

The Adventist REVIEW AND HERALD And Sabbath

HOLY BIBLE IS THE FIELD OF THE WORLD

Dr. Bourdeau
 172 Kalamazoo

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

VOL. 71, No. 27.

BATTLE CREEK, MICH., JULY 3, 1894.

WHOLE NO., 2072.

The Review and Herald,

ISSUED WEEKLY BY THE

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

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

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

REVIEW & HERALD, Battle Creek, Mich.

SACRIFICE.

BY ELIZA H. MORTON.

(North Deering, Me.)

We call it sacrifice when fame is laid
 Aside, when wealth is given up for God,
 When friends no longer join their hands with ours,
 Because we walk not in the paths they tread.
 O shame, to call it sacrifice! That which
 We give is not our own. "Bought with a price,"
 Is graven on our shield. To God belong
 Our life, our time, our talents, and our all.
 No earthly treasure can outweigh the wealth
 Of glory yet to be revealed. No works
 Of ours can ever pay the debt we owe.

The sacrifice was made for us by One
 Exalted far above this earth, and now
 He says, "Accept by faith my love." We ask
 The price he paid. Ah, human language has
 Not words to tell. The days and nights of pain,
 The burden great of sin and woe, the tears,
 The broken heart, the lack of sympathy,
 The drops of blood, the scoffs of cruel men,
 The death upon the cross, are but a part
 Of that great price,—the sacrifice for us.

We give our sins and call it sacrifice;
 And what do we receive? A peace divine,
 The love of God within the heart, a power
 To live a life above the world, and O,
 The hope of seeing Jesus with our eyes,
 And living in the mansions he prepares,
 And treading earthly soil, redeemed and blest!
 We give up death for life, and then, O shame,
 Presume to call it sacrifice! No more
 Let us be guilty of the thought that what
 We do is worthy of that name. To God
 Be all the glory, that he gives us power
 To choose to let him work his will in these
 Our mortal frames,—to glorify his name!

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.

PARABLE OF THE LABORERS.

BY MRS. E. G. WHITE.

CHRIST taught by means of figures and sym-
 bols. On one occasion he spoke a parable in
 regard to the hiring of laborers to illustrate the
 way in which God deals with those who devote
 themselves to his service. He said, "For the
 kingdom of heaven is like unto a man that is a
 householder, which went out early in the morning
 to hire laborers into his vineyard. And when he
 had agreed with the laborers for a penny a day,
 he sent them into his vineyard. And he went
 about the third hour, and saw others stand-
 ing idle in the market-place, and said unto them;
 "Come ye also into the vineyard, and whatsoever is

right I will give you. And they went their
 way. Again he went out about the sixth and
 ninth hour, and did likewise. And about the
 eleventh hour, he went out, and found others
 standing idle, and saith unto them, Why stand
 ye here all the day idle? They say unto him,
 Because no man hath hired us. He saith unto
 them, Go ye also into the vineyard; and what-
 soever is right, that shall ye receive."

It was the custom in Judea for men to wait at
 the market-places for some one to come and em-
 ploy them; and in Europe this custom is still in
 vogue. Those who need help go to the market-
 place to find servants that they may employ.
 The man in the parable is represented as going
 out at different hours to engage workmen. Those
 he hired at the earliest hour, agreed to work for
 him for a stated sum of money, while those who
 were hired later left the wages they were to
 receive wholly to the discretion of the house-
 holder.

"So when even was come, the lord of the
 vineyard saith unto his steward, Call the lab-
 orers, and give them their hire, beginning from
 the last unto the first. And when they came
 that were hired about the eleventh hour, they
 received every man a penny. But when the
 first came, they supposed that they should have
 received more; and they likewise received every
 man a penny. And when they had received it,
 they murmured against the goodman of the
 house, saying, These last have wrought but one
 hour, and thou hast made them equal unto us,
 which have borne the burden and heat of the
 day. But he answered one of them, and said,
 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? So the last shall be first,
 and the first last."

The lesson of the laborers had a bearing upon
 the question about which the disciples had dis-
 puted by the way,—who should be greatest in
 the kingdom of heaven. The world's Redeemer
 saw the danger that would imperil his church, and
 sought to arouse his people to an understanding
 of their position; for this parable was but a con-
 tinuation of the lesson taught when Peter asked,
 "Behold, we have forsaken all, and followed
 thee; what shall we have therefore? And Jesus
 said unto them, Verily I say unto you, That ye
 which have followed me, in the regeneration
 when the Son of man shall sit in the throne of
 his glory, ye shall also sit upon twelve thrones,
 judging the twelve tribes of Israel. And every
 one that hath forsaken houses, or brethren, or
 sisters, or father, or mother, or wife, or children,
 or lands, for my name's sake, shall receive a
 hundredfold, and shall inherit everlasting life.
 But many that are first shall be last, and the last
 shall be first."

The Lord will have all who receive his grace,
 believe and trust him that justifieth the ungodly.
 With implicit trust we are to stay upon God,
 and let the heart rest in him without a question
 as to what is to be our measure of reward. The
 Saviour presents before us the scene of the last
 judgment when the reward is given to those upon

his right hand, and the sentence of condemnation
 to those upon his left hand. The righteous are
 represented as wondering what they have done
 for which they are to be so liberally rewarded.
 They had had the abiding presence of Christ in
 their hearts; they had been imbued with his
 Spirit, and without conscious effort on their part;
 they had been serving Christ in the person of
 his saints, and had thereby gained the sure re-
 ward. But they had not had in view the reward
 they were to receive, and the expectation of it
 had been no part of the motive that had actuated
 their service. What they did was done from love
 to Christ and to their fellow-men, and Christ
 identifies himself with suffering humanity, and
 accounts that all deeds done in sympathy and
 compassion and love to men, are done to him.

Those upon his left hand also acted out the
 natural heart, and had manifested pride, selfish-
 ness, and evil, doing deeds of unkindness to others
 as unconsciously as the good had done good
 deeds. They had not cherished the principles
 of sympathy and love. The fatherless and the
 widow had not had attention, nor received gifts
 from them. They inquire: "Lord, when saw
 we thee a hungered, or athirst, or a stranger, or
 naked, or sick, or in prison, and did not minister
 unto thee? Then shall he answer them, saying,
 Verily I say unto you, Inasmuch as ye did it not
 to one of the least of these, ye did it not to
 me."

Repeatedly the Saviour says, "Many that
 are first shall be last; and the last shall be first."
 Jesus would have those who are engaged in his
 service, not eager for rewards, nor feel that they
 must receive compensation for all that they do.
 The Lord would have our minds run in a differ-
 ent channel; for he sees not as man sees. He
 does not judge by appearances, but estimates a
 man by the sincerity of his heart. Those who
 have brought into their service the spirit of true
 sacrifice, of self-abasement, are the ones who will
 stand first at last. The laborers who were first
 hired, represented those who have an envious,
 self-righteous spirit, and claim that, for their
 services, preference should be given to them
 rather than to others. The householder said to
 the one who questioned his right to give more to
 others than to him, "Friend, I do thee no
 wrong: didst thou not agree with me for a
 penny?" I have kept my part of the agree-
 ment.

In a subordinate sense we should all have re-
 spect unto the recompense of the reward. But
 while we appreciate the promise of blessing, we
 should have perfect confidence in Jesus Christ,
 believing that he will do right, and give us re-
 ward according as our works have been. The
 gift of God is eternal life, but Jesus would have
 us not so anxious concerning rewards, as that we
 may do the will of God because it is right to do
 it, irrespective of all gain. Paul kept in view
 the crown of life to be given him, and not only to
 be given to him, but to all who love His appear-
 ing. It was the victory gained through faith in
 Jesus Christ that made the crown so desirable.
 He ever exalted Jesus. All boasting of talent,
 of victory in ourselves, is out of place. "Let
 not the wise man glory in his wisdom, neither
 let the mighty man glory in his might, let not

Stewardship, p. 171

the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord."

Those who will receive the most abundant reward will be those who have mingled with their activity and zeal, gracious, tender pity for the poor, the orphan, the oppressed, and the afflicted. But those who pass by on the other side, who are too busy to give attention to the purchase of the blood of Christ, who are full of doing the great things, will find themselves least and last. Men act out the true character of the heart. There are about us those who have a meek and lowly spirit, the Spirit of Christ, who do many little things to help those around them, and who think nothing of it; they will be astonished at last to find that Christ has noticed the kind word spoken to the disheartened, and taken account of the smallest gift given for the relief of the poor, that cost the giver some self-denial. The Lord measures the spirit, and rewards accordingly, and the pure, humble, childlike spirit of love makes the offering precious in his sight.

(Concluded next week.)

FAITH AND FANATICISM.

BY L. A. SMITH.

(London, Eng.)

CHRISTIAN faith is always separate and distinct from fanaticism. The pathway of the one may often run close beside that of the other, but the two never run together. The pathway of faith is too straight and narrow for the fanatic. It affords no room for eccentric gyrations and evolutions, but only for steady, straightforward plodding. It is well suited to the purposes of the earnest, courageous lover of truth and right, but not at all to the purposes of the sensationalist. It has little about it to interest the lover of show and publicity.

The pathway of faith has well-defined boundary lines, and its boundary is the word of God. This separates it through all its length from fanaticism. He who does not know the word of God cannot distinguish the boundary line, and does not know when he steps over it. The pathway of faith is the way of God. It is lighted by "the true Light, which lighteth every man that cometh into the world." John 1:9. It is the way of God's commandments; for "the commandment is a lamp; and the law is light" (Prov. 6:23), and Jesus Christ walked always in the law of his Father. In it the light is not fluctuating with sudden and eccentric changes of brilliancy, but shines clear and steady, growing brighter and brighter, unto the perfect day; for it is the unchangeable word,—Jesus Christ, the Saviour of sinners, "the same yesterday, to-day, and forever."

AMENDMENT OF THE CONSTITUTION AND THE SEVENTH-DAY ADVENTISTS.

BY ELDER W. H. LITTLEJOHN.

(Battle Creek, Mich.)

(Concluded.)

RELIGIOUS liberty is regarded by our people as the highest boon attainable through civil governments. The only question to be settled, therefore, is whether a movement to secure that end by changing our Federal Constitution, as suggested, offers the best means of securing the postponing, as long as may be, of the final catastrophe in this nation. We need not repeat the argument on this point. As already shown, our present tactics are unfortunate in that they keep us on the defensive and prevent us from acting

upon the aggressive. What the writer advocates is a line of policy, well-defined and aggressive; one which will make us independent of the action or inaction of National Reformers; one which will meet the demands of the hour by insisting upon such a change of the Federal Constitution as to secure the rights of conscience on every foot of our national domain—not only in the matter of Sabbath observance, but also in that of every other religious right. Such a movement as this would commend itself to every right-minded man, and at once place us in the forefront of the defenders of the rights of conscience at all times and in all places.

Is it objected still that our plan could never succeed, and therefore should never be adopted? I reply, Suppose that it never should succeed; *i. e.*, suppose that we should never realize our hopes in the matter of getting the Constitution amended as proposed? Would that demonstrate that our labor had been in vain?—By no means. In advocating such an amendment of the Constitution as we desire, we will have the most favorable opportunity possible to educate the people up to the idea of perfect religious freedom, which is the objective point at which we should aim just now, both for our own and their advantage. Again: there is no way in which we can oppose National Reformers to better advantage than by placing ourselves at antipodes with them by arguing in favor of amending the Constitution in the interest of perfect religious liberty, while they are laboring to have it amended in the interest of religious oppression.

But to meet this objection from another standpoint; who knows that the amendment which we favor could never succeed? The prophecy aside, it seems to us that its final triumph would be assured. This is so, (1) because it is right in and of itself; (2) because upon a question of this nature the American people, ordinarily speaking, would gravitate in the direction of the proposed change, provided they were thoroughly enlightened in regard to its merits.

The only actual obstacle in the way of success, therefore, must be in the fact that the prophecy indicates that sooner or later our nation will persecute the saints of God. But who knows that before the condition of things indicated by the prophecy is reached, the amendment might not be secured? Stranger things than that have happened. At the present time Sabbatarians are undergoing severe persecution in some parts of this country. Public sentiment is reacting in places against this great injustice. In the State of Maryland, incredible as it may seem, the Church of Rome is calling out for the repeal of Sunday laws and the discontinuance of prosecutions for Sunday work. The secular press generally is pouring shot and shell into the ranks of the religious bigots who would seek by fines and imprisonment to propagate their faith. In case these zealots should carry matters a little too far by punishing conscientious Sabbatarians in an unusually cruel manner, a whirlwind of popular indignation might sweep Sunday laws from the statute books; and the revolution thus inaugurated, if properly directed, might continue until public sentiment demanded the change in the Constitution urged in this article. Such an outcome is not impossible though it may seem improbable. Indeed the following quoted statement of sister White, as given in the *Bulletin*, p. 519, would seem to me to indicate that a reaction similar to the one suggested above is almost certain to take place: "Well, then, she [sister White] went on to say, that when this passed, when they did get the government into their hands and begin their oppression and carry out the spirit that is in them, the oppressions and persecutions that will be set up will cause a reaction by men of fair minds, who abhor persecutions, and there will be a lull, and a little time of relief and apparent peace. And then when the tide should swing back after the reaction, all things would wind up shortly."

It will be observed from the language quoted above, that, should the reaction mentioned take place, it would be of short duration. After it shall be passed, popular opinion will meet with another revulsion which will carry the people to the extreme of fanatical hate against Sabbatarians and ultimate in the enactment of laws and perhaps a change of the Constitution of a nature to enable them to fill up the measure of their iniquity as mapped out in the prophecy. Just what will lead to the final reaction against religious liberty, it is impossible to determine now. Perhaps it may result from a series of calamities which designing preachers and demagogues will manipulate in the interest of Sunday sanctity, by arguing that the calamities in question are the manifest judgments of God against Sunday desecration. Perhaps also the enactment of miracles, such as we have been looking for, by the spirits of devils in defense of the claims of the American sabbath, may contribute largely to the revolution in public opinion under discussion. Rev. 13:11-15. Be this as it may, the amendment advocated in this article should be urged by us, since it is right in principle, and since enough has been said to prove that its failure is by no means a foregone conclusion.

A grander spectacle the world never saw than that which will be presented when those who have already inscribed upon their banners "the commandments of God and the faith of Jesus" shall also place there in conspicuous characters, the words, "An amendment to the Federal Constitution that will secure to every American citizen full and complete liberty to worship God according to the dictates of his own conscience."

Since this article was completed, the author has re-read a portion of what he has written upon this subject, and fearing that some of the expressions employed might be construed to favor the idea that he intended to counsel Seventh-day Adventists to organize a political party in the interest of the constitutional amendment discussed, he wishes to say right here that such is not the plan proposed by him. What he desires to be understood as favoring is the advocacy on the part of our people of the amendment, leaving it to others to originate the party in question should they see fit to do so. So far as the support of such a party by us, when created, is concerned, every member of our denomination should be left perfectly free to give to it his moral support, or both that and his vote, provided he might deem such a course wise.

"THE LORD THINKETH UPON ME."

PS. 40:17.

BY AUGUST KUNZ.

(Battle Creek, Mich.)

THE fortieth psalm, from which the above title is a quotation, consists of two parts; thanksgiving and prayer. By the former, David very gratefully recognizes out of what great misery the Lord has brought him and how many benefits he has shown him; therefore he offers himself as a sacrifice, thus prophetically also referring to Christ. In the second part the poet is surrounded by great distresses and dangers, so that he can scarcely bear up under them; he now prays the Lord to hasten to his help, to put his enemies to shame and to confound them. Both parts taken together point to situations from the earlier life of David, no doubt, although no clue to any definite instances is given. In his troubles and perplexities, whatever may have caused them, he assures himself of better days before him, with the consoling words: "The Lord thinketh upon me." The verb in the original has the signification of tender solicitude and care. Luther renders the expression, "The Lord careth for me," and properly so. And truly, God does care for all those who trust in him; and so anxious is he to

do this, that he invites us again and again that *we should not care*, but should cast *all* our care upon him, since he can care for us better than we could do ourselves.

And yet there is scarcely a sin which is committed oftener even by the children of God, and the various manifestations of which the Lord more distinctly condemns, even in the children of light, than this very evil of faithless, godless caring and fretting. But alas, it is so natural to us all, and is really the chief characteristic of some who claim to be the followers of Christ. It is a part of our sanctification to be rid of this evil; and in order that we may become so, the Lord often admonishes us, "Be careful for nothing; but *in everything* by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. 4 : 6 with many parallel passages. Besides this, he gave us his "exceeding great and precious promises," for our encouragement, and to strengthen our faith. We ought therefore to strive earnestly to get where we can say with our whole heart, like the psalmist, "I am poor and needy; yet the Lord thinketh upon me."

When we consider who the Lord is,—the omniscient, for he "knoweth all things;" the omnipotent, for "by him were all things created," "and by him all things consist;" the all-wise God, for "the foolishness of God is wiser than men;" God, of whom it is declared, "God is love,"—we may be fully assured that he cares like none other, constantly, lovingly, for each one of his believing children; for he careth even for all. He has done it, does so still, and will continue to do so for all those who put their trust in him. And how blessed is the thought, that such a God cares for you, dear reader, and for me! Not only for others, but also for you, and for me, even me.

Although I have so often grieved him, and am not worthy of the least of his notice, he cares for me; for me who am so poor, so needy in all respects. He cares for me temporally and spiritually; in fact, in every respect. And he cares for me just as though he had no other care in the world, so faithfully and constantly does he attend to my wants in all that is best for me. And just as much as he cares for me does he care for you, kind and believing reader; and it is for us to praise and glorify him and so thank him for all his benefits. But he also has a care as yet a little while longer for the unconverted sinner; he is anxiously thinking upon him, desirous and yearning for the poor wanderer, that he may turn to God and be healed, and cleansed, and made a new creature in Christ Jesus.

Dost thou feel thy need of such a Saviour, such a God, poor, sin-sick soul? Or canst thou slight and spurn such condescension, such mercy, such love? O heed the invitation God himself gives you: Cast "*all your care* [and that means your sins, too; *cast all your care*] upon him: for he careth for you." 1 Peter 5 : 7.

STUDIES FROM THE LIFE OF ELIJAH.

BY ELDER J. O. CORLISS.

(Melbourne, Aus.)

(Concluded.)

THE closing events of Elijah's earth-life are of the deepest interest to the present generation, especially to those who, like him, believe themselves set for the defense of the law of God, as opposed to the worship of the sun, or any approach to it whatever. The lines of his time and ours run parallel in nearly every particular. His was a work of reform among the professed people of God; ours includes the same. His burden was to uphold the worship of Jehovah as against the followers of Baal—the ancient sun-god; ours is similar, being an appeal in behalf of the observance of that day which is the sign of God's creative power and authority, as against honoring

the day of the sun, which is virtually paying homage to a false god. He was counted an enemy to the public, because of his earnest reproofs of prevailing sin. The work of reform for these days bears the same stigma. Unflinching courage and abiding faith were necessary for the accomplishment of his work; it is the same in the work to which we are called. When his task was done, he was translated; it will be the same with the faithful in the third angel's message.

Elijah evidently had for many days an intimation of the great honor to be conferred upon him, yet he quietly passed about among his pupil-prophets at Bethel, Gilgal, and Jericho, as though he were to be with them continuously; he even tried to dissuade Elisha from accompanying him on the day he expected to be received up. But Elisha not only loved him whom he regarded as his father in the work, but we must also believe that he had some understanding of what was to take place on that eventful day. As the old prophet made ready to leave Gilgal that morning, Elisha, as usual, prepared to accompany him. "Tarry here, I pray thee; for the Lord hath sent me to Bethel," said the aged seer. But Elisha answered: "As the Lord liveth, and as thy soul liveth, I will not leave thee."

With this, Elisha followed to Bethel. Here he was asked by the young prophets if he knew that the Lord would that day remove his master from him. "Yea," said he, "I know it; hold ye your peace;" that is, do not speak of it; have no parting scene, but bid him farewell as usual. Again Elijah appealed to him to remain behind, but the same emphatic answer was returned as before. So "they two went on;" "they two stood by Jordan;" "they two went over." The Jordan was soon behind them; they no longer stood amid vineyards, fields of waving grain, and the busy scenes of toil. Away from all these, amid the wild scenery of his early life, and perhaps in some gorge of rocky grandeur, was the place from whence the hoary prophet was to take leave of his earthly labor.

But in this sublime moment, he did not forget the needs of the work he was leaving behind. He probably remembered the word of God to him when he was commanded to return from the desert of Sinai: "Elisha . . . shalt thou anoint to be prophet *in thy room*." He well knew that Elisha would need much grace for his work. Was there anything he could do for him before leaving him alone? He would ascertain. So he said: "Ask what I shall do for thee, before I be taken away from thee." Elisha, apparently grasping the situation, cried: "I pray thee, let a double portion of thy spirit be upon me." This was indeed a hard thing to ask, but nevertheless the promise was made: "If thou see me when I am taken from thee, it shall be so unto thee."

What a thrilling experience was this for the young prophet, who realized that great responsibilities were about to drop on him, and that his master and counselor was to be removed forever from him. Eager to catch every word which fell from the lips of his beloved teacher, he pressed on by his side, when suddenly a whirlwind bore along the rocky gorge a flaming chariot, to which were harnessed horses of fire. Into this Elijah was taken and borne aloft by the whirlwind out of sight. At this sudden turn Elisha exclaimed, hardly knowing what he said: "My father, my father, the chariot of Israel, and the horsemen thereof!" And then the loneliness of his own situation bore upon him so that he laid hold of his own clothes and tore them asunder. In place of these he appropriated the mantle of Elijah which dropped upon him as that prophet ascended.

The wearing of Elijah's mantle instead of his own meant much to Elisha. By that the waters of Jordan had been divided on the journey thither. There was power connected with it. If he was to have the position filled by that

mighty prophet, he must also have the power. When that mantle, the bestowal of which was the eastern sign of consecration to office, fell upon Elisha, he knew that his petition to Elijah had been answered. The bestowal of that was the giving of Elijah's spirit also.

In the third angel's message, we believe that the spirit and power of Elijah are again to be manifested through those who stand stillly for the truth as did that noble man. The mantle of power must therefore descend upon all who will be properly qualified to carry the truth before kings and great men of the earth. The disciples tarried in Jerusalem awaiting the bestowal of this gift, ere they went forth to their work. The spirit of Pentecost was to them the reception of the mantle of their ascended Master. This was the secret of their power, and must be the unseen hand in this work, before the design of God will be effected.

With the same spirit as that which animated Elijah, nothing can stand before the exponent of truth. Neither is it necessary that this work be done entirely by men of the schools. This is readily seen by briefly referring again, in the words of another, to the work done in the days of the prophet we have so hastily and imperfectly considered:—

"For more than a hundred years the tide had been running strongly against the truth of God. Idolatry had passed from the worship of Jeroboam's calves to that of Baal and Astarte, with the licentious orgies and hideous rites which gathered around the ancient worship of the forces of nature. The system was maintained by an immense organization of wily priests, who had settled down upon the national life like a fungus growth, striking its roots into the heart. The court was in its favor. The throne was occupied by an effeminate man, the weak tool of his unscrupulous and beautiful wife—the Lady Macbeth of Jewish history. Jehovah's altars were thrown down; his prophets silenced and in hiding; his faithful worshipers a mere handful, whose existence was so secret as to be known only to him. The lamp of truth had been overturned; and there was only a tiny spark of light feebly burning, to show where once the light of true religion brightly shone.

"Into such a state of things Elijah came, unarmed, from his native trans-Jordanic hills; a highlander, unkempt, unpolished, unaccustomed to the manners of a court or the learning of the schools. Withal a man weak where we are weak; tempted where we are tempted; of like passions with ourselves. And at once the tide began to turn. The progress of idolatry received a decisive check. The existence and power of Jehovah were vindicated. New courage was infused into the timid remnant of true-hearted disciples. Altars were rebuilt; colleges were opened for the training of the godly youth; a successor was appointed; and an impetus was given to the cause of truth, which was felt for many generations.

When John the Baptist came to herald the advent of Christ, his manner of life and surroundings were so nearly like those of the prophet of Carmel, that the people supposed he had again really returned to earth; hence the question of the Pharisees: "Art thou Elijah?" John was not only an example of what has ever been expected of those engaged in great religious movements, but he was an evidence of the towering greatness of the work of Elijah. The great secret of that power was the fullness of the Holy Spirit.

The same spirit is needed now. God is ready to take young men and women who will submit themselves to him; yes, and even little children, in these closing days of the gospel, and fill them with that self-same spirit, that they may "go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Who will respond to his call?

Special Attention.

ARE BETTER TIMES COMING?

THERE is a universal cry of hard times. Especially is the financial crisis felt in new or comparatively new countries. The failures in South America four years ago were followed by a crash in Australia, and the shock has extended to this country. The western sections especially feel its force. For some time the struggle has been on, and the outlook for those who are under the pressure does not seem to brighten to any perceptible extent. Money is scarce; labor and produce are cheap. The former is hard to obtain, and with thousands the latter is becoming more restricted; to those who are out of employment, it is almost a hopeless case to try to find any one who is in need of additional help, while in most cases those who employ are keeping more hands at work than they really need, in order to help as many as possible, and because it looks almost dreadful to take employment from any one under the present circumstances. People look to farming. There are broad acres awaiting cultivation; but the prospect holds out no inducement. All the farmer can do is to live, and thousands of farmers are living out of the future.

This is the situation as it appears to the world. Is there to be any relief? If so, whence is it coming? The depression is felt in every place, in every branch of business or work. God's cause feels it. The most conscientious people feel that they can only give in proportion as they can receive. Where they receive little, they of course bestow but little. So the anxious query from all is, When are times going to improve?

We would not presume to answer this question in the capacity of a seer or prognosticator. Like the generality of mankind, our hindsight is better than our foresight in worldly matters, where the unexpected usually happens. But we risk nothing in predicting that the depression in the commercial world will be raised when the causes of the depression are removed. These are pre-eminently an inordinate greed upon the part of men, a selfishness that leads to distrust of other men's motives, and the abundant evidence that this distrust is well grounded. There can be no real prosperity in war, and the spirit of war and spoliation, of oppression and resistance, represents the relations which exist in the financial, industrial, and commercial world.

Other more minor circumstances doubtless contribute to the present state of things. They may be temporary, their change may bring relief to a degree, and for a time; but matters cannot essentially change until conditions change. These will change when Christ comes. In the kingdom of heaven we shall have better times.

In the meantime it is not best to give up to despair, nor to engage in a croaker's calling. Life still presents its opportunities. We may now have to do our work under greater difficulties than a few years ago; but to the Christian there is always plenty to do, and the reward is great and sure. All Christians may say with the prophet: "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation." Hab. 3: 17, 18.

G. C. T.

THE ASSASSINATION OF CARNOT.

THE assassination of Marie Francois Sadi-Carnot, president of the French republic, as noted in our News Column, at Lyons, France, June 24, is the most exciting foreign event of the week and of the season. President Carnot had a distinguished ancestry. His grandfather was one of the greatest men of the first republic, acting as minister of war from 1793 to 1797. He has been called "The organizer of victory;" for it was under his direction that Napoleon gained his first great victories in Italy, and Moreau won the battle of Hohenlinden in the campaign upon the Rhine. The son of this Carnot was minister of education under the second republic, and has been a life senator since 1875. His son, the late president, began his political career by serving as a representative of the Department of Côte d'Or in the national assembly. He was a thorough republican, not so brilliant as some other men; but, cool and conservative, he won the respect and confidence of all classes of people. He was the fifth president under the third republic, being elected to succeed M. Grévy, Dec. 3, 1887. He took the presidency at a most critical time, and although confronted continually with difficulties that would seem to have been sufficient to appall the stoutest heart, he maintained the government, and held in check on the one hand those who were seeking to establish the empire or the monarchy, and on the other those who would subvert all government. No modern statesman has had a greater task to perform, and it is safe to say that few men could have done better in his place than he.

By the world the third republic was looked upon as nothing better than an experiment, until Carnot became the chief executive of the nation. Under his conservative direction the stability of the government and of the republic became more assured. He checked the feeling so strong in France for a war of revenge against Germany, established the defenses, improved and increased the army, favored the development of internal resources, restored the prestige of France in her colonial undertakings, and led the people of France in the way of true national greatness.

The disgraceful disclosures of the frauds practiced by many of the chief men of the nation in connection with the Panama canal, never touched him, and his integrity was unquestioned.

The president of France is elected for seven years, the term of office being known as the *septennat*. President Carnot had nearly finished his term, and was looked upon as a strong candidate for re-election. His death may prove a very deplorable event for France, that country being full of excitable elements which only wait for a cause to rise in revolution.

It is only a few days since an attack was made upon Premier Crispi, of Italy. This would seem to indicate a determination to assassinate those who stand at the head of the governments of Europe. The assassin has acknowledged himself to be an anarchist, and it is probable that he has acted in behalf of a conspiracy, the object of which is to avenge the death of Vaillant, who was guillotined a short time since for throwing a bomb into the French Assembly.

A great American statesman once remarked that he would rather be right than be president. In these times it is safer not to be president, even if one is right.

There is a spirit of anarchy everywhere, and since one act of crime is almost inevitably fol-

lowed by others of a similar nature, kings and rulers may well be apprehensive for the future.

M. E. K.

THE CHICAGO SUNDAY ORDINANCE.

[DURING the summer of 1893 the question of the observance of Sunday was a live subject in Chicago. The conflict over opening the World's Fair upon Sunday, the appeals to, and decisions of, the courts, and the intensity of feeling that was aroused upon both sides of the controversy, will not soon be forgotten. That is all in the past, and it is not now known which party won, what some one has called the "battle of Chicago." After the close of the Fair, the Sunday question has not been much discussed until lately a Sunday-closing ordinance was passed by the city council. The mayor's veto, has, however, prevented the vote of the council from becoming a city ordinance. The reasons which led Mayor Hopkins to veto the ordinance may be gathered from the following extract from the official veto. They are worthy of the careful study of every American citizen.—M. E. K.]

"In most of the States all worldly labor or business is prohibited on Sunday, following in that regard the British statute enacted under the reign of Charles II. But in Illinois a different rule prevails. Worldly labor and employment are only prohibited in case they disturb the peace and good order of society. This distinction has been expressly recognized by our supreme court in the following language: 'The offense by that [British] statute is the performance of labor or business, and by ours it is the disturbance of the peace and good order of society.' And the appellate court, in construing our Sunday law, declares: 'Labor on Sunday is not of itself punishable under this statute, nor can it be said that the statute prohibits labor on Sunday. The offense that is punishable is the disturbance of the peace and good order of society.'

"It is owing to this distinction that our courts have held that a contract made on Sunday is valid, and that even the operation of a reaping machine on the Lord's day is not in itself punishable. In considering the ordinance passed by your honorable body at its last meeting, providing not only for the closing of certain stores and of barber-shops on Sunday, but also prohibiting the sale or barter of certain articles, whether done publicly or privately, we should keep in mind that it is not an enactment by the supreme law-making power of the State, with authority unlimited except as far as restricted by the Constitution, but a mere ordinance or by-law of a municipal corporation having no powers except such as are expressly delegated by its charter. The power to regulate Sunday observance is not in terms provided for in the general incorporation act, and can only be derived from the general police power granted to the city, which in turn must be exercised in harmony with the general policy of the State in relation to the subject in question.

"The ordinance was not passed in obedience to a demand of the people for the preservation of the peace and good order of society on Sunday by closing certain stores, but in consequence of the desire of certain employees of retail stores and barber-shops to procure by municipal enactment a much-needed day of rest. That desire is well justified, and every legitimate means should be employed to accomplish its fulfillment. It is a deep sense of the justice of their cause which led me long to hesitate as to my duty in the premises. Labor is struggling to throw off the shackles which have so long held it in bondage, and every proper attempt to secure to it its just rights, to elevate it to the position of dignity which it so highly deserves, will find in

me an enthusiastic supporter. But I cannot sanction a measure, which, under the guise of a police regulation for the preservation of the peace and good order of society on the Sabbath, so radically interferes with the private affairs of the citizens. The greatest measure of individual liberty compatible with the public welfare, is too precious a principle of our government to be sacrificed to prohibitive municipal legislation, and this ordinance, should it become a law, would establish a precedent which might some day become particularly obnoxious to the very cause of labor itself.

"I cannot take the view that in a large city the keeping open of a shoe-store or of a barber-shop disturbs the good order of society, however desirable the closing thereof may be from the standpoint of the overworked employe or in the interest of a religious observance of Sunday. And I agree with Mr. Justice Walker, when, in delivering the decision of our supreme court on the validity of Sunday contracts, he asks:—

"Must a person be criminally punished for writing a letter to a friend on Sunday? or a barber for shaving a customer? or a person for selling another a cigar? or purchasing or reading a newspaper on Sunday? and almost innumerable like acts? The statute could never have been adopted in such a spirit and for such purposes.

"In examining the question whether this ordinance can be justified as a police regulation for the preservation of the peace and good order of society, we should remember that this is a great commercial metropolis; that numerous lines of street and steam railroads, necessarily operated not only on week days, but also on Sundays, run through its territory from the heart of the city to the remotest outskirts like the arteries of the human body; that a somewhat limited but still considerable traffic surges through the streets on Sunday; that gas and electric works, water-pumping stations, furnaces of rolling mills, cannot stand still on Sundays; that the great newspapers are printed on that day in millions of copies and delivered by numberless carriers, sold from thousands of news-stands, and cried by newsboys in every thoroughfare, and that these conditions of unavoidably noisy urban life are radically different from the rural stillness prevailing in a small country village.

"In all American Sunday legislation but two leading theories are found. Upon one theory all worldly labor, or secular employment, is prohibited on the ground that it is the duty of the State, as a sanitary measure, to enforce upon all the people one day of rest in seven. The other theory is, that all the people should, if they choose, have an opportunity to enjoy one day of seven, and to protect this privilege such labor and amusements as would disturb the peace and good order of society on this day of rest should be prohibited. Which of these is the proper theory upon which to base Sunday legislation is a matter about which there may be fair differences of opinion; both of them, however, are intelligible.

"But the ordinance under consideration proceeds upon neither. To require persons engaged in only a dozen of the hundreds of lawful avocations pursued in this city to refrain from them on Sunday, certainly cannot be justified upon the theory of the enforced observance by all people of a day of rest. This ordinance singles out the merchants of certain lines, and permits all others to keep open as heretofore. It proceeds upon the theory that while the sale of a yard of calico or of a pair of boots disturbs the peace and good order of society, the selling of a lady's bonnet by the milliner, of a box of cigars by the tobacconist, of a lamp by the crockery dealer, does not interfere with proper Sunday observance. Nor is it directed against the running of factories, of printing-presses, of blacksmith shops, boiler works, or any of the numerous industrial pursuits, the prosecution of which is necessarily attended with infinitely more

noise and disturbance than the shaving of a customer by a barber or the sale of a ring or a watch by the jeweler. This discrimination is in itself conclusive proof that the object of the passage was not the exercise of the police power of the city, but the otherwise very laudable object to enforce a day of rest for the employes of a few stores therein enumerated."

PURITANISM AT THE NORTH AND AT THE SOUTH.

In the extraordinary speech of the Rev. R. C. Cave, at Richmond, on Decoration Day, he said that in the civil war the cavaliers of the South were opposed by "the power of the North, dominated by the spirit of puritanism."

The truth is that at the present time the spirit of puritanism is stronger and more prevalent at the South than at the North. It has been losing its force in all the northern States during the last fifty years, under the influence of the vast immigration whose religious sentiment and national habits and traditions are opposed to the asceticism it inculcates; but in the South it is now almost as powerful as ever. It is the spirit which has animated Methodism from the beginning; and at the South the dominant religious sentiment is Methodist. The revivals provoked by the preaching of Whitefield in the last century and by the Methodist and Baptist evangelists in the early days of this century, gave a puritanic tone to the southern society, which has remained with little alteration from their day to this. The white and dominant population of the region has grown almost entirely by the natural increase of the old American stock. The religious opinions and prejudices strongest and most prevalent in it now, are inherited from those early converts. The skeptical tone developed in the recent Protestantism of the North and in countries from which it derives its largest increase by immigration, has scarcely appeared at the South.

During a century in which the North has undergone a widespread social and religious transformation, the other region has adhered to the austere and puritanical doctrines whose relaxation here has brought about this radical change. It preserves Sabbatarianism, against which the revolt among the northern population has been so extensive that in substantially every community, large and small, the observance of Sunday has taken on a European character utterly offensive to puritanic sentiment. It remains faithful to religious restrictions, which in their severity owe their origin to the Puritan movement that even in New England has been largely counteracted by the opposing public sentiment of the last fifty years. Outside of Maryland it is far less influenced than the North by the powerful resistance to the progress of Protestantism and Protestant ideas made by the Roman Catholic Church. It has received only an insignificant part of the fifteen millions of immigrants who have come to this country during the last fifty years, the most of them far removed from the puritanic spirit, who, with their descendants, now make up about one half of the northern population, and in many of the cities and some of the States constitute the majority.

The most distinctively puritanic figure of the civil war fought on the side of the South. A more thorough and conscientious and consistent Puritan than Stonewall Jackson never lived.

If ever the spirit of devotion to strict and severe and austere religious obligation was manifested in its heroic fullness and its deepest intensity, it animated the course of Stonewall Jackson as a southern soldier and ardent patriot, convinced that he was fighting the battles of the Lord in fighting against the North and the Union.—*New York Sun.*

THE DEVIL AND —

SEVERAL of the ministers of Pittsburg, Pa., by concerted action, preached Sunday, June 17, on the Sunday newspaper. One of these reverend gentlemen, as reported in one of our exchanges, made the following statement:—

"A shrewd piece of Satanic policy for leading souls astray is the perversion of the Scriptures while professing great respect and reverence for them. The Devil quoted Scripture, garbled to be sure, in his contest with Christ in the wilderness. This child (the Sunday newspaper) imitates its father. 'The Sabbath was made for man,' is a great text with the Sunday paper, and by that text they seek to show that there is no Sabbath. They ignore the fact that the very word Jesus used to designate the day, attributes to it a sacred and holy character. . . . As Adam and Eve were led into transgression by the assurance that the frightful consequences they apprehended from eating the forbidden fruit would not follow, so the Devil, speaking through the Sunday paper, encourages persons of weak capabilities to disregard the fourth commandment."

It is a fact which we have no disposition to dispute, that Satan misquotes and garbles the Scriptures. But he is not alone in doing this. The above quotation and application of Scripture is a painful evidence that the practice is not confined to Satan. To quote a text which applies *only* to the sanctified seventh day in a way to make it refer to *another* day that never was sanctified, is about as perfect an illustration of a perversion of the Scriptures as could possibly be found. In this the minister misquotes and garbles the Scriptures even worse than the Sunday newspaper which he is condemning. The Sunday newspaper, since it makes no pretension to holiness, really is more excusable for garbling and perverting the Scriptures than the minister is who pretends better things. M. E. K.

A HARD TASK.

THE Southern Presbyterians have given one committee a task which nobody will envy them. The committee on the Sabbath had reported a healthier sentiment on Sabbath observance, though there was little gained in the way of Sunday traveling or base-ball. It had discussed what is necessary Sunday work, and had admitted that if hotels and street-cars are a Sunday necessity, then a Christian may be employed by them, and work on Sunday, taking remuneration therefor, and that some might argue that telephone and telegraph companies are equally a necessity. The committee struck out these references to certain possibly necessary work, and appointed a committee of seven whose business it shall be to report to the next Assembly, stating just exactly what work is necessary on the Sabbath and may be engaged in. Really this is a serious task, and is putting the Assembly into very difficult legislative work. We had supposed that about all that we can do is to lay down the general principle of Sabbath observance, and leave the application of it to the individual conscience enlightened by the Spirit of God. It will be a very curious thing for the committee to report that the mail may or may not be carried on Sunday; that a milk cart may or may not travel; or that a church-member may telegraph the news of sickness or death, but cannot be a telegraph clerk. Shall we have, as the old Rabbins gave us, a law how far one can walk to church on the Sabbath? or shall we be told that one may drive a span of horses on the holy day, but not drive tandem?—*Independent.*

The Review and Herald.

BATTLE CREEK, MICH., JULY 3, 1894.

URIAH SMITH, EDITOR.
G. C. FENNEY, } ASSISTANT EDITORS.
M. R. KELLOGG, }

EDITORIAL CONTRIBUTORS:
O. A. OLSEN, A. T. JONES, GEO. I. RUTLER,
S. N. HASKELL, L. R. CONRAD.

"I HAVE CALLED YOU FRIENDS."

It was with these words that the compassionate Saviour sought to console and reassure his disciples after bringing fully to their comprehension the knowledge of his coming suffering and separation from them. There is no word in our language that means more of mutual congeniality, confidence, esteem, interest, and all those qualities of which genuine love is composed, than *friend*. We have, it is true, words expressive of more intense emotions. But they often wither away like a plucked flower, while modest friendship blooms with an ever-increasing brightness. Brother, parent, child, wife, husband,—these are usually terms of endearment, but not always do they mean all that they ought to mean. They have a legal significance, and in some cases they have no other, except it be for unfaithfulness.

But "friend" has but one meaning. It has no legal sense. It can only exist where love exists; for it is love, a mutual, assuring, abiding love.

The highest test of friendship is confidence. Jesus submits his friendship to this test; for he says, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." This same willingness to confide in his children has ever been manifested upon the part of God. After his brief visit to Abraham, as he was about to proceed to Sodom, we read: "And the Lord said, Shall I hide from Abraham that thing which I do?" Instead of doing so, he laid before his servant all his plans. The prophet Amos declares, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. And the psalmist says: "The secret of the Lord is with them that fear him."

This unlimited confidence which the Lord reposes in his people, is a proof of the sincerity and depth of his friendship for them. Its object is also to beget within our hearts the same confidence and esteem toward himself that our heavenly Father has manifested toward us. In his prayer Jesus says to the Father, "I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." John 17:26.

The burden of that most wonderful and dearest prayer ever uttered is unity. Unity of the Father and Son; the unity of the believers; and the unity of the believers with the Father and with the Son. Here is a trinity concerning which dogmatists have had but little to say, but which to the Christian is of the most precious consideration. Jesus thus expresses it: "As thou, Father, art in me, and I in thee, that they also may be one in us." When we begin the contemplation of this subject, as it exists in the divine purpose concerning us, and as it is revealed in the seventeenth of John, the mind is overwhelmed with a sense of the infinite grace and love of God. Indeed, we could hardly give credence to such purposes were it not for the abundant evidences

given us in so many ways. To be one with God! The unity of the Father and the Son is of itself a theme of transcendent glory. But that we should be included in this glorious union passes knowledge. Faith itself accepts the proposition with trembling. Far above the world and all its grandeur, above principalities and powers, above angels and cherubim, is a place reserved for those who are redeemed by Jesus' blood. Jesus says: "The glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and *hast loved them, as thou hast loved me.*"

What, we inquire, was the measure of love with which the Father loved the Son? No tongue of men or angels can compass that thought. God loves his Son with all the fervor of an infinite affection, with all the capacity of immeasurable faculties, with unalloyed sympathy and confidence and mutual interest. He loves his earthly children with the same love!

Christ said to his disciples, "As the Father hath loved me, so have I loved you. Continue ye in my love." Thus is the threefold union completed. The Father is bound to the Son by a love which we cannot estimate, or of which we cannot conceive. He loves us in the same degree, and Christ also loves us with the same measure of love. The same bond that unites the Father and the Son unites us to the Father and to the Son.

We may exclaim, as did the psalmist, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." But that is no cause for doubt. The evidences are beyond question. God gave his Son to die for us; and what higher test of equal love could we ask? If we should ask for more, it is found in the revelation of his purposes concerning us. "Now are we the sons of God, and it doth not yet appear what we shall be." As though there were something better. God promises to give his people "a place and a name *better* than of sons and daughters: I will give them an everlasting name, that shall not be cut off." Isa. 56:5. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Rev. 2:17.

We can barely touch the borders of such a subject. But what are we doing about such a friendship? Friendship must be mutual. If the Lord reposes confidence in us and tells us all his mind, will we trust in him? For such love shall we return indifference and coldness? God forbid. Let us rise to an appreciation of our high privileges, and cherish as our most precious heritage the oneness with God offered to us in the provisions of his infinite grace. G. C. T.

SUNDAY AND RELIGIOUS LIBERTY.

THE *Canadian Baptist* has taken up the question of compulsory Sunday observance and religious liberty. Two quotations from their issue of April 26 will show the kind of religious liberty which this paper advocates:—

"This question of enforced abstention from labor on Sunday is one in regard to which there has always seemed to us to be some confusion of thought, not only on the part of Sabbatarians, but on that of many other Christian bodies. On the face of it, it seems a shameful thing that in a Christian and Protestant nation men should be imprisoned, or otherwise punished, for adhering to their religious convictions. So it would be if

the punishment were inflicted on religious grounds, or in support of laws made to enforce religious observances of any kind."

The *Baptist* seems to be utterly oblivious to the fact that the whole *idea* of an abstention from labor on Sunday is religious, and nothing but religious. To discuss the religious character of Sunday laws by talking about other grounds, is a weak and futile attempt to conceal the truth of the matter. If a law should prescribe that our Baptist brethren must be sprinkled in the name of the Father, Son, and Holy Ghost, it would be difficult to convince them that it was a sanitary arrangement, and designed simply for their health. If it should be enforced *every week*, they would regard it as an abominable outrage upon their religious liberty.

A law for the observance of "the Lord's day" carries with it the idea of religion. The day is the Lord's, not ours. Hence we must keep it. And if the term Lord's day should be dropped, and the law should simply say the "first day of the week," the *reason* would still remain, that that day was chosen, *because* of the religious peculiarities and prejudices of the majority of the citizens, thus making the religion of the majority the basis for the Sunday law, although it might not be so emphatically expressed in the law itself.

Calling a law for the enforcement of Sunday a *civil* law, does not, in the least, change the religious sentiment, which, as we have seen, underlies every Sunday law. The *Baptist* also talks about a day of rest "based upon purely civil and sociological, and not at all on religious grounds!" This is but an ingenious way to escape what otherwise would be clearly reprehensible. If civil grounds are all-sufficient, why would not Wednesday or Thursday be just as good for that purpose? Let Baptists once try it, and they will find that the religious element enters into the question more than they dream of.

No one would have thought of suspending labor one day out of the seven but for the commandment of God. The reasons for that commandment were not civil nor sociological, but purely religious. Abstinance from labor was commanded that men might worship. Physical rest is only an incident of the commandment.

Sunday, starting out first as a holiday, has usurped the place of the Sabbath. With no authority it has gradually usurped the authority of the fourth commandment, and that authority, thus falsely applied, is the *actual basis* of the Sunday laws of christendom. To try to change the basis now is nothing but subterfuge, and every attempt to enforce such a law is a crime against liberty. No matter what tortuous and deceptive guises are used to conceal the chain of religious oppression, its clanking cannot be muffled so that the ear of liberty cannot detect the sound.

Our Baptist brethren ought to be able to see this matter in a clearer light,—to see that an enforced observance of a day of rest unknown in the Scriptures and unrecognized by conscience, bears a very striking family resemblance to an enforced sprinkling for baptism, which is also unknown in the word of God, and which the conscience of the Baptists so nobly and successfully strove against in the past.

We have not the space to give but one more quotation from this article, which is as follows:—

"It is, unquestionably, hard for the few who rest on Saturday as a matter of religious obligation, to be compelled to rest also on Sunday by the laws of the land. But it is clear that the law which compels them to do so, is, or should be, based upon purely civil and sociological, and not at all on religious grounds. Ought not

good Christians to be willing to make the sacrifice,—no light one, we admit,—for the sake of aiding to secure to every laboring man in the country his weekly rest-day?"

It is not denied in the article we are considering that the people have a right to work on Sunday. It is even admitted in the above quotation that to give up what a conscientious Sabbath-keeper will be compelled to yield, will be no light sacrifice. But we are urged to do so for the sake of the laboring man, who needs the weekly rest day. This is asking the observers of the Sabbath, and there are perhaps 40,000 of them now in the United States and Canada, exclusive of the Jews, to give up one seventh of their time and income, in order that a uniform day of rest may be observed! Certainly, this is asking a good deal, especially when we consider that the majority of the people, who, by law, will be compelled to be idle on Sunday, will spend the day in a way to break down their physical powers, which, it is claimed, the law is to preserve, far more than ordinary labor would.

If a man's physical good is to be secured by a law requiring rest, then a law that every man should retire before ten o'clock p. m., and not arise before five o'clock the following morning, would be more sensible than a Sunday law; for the nightly rest is much more important than a weekly rest to the laboring man and thousands of other men who habitually squander the hours during which sleep recuperate their wasted energies.

There is another side to this question, and a very important side it is to Seventh-day Adventists. Tracing back the observance of Sunday to its origin, we find it to be the fruit of the union of the Christian Church with paganism. Really, the apostate church gave up the Sabbath of the Lord, and took the pagan holiday in its stead. Sunday, therefore, as a day of rest, stands as the representative of the papacy. Its enforcement is the enforcement of a papal institution. It is a continual reminder of that power which was to "think to change times and laws." Dan. 7:25. It stands for the papal system of church authority and tradition as against the authority of the word of God. And this "mystery of iniquity" has secured the enforcement of this, their dogma, in the laws of nearly all Christian lands and States. God has borne long with the Christian world, but the day of final and determined protest to this iniquity has now come. In the order of his providence a people has been raised up to protest against this work of the mystery of iniquity (Rev. 14:9-12), both in its central power and in all who have adopted its tenets, wherever they may be found, in the creeds of churches or the laws of States.

Seventh-day Adventists are not an accident in the history of Christianity. They are a prophetic people, doing a prophetic work, the importance of which many will discern when it will be too late.

We recognize the magnitude of the work, yea, the peril from a human standpoint, but we shall not falter. So, to the question, "Shall we obey the law?" we have but one answer. "Since a refusal to obey the law takes away the rights of no man, and since obedience to such a law would be an act of reverence to Rome and a denial of our sovereign Lord, like the worthies of old, we shall say, 'We will not worship the image which thou hast set up.' We would sacrifice one seventh of our time, great as the loss might be, if that was all, but to sacrifice *all* of our conscience is asking too much of us. And in this position

of respect for God's Sabbath, for that law of which the Sabbath is an important part, and for God, who asks for the whole heart and accepts nothing less, may we remain, till at the glorious appearing of the great God and our Saviour, Jesus Christ, we may be numbered with those who have gained the victory over the beast, over his image, and over his mark, and over the number of his name.

M. E. K.

PHARISAICAL TRADITIONS.

THAT which, more than anything else, distinguished the Pharisees, was their zeal for the traditions of the elders, which they held to be not only *equal* to the authority of the Scriptures themselves but superior to them. Their doctrines concerning tradition relative to the Old Testament were very similar to those of the Catholic Church concerning the New Testament and tradition. They profess to accept the Scriptures, but when they conflict with tradition, the former are set aside, and the latter has the precedence.

The Pharisees claimed that when Moses received the law, there was also an oral law given to him, and given through him to Aaron, his sons, and the elders. This oral law was to explain the other, to tell what it meant. They claimed this was communicated from one generation to another till after the second destruction of Jerusalem. These traditions were finally written out in the middle of the second century after Christ in the book called the Mishna. There were comments finally written on this Mishna, which they call the "Gemara;" *i. e.*, "Complement."

The Mishna and Gemara together constitute the Talmud, and they contain the whole body of the theology held to be the religious doctrines of the Jewish nation. These must be studied and learned by every one who teaches in Jewish schools.

In these traditions are some good things and some evil, and much that is foolish, childish nonsense. Our Saviour speaks plainly against these traditions, telling the Jews they made "void the commandments of God by their tradition," specifying the fifth precept of the decalogue, which requires all to honor their parents. But they had a tradition which in reality set aside the command of God. He said, "In vain do they worship me, teaching for doctrines the commandments of men." Matt. 15:9.

As tradition began to be largely received after the prophets ceased, about B. C. 400 or a little later, contentions began to manifest themselves, and parties arose among the Jews. The popular party accepted traditions, virtually giving them precedence over the Scriptures. Human nature, moved by the enemy of all good, naturally prefers human inventions to the word of the Most High. In all ages this has been proved true. Hence the sects, divisions, and various religious systems of our world. An honest desire to know God's will, and a humble, reverential effort to perform it, never have resulted in such diversity. Pride of opinion, love of novelties, vain-glorious desires for prominence, and hair-splitting reasonings often bring such results.

The tradition party professed great love for the Scriptures, though they loved tradition more. They were called "Pharisees." They easily succeeded in winning the support of the masses. But those more devoted and humble could not accept these traditions, but clung to the word of God alone and thought that sufficient. These

were finally called Karaites. They in after ages constituted a strong party among the Jews. They are not mentioned by name in the New Testament, though doubtless many who received Christ were really of this belief. They seem to have been a more reasonable, pious people than any of the other Jewish sects. (For further particulars of them see "McClintock's and Strong's Cyclopaedia," art. Karaites; also Schaff Herzog., art. Karaites.)

The circumstances existing in the Jewish Church after the time of the prophets were so similar to those of the Christian Church after the age of the apostles, that like results are to be observed in both cases; divisions, sects, discord, contention, unholy ambition, religious bigotry, a spurious theocracy, intolerance, persecution for religious opinion, tradition in place of the word of God, and the claim to have a right to control men's consciences and force them to become good by legal enactments, penalties, and persecution.

We notice by way of illustration the extent and character of the Pharisaic traditions on the subject of the Sabbath, as given in "History of the Sabbath" and the "Sabbath Manual." They enumerated about forty primary works which they said were forbidden to be done on the Sabbath. Under each of these were numerous secondary works, which they said were also forbidden. Among the primary works which were forbidden, were plowing, sowing, reaping, winnowing, cleaning, grinding, etc. Under the head of grinding was included the breaking or dividing of things which were before united. . . . Another of their traditions was that, as threshing on the Sabbath was forbidden, the bruising of things, which was a species of threshing, was also forbidden. Of course it was a violation of the Sabbath to walk on green grass, for that would bruise, or thresh, it. So, as a man might not hunt on the Sabbath, he might not catch a flea, for that was a kind of hunting. As a man might not carry a burden on the Sabbath, he might not carry water to a thirsty animal; for that was a species of burden-bearing; but he might pour water into a trough and lead the animal to it. . . . Yet should a sheep fall into a pit, they would readily lift him out and bear him to a place of safety. They said a man might minister to the sick for the purpose of relieving their distress, but not for the purpose of healing their diseases. He might put a covering on a diseased eye, or anoint it with eye-salve for the purpose of easing the eye, but not to cure the eye.

The reader familiar with the gospels will notice how Christ treated these traditions, and how angry the Pharisees were because he did not honor them. They had by their silly traditions made their method of keeping the Sabbath a yoke of bondage indeed. That day was to be a "delight, the holy of the Lord, honorable," the best day of all the seven. But they had added to it till it was indeed a grievous burden. Our Saviour simply stripped off their traditions, and restored it to its original blessed character. Matt. 12:1-13; Mark 2:27, 28; Matt. 24:20, etc.

Thus had the Pharisees corrupted the worship of God in many ways. But our Saviour, the greatest reformer who ever lived, restored and spiritualized the worship, perfecting it and filling it with love and tenderness at his first advent. In the Christian dispensation a similar work of corruption has been wrought,—yes; one vastly more extensive. But a work of true reform will be seen previous to the second advent, bringing

back the principles and practice of the pure gospel of Christ to its original purity; casting aside every false tradition, and observing all the requirements of the gospel as Jesus and his apostles left it, preparatory to his return in glory, to give immortality and joy to his people.

G. I. B.

A SHAMEFUL PERVERSION.

THE Pennsylvania Sabbath (Sunday) Association lately issued a document to the "Sabbath Defense Committee" of the State. It starts out with the proposition that civil government is a divine institution, and then gives some directions for its members to pursue. The following is the proposed plan of action suggested by the committee:—

"Undertake the work in His name and in the spirit of his gospel. When an offense against the law is known to you, in the spirit of Matt. 18:15-20, send one of your members, wisely selected, to talk to him (or her); whose duty it shall be to show the offender wherein he is violating the law, and try to persuade him to desist, giving him reasonable time to consider the matter if necessary. If reformation does not follow this effort within a reasonable time, send a committee of two of your members that they may make another and similar effort. Success will often crown the first or second effort, but if not, and you are convinced that other and more effective measures must be resorted to, make formal and definite complaint to the proper civil officer, requesting him to do his duty as prescribed by the law and in his oath of office."

Notice, they are to undertake this work in His (Christ's) name. Then follow the directions. But are they the directions of Christ? They read like Christ's words, at first, and Matt. 18:15-20 is referred to. But Christ's words there are most shamelessly perverted. This committee, which pretends to be working in Christ's name, does not follow Christ's method, prescribed in the very scripture which they quote. Christ said, "If he shall neglect to hear them [those whom you take with you] tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." But these, who feign to work in His name, say that the last resort in the work of reformation, should be to tell it "to the proper civil officer, and request him to do his duty, as prescribed by the law [of the land] in his oath of office"! Shame! Shame!! so to pervert the words of Jesus Christ! Why mention His name and quote his words at all, if his words are to be so perverted? The word says, "Add thou not unto his words, lest he reprove thee, and thou be found a liar." "Shall I not visit for these things, saith the Lord: and shall not my soul be avenged on such a nation as this?" M. E. K.

ANSWERS TO CORRESPONDENTS.

387.—IS IT RIGHT?

Is it right for one of our members to take his team each week, and fetch loads of beer for the saloon?

E. P.

Answer.—It is not without hesitation that place is given to the above question; for in the first place it seems incredible that any Seventh-day Adventist would do such a thing, and hence we feel there may be some mistake about it; and, on the other hand, if it be true, we almost blush to admit it. There can be no question about such things. "Touch not, taste not, handle not," is a Bible principle that is appropriately applied to death-dealing intoxicants. The pleas that a man may do what he will with his own, or that if he does not haul the beer, some one else will, are used in connection with every pernicious business. The man who sells the liquors has the same right to use them. If it be true that any

reader of the REVIEW is abetting or fostering the liquor traffic in any way, we beseech him for the sake of Christ's cause, for the sake of the souls of those about him, and for his own soul's sake to turn from it at once.

388.—BORROWING FROM THE EGYPTIANS.

Please explain Ex. 11:2. Some say that the Lord caused the Israelites to steal from the Egyptians. If we were to borrow from our neighbors, and go off without returning what we borrowed, would it not be stealing?

Mrs. E. J. R. J.

Ans.—Yes; it would. But that was not the case in the instance under notice. The Revised Version says, "Ask," or demand, instead of "borrow," and so in every instance. The Israelites had long been servants, slaves, to the Egyptians. When they were about to leave, they asked for this jewelry, and it was given them. The Lord moved upon the hearts of the people to give them what they asked, and it was nothing more than was due for their unpaid toil. But we have no intimation that there was any promise or condition of returning the property involved.

389.—THE PRODIGAL SON.

Please explain who is meant by the "prodigal son" of Luke 15:11 and onward.

M. M.

Ans.—There are many passages of Scripture that not only admit of more than one explanation, but were evidently given to be thus understood. They may have at the same time a general and a local or individual application. Such is probably the case with the parable under consideration. One explanation that seems to be entitled to acceptance is that the older son represents the Jews, and the younger son the Gentiles. At the same time it is quite evident that the case of the poor heart-broken wanderer is illustrative of the repentant sinner returning to his heavenly Father. In either case the principles involved are the same, and the work of repentance must always be a personal one.

390.—FLESH AND BLOOD.

1. Please explain the text that says that flesh and blood cannot inherit the kingdom of God. 1 Cor. 15:50.
2. If, according to John 3:36 and other scriptures, we have eternal life, why do we not have it in us?

Ans.—Under ordinary rules we should not insert the above questions, since no name accompanies them. But, as the questions are very common ones, we accept them in good faith.

1. "Flesh and blood" is an equivalent term for corruption. "The blood is the life" of our present system, and is one of the most corruptible substances. That which it nourishes must therefore be perishable, and no perishable thing will enter heaven. What we shall be, we know not. 1 John 3:2. We shall be like Him. We shall bear his image. The life principle in that world will not be corruptible blood but rather of an incorruptible, imperishable nature. More than that we can hardly say. We know that in order to see God, we will have to be changed; in order to inhabit that land, we must be changed; in order to live eternally, we will need to be made over, our gross physical nature must be refined, and the heavenly will take the place of the earthly. That we shall have flesh is not denied; but it seems clear that we shall not be "flesh and blood."

2. According to the texts referred to he who has Christ has eternal life. Of this there can be no doubt. Christ dwells in us by faith. Eph. 3:17; Gal. 2:20. Our life is hid with Christ in God, and when he shall appear, we shall appear with him in glory. 1 John 5:11 makes it plain: "And this is the record, that God hath given to us eternal life, and this life is in his Son." As we live by faith in Him, we have eternal life; but in the resurrection it will be bestowed as an absolute gift upon all the finally faithful.

G. C. T.

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.

I'LL TRUST THE SINNER'S FRIEND.

BY MRS. ALICE M. AVERY HARPER.
(Vernon, Mich.)

THOUGH surging billows gather round my soul,
And heavy clouds above my skies my roll,
And jagged rocks and breakers may appear,
My Father's guiding hand I know is near,
And therefore will I trust his loving care
To pilot me to mansions blest and fair;
And will look up to him, the sinner's friend,
To guide me safely even to the end.

Although my burdened spirit, faint and sore,
Shall tread the weary path of sorrow o'er,
Though grief shall rend in twain my aching heart,
And cruel envy cause the stinging smart,
I will remember that a place of rest
My Father hath prepared among the blest;
And will look up, and trust in Christ, my friend,
To safely guide me to the journey's end.

And though my feeble pulse beats faint and slow,
Along life's pathway cheerfully I'll go;
For grace and patience through the toilsome way
To God my Father, will I humbly pray,
Until I reach the bright, eternal shore.

THE UPPER COLUMBIA CAMP-MEETING.

THIS meeting was held at College Place, as previously appointed in the REVIEW. In company with Elders A. T. Jones and H. Shultz, I reached the place of the meeting Thursday night, May 31, having been delayed by high water. There was a heavy fall of snow in the mountains the past winter, which, being melted by the warm rays of the summer sun, has caused the streams to rise higher than ever before known in the memory of the white man. This caused bridges to be swept away and washouts on the railroads, until it was impossible for trains to run.

The water continued to rise until it was considered unsafe to run ferry-boats, which are the usual means for crossing the rivers.

At one of the principal ferries across Snake River, where many of our brethren would have to cross, it was considered unsafe to run the boat. Our brethren began to congregate at this place until large numbers had arrived, but there seemed to be no way of reaching the meeting unless the Lord should help them in some special way. They bowed before him and asked that a way might be opened for them to proceed on their journey. They then decided to send one of the brethren over, if it were possible for him to cross. Finally, an Indian was induced to take him over in his boat to see the ferryman, but the ferryman refused to go, so they returned to the brethren; but before he arrived, the ferryman decided to make the venture, which he did, and took them over. He said to them, "You need not thank me, but thank your God; for the water has fallen two feet since the man was over." The Lord's hand is stretched out over his people to save, and he will do it if we only trust him. After crossing the stream, before proceeding on their journey, they bowed again before Him who can dry seas and cause rivers to cease flowing to let his people pass over, and gave thanks for the help received. These came to the meeting enjoying much of God's blessing, and ready to respond to the influences of his Holy Spirit. The meeting, preceded by an institute, had been in progress for several days, the work being carried on by the laborers of the Conference, until we reached the place, Friday.

Elder J. H. Morrison was not able to reach the meeting on account of the high water. Also brother E. M. Morrison, who has been appointed to look after the interests of the canvassing work in the district, was unable to attend the meeting for the same reason. It was a question with

those having the meeting in charge whether many would be present; but when all had arrived, it was found to be much the largest meeting ever held in the Conference, there being 1033 in attendance. The loss of crops the past year and the financial depression have caused much anxiety about their finances, but they had money enough to settle all accounts, which was a source of encouragement to the delegates composing the Conference.

The Lord has greatly blessed the efforts put forth to advance the interests of the cause in the Conference the past year. With about \$5400 in tithes the work has been carried on, and 350 persons have been added to the Conference. One hundred and twenty-two were baptized at the camp-meeting. First-day offerings to the amount of \$65 were raised. The donations to the Sabbath school amounted to \$50.

The business matters passed off very pleasantly. Elder R. S. Donnell was re-elected president of the Conference and tract society.

There was preaching each day in the German and the Scandinavian languages. The work among the Germans is growing rapidly. It will do so among the Scandinavians as soon as laborers can be furnished to carry on the work. Brother Christiansen is laboring among them. He will have help soon, which he will highly appreciate.

The college located at this place has done a most excellent work the past year. If our brethren in the North Pacific and Upper Columbia Conferences will only rally to the support of the school, which they may do by sending their young men and women to be educated, it will be only a short time before they will not only have scores of laborers for their own fields, but be furnishing laborers for other fields as well. The school has been quite well attended the past year, but there are others in these Conferences who ought to be there, obtaining an education themselves for the work of God. Each Conference will put a man into the field the coming season who will devote much of his time to working up the interests of the school, which will be a great help to this branch of the work.

A spirit of confidence and courage was manifest among the brethren, and the laborers take hold of the work the coming season with a degree of interest that is truly encouraging. If they follow the counsels and admonitions of the Spirit of God, he will add to their numbers such as will be saved.

A. J. BREED.

WISCONSIN CAMP-MEETING.

This meeting was held at Portage on the same ground as last year. There were 150 tents on the ground and nearly 900 campers. This meeting was planned a little differently from the other meetings in the district. Instead of a workers' meeting preceding the regular camp-meeting, the whole time was spent in the camp-meeting proper. On account of the unfavorable transportation regulations by the railway companies the attendance was small the first Sabbath.

There was a good spirit manifested by the brethren, and the Lord met with them from the first. The preaching was practical and was responded to in a way that indicated that the Lord was attending the word spoken. Elders Tait, Hyatt, Matteson, Shrock, Westphal, and the writer were the laborers from abroad. Elders D. T. Bourdeau and O. A. Johnson, who have recently been recommended to labor in this Conference, were present and assisted in the preaching. Elder O. A. Johnson was elected president of the Conference and tract society. The brethren gave brother Johnson a warm welcome, and he enters upon his work with a hearty support from all present. There were some feelings of reluctance in regard to letting Elder H. R. Johnson go from the Conference; but all desired to be in harmony with the action of the General

Conference Committee, and expressed themselves as willing that he should go; their prayers will go with him.

The tithes of this Conference increased over \$1000 during the past year. This enables them to pay all laborers and have a balance in the treasury. Considering the financial depression this was a surprise to many.

As the camp was situated beside a beautiful lake, there were several baptisms during the meeting. The number baptized during the camp-meeting was eighty-four.

On first-day morning there was a call made for the work in foreign lands, which was responded to by cash and pledges to the amount of \$716.73. The Sabbath-school donations were over \$67, making about \$783 in all for the extension of the message in other lands. Besides these amounts there was raised in cash and pledges for the work in the State about \$700. After this had been given, a brother made a donation of \$1500 for the general work.

After the service Sabbath afternoon brethren White and Scott were set apart to the work of the ministry by prayer and the laying on of hands. The Lord came very near on this occasion. These brethren have been connected with the work for several years, and their labors have been blessed. We trust as they take new responsibilities, they will live near to God and have a new consecration for the work.

The outside attendance was very small. It rained the entire day the last Sunday, so that the people could not come to the camp. As the rain was so badly needed, all were patient in their disappointment.

J. H. DURLAND.

GEORGIA.

GAINESVILLE AND HALL COUNTY.—The past month has indeed been a stormy one in our work here. Rarely have I ever seen such unscrupulous and desperate means resorted to, as have been used by some of the clergy of this county, to prejudice people against us, and stop our work. Of all the vituperation, the circulation of false reports, the almost inciting of the people to mob violence, etc., we have had it. This does not apply to the work and ministers here in Gainesville, but in the country outside of the city, where we have been laboring. The opposers of the work have succeeded in getting the doors of six school-houses and churches closed against us where we have been holding meetings. But in one instance this was no sooner done than a few friends built a brush arbor and seated it; in another they secured the re-opening of a school-house which had been closed against us; another threw open the doors of his own house; and in one instance, on going to an appointment at a school-house and finding it locked, I preached to the people under the trees of the grove.

But it is plain to be seen that for the time being the opposing ministers carry the mass of the people with them. Undoubtedly the great amount of reading-matter we have circulated in the county, and the degree of success we have already had, are the reasons they are working so hard against us. But we have tried to stick faithfully to, and follow up, the work, and not flinch a particle in the fiercest of the conflict and the hottest of the battle; and in spite of the bitter opposition, the work makes some advancement. There are now about a dozen Sabbath-keepers who have accepted the truth throughout the county outside of the city, and many others are convinced and interested.

The work here in Gainesville continues to grow some also. Six more joined the church and were baptized last Sabbath, making our membership here now forty-three, while less than a year ago we had no church here. As stated above, we have no public opposition here in town. The work here has now reached a stage of respecta-

bility in the eyes of most of the people; and yet there is much to be done here, as well as all over the country. I pray the Lord for strength, humility, and wisdom for the work before us.

June 20.

W. A. McCUTCHEN.

WEST VIRGINIA.

SINCE my last report, we have had many things to make our hearts rejoice in this Conference. It is true we have had some perplexing financial difficulties since the first of March. It has seemed almost impossible for our canvassers to deliver their books, yet we are thankful to say that the most of them stood faithfully at their posts. We can now begin to see that what might have been done in a time of prosperity, must now be done in a time of adversity.

We are now pushing our work into that part of the State which heretofore has not been entered. We have never seen the people generally, more anxious to know something of present truth than at this time. Earnest calls are coming to us every day for meetings to be held at different places.

During the months of April and May, from 75 to 100 accepted the Sabbath in the State; and every few days reports come to us of others having accepted it. Brethren S. P. Whitney and D. N. Meredith have labored in Kanawha, Roane, and Clay counties, with success. Brother J. R. S. Mowrey reports success in his labors in Roane county. Brethren W. R. Foggin and P. W. Province held meetings in Monongah with good results; and brother Province in Marion county, where some have accepted the Lord. During the last seven weeks W. R. Foggin and his son held meetings in Mason county with excellent success. At Debby the Sabbath-school numbers more than 100, and they are now preparing to build a house of worship.

Brother Levi Wells, although an invalid, is out most all the time with horse and buggy doing colportage. The Lord is blessing his efforts, and fruit is seen from his labors. We are glad to announce that brother T. E. Bowen has recovered from his illness, and is again with us enjoying the blessings of the Lord. We cannot but praise the Lord that he restores to health so soon those who become afflicted. We have felt very much the need of brother Bowen's help since his affliction. His general health is much improved.

The work on our new school building is moving right along, and we hope to see it ready for occupancy by the last of September.

D. C. BABCOCK.

FLORIDA.

A SERIES of lectures was begun in Tampa, a city of 15,000 inhabitants, May 11, by Elder J. W. Collie, assisted by brother W. L. Bird. The writer joined them a little later on. There has been a steadily-increasing interest from the first meeting up to the present time, so that now I think it safe to say that it is the largest and most extensive interest ever known in the State. Last Sunday night we had an attendance of 300. On Monday night there were indications of rain just before service, and although our tent leaks badly, there were 130 present. Our meetings have now been in progress nearly six weeks, yet judging from the present outlook the good work has only just begun, for persons who have not before attended are almost daily becoming interested.

Questions that are being discussed at the gospel-tent are being talked about on the streets, in the stores, and in all parts of the city. The time has come for the third angel's message to go everywhere. We are told that the influence of the meetings is being felt throughout the county. Recently two gentlemen came a distance of eight miles to learn more

about us and the doctrines we hold. They purchased some tracts, returned home, and said they were coming again. What the results of the meetings will be of course we cannot tell at the present time, but of one thing we are assured, God is witnessing to his truth in a marvelous manner. Many are forced to acknowledge that the truth is being presented here in its purity, and some are deciding to cast in their lot with those who keep God's commandments, including the Sabbath of the Lord, even before that question has been presented.

During the past week the mystery of iniquity as contrasted with the mystery of godliness, has been the theme upon which brother Collie has dwelt largely, and some most telling blows have been struck against the principles of this monstrous system of wickedness. This has enraged the Catholics. We are informed by a reliable citizen that they are arming, and some of our friends are fearing for our personal safety. We are also informed that men come to our tent every night armed to protect our company should occasion require. But our trust is in the great God whom we serve, not in man. "Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm. . . . Blessed is the man that trusteth in the Lord, and whose hope the Lord is." Jer. 17:5-7.

We ask an interest in the prayers of all God's people, that we may be enabled to do the work committed to our care faithfully and well, and that a goodly number may be brought out here that will shine as jewels in the kingdom of God.

C. P. WATFORD.

DISTRICT NO. 3.

SINCE my last report I have attended the Illinois State meeting, and, in company with brother I. H. Evans, the president of the Michigan Conference, I held meetings from June 1-24 with nine of the churches in central and western Michigan.

The Illinois spring meeting was held with the Bloomington church, from May 22-28. The ministers and officers of the Conference were present. The order of the meetings was similar in most respects to that of other State meetings already reported. There was one interesting feature that claimed some attention, and could, no doubt, have been further considered with profit. This was the mode of advertising meetings, and how to conduct the work in new fields.

It was planned at this meeting to use four tents in Illinois this season,—two in the southern part of the State, one in the central, and one in the northern part. It was decided to hold two camp-meetings; the State meeting in the northern part, as near to Chicago as convenient, and the other in the southern part of the State. The places of these meetings will be announced in due time. The northern meeting will be held from Aug. 22-28, and the southern meeting from Sept. 7-17.

The churches visited in Michigan by brother Evans and myself were, Ithaca, Edmore, Morley, Sand Lake, Muskegon, Shelby, Denver, Sherman, Cleon, and Frankfort. In all of these places we were glad to see more of our people in attendance than we expected. As the season has been cool and backward, the brethren had much work that needed to be done; but this did not hinder them from attending these two- and three-days' meetings in each place. They seemed to feast upon the truths presented, and to desire to advance with the message.

We could not but contrast in our minds the spirit of good cheer of our people amid all the discouragements of late frosts, etc., with the fault-finding and complaining of those with no hope, and even of some nominal professors. How good it is to know and consider at all times that "all things work together for good to them that love God." If we follow the instruction of the Lord by his apostle, we have this most

glorious promise. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ." So may it ever be with us all.

J. N. LOUGHBOROUGH.

CALIFORNIA.

LOS ANGELES.—Leaving Indianapolis, Ind., March 8, for my field of labor in California, at the request of the California Conference Committee, I stopped on the way to labor at Phoenix, Ariz. T., where I remained six weeks. The attendance and interest at our meetings were good. An A. P. A. lecturer of some note and ability, who had become an infidel, attended the meetings. As he heard an exposition of the prophecies in connection with the present and the future of the papacy and Protestantism in the United States, he cast away his infidelity and embraced the word of God and the Christ of this word as his life. When the Spirit of Christ is preached in the prophecies, it has power to convert souls. Let us not have less preaching the prophecies but more preaching them in Christ.

Upon reaching California, I was assigned a field of labor at Los Angeles. I rejoice that God has permitted me to labor in this field because of its most promising character, and also because of the salubrious climate.

I arrived at Los Angeles with my wife, May 29. Here we found a large tent pitched in the business part of the city by a prominent merchant who permitted it to be used freely by different denominations. After Elder E. E. Andross had preached a few sermons in the tent on present truth, this merchant closed his extensive business on that day, and began the observance of the Sabbath. Now we are preaching in the tent several times each week with a good interest. Elder R. S. Owen has arrived, and it is expected that another tent will be pitched here, and that I will assist Elder Owen in tent work. Our address is 1964 Estrella Ave., Los Angeles, Cal., where we desire our friends to address us. We are of good courage in the Lord and love his word and work.

A. W. BARTLETT.

NEBRASKA.

BEATRICE.—I have been here about five weeks. After settling our mission home, which required but a few days, I began a house-to-house canvass with our literature, leaving a package with each family who would promise to read it, then in about a week I would call again, take up the packages, and supply other reading-matter where they were willing to read. There are now about sixty families thus supplied. I have also given away quite a number of *Signs, Sentinels*, and *Reviews*, and could make good use of more.

Since coming here, I have formed many pleasant acquaintances, and given a number of private Bible readings. I have also visited several of the leading ministers of the place, making known to them the nature of our work and message, and have been treated by them with all the friendship and cordiality I could hope for. Our literature has been shown to them, and has, to some extent, received their approval. While I do not believe in policy or compromise, I do think mistakes are sometimes made in acting in an exclusive manner and ignoring the ministers of other denominations when we are working in their midst. I believe it is our duty to let *all* see that we believe we have the most important truth ever brought to their attention.

We have Sabbath-school and meeting at 2 p. m., Sabbaths; Bible reading at 3 p. m., Sundays; and prayer-meeting Tuesday evenings. I would be pleased to have any of our friends passing this way call on us. My address is 421 North Ninth St.

J. H. ROGERS.

OKLAHOMA AND INDIAN TERRITORIES.

Soon after the recommendation of the General Conference Committee, transferring me from Arkansas to Oklahoma, I closed my work in the Arkansas Conference, turning the business of the Conference over to Elder J. B. Beckner; and on May 14, with my family, I started for the Territories.

As we bade our brethren and friends good-by, our hearts were made sad thinking that perhaps we might never meet them again in this life; but we rejoiced to know that we would find friends and brethren in the region beyond; I am now rejoiced to know that already quite a number have embraced the truth in these Territories since my coming.

I soon settled my family in Oklahoma City, and in a few days entered the work here. In company with Elder Brock, on May 22, I visited Elders Russell and White who were holding a tent-meeting in Perry. They had just begun their meetings, and had but little interest at the start; every one seemed to be so busy in the city that little interest to hear the truth was shown. It takes some work to get an interest started in a city only eight months old, and yet containing about 10,000 people. I now learn, however, that they are having an excellent interest and hope to do much good.

From Perry we went to Guthrie, and here we found that a good share of the church had moved away, and those who remained were without a leader. We held a few meetings with them, which we trust were a source of strength to them. This church is about equally divided between white and colored people. Some one to act as leader is greatly needed in Guthrie.

We next went into the country about eight miles south, where a small church had been organized. Here two services were held, church officers were elected, and an elder and a deacon were ordained. The church is small, but there is good reason to believe that it will now grow. There are some excellent people here keeping the Sabbath who we think will soon unite with us. We then returned to Oklahoma City to prepare for a trip through Indian Territory. While at home, we held some excellent meetings, which we think were of benefit to the church.

June 5 we started for Ringo, Cherokee Nation, where a number of brethren have moved in from Kansas. After preaching the especial truths for these days and teaching them what a church of Seventh-day Adventists should be, we organized them into a church composed of ten members. A few more meetings after the organization brought in five more. Four were baptized. I am indeed glad to report that there is now a church of Seventh-day Adventists in the Cherokee Nation. The truth must be a witness to all nations before the end comes.

After some counseling together it was decided that Elder Brock should remain with them a few days, and that I should go to Talala, twelve miles distant, where a family of our people has located. I procured the school-house in which to hold the meetings, and after preaching only seven sermons, six good souls embraced the truth, and I had the privilege of baptizing four of them before leaving. Five of them united with the Ringo church, bringing their number up to twenty. The prospects are good for the organization of a church in Talala in the near future. I am now more and more convinced that the time has come for us to preach the message, and rely on the Lord for his blessing to bring the honest into the truth in short time. I am astonished to see how fast people can learn the truth. We now have sixteen churches in the Territories. Surely the Lord blesses here as well as elsewhere.

Calls are coming in from almost every part of this field for help, but our laborers are so few. Brethren, pray the Lord of the harvest for this field.

I am now in the Chickasaw Nation, looking after the work already begun. Praise the Lord, my courage is good.
J. M. REES.

CALIFORNIA CAMP-MEETING.

THE California camp-meeting, the first of the season, was held in Bushrod Park, near Oakland, May 10-20.

A workers' meeting began the 3d inst. The week preceding the camp-meeting was one of deep spiritual interest to those who came thus early. There were a goodly number present from the first, and when the time for the general meeting arrived, it seemed to be simply an enlarged attendance and change of the place of meeting, as the Spirit was already at work. Souls were rejoicing in the freedom of "the Son," and sinners were under conviction ready to receive further instruction. There were 395 tents and nearly 1400 campers on the ground. Families of our people came with teams 250 miles. There was also a good outside attendance from the city. We were favored with the presence and labors of Elders Olsen, Prescott, Morrison, Breed, and A. T. Jones. Considering the hard times the attendance was quite good; and although there were but twenty-two baptized at the meeting, many more were examined and reported to their home churches for baptism.

One feature of the meeting was the hygienic dining tent, from which flesh-meat and butter were excluded, but with a liberal diet of other good things these articles were not missed.

The Lord wrought courage among the brethren; sinners were converted, and as the meeting closed, the people went home with a good degree of courage expressed for the labors of another year.

W. C. MC CLURE.

PENNSYLVANIA CAMP-MEETING.

AFTER spending a week in Danvers and Boston, Mass., enjoying some good meetings with these churches, I came *via* South Lancaster, in company with Elder R. C. Porter to New York City. Here, on Wednesday, May 30, I met Elder Olsen and his company and saw them aboard the great ocean steamer "Teutonic." A few hours later we were on our way to the Pennsylvania camp-meeting. Arriving Thursday noon at Corry, a city of upward of 5000 inhabitants, I found the camp well arranged on the fair-ground, and the meeting already in progress. About forty tents, pitched in a hollow square, with the large pavillion in the center, and at night lighted up with electric lights, presented a pleasing appearance to the citizens of the town. About 200 were encamped on the ground and in rooms of houses near by; but this number increased till above 300 were at the meeting.

The weather during the first part of the meeting was rainy and cold, but in the latter part was very fine and pleasant. The outside attendance was very good, and with the good order maintained and the plain and pointed truth of God they were permitted to hear, many became much interested. Elder R. C. Porter, who seems to have fully regained his health, was very free in speaking on the line of the great plan of salvation through Christ. Elder H. W. Miller, who had been appointed by the General Conference Committee to make this Conference his field of labor, was at this meeting, and did good service in preaching the word. All the ministers and licentiates of the Conference were present, and the two closing days Elders S. H. Lane and A. E. Place of the New York Conference were with us, and each gave a good, stirring discourse.

The preaching and Bible study were mostly on the lines of the advanced light of the message. Practical religious instruction was given on missionary work, finance, tithes and offerings, health and temperance, our schools, our canvassing work, church organization, etc. Very prof-

itable meetings were held for and with the youth and children. Efforts were made to reach a higher standard of spirituality, and we think with good success.

The revival service of the last Sabbath of the meeting was marked by such earnestness of soul in seeking God, as to bring pardon and peace to most of those who came forward, twenty-three in number. In the afternoon Sunday, thirty candidates received baptism.

From reports given in the business meetings we are informed that two fully organized churches were admitted to the Conference; that prosperity has attended the labors of the ministers and workers in the field; that 200 or more souls have received the truth; and that our own people have been revived, and have taken hold with new courage in many places.

There are many openings for labor, more than can be supplied by the few laborers. There are six ministers and seven licentiates in the Conference. Three tents will be put in the field, and arrangements are made for thorough church work. Tithes received the past year make the sum of \$8,018.99; donations to the Conference, \$635.60; Sabbath-school donations and first-day offerings are kept up well in the Conference. First-day offerings taken upon the camp-ground amounted to \$128. It was voted to raise their proportion of the fund to make the needed improvements on the South Lancaster Academy, and \$800 were raised at the meeting, to be paid by September. The officers of the Conference are, President, I. N. Williams; Secretary and Treasurer, W. M. Lee; Executive Committee, I. N. Williams, E. J. Hibbard, D. A. Evans, K. C. Russell, and H. W. Miller. Another camp-meeting will be held later in the season, in the eastern part of the State.

June 12.

I. D. VAN HORN.

MINNESOTA CONFERENCE PROCEEDINGS.

THE thirty-third annual session of the Minnesota Conference was held at Pleasant Park, Minneapolis, June 5-11, on the ground where it has been held for the last five years.

The president, Elder N. W. Allee, called the Conference to order at 9 A. M., June 5. Six different meetings were held to consider matters relating to the interests of the cause in this large Conference, embracing the States of Minnesota and North Dakota.

Fifty-two churches, including nine new ones received at this session, were represented by 150 delegates. All the Conference laborers were in attendance, and we were favored with the presence and counsel of Elders Matteson, Durland, Tait, M. Larson, and S. F. Svenson. Elder Victor Thompson, of Indiana, who had been recommended by the General Conference Committee to labor in our Conference, was welcomed to a place among the workers. During the past year eleven ordained ministers and twelve licentiates have labored a part or all of the time in the Conference. Five of the latter attended school at Battle Creek or College View, about half of the year.

The secretary presented a report, compiled from the quarterly reports of the churches, which showed that during the year ending March 31, there had been added to the churches 346 members, and 143 dismissed, making a net gain of 203. The new churches added at this session, increase the number to 120, giving a total membership of 2353. Of this number, 1187 were reported as having paid tithes to the amount of \$14,421.19, during the year. The treasurer's report showed that there was cash on hand June 1, 1893, to the amount of \$6947.64; that he had received from all sources \$15,441.61, making a total of \$22,389.25; and that he had paid out \$16,584.89, and had a cash balance on hand of \$5,804.36.

The constitution of the Conference was so amended that a vice-president was added to the

list of Conference officers; and by authorizing the Conference Committee to fill any vacancy in office occasioned by death, resignation, removal, or inability to perform the duties of the office, at a meeting called for that purpose by the president, or in his absence by the vice-president or secretary.

It was recommended that a school for the education of workers be held at least three months during the coming winter. A plan was devised to raise means to meet indebtedness, and carry on the work the coming year. The plan provided for monthly payments, from five cents upward, to be paid on the first day of each month during the year, beginning with July. The sum of \$660.38 was pledged by those at the meeting when the plan was presented. The secretary will present the matter to all the churches, and ask their co-operation.

It was also resolved that one or more persons be employed by the Conference to canvass for the *Signs*, the *American Sentinel*, and the various foreign papers. [How about the REVIEW? —Ed.]

A resolution was also adopted, calling attention to the importance of having a legal organization for holding property, and a committee of five was appointed "to take the necessary steps to incorporate under such name and title as may be necessary, as soon as practicable." The committee consists of Elder N. W. Allee, C. M. Everest, A. G. Adams, R. W. Freer, and D. P. Curtis.

Credentials were voted to Elders N. W. Allee, Victor Thompson, John Hoffman, E. A. Curtis, A. Mead, W. B. Hill, H. F. Phelps, J. S. Shrook, D. P. Curtis, E. Hilliard, W. A. Alway, C. W. Flaize, O. P. Norderhus, and J. J. Graf; and Ministerial Licenses to T. S. Whitelock, W. A. Sweeny, H. J. Durkson, B. F. Goudy, L. P. Wallin, C. H. Parker, J. F. Pogue, M. A. Winchell, F. B. Johnson, J. H. Behrens, Sven Mortenson, M. Leatherman, Geo. B. Johnson, and C. J. Kunkel. Missionary licenses were given to thirteen persons.

The officers elected are, N. W. Allee, President; Victor Thompson, Vice-president; D. P. Curtis, Secretary; A. G. Adams, Treasurer; N. W. Allee, Victor Thompson, C. M. Everest, John Hoffman, and W. A. Alway, Executive Committee.
N. W. ALLEE, *Pres.*

D. P. CURTIS, *Sec.*

PROCEEDINGS OF THE PENNSYLVANIA CONFERENCE.

THE first meeting of the sixteenth annual session of the Pennsylvania Conference convened at Corry, Pa., June 1, at 10:30 A. M.

The business of the Conference was transacted in five meetings. Thirty-six delegates were present at the first meeting, representing twenty-one churches. Before the session closed, several other delegates presented credentials, and took part in the deliberations of the Conference. The usual committees were appointed by the president, Elder I. N. Williams.

At the first meeting the president made an address, giving a history of the work for the past year. He said we were engaged in the most important work ever given to mortal man on this earth, and that we ought to esteem it a great privilege to have a part in the closing message. In reviewing the work he gave a most encouraging report of how the Lord had worked with his servants at different places in the Conference, bringing out about 200 souls who have accepted the truth. He also said that the desire was so great to hear the gospel in various places, that it was impossible to get the help or means to supply the need. Some time was spent in hearing reports from ministers who gave us very encouraging results of their labors during the past year.

The treasurer was called upon to give a financial report of the Conference for the year ending May 31, 1894, which was as follows:—

RECEIPTS.

Balance in treasury, June 1, 1893,	\$1,431 06
Amount of donations received,	635 60
" " tithes	8,018 99

Total, \$10,085 65

DISBURSEMENTS.

Amount paid laborers,	\$7,113 74
" " General Conf. Ass'n,	855 27
" " sundry expenses,	297 89
" " interest,	60 00
Balance in treas., June 1, 1894,	\$1,758 75

Total, \$10,085 65

Resolutions in reference to the education of laborers for the various parts of the work of God, the necessity of means to sustain the work, supporting the South Lancaster Academy, etc., were adopted. It was voted that the executive committee be given power to appoint delegates to the General Conference, the camp-meeting committee, and an auditing committee for the ensuing year. Committee on Credentials and Licenses reported the following: For Credentials, Elder I. N. Williams, E. J. Hibbard, K. C. Russell, M. D. Mattson, J. L. Baker, H. W. Miller; for Licenses, J. M. Kutz, Geo. W. Spies, Lee S. Wheeler, Chas. Baierle, A. S. Bowersox, J. Loughhead, W. H. Smith.

The report was adopted.

I. N. WILLIAMS, *Pres.*

W. M. LEE, *Sec.*

IOWA TRACT SOCIETY PROCEEDINGS.

THIS society held its twenty-second annual meeting in connection with the camp-meeting at Des Moines, Iowa, May 29 to June 4. Three meetings were held.

The annual report was read, from which we quote the following items: Number of reports returned, 1977; letters written, 2210; letters received, 1000; subscriptions to periodicals received, 752; periodicals distributed, 71,007; pages reading-matter distributed, 1,000,697. Cash received on sales and accounts, \$16,595.98; on donations, \$1004.93; on first-day offerings, \$1113.17; on annual offerings, \$2512.45; on foreign missions, \$1953.36; on other funds, \$6712.95. Total, \$29,892.84.

Among other resolutions one was adopted, urging each director of the missionary districts to make an effort to have every family of Seventh-day Adventists in his district take the REVIEW.

The Committee on Nominations presented the following report: For President, Elder E. G. Olsen; Vice-president, Elder C. A. Washburn; Secretary and Treasurer, Mrs. J. V. Ward; Assistant Secretary, Carl Larson; State Agent, S. A. Hill.

E. G. OLSEN, *Pres.*

J. V. WILLSON, *Sec.*

PROCEEDINGS OF THE PENNSYLVANIA TRACT AND MISSIONARY SOCIETY.

THIS society convened in its sixteenth annual session on the camp-ground at Corry, Pa. First meeting, Friday, June 1. Four meetings were held.

On account of the financial depression in the country during the past year, the sales of our books have fallen off several thousand dollars. Notwithstanding the decrease in the sale of books by our canvassers, the tract and missionary work has increased in greater proportion among our churches.

The treasurer's report showed that the present worth of the society was \$5680.91. The business of the past year had resulted in the loss of \$650.40. Among the resolutions adopted was the following:—

Resolved, That the constitution be so changed as to read, "The officers of the society shall be, a president, vice-president, secretary, corresponding secretary, treasurer, and State agent, who, together with the executive committee of the Conference, shall constitute the managing board of the society."

The Committee on Nominations reported the following, which was adopted: For President, E. J. Hibbard; Vice-president, I. N. Williams; Secretary and Treasurer, W. M. Lee; Corresponding Secretary, W. F. Schwartz; State Agent, Morris Lukins. It was also voted that the elders of our churches do the work that has been done by the district directors; that the office of director be dropped from the society; and that the ministers, licentiates, and church officers carry this responsibility in the Conference.

E. J. HIBBARD, *Pres.*

W. M. LEE, *Sec.*

EXPERIENCE IN HOME FIELDS.

As I have had a blessed experience in Bible work during the past few weeks, I wish to tell, through the REVIEW, of the goodness of God. It may encourage the hearts of other workers, for we are all laborers together for Christ. The work the Lord gave me to do was in the country. I began house-to-house work, and soon found the Lord was going before me and opening doors and hearts faster than I could accomplish the work. As I invited the people to investigate the word of God with me, poor souls that were being neglected, welcomed me to their humble homes, and the first reading would create a hungering for more of the bread of life. Men working in the field, and who were victims to unbelief, would leave their work, come into the house, and give an hour to searching the Scriptures. Some of these have accepted the truth.

The Saviour led me to the perishing souls, and by his Spirit pressed the truth home to their hearts. O what a blessed work it is, searching every house by the wayside, getting into their homes, and reaching them where they are. Never have I received such a refreshing from the presence of the Lord as in this work. The Saviour's presence filled my heart and taught me to work as he worked. Truly the power of God has been manifested to a wonderful degree in the conversion of souls to the truth.

Evening meetings were held in connection with the house-to-house work, and the result of two weeks' work was the organization of a Sabbath-school numbering twenty-seven members. Then the interest extended into an adjoining school district, which I followed as seeing the hand of God. Two more have begun the observance of the true Sabbath, and many doors are open for Bible readings. As camp-meeting is in session, I feel constrained to suspend the work for a short time, hoping to resume it soon. The last day's work brought a request for meetings to be held in an adjoining district, and so the work is going by school districts.

The power of God is in the message *now*, brethren and sisters, as we never have seen it before.

Let us "arise and shine" and hasten the glad tidings of our Saviour near. Let us drink deeper draughts from the life-giving fountain ourselves, that we may the better know how to lead others there.

May God help us to realize the importance of improving these solemn closing moments of time. Then shall we see the power of God revealed, and the glorious light of the third angel's message filling the whole earth. Let us go out in the spirit and power of Elias, to make ready a people prepared for the Lord. Luke 1:17.

MRS. ANNIE SUFFICOL.

Keillsville, Wis.

ENTERING THE FRENCH FIELD AGAIN.

HAVING, with the sanction of leading brethren, spent a pleasant season in translating some of our religious liberty works into the French, and in preparing other matter greatly needed for the French work, etc., I enter the French field again, it having been decided at the late Council of the General Conference that I should labor

for the French in Wisconsin. I will have to do largely with the Belgian French, who are not acquainted with the Holy Scriptures, and who will need much patient instruction attended with the mighty workings of God's Holy Spirit. Pray that I may have grace, wisdom, strength, and victory through our Lord Jesus Christ. Until further developments, my correspondents may address their communications to 172 Kalamazoo St., Battle Creek, Mich.

D. T. BOURDEAU.

A LETTER.

DEAR EDITOR: It has been now about six months since I had the privilege of reading the good old REVIEW, and it has been greatly missed. The Lord suffered me to lay aside my work just at the close of the week of prayer, and during the long weeks of separation from the cause we all love so much, he has graciously fulfilled his promise in suffering me not to be afflicted or tempted above that which I was able to bear; but "with the temptation," he graciously provided a way of escape. My soul is filled with gratitude to God for sparing my life and also the lives of my dear family from the cruel and subtle power of the enemy, and that he still has a place for us in his work among his precious people.

I never enjoyed better health than at present, and by being more careful not to overdo, I hope to be able again to engage in the work as heretofore. The work in this State presents many cheering features, as the minds of the people everywhere are investigating and wondering what the final outcome of the labor strikes, etc., will be. All who believe the truth should be ever ready to direct the wanderers to the sure word of God.

T. E. BOWEN.

Newark, W. Va., June 15.

The Sabbath-School.

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

LESSONS ON THE BOOK OF LUKE.

Lesson 2.—Dependence on God. Luke 12:22-40.

(Sabbath, July 14.)

VERSES 23-31 might be summarized by the words of the prophet: "Behold, God is my salvation; I will trust, and not be afraid." Isa. 12:2. The remainder of the lesson is about the promised kingdom.

1. In the parable last studied, what was the rich man's sole care?
2. What difference should there be between him and the Christian?
3. What is more important than food and clothing?
4. To what are we referred for an example of God's care for his creatures?
5. How are we taught the uselessness of anxious care about ourselves?
6. By what are we again taught a lesson of God's care?
7. How do the lilies grow?
8. Yet how are they clothed?
9. What are we to learn from this?
10. Why do we not need to worry about our support?
11. What class of people do that?
12. What only need we seek after?
13. If we devote ourselves to seeking the kingdom of God, of what may we be assured?
14. Why need we not fear in any case?
15. What exhortation is given to them that have possessions?
16. Where should the treasure be? Why?
17. How should we be prepared?
18. Whom should we be like?
19. What is said of those servants who are found watching?
20. Do we know when the Lord will come?
21. What are we therefore exhorted to do?

NOTES.

1. Such trust as the Lord teaches in this chapter is not very common. Many who have much to say against spiritualizing Scripture are very loath to take this literally. It is easy to think that we are trusting the Lord when everything is abundant; but real trust is shown by not becoming worried and alarmed when the supply seems exhausted. It is impossible that a Christian should worry about food and clothing; for the eternal life is of more consequence than mere physical life; and he who really trusts God for that which is greatest, can easily trust him for that which is least. On "growing as the lily," read Hosea 14:5. (See also Isa. 61:11.) To be full of anxious care is a sign of heathenism, but not of Christianity. (See Luke 12:30.)

2. "It is your Father's good pleasure to give you the kingdom." God delights to bestow blessings on men. "He delighteth in mercy." Micah 7:18. He gave himself for us in the gift of Christ, who "ever liveth to make intercession for us." Therefore it is true that God lives for the purpose of bestowing the blessings of his kingdom upon us. Let us, then, receive it as freely as it is given, and thus add to the joy of the Lord.

Special Notices.

NOTICE!

We have received a copy of the South Lancaster Academy Calendar for 1894-95. It will be sent to those interested upon application. Address the Academy, South Lancaster, Mass.

The new calendar of the Walla Walla College is now ready, and can be had on application. Please inclose two-cent postage-stamp. Address Walla Walla College, College Place, Wash.

MISSIONARY NOTICE!

Will all who have been engaged in missionary correspondence with persons in North Carolina write me at once, as I have something for them to do. Those who respond should be sure to inclose stamp and give name and address. I have many names of interested persons, and those who write may state how many names they can use in missionary work. I am anxious to hear from you before our general meeting, the last of July.
Asheville, N. C. D. T. SHIREMAN.

ARKANSAS CAMP-MEETING.

Our annual meeting will soon be here again. Are you planning to come? If not, why not? Will your excuse stand before God as sufficient? Brethren, we cannot afford to miss these feasts of the Lord. Begin to plan now, not only to come yourselves, but to bring your children and neighbors.
To the brethren in southwestern Missouri and the eastern part of the Indian Territory, we extend a hearty invitation to come and enjoy the meeting with us. Tents 10 ft. x 12 ft., \$2.25; 12 ft. x 14 ft., \$2.50. Send your orders for tents to H. Clay Griffin, Van Buren, Ark. J. B. BECKNER, Pres.

WISCONSIN CHURCHES, NOTICE!

In harmony with the plan already set forth in a previous notice, Professor Walter E. Sanderson, of Battle Creek College, will visit the following churches in Wisconsin, in order named: Hundred Mile Grove, Sand Prairie, Sextonville, Cassville, Victory, La Crosse, Sparta, La Grange, Humbird, Maple Works, Loyal, Stevens Point, Ogdensburg, New London, Fort Howard, and Neenah. Three or four churches will be visited each week, and definite appointments will be made by Professor Sanderson himself in correspondence with the elders of the churches. W. W. PRESCOTT.

LOCAL CAMP-MEETINGS IN KANSAS.

Two local camp-meetings will be held in Kansas prior to the annual camp-meeting. The first meeting will be held at Concordia, July 19-29; the second at Horton, Aug. 2-12. Professor C. C. Lewis, of Union College, will be with us at both of these meetings, and I hope soon to be able to announce that our district superintendent, Elder A. J. Breed, will also attend one or both of them. We expect that Elders Shrock, Ferren, and Stebbins will attend these meetings.
It has been a long time since any local camp-meetings have been held in these portions of the State.

The experience of many who have attended these local camp-meetings is that they obtain much more real spiritual instruction than at the annual meeting, where so much time and thought are given to the business of the Conference. In these smaller gatherings there will be time to give instruction on many important points that demand attention. There are also many persons in these localities who have never attended a camp-meeting, and others who have not done so for years. I trust that every one who can do so will plan to attend. The Lord wants us to accept all the light, that he may give us his Spirit.

There will be tents on the ground to rent at reasonable rates, and all of the usual accommodations. Meetings will begin each Thursday night, and will close on second Sunday night following, making ten full days. Come, brethren, with the Spirit of Christ, and he will feed us with his word.

C. Mc REYNOLDS, Pres.

MICHIGAN CHURCHES, NOTICE!

PROFESSOR P. T. MAGAN, of Battle Creek College, will visit the following churches in the State of Michigan, during the month of July, in the interests of the College and educational work: Allegan, Monterey, Grand Rapids, Wright, Hastings, Carlton Center, Charlotte, Potterville, Lansing, Morrice, Birmingham, Detroit, Jackson, and Hillsdale. The elders of these churches will be notified by letter as to the exact days to be spent with their respective churches. The Allegan and Monterey churches are asked to meet together Sabbath, July 7, at Allegan. Meetings will also be arranged for Sunday, July 8. July 10, 11, and 12 will be spent at Grand Rapids, and Friday and Sabbath, July 13 and 14, at Wright. These are all the definite appointments that can be made at present. W. W. PRESCOTT.

News of the Week.

FOR WEEK ENDING JUNE 30, 1894.

DOMESTIC.

—The yacht "Ellen M." sunk in Lake St. Clair, June 24. Three persons were lost.
—Paper-carpet are now being made, which give promise of doing good service.
—The United States Congress adjourned June 26 out of respect to the memory of Carnot and the sorrowing republic of France.
—Congress is discussing the various points in the Wilson tariff bill. The question of the income tax is now also being discussed.
—Erastus Wiman, millionaire, of New York City, has been found guilty of forgery. He was sentenced to Sing Sing for five years and six months.
—In Jersey City, New Haven, and Boston, prominent ministers are taking up work similar to that undertaken by Dr. Parkhurst in New York City.
—One hundred and twenty-one of Sanders's "Commonweal" army at Leavenworth, Kans., June 19, were fined and sent to jail for terms averaging thirty days.
—The fishing tug "James D. Nichol," with sixty-three excursionists on board, sunk three miles off New York Highlands, June 24. Twenty-one persons were drowned.
—The United States Commissioner of Immigration at the port of New York says that immigration to this country is practically at a standstill. As many people now go in the steerage as come in the same.
—A contract has been awarded to Brooklyn parties to build an artificial island to be called "Atalantis" on the Cholera Banks just outside the limits of New York harbor. A large summer hotel will be built upon the island.
—State troops are now in service in suppressing disorders of different kinds in six States of the Union, besides many United States marshals who are doing the same kind of work. And there is no abatement of the troubles.
—The Prohibition party, of Ohio, in its platform of principles adopted at Columbus, Ohio, June 7, recognizes God as the source of all government, declares in favor of governmental ownership of railroads, telegraphs, etc., and the protection of the people in their right to rest one day in seven.
—June 27 a mob in Colorado tarred and feathered Adjutant-General Tarnsey of the State militia. The offenders are believed to be striking miners dissatisfied with the conduct of the militia. An indignation meeting called in consequence of this deed, held in Denver, June 24, was attended by 50,000 people. Speeches were made by Governor Waite and others.

—The strike at Pullman, Ill., has gained the sympathy of the various labor organizations throughout the country. The American Railway Union has declared that its members will not handle Pullman cars. On the other hand, the managers of over twenty railroads have stated that they will stand by Pullman in this matter. Thus we are apparently on the eve of a strike and railroad war of unusual magnitude.

—The attorney-general of the United States estimates that the various Coxey movements in the country have already cost the general government \$75,000. This is for the pay and expenses of United States marshals in arresting and punishing industrial armies in the West for stealing trains, etc. The general's report shows that these demonstrations occurred in fourteen States and two Territories. The State expenses caused by these movements have not been estimated.

FOREIGN.

—The plague still rages in China. At Hong-Kong thirty die daily.
—Mr. Charlton's Sunday bill has been killed in the Canadian senate.
—The trial of Cesario Santo, the murderer of President Carnot, is set for July 23.
—The European powers have agreed to support Abdul-Aziz as the successor to the throne of Morocco.
—Bombs and an infernal machine have lately been found in a cellar in St. Petersburg near the palace the czar.
—Nicaragua is threatening war upon Costa Rica, because certain revolutionary refugees, who took refuge in the latter country, are not given up.
—The chief topic of interest in England is the birth of a son to the Duke and Duchess of York. The baby is heir presumptive to the throne of England.
—During a recent audience with a general of the French army, the pope strongly declared in favor of a general disarmament of the powers of Europe.
—June 28 M. Casimir-Perier, president of the Chamber of Deputies, was elected president of France by the chambers on the first ballot, by a majority of seventeen.
—The St. Petersburg police have discovered a mine which was to have been exploded beneath the train conveying the czar to the army maneuvers in central Russia.
—A terrible colliery disaster occurred at Cilfynad, Wales, June 23. It is believed that the dead will number 250. Many of them were torn to pieces, and their limbs strewn through the mine.
—A public meeting of 25,000 Socialists took place at Vienna, June 24. The object of the meeting was to declare in favor of universal suffrage, for which the Austrian workmen have long been striving.
—The assassination of President Carnot by the hand of an Italian, has aroused very bitter feelings in France against the Italians there. They have been attacked and their houses plundered in many places.
—A Protestant minister has been forbidden by the civil authorities to hold divine service in the Tessin Canton in Switzerland. This canton is intensely Catholic. The minister has appealed to the Federal Council.
—The difficulty between Germany and England over the Congo question has resulted in great coolness on the part of the German emperor. In consequence England makes important concessions to Germany concerning territory in equatorial Africa.
—The Hungarian civil marriage bill has been approved by the House of Magnates. Much enthusiasm is manifested in Hungary, but the Vatican and the ecclesiastics are not pleased. Emperor Joseph was not in favor of the measure, but he was compelled to yield to the general wish of the Hungarian people.
—Premier Wekerle, having gained his point in the passage of the civil marriage bill, has introduced three other bills, one providing for the free exercise of worship, another for the regulation of the religious education of the children of mixed marriages, and the last providing for equal religious rights of Jews and Christians.
—June 24, M. Carnot, president of France, was assassinated in Lyons, France. The murderer, an Italian, sprang into his carriage and stabbed the president near the heart. He died at midnight. The Italian was arrested, and with great difficulty protected from the infuriated people. Intense excitement prevails in France. All governments telegraphed expressions of sympathy with the widow and the nation.

RELIGIOUS.

—The Protestant Episcopal Church is to have two new dioceses in this country.
—In his late encyclical, Leo XIII. makes a special attack upon the order of Freemasons.

— The Finnish Parliament has passed a law prohibiting all railroad traffic and mail delivery on Sunday.

— Mormon elders in South Carolina are being arrested and tried for vagrancy. Religious animosity is the real cause of the complaint.

— The pope's encyclical letter, issued last week, is addressed to all princes and people. He invites all Protestants to become members of the Roman Catholic Church.

— Under the influence of the American missionaries the Roman Catholics in Peking have issued an elegant edition of the four gospels in Wenti, the book language of China, and have added to it a commentary.

— A petition bearing 60,000 names has been prepared for presentation to the Chicago Board of Education, recommending that the reading book, consisting of selections from the Old and New Testaments in use in the schools of Toronto with the approval of the Catholic and Protestant churches, be put in use in the public schools in that city.

Appointments.

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

CAMP-MEETINGS FOR 1894.

DISTRICT NUMBER ONE.

New York,	July	26 to Aug. 6
Virginia,	Aug.	7-14
West Virginia, Parkersburg,	"	16-27
Vermont, Morrisville,	"	23 to Sept. 3
New England,	"	30 to Sept. 10
Maine, Bath,	Sept.	6-17

DISTRICT NUMBER TWO.

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

DISTRICT NUMBER THREE.

Ohio, Newark,	Aug.	10-20
*Indiana, Indianapolis,	"	7-13
*Illinois,	"	22-28
*Michigan (State), Lansing,	Sept.	19 to Oct. 1
*Michigan (northern), Frankfort,	Aug.	20-27

DISTRICT NUMBER FOUR.

Nebraska, Crawford,	July	19-29
*Nebraska, Lincoln (Peck's Grove),	Aug.	21-28

DISTRICT NUMBER FIVE.

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

DISTRICT NUMBER EIGHT.

Central Europe, Neuchâtel,	July	12-22
----------------------------	------	-------

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

PAPERS WANTED.

Late Clean Copies: All Post-paid.

Seventh-day Adventist papers. Mollie Yates, West Grove, Iowa.

Papers and tracts for missionary work. T. H. Dobb, Cromanton, Fla.

Seventh-day Adventist papers and tracts. M. Walker, Box 62, Galena, Kans.

Late Seventh-day Adventist literature. Mrs. Melvina Koonce, Clifton, Okla. T.

Seventh-day Adventist papers. Wm. H. Collier, 2108 W. Sixth St., Sioux City, Iowa.

Review, Signs, and Sentinel. Freeman Ramsey, 319 South Harrison St., Fort Wayne, Ind.

Clean Seventh-day Adventist papers and tracts. James Prestidge, Lewiston, Idaho.

Reviews, Signs, Sentinels, and tracts. W. E. Frederick, 768 River St., Dayton, Ohio.

Seventh-day Adventist literature for distribution. Mrs. M. Dorsey, Box 36, Coshocton, Ohio.

Seventh-day Adventist literature is desired for distribution. G. W. Davis, Pendleton, Oregon.

Seventh-day Adventist literature. Sarah Bowsman, Norwood, Mo., and M. M. Roly, Seymour, Mo.

I would like late numbers of our different periodicals to use in missionary work. Mrs. M. R. Ellsworth, Takoma Park, D. C.

Seventh-day Adventist literature, especially Youth's Instructor, Little Friend, Signs of the Times, Review, Home Missionary, and Medical Missionary. W. F. Hillman, Dodge Center, Minn.

Wanted for missionary work, several copies of American Sentinel, of May 24; Review of April 17, May 15 and 22, and onward. Also tracts on the Sabbath and the coming of Christ, Apples of Gold Library, etc., for distribution. Geo. F. Shove, Richmond, N. H.

DISCONTINUE PAPERS.

John M. Woodell has all the papers he wants.

I have received sufficient papers for the present. H. L. Swingle.

NOTICE!

FOR SALE.—Desiring to be free to engage in the work in another State, and as the providence of God has opened the way in other respects, I offer for sale my home in Boulder, Colo., consisting of three large city lots (about three-fourths of an acre—good soil for gardening), fruits of different kinds upon each, a substantial nine-room frame house with cellar and basement kitchen, a small barn, an excellent well of soft water, besides city water, and in many respects one of the best locations in the city. For particulars address E. W. Whitney, Boulder, Colo.

LABOR BUREAU.

WANTED.—A place in small Sabbath-keeping family to do light housework. Mary E. Cummings, Lapceer City, Mich.

WANTED.—A Sabbath-keeper to work in woods and at farm work. Good wages given. Address Burt A. Coddington, Jamaica (Pike's Falls), Vt.

WANTED.—A situation to run a stationary engine, work at steam-fitting, or a job of any kind. Address Robert Hall, Manteno, Kankakee Co., Ill.

ADDRESS.

The post-office address of Elder G. A. Irwin is changed from Columbus to Mt. Vernon, Ohio.

Obituary Notices.

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

COON.—Died March 28, 1894, in Cass county, Iowa, of scarlet fever, Edward Coon, aged 11 years, 9 months, and 27 days. Also March 3, 1894, Sophia Coon, aged 7 years, 8 months, and 15 days. Words of comfort were spoken by the writer, from Philippians 15.

H. J. SCHNEPPE.

LYTLE.—Died at Little Sioux, Iowa, of pneumonia, Almèda J. Lytle, aged 46 years, 4 months, and 28 days. She was a member of the Seventh-day Adventist church at Blencoe, Iowa. She was never known to take up a reproach against a neighbor. She leaves a husband, one son, and four daughters to mourn their loss.

MRS. A. A. BARCUS.

WEST.—Died May 5, 1894, at La Grange, Wis., of general prostration, Nora West, wife of Eugene West, aged 22 years, 8 months, and 22 days. She was a firm believer in the present truth. She leaves a kind husband and many relatives to mourn their loss. Words of comfort were spoken by the writer, from 2 Cor. 1:3, 4, to a large audience.

I. SANBORN.

CUTTER.—Died May 30, 1894, at Aurora, N. Y., of gastric fever, Mandana Cutter, wife of Charles Cutter, in the fifty-eighth year of her age. Sister Cutter was born at West Falls, N. Y., April 30, 1836. In 1858 she was married to Charles Cutter. For several years she was a member of the Methodist Church, but about eight years ago she, with her daughter Nellie, accepted the present truth. Her closing days were filled with suffering, but she endured it patiently. Sabbath, May 30, she peacefully fell asleep. She leaves a husband and one child to mourn. Funeral services were held in the Methodist church at Aurora, June 4, 1894. Discourse by the writer.

A. E. PLACE.

COATES.—Died Feb. 2, 1894, at her son's home in South Park, Wash., Martha Coates. She was born near Wilkes Barre, Luzerne Co., Pa., in the year 1815. She became interested in present truth by reading the Signs and REVIEW about the year 1871, and soon after began the observance of the Sabbath. She was faithful unto death. Sister Coates leaves three sons and two daughters to mourn.

J. J. BUDD.

FORCE.—Died June 3, 1894, at Kansas City, Mo., Josephine Force, wife of Silas D. Force, in the thirty-eighth year of her age. Sister Force was born in Georgia, Aug. 23, 1856. She accepted present truth from reading "Great Controversy," and was baptized March 24, 1894, by Elder C. Santee. She has lived a consistent Christian life, and died in the triumphs of faith and hope. Words of comfort were spoken by the writer, from Rev. 21:4.

J. WILBUR.

ALEXSON.—Died at Coquille, Oregon, May 21, 1894, Annie Julia Alexson, daughter of Asaph and Sarah Alexson, aged 15 years, 3 months, and 5 days. She gave her heart to the Saviour, and united with the Coquille church at our general meeting last September. Her chief desire was to live to be a missionary. She was laid away to rest in hope that, when the Lifegiver shall call his sleeping children, she will answer. Words of comfort were spoken by the writer.

F. S. BUNCH.

MARVIN.—Died in Great Valley, N. Y., May 29, 1894, Elizabeth Marvin, wife of A. F. Marvin, in the seventy-sixth year of her age. Sister Marvin came into the present truth over twenty years ago, under the labors of Elder R. F. Cottrell. She had been a great sufferer from cancer for over four years. She was for many years a faithful and devoted member of the Seventh-day Adventist church of East Otto. Funeral services conducted by Elder S. H. Lane.

H. V. R. Mc KAY.

SUTHERLAND.—Died at La Grange, Wis., June 1, 1894, of quick consumption, resulting from a severe attack of la grippe, Elijah Sutherland, aged nearly fifty-eight years. He has been a firm believer in present truth for many years. For some time before his sickness he was much devoted to the work of the Lord. He left bright evidence of his acceptance with the Lord. A large circle of relatives is left to mourn. Words of comfort were spoken by the writer, from Eccl. 9:10.

I. SANBORN.

CANTER.—Died June 13, 1894, at Diamond, Mo., sister Mary A. Canter, aged 57 years, 8 months, and 11 days. She accepted the truth about eight years ago under the labors of Elder J. W. Watt, joining the little company here, and afterward uniting with the Carthage church. Her faith sustained her to the last. She was confined to her bed about six months, but she bore her illness patiently, and expressed a willingness to go if it was the Lord's will. Words of comfort were spoken by the writer, from Rev. 14:13.

T. A. HOOVER.

RUSSELL.—Died March 14, 1894, at Northumberland, Pa., of membranous croup, our little daughter, Mabel E. Russell, aged 2 years and 10 months. She contracted a cold a year or more previous to her death, from which she never fully recovered; and at the least exposure her bronchial tubes would become affected, making it difficult for her to breathe. She died in less than forty-eight hours after her last attack. Our home is made lonely, but we sorrow not as those who have no hope. Brother J. M. Kutz preached the funeral discourse.

MR. AND MRS. K. C. RUSSELL.

ROSENBERG.—Died at St. Helena, Cal., Feb. 26, 1894, sister J. C. Rosenberg, aged seventy-four years. Sister Rosenberg embraced the faith of Seventh-day Adventists under the labors of Elder J. N. Loughborough in Petaluma, Cal., some twenty years ago; and though isolated from church privileges and our people all these years, she was a firm and consistent believer in present truth to the end. Our sister has been a great sufferer from rheumatism for many years, but she bore her suffering with patience, trusting ever in Jesus the Lifegiver.

MRS. J. L. BOSWORTH.

DEAN.—Died May 24, 1894, near Alden, Mich., of paralysis, brother M. L. Dean, aged 84 years, 1 month, and 2 days. Brother Dean was born at Montrose, Susquehanna Co., Pa., April 22, 1810. He gave his heart to the Lord at the age of twelve years, and united with the Baptist Church. In 1847, he accepted the truths of the third angel's message, and united with the Seventh-day Adventist Church, of which he has been a faithful member until his death. He leaves an aged wife, one son, and one daughter to mourn their loss. Remarks by the writer, from Isa. 38:1.

P. S. SMALLEY.

MORRISON.—Died on the evening of March 10, 1894, of what was called by the attending physician, typhoid fever, Julius William Morrison, aged 47 years, 3 months, and 1 day. The deceased was born in Vermont, but spent the most of his life in Iowa, coming to California in 1887. He accepted the truth fourteen years ago, and has loved it ever since. He was conscious to the last, and died in the blessed hope of a part in the first resurrection. He leaves to mourn his loss a wife, two children, an aged father and mother, two brothers, and a sister. May they all meet him in that land where there shall be no death.

M. C. WILCOX.

THEW.—Died at Jeddo, Orleans Co., N. Y., Garret Thew, aged seventy-five years. One year ago last March, he buried his faithful wife, sister Marietta Thew. Her death was a sad blow to him. For about three years he had been failing; but up to the day of his death he was around the house, in the garden, or leading and talking to the little children, who had learned to love him dearly. Thus has passed away an affectionate father and a kind and much-respected neighbor. To me he has truly been a true and much-loved friend. He leaves four children and four grandchildren to mourn his loss. The funeral was held from the house at Jeddo, Sabbath, May 19. Discourse by the writer.

A. E. PLACE.

FRENCH.—Died May 24, 1894, near Lebanon, Oregon, of abscess of the stomach, brother John R. French, aged fifty-nine years. He leaves a wife and ten children to mourn. They are comforted by the blessed hope of the soon-coming Saviour. Brother French accepted the truth about seventeen years ago, under the labors of Elders D. P. Curtis and L. H. Ells, at Hutchinson, Minn., where he resided until failing health led him to seek a change of climate. In May, 1892, he came to Oregon and located at Lebanon. His constant effort was to interest his friends and neighbors in the truths that cheered his heart. A First-day Adventist minister, Elder F. Branton, read 1 Corinthians 15 and offered prayer at the funeral.

F. J. DYE.

WATKINS.—Died of consumption at the home of her father, J. S. Preston, of Lyons, Mich., sister Anna C., wife of Charles A. Watkins, aged 24 years, 1 month, and 11 days. Sister Watkins loved to labor in the cause of her Master; and her only desire was that she might live to labor with her husband to lead souls to Jesus. A few hours before her death she opened her Bible to the twenty-third psalm, and though she could not speak, she placed her finger upon the fourth verse, and looked smilingly upward, while her lips moved in prayer. She leaves a husband, one child, and a large circle of relatives and friends to mourn. Funeral services were held in the Baptist church, where words of comfort were spoken by the writer.

H. D. DAY.

HAYES.—Died in Oakland, Cal., May 19, 1894, of heart-disease and general feebleness, John Hayes, at the age of nearly seventy-nine years. About two years previous to his death, he fell from a street-car, breaking his arm and shoulder. As it was never set properly, he suffered much from it. Thinking that it would relieve him to have it amputated, the operation was performed, but with little relief. He was twice married, leaving eight children by his first wife, six of whom, four boys and two girls, are still living. He also leaves his second wife, who has cared for him in his illness most tenderly and faithfully. He has been a professed Christian for many years, and accepted the Sabbath about fourteen years ago. His friends laid him to rest in the blessed hope.

M. C. WILCOX.

HARLE.—Died April 20, 1894, at Duffield, Mich., John Harle, aged 78 years, 4 months, and 10 days. He had a fall, and was sick only three days. In 1851 he was married to Sarah Rhoades. The next year he accepted Christ as his Saviour, and united with the Baptist Church, of which church his wife was then a member. In July, 1870, under the labors of Elders I. D. Van Horn and S. H. Lane, he with his family embraced the faith of the Seventh-day Adventists, with whom he remained connected, leading an exemplary life, until his decease. He leaves a wife, a son, two daughters, and other relatives, and many friends to mourn. Comforting words on the occasion were spoken by the writer, from Job 5 : 26.

A. C. BOURDEAU.

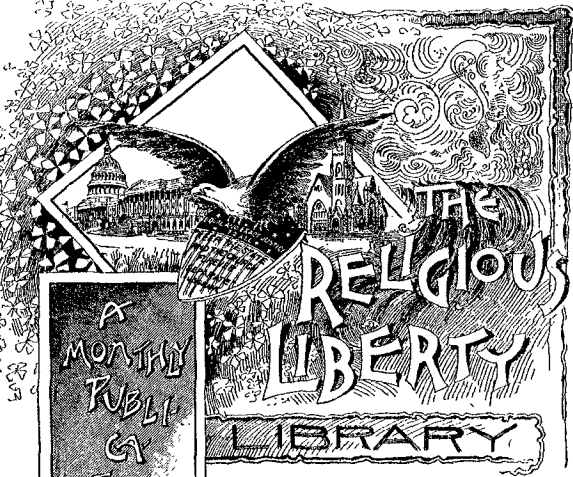
WISWELL.—Died June 1, 1894, at Bordoville, Vt., of hemorrhage of the bowels, Lydia B. Wiswell, aged 77 years, 5 months, and 10 days. She married for her first husband, James Heath, of Corinth, Vt. Soon after, they settled in Wolcott, and were numbered among the first who embraced the third angel's message in northern Vermont. Since his death she has resided in Bordoville, where she married Leonard Wiswell, who fell asleep in Jesus some two years ago. It can be truly said that a mother in Israel has fallen. She has gone down to the grave like a shock of corn fully ripe.

Her many friends among whom she has associated, and also the church of which she was a worthy member, will miss her. The last words she was heard to say as she entered the dark valley were, "Sweet rest!" After Scripture reading and a prayer by the writer, her remains were taken to Wolcott and interred by the side of her first husband.

FRANCIS GOULD.

STEWART.—Randall Stewart was born at Skowhegan, Me., July 10, 1818. When about eighteen, he united with the Baptist Church, and some seven years later with the Friends Church, in which he was a faithful Sunday-school and temperance worker. He was married to Sarah Maria Hawkes, April 3, 1845, at St. Albans, Me. Ten children were born to them, five of whom are sleeping. In 1857 he removed with his family from St. Albans, Me., to Burr Oak, Iowa, and was among the early settlers in Winneshiek county. He became convinced of the truths of the third angel's message in 1878, when he was visited by his brother, Elder T. M. Stewart; and the following year he removed to Battle Creek, Mich., to secure for his family the benefits of the College, and later united with the Seventh-day Adventist church of that place, of which he was a member at the time of his death. He was always very active in missionary work, and held important offices in connection with that work in the Battle Creek church. He died at his home in Battle Creek, Mich., April 17, 1894, at the age of 75 years, 9 months, and 7 days. He leaves a wife, with whom he has walked for more than forty-nine years, five children, eight grandchildren, and three brothers, to mourn the loss of a husband, father, and brother. All the children were present at the funeral, except Mrs. H. P. Holser, who has been in Switzerland for over six years. The funeral services were conducted by Elder U. Smith, and thoughts of comfort were drawn from the scripture, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3 : 4. The last few weeks of his life were passed in extreme suffering, but still he seemed cheerful, and his voice was often heard in prayer.

Mrs. D. N. LOUGHBOROUGH.



The above is a fac-simile of the front cover of a new publication just started by the International Religious Liberty Association. It is designed to give important matter in this form each month, for our workers to use in meeting this rapidly growing Church and State issue. In addition to the regular issues of the periodical, we will doubtless be required also to publish a number of extras during the year.

PRICE, \$1.00 PER ANNUM.

Send all orders to—

INTERNATIONAL RELIGIOUS LIBERTY ASS'N, Battle Creek, Michigan.

CHRISTIAN SCIENCE.

BY MRS. E. G. WHITE.

This new work from the pen of this well-known author is one of the most important of her works, and presents her views upon the important subjects of health and temperance more fully than any of her previous writings. It is a volume of great interest and practical importance. No Seventh-day Adventist family can afford to be without it. Price, cloth, \$1.25; cloth, gilt edges, \$1.50.

Address GOOD HEALTH PUB. CO., Battle Creek, Mich.

THE TITHING SYSTEM,

OR GOD'S PLAN FOR SUPPORTING GOSPEL LABOR.

A forcible argument, showing the obligation of the tithing system in the gospel dispensation, and an application of its principles to the present time. By G. I. Butler. 112 pp., 12mo, 10 cents.

Address REVIEW & HERALD Pub. Co., Battle Creek, Mich.; Chicago, Ill.; Toronto, Ont.; or Atlanta, Ga.

THE AMERICAN SENTINEL.

AN EIGHT-PAGE WEEKLY JOURNAL,

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

Single copy, per year, post-paid, \$1.00.

In clubs of ten or more copies, per year, each, 75c.

To foreign countries, single subscription, post-paid, 1.50. Address AMERICAN SENTINEL, 43 Bond St., New York City.

HISTORY OF THE WALDENSES.

BY J. A. WYLLIE.

A plain and well-written narrative concerning this remarkable people, from their earliest history to the present time. The faith, persecutions, martyrdom, and wholesale massacres of the Waldenses; their schools, missions, and itinerant work; their mountain fastnesses; the fierce wars waged against them; their exile, and re-establishment in the valley,—are all set forth with historical accuracy. A book which should have a wide circulation. Muslin, 90 cents. 212 pages, on tinted paper, illustrated.

Address REVIEW & HERALD Pub. Co., Battle Creek, Mich.; Chicago, Ill.; Toronto, Ont.; or Atlanta, Ga.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 10, 1894.

Table with columns for EAST and WEST stations, including Chicago, Detroit, Buffalo, and Boston, with departure and arrival 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.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect June 3, 1894.

Table with columns for GOING EAST and GOING WEST, listing stations like Chicago, South Bend, Cassopolis, and Detroit with corresponding train 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. R. MCINTYRE, Asst. Supt., Battle Creek. A. S. PARKER, Pass. Agent, Battle Creek.

The Review and Herald.

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

BATTLE CREEK, MICH., JULY 3, 1894.

CONTENTS OF THIS NUMBER.

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

POETRY.— <i>Sacrifice</i> , ELIZA H. MORTON— <i>I'll Trust the Sinner's Friend</i> , MRS. ALICE M. AVERY HARPER.....	417, 424
CONTRIBUTORS.— <i>Parable of the Laborers (Concluded next week)</i> , MRS. E. G. WHITE— <i>Faith and Fanaticism</i> , L. A. SMITH— <i>Amendment of the Constitution and the Seventh-day Adventists (Concluded)</i> , ELDER W. H. LITTLEJOHN— <i>"The Lord Thinketh upon Me."</i> Ps. 40: 17, AUGUST KUNZ— <i>Studies From the Life of Elijah (Concluded)</i> , ELDER J. O. CORLISS.....	417-419
SPECIAL MENTION.— <i>Are Better Times Coming? a. c. t.—The Assassination of Carnot, M. E. K.—The Chicago Sunday Ordinance, M. E. K.—Puritanism at the North and at the South, New York Sun—The Devil and —, M. E. K.—A Hard Task, Independent.....</i>	420, 421
EDITORIAL.— <i>"I Have Called You Friends," a. c. t.—Sunday and Religious Liberty, M. E. K.—Pharisaical Traditions, G. I. B.—A Shameful Perversion, M. E. K.—Answers to Correspondents, G. C. T.....</i>	422-424
PROGRESS.— <i>The Upper Columbia Camp-meeting—Wisconsin Camp-meeting—Georgia—West Virginia—Florida—District No. 3—California—Nebraska—Oklahoma and Indian Territories—California Camp-meeting—Pennsylvania Camp-meeting—Minnesota Conference Proceedings—Proceedings of the Pennsylvania Conference—Iowa Tract Society Proceedings—Proceedings of the Pennsylvania Tract and Missionary Society—Experience in Home Fields—Entering the French Field Again—A Letter.....</i>	424-428
SABBATH-SCHOOL.....	428, 429
SPECIAL NOTICES.— <i>Notice—Missionary Notice!—Arkansas Camp-meeting—Wisconsin Churches, Notice!—Local Camp-meetings in Kansas—Michigan Churches, Notice!.....</i>	429
NEWS.....	429, 430
APPOINTMENTS.....	430
OBITUARIES.— <i>Coon—Lyle—West—Cutter—Coates—Foree—Alexson—Marvin—Sutherland—Canter—Russell—Rosenberg—Dean—Morrison—Thew—French—Watkins—Hayes—Harle—Wiswell—Steward.....</i>	430, 431
EDITORIAL NOTES.....	432

CAMP-MEETINGS FOR 1894.

SEE appointments on page 14.

A subscriber has taken pains to compile from the reports published in the first five months of the present volume of the REVIEW the following figures: Number accepting the Sabbath, 2488; added to churches, 880; baptized, 1173; churches organized, 36; ministers ordained, 32.

A few days ago we noticed in the papers an account of the wanton destruction by a mob of a gospel meeting tent and outfit in Freeport, Ill. It was explained that the impression had gone abroad that the preachers were Seventh-day Adventists; but it was subsequently developed that they were only innocent evangelists from Chicago, and it was too late to remedy the damage.

Word has just come to the religious liberty office in this city, that brother W. B. Capps, of western Tennessee, has been imprisoned for Sunday work. The particulars, some of which we will give next week, show this to be one of the most cruel cases of persecution that has taken place in our country. The sentence involves more than a year in jail, under circumstances of peculiar suffering.

The following notice of the sailing of our missionary ship "Pitcairn," we clip from the *Signs of the Times*:—

"Owing to unavoidable delays in preparation for the voyage, the 'Pitcairn' did not sail till the 17th. On that day a successful start was made at 11:15 A. M. A large concourse of brethren and sisters and friends assembled at the wharf to witness the departure. As a last formal adieu, the hymn, 'Missionary's Farewell,' was sung by the ship's company and others, and Elder M. C. Wilcox offered prayer. A number of brethren and sisters accompanied the ship to the ocean, returning on the boat that towed her out of the harbor. When the tug cast off her line, the 'Pitcairn' sailed away in good style, with all sails set, and all on board of good courage."

The church at Battle Creek was favored with a discourse, Sabbath, June 30, by Elder J. H. Durland, from 1 Tim. 4:8 and 2 Tim. 3:5. The great danger of resting satisfied with the form, the outward show of godliness, and not securing the power of the same, was the principal theme of the discourse. We may control our outward actions so that they will appear to be good, when at the same time our hearts are sinful and our thoughts impure. True godliness can only be obtained by admitting Christ into our hearts and lives and letting him reign in us. We cannot do good in order to be good, but we must first become good through the power of Christ, then we shall not desire those things that are sinful. The Spirit of God accompanied the word, and it was apparent that many hearts were moved to self-examination.

A strong advocate of the enforcement of the "civil Sabbath" and his work to that end, is alluded to in a religious paper in the following manner:—

"Rev. — was with us Sunday, April 22. He gave us a cyclonic address in the interest of Sabbath observance. The infidels, Seventh-day Adventists, and other enemies of our civil rest-day were handled in no lamb-like manner. Brother —'s address was well received, and we wish him to come again."

When many more catch this spirit, then we shall hear a national voice, not lamb-like but dragonic. Rev. 13:11. The Scriptures speak of Christ as the "Lamb of God." And again we read, "If any man have not the Spirit of Christ, he is none of his."

The great event of the week in this country is the boycott of Pullman cars on the railways of Chicago and the West. A few weeks since, the employees of the mammoth Pullman car manufacturing company, being grieved at the continued and increasing oppression of their employers, struck work, in order to secure a betterment of their condition. The managers simply locked their doors, and determined to wait until the men, through sheer starvation, were compelled to resume. A branch of the American Railway Union was meanwhile organized among the Pullman workers, and last week this powerful labor organization took up the fight by refusing to handle any cars that belong to the Pullman company. This affected the most powerful systems of the West. Twenty-one railways centering in Chicago united through an association of their general managers to resist the boycott, and determined to haul what cars they chose. This decision was met by the laboring party in an equally determined manner.

Serious trouble has already resulted. The military power has been invoked, business is paralyzed, severe suffering threatens the great cities and many portions of the country. What the end will be, who can tell? To comment upon the issue is beyond the limits of our room, and altogether out of the range of our work. We deplore the state of things that makes it necessary for poor men thus to suffer and struggle for the honest livelihood that God designed every willing worker should have, and to which his toil justly entitles him. We deprecate the use of the cruel and dangerous boycott and the scenes of violence and strife which have been inaugurated to obtain those rights. We counsel all Christian people to look and pray for the speedy return of Him who shall reign in righteousness. He saith, Surely I come quickly. Even so, come, Lord Jesus.

"Steps to Christ," by Mrs. E. G. White, has been carried still another step farther by our London office. It is now issued at 59 Paternoster Row in the Welsh language. Copies of this edition have been kindly sent us by the publishers, the International Tract Society at London, Eng., from whom it may be ordered. It will also be furnished by the REVIEW AND HERALD in this city at 60 cents per copy, post-paid.

The Seventh-day Adventist Year Book for 1894 is now ready for distribution. It has been delayed thus in order that it might include the minutes of the recent meetings of the general boards and committees. These are given, together with the Workers' Directory; the *personal* of our general organizations, Conferences, foreign missions, and institutions; statistical reports; the constitutions of our various societies; postal information, etc. The book is embellished with several photo-engravings of our colleges and printing-houses. The present Year Book is well worthy of a place with its predecessors. It is to be hoped that the labors of the committee in preparing the book will be appreciated by our people, and that it will be widely distributed and used everywhere. It will be sent post-paid for 10 cents, and may be ordered of this Office.

OUR POSITION RE-STATED.

We have been earnestly requested to state more clearly our position in reference to Seventh-day Adventists abstaining from Sunday labor under various circumstances. The request arises from the misapprehension by a very few of what was said in a note published in the REVIEW of March 13, commenting upon an article which appeared in the *Examiner*, and was copied into the REVIEW of the above date.

It appears that the few mentioned have construed those sentiments to indicate that the REVIEW would counsel Sabbath-keepers to recede from the grounds they have taken, when a pressure is brought to bear upon them, out of considerations of Christian courtesy. How any one could possibly extract such an idea from the teachings of this paper, either in that note or in any other place, we utterly fail to see. To do so would be to surrender the whole controversy and make a farce of our entire work. We should stand as a wall for the principles of God's law. And when danger threatens, it is no time to abandon the field. Then we need to manifest the strength of our position. To cease from labor on a secular day at the behest of a civil law and because of threatened penalties, would be to surrender our God-given rights and obscure the truth.

At the same time we must reiterate what we have always claimed, that toward our neighbors as neighbors Christian courtesy demands that we shall regard their feelings and peace as sacredly as we would wish them to regard ours. We can on our part make no reasonable objection to our neighbor's going peaceably about his work on the Sabbath. It is his right to do so, however much we may desire to have him keep it with us. But for him to flaunt his work before us, or to engage in work in such close proximity to us, as to cause us annoyance and disturbance, would be inconsiderate of our feelings, discourteous, and un-Christian. To do thus would be equally so upon the part of any professed Seventh-day Adventist.

It is proper and right that we show our regard for the true Sabbath and our disregard for the false in a way that is clearly to be understood. But in order to do so, it is not necessary to depart from the golden rule. We may do this, and do to others as we would that they should do to us. But this does not require us to do to *Sunday* as we would that they should do to the *Sabbath*.

G. C. T.