Hudelson, Dunreith, Henry Co., Ind.

WANTED - An experienced, thorough, and systematic housekeeper to keep house for a family of four persons. A Sabbath-keeper in good standing and giving good references required. Address J. O. Stow, South Haven, Mich.

ADDRESS.

My address for some time to come is 348 Smith St., Brooklyn, N. Y. J. F. HANSEN.

The address of Elder S. B. Horton until further notice is Middletown, Del.

We have been requested to announce that the address of the London publishing house of Seventh-day Adventists is 59 Paternoster Row, London, E. C., Eng. Will all those who have occasion to write to this office please make a note of the above, and mark the number in their Year Book accordingly.

ADDRESS WANTED.

Will Mrs. Mary E. Campbell please give her address in the REVIEW.

PAPERS WANTED.

Late Clean Copies: All Post-paid.

Religious liberty literature. Peter Rogers, Needmore, Ind.

Seventh-day Adventist literature. Will R. Jones, South West City, Mo.

Seventh-day Adventist tracts and papers. B. P. Stebbins, Marion, Kans.

Seventh-day Adventist papers and tracts. E. B. Wright, Parkersburg, Ill.

Seventh-day Adventist papers and tracts. Eliza L. Scott, Guthrie, Okla. Ter.

Seventh-day Adventist literature for reading-rack. J. D. Row, Lincoln, Okla. Ter.

Seventh-day Adventist literature. Mrs. E. E. S. Burch, Cerro Gordo, Piatt Co., Ill.

Seventh-day Adventist periodicals and tracts. Mrs. R. Branstator, Cascade Locks, Oregon.

Signs, Sentinel, and religious liberty literature. Mrs. M. L. Thompson, Box 43, Marshall, Tex.

Seventh-day Adventist periodicals and tracts. M. M. Cornish, 1929 Kellett Ave., Springfield, Mo.

Seventh-day Adventist literature for missionary work. Mrs. James F. Woods, Box 713, Warsaw, Ind.

Seventh-day Adventist papers and tracts wanted for missionary work by Mrs. S. C. Davis, Seward, Okla. Ter.

Any Seventh-day Adventist papers, religious liberty tracts, etc., sent to J. A. L. Derby, Lemont, Ill., will be distributed.

Reviews, Sentinels, Signs, tracts, Youth's Instructors, etc. Address Albert Satterlee, 54 S. Twentieth St., La Fayette, Ind.

German tracts and papers; especially "Rome's Challenge," "Christ and the Sabbath," etc. A. E. Doering, Ellinwood, Kans.

For missionary work in Newfoundland, clean copies of late numbers of Review, Signs, Present Truth, Good Health, and Pacific Health Journal. Send post-paid to REVIEW and HERALD, Battle Creek, Mich.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected July 1, 1894.

Table showing train schedules for Michigan Central, including stations like Chicago, Detroit, and Buffalo, with arrival and departure times.

*Daily. †Daily except Sunday. Kalamazoo accommodation train goes west at 8:05 a.m. daily except Sunday. Trains on Battle Creek Division depart at 8:10 a.m. and 4:20 p.m., and arrive at 12:40 p.m. and 7:15 p.m. daily except Sunday.

CHICAGO & GRAND TRUNK R. R. Time Table, in Effect June 3, 1894.

Table showing train schedules for Chicago & Grand Trunk, including stations like Chicago, Detroit, and Toronto, with arrival and departure times.

Trains No. 1, 3, 4, 6, 7, 8, 9, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars. Valparaiso Accommodation daily except Sunday. Way freights leave Nichols eastward 7:15 a.m.; from Battle Creek westward 7:05 a.m. † Stop only on signal. A. B. 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., JULY 24, 1894.

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It will be gratifying to all friends of the cause to learn that our British co-worker, the *Present Truth*, has within the last few months increased its circulation from 5000 monthly to 10,000 weekly copies.

Elder Littlejohn begins in this number a brief series of articles on the "Sabbath Without the Decalogue." In these articles the Edenic origin of the Sabbath of the fourth command is established by facts and arguments of peculiar strength and clearness.

The time set for the commencement of the fall term of our various schools in this country is as follows: Battle Creek College, Sept. 12; South Lancaster Academy, Sept. 12; Union College, Sept. 12; Walla Walla College, Sept. 12; Healdsburg College, Sept. 5; Mt. Vernon Academy, Sept. 12; Graysville (Tenn.) Academy, Aug. 27.

The first number of the *Australian Sentinel and Herald of Liberty* has reached us. The journal is to be "a 32-page quarterly, set for the defense of liberty of conscience, and therefore uncompromisingly opposed to a union of Church and State, either in name or fact. Editors: A. G. Daniells, W. A. Colcord, J. O. Corliss." Such is the announcement borne in its imprint, and such are the well-expressed sentiments of this first number.

The engraved cover shows a meeting-house and a State-house on either side of a seemingly impassable chasm, while the church, represented by a female figure, gazes wistfully across the gulf and beckons to the civil power. We would suggest the addition of a crew of religio-political bridge-builders with their work well under way. The mechanical work is very creditable. We are happy to welcome this last comer to our family of periodical literature. Prices to foreign countries not given; but we will place it at 50 cents per annum post-paid. May be ordered of tract societies.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Had Paul lived to-day, he probably would have said, Think and *write* on these things. Many things that are untrue, unjust, and unlovely are said and done; and they force themselves so disagreeably upon our attention that we are tempted to retort.

The best way to avoid saying and doing the same is to refrain from thinking, speaking, or writing that which is cynical and censorious. Passing lightly over the failings of others, let us dwell with delightful contemplation on the pure and good as it is in Christ. The influence of our lives is tempered by that which flows from our hearts. Do not let us embitter the heart by dwelling unnecessarily upon the unpleasant things, lest we thereby pour gall into the lives of our fellow-men.

Success in this life, success in gaining the future life, depend upon a faithful, conscientious attention to the little things. Perfection is seen in the least, no less than in the greatest, of the works of God. The hand that hung the worlds in space is the hand that wrought with delicate skill the lilies of the field. And as God is perfect in his sphere, so we are to be perfect in ours. The symmetrical structure of a strong, beautiful character is built up by individual acts of duty. And faithfulness should characterize our life in the least as well as in the greatest of its details. Integrity in little things, the performance of little acts of fidelity and little deeds of kindness, will gladden the path of life; and when our work on earth is ended, it will be found that every one of the little duties faithfully performed has exerted an influence for good,—an influence that can never perish.—*Mrs. E. G. White.*

That a senator from such a progressive State as South Dakota should have favored the project of so-called National Reform and a religious amendment to the United States Constitution was a surprise, since the people of new States are generally very liberal in their sentiments. But since we came to know more about Mr. Kyle, our surprise has vanished. We learn from the *Christian Nation* that he is of Scotch Presbyterian parentage, and that he studied theology at Allegheny, Pa. He has preached, but relinquished the promulgation of religion from the pulpit, in order to introduce religion into politics.

At a late meeting of the Synod of the Reformed Presbyterian Church, among others the following affirmation was made:—

"That the Synod reaffirms the great importance of the National Reform work as essential to the coming of the kingdom of God in the world, and calls upon our people to maintain a practical testimony against the un-Christian compact of civil government in the Constitution of the United States; and at the same time to co-operate in every legitimate way with all Christians who seek the true reformation of the nation and its subjection to Christ our king."

The men who affirm these sentiments often delight themselves in calling those who will not rest and worship on Sunday, anarchists; but the war which they themselves are waging against the Constitution of the United States is little better than treason. They openly and mali-

ciously revile the great charter of American liberty, and then say that this work, treasonable both against the spirit and the life of Christianity, and the Constitution of the nation, is "essential to the coming of the kingdom of God in the world," as though the kingdom of God depended upon earthly governments for its realization!

A meeting for consultation of representatives of our denominational schools has brought together in this city the following principals of their respective institutions: W. W. Prescott, Educational Secretary; G. W. Colcord, Graysville Academy; G. W. Caviness, Battle Creek College; J. H. Haughey, South Lancaster Academy; J. W. Loughhead, Union College; E. A. Sutherland, Walla Walla College; W. T. Bland, Mt. Vernon Academy; F. W. Howe, Healdsburg College; and C. B. Hughes, of the school soon to be opened in Cleburne, Tex.

THE NEW TRACT.

The tract "What Do These Things Mean?" seems to have met a great want. Although it is only two weeks since we announced its publication, we have been required to print 110,000 copies of the same, and the orders are still coming in at a good rate. We are informed by some of our workers that people not of our faith are so deeply interested in the subject discussed in the tract, that they are buying it in quantities, and circulating it among their friends and neighbors. We are encouraged to see the good work thus going, and trust that while the people are so earnestly asking, "What do these things mean?" that we will supply them with the answer; and as this tract answers the question so well, can we do better than to give it a still wider circulation?

Send all orders for the tract to your tract societies.
A. O. TAIT.

LITERARY NOTICES.

We have received from the author a neat little volume of 118 pages entitled, "The Wonderful Law." The law referred to is the civil law committed by the Lord to Moses for the governing of Israel. The wisdom and righteousness of this law are illustrated by contrast and comparison in the convincing and interesting style which is characteristic of Mr. Hastings's works, and in a way to silence many infidel objections most effectually. Prices (we believe) 35 cents and 20 cents for cloth and paper respectively. Published by the author, H. L. Hastings, 47 Cornhill St., Boston, Mass.

We have received a copy of a neat illustrated pamphlet of 64 pages entitled, "Glimpses of India," by Thomas Craven, B. D., for twenty-three years a missionary in that country. The little book is filled with practical and interesting facts concerning Indian life and customs. To be obtained of the author by addressing him at Evanston, Ill. Price 10 cents.

Our brethren of the Pacific Press are on hand with a timely tract of 8 pages, entitled, "The Great Strike a Fulfillment of Prophecy." It is No. 60 of the *Sentinel Library*, and may be obtained from the usual sources.