

And Advent **REVIEW AND HERALD** *And Sabbath*

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

VOL. 70, No. 24.

BATTLE CREEK, MICH., TUESDAY, JUNE 13, 1893.

WHOLE NO. 2020.

The Review and Herald,
ISSUED WEEKLY BY THE
 Seventh-day Adventist Publishing Association,
 Battle Creek, Michigan.

TWO DOLLARS 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.

UNSELFISH GIVING.

BY MARY E. INMAN.

(Grand Rapids, Mich.)

"Look not every man on his own things, but every man also on the things of others." Phil. 2:4.

We live too much alone. Each joy and sorrow
 Savors too much of self. We do not find
 That peace and comfort that we each may borrow
 From close touch with the heart of humankind.

Our Saviour's life was full of borrowed anguish,
 Lightened at times by joy that others felt.
 No trace of self e'er caused his love to languish,
 His heart received the blows to others dealt.

Then let us look with loving, tender caring,
 Upon those things that burden other hearts,
 And we shall find unselfish burden-bearing
 Is healing balm to ease our own life's smart.

Our Contributors.

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

PALMERSTON, NEW ZEALAND.

BY MRS. E. G. WHITE.

SINCE coming to New Zealand, the Lord has strengthened me to engage in labor for the churches. Although infirmities are still my companions by night and day, the Lord has given me his grace to bear them. Sometimes when I feel unable to fill my appointments, I say, In faith I will place myself in position. I will go to the meeting, and stand upon my feet, although feeling unable to say a word; and whenever I have done this, I have had strength given me to rise above all infirmities, and to bear the message the Lord has given me for the people.

It is now three months since we left Melbourne. We have traveled about twenty-five hundred miles by sea and by land, and I have written over three hundred pages of letter paper. I have spoken to the people forty-one times, and am gaining in health and strength, for which I render thanksgiving and praise to God every day, and in the night season. "Blessed be the Lord, because he hath heard the voice of my supplications. The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him. The Lord is their strength, and he is the saving strength of his anointed." "I will bless the Lord at all times: his praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof, and be

glad. O magnify the Lord with me, and let us exalt his name together. I sought the Lord, and he heard me, and delivered me from all my fears." I know not how to be thankful enough for the goodness and mercy of God to me. I desire to devote myself, soul, body, and spirit, to his service.

After the close of the camp-meeting in Napier, we decided to visit Wellington, and to spend a few days at this place to labor with the little company of Sabbath-keepers here, who are pleading for help. Palmerston is about five hours' ride from Napier, and it is nearly as far on to Wellington. For two or three hours after leaving Napier, we passed over a rich farming country, dotted with small towns. In a few of these some labor has been bestowed, and there are a few families of Sabbath-keepers. Farther on, the country is newer. It is quite level, and heavily timbered, and the large fertile pastures, full of stumps and half-burned logs, remind us of the newer portions of Michigan, Canada, and York State.

Palmerston is a prosperous town of 6,000 inhabitants. It is a railroad center, and the principal town in a large and fertile district.

Four years ago a series of meetings were held here by Elder Robert Hare; but the population of the place has doubled since that time, and another continuous and persevering effort will be required here. During our short visit very little can be done but to encourage and counsel the small company of believers.

At the foot of the cross our laborers must learn the lessons to be communicated to the people. Thus will they bring sheaves to Jesus Christ. In the first chapter of 1 Corinthians Paul has given us instruction which every true laborer needs to study, especially the following verses: "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men." Here is a lesson of special consequence to every worker in the vineyard of the Lord. It will not result in solid work for men to preach to please the ears of the people, while the truth is not held forth in a manner to bring them to the cross of Jesus Christ. The messenger of God must present eternal truths plainly, and keep in distinct view before the people their peril in neglecting eternal interests. While self is kept out of sight, Jesus Christ must be ever lifted up and exalted.

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." 1 Cor. 1:26-31.

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and fear, and much

trembling." The apostle feared lest his work should stand in the wisdom of men, and not in the power of God, and thus his labor prove to be a work which would not produce a harvest.

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught; but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Now for the explanation of this wisdom that the world hath not seen, nor heard, nor known. "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth: comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." The words contained in this chapter should be imprinted on every soul of those who are laborers in the vineyard of the Lord.

Every one engaging in the work needs these words framed and hung in memory's hall, "We are laborers together with God." Then there will not be so many decided failures in the efforts made to win souls to Jesus Christ. There is need of bringing them to the foundation, and building them into a firm structure, that will abide the fires of the last great day. The people cannot be reached, and their hearts broken, except by God's divine power. 1 Cor. 3:9-15.

Those who seek wisdom in the study of the world's authors, are not drinking from the pure fountain flowing from the throne of God. "Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken? Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up." Jer. 18:14, 15. Let the men who are engaged in the solemn work of bearing the last message to the world, heed the exhortation of Paul, "Preach the word,"—not the science of phrenology, or the productions from human speculations; but listen to the words of inspiration addressed to Timothy: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine.

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, [the people] having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

Now hear the words addressed to the messengers who bear the God-given message to the people in these last days: "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Tim. 4:5.

"Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Thou therefore endure hardness, as a good soldier of Jesus Christ."

Especial heed should be given to the words of the apostle: "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers." The minister of the gospel is never exhorted to strive to be a smart preacher, a popular speaker; but is commanded to "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness." 2 Tim. 2:15, 16. Will every messenger of God give heed to these words? We are laborers together with God, and if those who accept the responsibility of holding forth the word of life to others, do not daily yoke up with Christ, and lift his burdens, and learn of Jesus day by day, it were better for them to seek for some other employment.

We can reach the people only through God. If the human agent is co-operating with the divine intelligences, an efficiency and a power will attend his labors which will bring souls to the knowledge of the truth. Our appointed task is to sow beside all waters, to seize every opportunity which presents itself, to cast in the seeds of truth. Let every youthful laborer engaged in any branch of the work consider that he is wearing the armor of Jesus Christ, marshaled under his banner wisely to meet the enemy. Jesus Christ is our Captain and Leader. We are to obey his orders in doing the work appointed us, which is to sow, and reap, and garner up his harvest. Let all consider that we are stewards of the manifold grace of God, and realize that of these stewards faithfulness is expected,—faithfulness and care in the use of means committed to your trust,—faithfulness in setting an example of simplicity in dress. Let strict economy mark your course of action, and by diligent use increase the talents with which you have been intrusted.

GIFTS OF THE HOLY SPIRIT.

BY H. R. JOHNSON.

(Battle Creek, Mich.)

JESUS commanded the disciples not to depart from Jerusalem, but wait for the promise of the Father, which the Saviour would send them. Luke 24:29; Acts 1:4. The power of the Holy Spirit was to come upon the disciples thoroughly to qualify them for their mission work. But as the Spirit is given in answer to earnest prayer, the disciples must, as a matter-of-fact, engage in effectual fervent supplication. James 5:16; Luke 11:13; Acts 1:14. The faithful prayer of the disciples brought the fulfillment of the promise of the Father upon them in a copious manner. "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:4.

At this pentecostal season there were at Jerusalem devout representatives out of every nation under heaven. Here was now an opportune time to declare the gospel to the nations of the earth in no uncertain sound. But who were there able to speak the gospel in all the languages of the

nations there represented? The disciples were Galileans. But the Author of tongues was not at a loss on this matter at this juncture. He spoke in power to all present by his humble servants, and in many languages, too, to the astonishment of the concourse. Whenever God has a message for the people, he is not at a loss as to how it shall be given. He uses means that will best serve his purpose and glorify his name, that man's faith shall not rest in man, but in the God of wisdom, power, and glory.

There were some present at the pentecostal meeting who did not seem to understand the peculiar manifestations. "What meaneth this?" said some; "others mocking said, These men are full of new wine." Acts 2:12, 13. Peter, standing up with the eleven, opened his mouth in explanation of the matter in question, and declared that it was the fulfillment of the promise of God the Father through the prophet Joel. Verses 14-21.

The prophecy in Joel not only speaks of the wonderful manifestations of God's Spirit in the church to the end of the world, among old and young, more or less, but it also speaks of the happy signs in heaven above and in the earth beneath before the Lord's coming, which signs cause every Adventist to lift up his head with holy joy, and look for speedy and glorious triumph.

The promise of the Spirit in Joel is the same that Jesus spoke of and said he would send the church. (Compare Luke 24:49; Acts 1:4, 5, 8; 2:16, 17.) It is also a special blessing couched in the promise of God to Abraham, "And in thy seed shall all the nations of the earth be blessed." Gen. 22:18. The truthfulness of this position is clearly seen when we consider Gal. 3:8, 9; Acts 3:25, 26; 2:37-39. In the first scripture referred to we learn that justification by faith is the Abrahamic, gospel blessing. In the second we notice the same. "God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." And in the third quotation we read: "Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

The blessing is in conversion, in thorough consecration, in justification by faith, in becoming a new creature in Christ Jesus. This blessing is to all nations, and to every individual who will accept the conditions,—repentance and faith in Jesus,—"for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:37-39. God by Peter declares that all who will turn to him, shall receive the gift of the Spirit. This is the promise of God in Abraham: "And in thy seed shall all the kindreds of the earth be blessed." That includes us at the present time,—us as individuals, even me.

Again: in Acts 2:17 we read about God's Spirit being poured out upon *all* flesh, but in verse 18 we read who *among* all flesh will receive it, "And on *my* servants and on *my* handmaidens I will pour out in those days of my Spirit; and *they* shall prophesy." When we have yielded ourselves to God wholly and unreservedly forever to obey him and be his servants, then he will grant us his Spirit to use to his glory. Satan's servants will not receive the blessing; only God's servants, God's handmaidens will receive it. (See Rom. 6:12-19; James 4:2-10; 1 Peter 5:5, 6.)

Concerning spiritual gifts we ought not to be ignorant, for "the manifestation of the Spirit is given to every man to profit withal." 1 Cor. 12:1, 7. No one person possesses all these gifts; for they are distributed among God's children according to God's purpose. "There are diversities of gifts," "and there are differences of administrations," but it is the same God which worketh all in all, "dividing to every man severally as he will." Verses 4-6, 11.

Every child of God has through conversion and faith in Christ, become qualified by that spiritual change to work somewhere in God's vineyard. "For we are his workmanship, created in Christ Jesus unto good works." Eph. 2:10; 2 Cor. 5:17.

The church of God with Christ as its head, is the body of Christ on earth, working through Christ in Christ's stead to save souls. If the members of Christ's body are in humble subjection to the Head, it will be a mighty power for good in the earth." Now "he [Christ] is the head of the body, the church." Col. 1:18. "Now ye are the body of Christ, and members in particular." 1 Cor. 12:27.

God has arranged the matter of organizing the members; and it is a great question to understand one's calling and humbly fill it. "But now hath God set the members every one of them in the body, as it hath pleased him." Verse 18. Should there be something in God's arrangement in this matter that does not just suit our fancy, let us bear in mind that "God hath tempered the body together" "as *he* will," and "as it hath *pleased* him," "that there should be no schism in the body." Verses 11, 18, 24, 25. God has undertaken to unite men and women in Christ; and he will accomplish it in you and me, if we will let him, and "walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. . . . One body, and one Spirit, even as ye are called in one hope of your calling." Eph. 4:1-4. (Compare 1 Cor. 1:9, 10.)

(Concluded next week.)

HELPS FOR CHRISTIANS.

BY W. E. CORNELL.

(Des Moines, Iowa.)

At this time, when Satan has come down with great power, knowing that his time is short, and will, if possible, deceive the very elect, it is necessary that all, and especially the young, shall be provided with every possible help to shield them from the wiles of this insidious foe. A Christian who is not going forward is going backward. There is no such thing as standing still. The struggle is a severe one, and the battle with self is the greatest battle that was ever fought, and happy is he who endures to the end, and comes off conqueror; for there is laid up for him a crown of life that will be given him when Jesus comes,—and, blessed thought, we are on the very threshold of that glad day.

The Bible and the Bible only can be our infallible guide. The word of God is a light unto our feet and a lamp unto our pathway, and if we will but walk in that light, we will be led straight to the city of God. But how few of us walk in the light. How many of us stumble in the way, are entangled here, and fall into a pitfall there, are overcome on this point, and fail on that, and then we look back and say, "Why is my pathway so crooked?" The Saviour out of his great heart of love and tenderness said to his sleepy disciples, "Watch and pray, that ye enter not into temptation." How appropriate that admonition now! Watch as well as pray.

Mr. Brownlow North, a man of great piety, and who, according to his own testimony, enjoyed "perfect peace," and died in the triumphs of the Christian's hope, formulated in his early life five rules which he declared on his dying bed he had always practiced, and which he commended to those who would make a success of the Christian life. They are so good and of such a practical nature that they are given here in the hope that they may be helpful:—

"1. Never neglect daily private prayer; and when you pray remember that God is present, and that he hears your prayers. Heb. 11:6.

"2. Never neglect daily private Bible reading; and when

you read, remember that God is speaking to you, and that we are to speak and act upon what he says. I believe that all backsliding begins with the neglect of these two rules. John 5:39.

"3. Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself, What am I doing for him? Matt. 5:13, 16.

"4. If ever you are in doubt as to a thing being right or wrong, go to your room and kneel down and ask God's blessing upon it. Col. 3:17. If you cannot do this, it is wrong. Rom. 14:23.

"5. Never take your Christianity from Christians, or argue that, because such people do so and so, therefore you may. 2 Cor. 10:12. You are to ask yourself, How would Christ act in my place? and strive to follow him. John 10:27.

"If you will follow these rules every day, they will help you to keep true and faithful."

AMERICAN SABBATH UNIONISTS VS. PAPAL ASSUMPTION.

BY ELDER H. F. PHELPS.
(St. Paul, Minn.)

It hardly seems in good taste for the pot to call the kettle black, but the editor of the *Christian Statesman* appears to be considerably moved as he seems to have noticed something of a spirit of assumption in a priest of the Catholic Church.

In the issue of that paper dated April 29 is an article with the heading, "Papal Presumptions," in which the editor says:—

"The country has had occasion more than once, during this Columbus Centennial time, to laugh at the ridiculous assumptions so coolly made by our friends of the Roman Catholic faith."

That which especially excites his indignation at this time, was an event in connection with the arrival of Don Christobal Colon, duke of Veragua, who is the eleventh lineal descendant of Columbus.

He was given a welcome on a Saturday by Commander Dickens, of the navy, and representatives of New York City. On Sunday he attended high mass at St. Patrick's Cathedral. The editor says:—

"It was during this service that the officiating priest modestly put forth the papacy as the representative of the religion of the country, as witness the following from the aforesaid dispatches: After the first gospel, the Rev. M. J. Laville ascended the pulpit steps, and said: 'We have present with us to-day His Grace, the duke of Veragua, the head of the eleventh generation in lineal descent from Christopher Columbus, the illustrious discoverer of this great country. He comes here as a guest of the nation. He has been welcomed already by the secular authorities of this nation and city, and I, in the name of the archbishop, in your name, and in the name of the Catholic people of New York, welcome him to the land in which Christopher Columbus was the first to set his foot.'"

Does the reader see how the idea is insidiously put forth that the Catholic religion is the religion of the nation? "He has been welcomed by the secular authorities of this nation," and now "I" welcome him in behalf of the religious authorities of the nation.

The editor sees the point, and is evidently a little jealous over the designs and claims of the National Reformers who desire the monopoly of all things religious. "Hear! Hear!!" says the editor, quoting the words of welcome by the priest, and then adds:—

"The wily priest has the shrewdness not to use the word 'religious' as over against 'secular authorities,' but his speech is shaped to mean it all. We think there must be multitudes inside the Church of Rome broad minded enough to feel contempt for such detestable assumption. Really, we think this kind of thing has about reached the point of nausea for the average American stomach. Will the papacy please give the people a rest? We will promise that you shall not be forgotten for it after the Fair is over, if you will just behave yourself for a few days like sensible and self-respecting Christians."

Well now, when we consider the amount of papal audacity, presumption, assumption, and egotism put forth by the Sabbath Unionists, in their work in Congress; in fact, throughout the whole country, in relation to the closing of the World's Fair on Sunday, the above is, to say the least, a little ludicrous. But they want a monopoly, and are jealous of any encroachments. The whole stock in trade of the papal spirit, whether presented by the papacy itself or by those who are building an image, has not only "about," but fully, "reached the point of nausea for the [true] American stomach." It is, however, too late, altogether too late, for these would-be reformers to talk about giving rest to the country; for they have set a ball rolling that threatens to engulf the nation in ruin.

But suppose these Sabbath Unionists and papists should conclude to settle down, and give the nation a rest; could they do it? Impossible! For the ball that has been set in motion, must of its own momentum, carry itself onward to the sure result—the full development of an image to the papacy itself, life-sized, living, acting, speaking, and working. And being possessed of the spirit of the papacy, it will do the very work of the papacy, so that National Reformers may more than once be disposed to call a halt. But as these have set the ball in motion, they must let it come with all its consequences.

THE CLOUDLESS MORN.

BY JONATHAN SPENCER.
(Nevada, Mo.)

WHILE twilight gilds with gold the cloudless morn,
On eastern sky an artist's hands, unseen,
The brightening dome with richest tints adorn,
While sparkling dewdrops bright, o'er fields of green,
Respond to lights above in silver sheen;
Sweet blithesome birds sing out their welcome lay,
O'er smiling glen and vernal glade serene;
The lovely flowers a fragrant tribute pay;
All nature joins in greetings to returning day.

But there is yet a morn with fairer skies,
No gathering clouds can e'er obscure its light;
In noontide splendor shall its sun arise,
And shine o'er smiling land that knows no night,
Whose fragrance more than Ceylon's isle invites
To fields where roses bloom in every glade,
And hills where springs gush forth in glad delight.
No blight nor wintry blasts that land invade,
Through endless day the morning grandeur ne'er shall fade.

O blissful, cloudless morn, I long for thee.
Thy dawn shall dissipate the darkest gloom,
Thy golden beams bring immortality,
The thunder of thy trump unbolt the tomb,
Then joy shall banish cares, all tears consume;
The morning star hangs high in azure dome,
O'er eastern sky soon will appear thy bloom;
And though in exile o'er earth's plains I roam,
My joy becomes ecstatic, for I'm almost home.

WHITHER IS OUR NATION DRIFTING?

Christians in the Chain-gang for Conscience' Sake.

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

It is now time to look at the subject from another situation. The State could not afford to compel any class of its citizens to spend one seventh part of their time in idleness, because of the loss which such a policy would entail upon the general public. When it is remembered, however, that by the course in question, she is laying her heavy hand upon men of conscience to their discouragement and positive injury, the situation appears in a much more aggravated light. Who can place too high an estimate on men of this type? A sagacious king once remarked in substance, that the prayers of a certain godly man furnished a stronger bulwark to his nation than did all the armies at his command. Had there been ten men who feared the Lord, and wrought righteousness in that city, God would have spared Sodom from the terrible overthrow that came upon her. Indeed, it is only because of the high regard in which the Almighty holds the righteous who are scattered among the nations, that our world is spared a fate similar to that of the cities of the plain. The nation, therefore, if it desires long life and prosperous days, should encourage, rather than discourage, those whose highest ambition is to obey God in all things. Such men constitute the pillars of the State. Just in the ratio that they are multiplied, the State is advantaged. Were all of our citizens of this order, the enormous outlay which is made yearly for the enforcement of the criminal code would be entirely dispensed with. The only provisions then to be made by law, would relate to those differences of opinion which spring from differences in judgment. Then the golden rule would become the rule of life in such a community. There the

highest ideal of the purest and best statesmen of all ages would be realized. How suicidal it is, therefore, for law-makers to enact statutes inimical to the development of real piety in the citizen. Godliness is a tender plant, and the conditions in this world at best, are unfavorable to its growth and development. As it is, few are disposed to obey God. How will it be in a few years, if the State shall systematically discriminate in its laws against men of conscience? How long will the God of heaven allow his sword to remain in its scabbard, while the cries of his oppressed children ascend daily to him from those who are imprisoned and outraged for conscience' sake?

"But," says one, "these Sabbath-keepers are not such men as you have been describing. On the contrary, they are the enemies of the State, and of religion. As for genuine conscience, they know nothing about it." To such a tirade but few words need be said in reply. "By their fruits," said Christ, "ye shall know them." So far as the daily lives of Sabbatarians are concerned, it has been so often publicly conceded, even by their enemies, that they compare most favorably with other denominations of Christians, that nothing needs to be added here. As citizens, they are industrious, orderly, and law-abiding, as a rule. Every statute of the State which does not conflict with the law of God, they cheerfully obey. Should they obey one which conflicted with that law, such an act would disprove rather than prove that they were men of conscience. "We," said Peter, "ought to obey God rather than men." Acts 5:29. True it is that they antagonize the Christian world in the matter of the day they observe as the Sabbath, but does such an admission prove that they are not strictly conscientious in that particular? Might not a man be conscientious on the whole, and yet be mistaken on a given point of doctrine? If not, then who represents the true standard of conscience; Romanists, Methodists, Baptists, Presbyterians, or Episcopalians? They differ widely from each other upon points of doctrine, and therefore cannot all be conscientious, if perfect agreement upon all points is to be the test. Is it not a fact that there are conscientious, God-fearing men in all of the churches mentioned? May it not be true, therefore, that Sabbatarians, though differing from other Christians in the matter of the Sabbath, may after all be true to their own convictions of duty? If so, ought they not to be treated tenderly by their brethren in Christ? The apostle to the Gentiles showed great forbearance toward those among the followers of Jesus who could not see things in all respects just as he saw them. To him, even a mistaken conscience was a thing too sacred to be dealt with harshly. Read the following: "I know and am persuaded by the Lord Jesus that there is nothing unclean of itself: but to him that esteemeth anything to be unclean, to him it is unclean. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died." Rom. 14:14, 15. But again: does not candor demand that where such differences of opinion arise among Christians, all should be treated as though they were sincere, where there is room for doubt as to who are correct in the matter about which they disagree?

Acting upon this principle, the attention of the reader is called for a moment to the people known as Seventh-day Adventists. They are singled out by the writer because he is more familiar with their history and views than he is with those of other Sabbatarians. For nearly half a century they have kept the Seventh-day Sabbath. They have not done this for the sake of popularity; for such a course of conduct has rendered them odious in the eyes of the majority. They have not done it for the sake of station; for that very practice has in thousands of instances lost to them advantageous positions in stores, banks, schools, etc., etc. They have not done it for the sake of office; because Sabbath keeping practi-

cally shuts them out from nearly all positions of public trust. They have not done it for the sake of riches; since to a man in active business the Sabbath works as a clog by putting him out of joint with the community two days in the week. In view of the foregoing, is it not fairly presumable that a people who for half a century have held onto their faith under such great disadvantages have done so in obedience to their convictions of duty? Reader, are you an observer of the first day of the week? If so, can you say truthfully that in hallowing that day you ever subjected yourself to obloquy, to the loss of station, or of office, or property? If not, then were your sincerity challenged in the matter of your conscientious observance of Sunday, you could not make out so strong a case in your own behalf from the secular standpoint, could you, as the Sabbatarian is able to make, as it regards his obedience to conscience in hallowing the seventh-day Sabbath?

Turning now from the negative to the positive side of the subject, let the test be applied from that direction. You will agree to the proposition, will you not, that if Sabbatharians are acting in harmony with the word of God in the matter in question, then they not only have a conscience, but also a *good conscience*, and therefore one which ought to be respected by the laws of the State? Nay, more, you will admit that if they can make a better showing from the Scriptures for their Sabbath observance, than you can for your Sunday keeping, it would ill become you to ostracize them either socially, politically, or spiritually.

To begin with, I inquire, Why do you hallow the Sunday; or rather, what Scripture reason can you give for so doing? Do you reply that you do it in honor of the resurrection of Christ? Then I ask whether God ever told you to hallow the day for that purpose? You reply necessarily in the negative, but you add that the resurrection of Christ was a memorable event, and that you, for that reason, think that it ought to be commemorated. Do you not see that according to this logic, Sunday sanctity is not based in any sense upon a command of God, and is in fact a mere deduction of your uninspired intellect? Should you change the base of your argument, and undertake to rest your observance of Sunday on the fourth commandment, you are equally at sea. That commandment enforces the day on which God rested, which he blessed and hallowed at the completion of creation. Ex. 20:8-11. God never rested on, never blessed, never hallowed, the first day of the week, and as a consequence, you cannot enforce its observance by a command which sanctifies a day on which in the beginning God *did* rest, and which he *did* at that time bless and hallow. The first day of the week was the one on which God commenced to make a world, instead of the one on which he rested from that prodigious labor, and sanctified as a Sabbath for all men in all ages. Finally, should you appeal to the example of Christ and the apostles, you are left equally in the lurch. On the day of the resurrection, Christ in the garb of a common traveler accompanied two of his disciples on foot from Jerusalem to Emmaus, a distance of seven and one-half miles; thus giving his sanction to common travel on a day which you say had at that time become holy. Luke 24:13-21. Once more: Troas is separated from Assos by a distance of nineteen miles. According to Acts 20:7-14, Paul preached to the disciples of the former place on Saturday evening, continued his speech till midnight, broke bread, restored Eutychus to life, remained until daylight, and then went on foot on Sunday forenoon to Assos, where he joined the disciples who had gone before with the ship, and continued his journey toward Jerusalem.*

But why multiply words? The naked fact is, as many first-day keepers of candor have so often admitted, there is no express Scripture warrant for first-day observance.† If, therefore, it is a thing of conscience at all, that conscience cannot be proved by the word of God to be a good one. Now let the people who by some are denied the rights of conscience on the pretext that they have no conscience, be heard in their own defense. Here are a few of the Bible reasons why they observe the seventh day of the week as the Sabbath: 1. The Sabbath was instituted in Eden by Jehovah. 2. The Sabbath as then instituted was the last, or seventh, day of the week. Gen. 2:1-3. 3. The Sabbath law made in the beginning was expanded 2,500 years later into the fourth commandment of the decalogue. Ex. 20:8-11. 4. That commandment is the only Sabbath law found in the Scriptures. 5. The Jews, to whom it was given, always understood it to enforce the hallowing of the seventh day of the week. 6. For forty years in the wilderness God himself rendered it impossible for them to hallow any other day than the seventh, by ordaining that no manna should fall on that day, and that the manna which fell on the previous day alone, should remain pure and wholesome until the next day. Ex. 16:4-30. 7. From Moses to Christ the Hebrew people and their prophets were a unit in the observance of the seventh day as the Sabbath. 8. It was the custom of Jesus during his whole life to worship in the synagogue on the seventh day. Luke 4:16. 9. The holy women after the death of Christ hallowed the seventh day while he lay in the tomb. Luke 23:54-56; 24:1. 10. Paul was in the habit of preaching on the seventh day in the synagogues. Acts 18:1-4; 17:2. 11. The seventh day is called the Sabbath fifty-six times in the New Testament. 12. Christ indicated that the seventh-day Sabbath would be in force at the destruction of Jerusalem, or forty years after his death. Matt. 24:15-20. If it was binding then, it is binding now. 13. The first day of the week is mentioned eight times in the New Testament, but is never called the Sabbath. 14. It always bears the secular title "first day of the week." 15. In three instances it is mentioned as the day which follows the Sabbath. Matt. 28:1; Mark 16:1, 2; Luke 23:54-56; 24:1. 16. In Rev. 1:10 John says that he was in the spirit on the Lord's day. The Lord therefore has a day in this dispensation. That day must be the seventh-day Sabbath, since that is the *only* day that God ever claimed as peculiarly his own. Ex. 20:8-11; Isa. 58:13, 14; Mark 2:27, 28.

What will you do with these propositions, reader? Coupled with the circumstance heretofore brought out that Christ, the two disciples with him, and Paul and his companions twenty-eight years later, made the first day of the week a day of common travel, does not the argument become impregnable? If the plain language of the only Sabbath law in existence, the interpretation placed upon that law by the people in whose language it was written, the providential comment of Jehovah on his own law for the space of forty years, the example of Moses, the prophets, Christ, the holy women, and Paul, the fact that the Lord has a day in this dispensation, the language of Christ showing the existence of the seventh-day Sabbath as late as A. D. 70;—if these facts, I say, joined with the circumstance that everywhere in the Bible the seventh day wears the sacred title of Sabbath, while the Sunday is never distinguished in that manner, and was treated as a day of labor both by the Master and the great apostle to the Gentiles, do not justify the decision that the last, and not the first day of the week is the Sabbath of the Lord, how could any conclusion be established? If, however, Seventh-day Adventists are really hallowing the only Sabbath which God ever com-

manded, and if they are doing it greatly to their pecuniary disadvantage, and some of them at the cost of their personal liberty, how idle for their enemies to argue that they are altogether destitute of conscience; how idle to urge that they persist under all these untoward circumstances in observing the seventh-day Sabbath because of the perversity and stubbornness of their unhappy dispositions. The man who would thus justify his propensity to compel others to accept and carry out his ideas, in matters of religion, should remember that it was through the adoption of logic similar to this, that the authors of the Inquisition were led to put to death the martyrs of the Middle Ages.

(To be continued.)

JUSTIFICATION.

BY CHAS. P. WHITFORD.

(Minor, Fla.)

How shall a sinner become just in God's sight? There is but one answer that can be returned to this question. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

Paul here describes the justification of the sinner as being accomplished by faith only. But, says one, does not James say that "by works a man is justified, and not by faith only"? James 2:24. Yes. Then do not James and Paul contradict each other?—No. They are in perfect harmony. James tells us that "faith, if it hath not works, is dead." Verse 17. Paul was speaking about that kind of faith that works. "Faith which worketh by love." Gal. 5:6.

When Paul declared, "The just shall live by faith" (Gal. 3:11), it was equivalent to saying, "The just [the doers of the law] shall live [remain just, or continue doers of the law], by faith."

If then a man is a doer of the law, will not this doing of the law justify him?—No. Why not?—"But that no man is justified by the law . . . is evident: for the just shall live [just, or in conformity with the law] by faith."

By faith the law is established in the heart. By faith the fruits of righteousness (right doing) are made to appear in the life of the believer. It is faith that lays hold of the mighty power of God, and through faith in that power are we enabled to do that which only the mighty power of God working through us can do.

How the power of God can work in a man, accomplishing for him that which he could not possibly do for himself, no one can tell. It would be as easy to tell how God can give life to the dead. How the Spirit works in a man to subdue his passions, and to make him victorious over pride, envy, and selfishness, is known only to the Spirit. It is sufficient for us to know that it is done, and will be done in every one who wants that work wrought in him above all things else, and who trusts in God for the performance of it. The gospel undertakes to create in man the righteous character which the law demands. "The gospel of Christ . . . is the power of God unto salvation." Rom. 1:16. The gospel is the power of God. Salvation is in the power of God. Every one that has living faith in the power of God has salvation, because in the power of God there is salvation, and that salvation is "to every one that believeth." "For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith." Verse 17. "Where is boasting then? It is excluded. By what law? Of works. Nay; but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law." Rom. 3:27, 28.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen"

*The Jews commenced their day at sunset. Lev. 23:32; Mark 1:32. The meeting at Troas, therefore, commenced on what we call Saturday evening, and continued until Sunday morning, when St. Paul started on his journey. If Paul had considered the first day of the week the Sabbath, would he have allowed his example to favor the desecration of the day by traveling nineteen miles thereon, without offering a single word in extenuation of his conduct?

† "There is no command in the Bible which directs the observance of Sunday. That is canon law." Rev. Thomas F. Cushman, in the Chicago Evening Journal, of April 1893.

The Home.

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

A LESSON FROM A FLOWER.

BY ELIZA H. MORTON.
(North Deerling, Me.)

A LITTLE flower was trampled
Low in the mud and mire,
Its petals soiled and crumpled,
Its beauty lost entire.

A gentle hand in pity
Pushed back the cold dark earth,
And raised the tiny blossom,
Believing it had worth.

The sun poured down its brightness,
The rain a blessing sent,
And lo, the little flower
Arose all reverent,

And lifting up its petals,
Put on a beauty new,
And many a heart awestruck
Looked on and stronger grew.

O ye who lift up blossoms
In God's own garden wide,
Remember whence the showers,
And crush all human pride;

Remember whence the sunlight,
Remember whence the dew,
Take not to self the glory,
'Tis God that works through you.

OUR BOOK OF REMEMBRANCE.

"I THINK we would better keep a book of remembrance, daughter," said my father, as we sat beside our evening fire, rehearsing some unusual perplexities and sorrows. Life had gone very hard with us that year, and I had become a chronic complainer. Just now brother John lay helpless with a broken thigh, and she who could "run smooth music from the roughest stone," with ceaseless love, had been taken from our sight.

"A book of remembrance, father? Why, I thought the Lord kept that."

"Yes, but why shall not wayworn mortals keep one also, in which to note his gifts; to recount the blessings of the way; the 'red-letter days' of sunshine after storm and darkness, joy after sorrow, quiet and peace after confusion, unexpected good, deliverance from danger. It has become easier to speak of our misfortunes and trials than of our blessings. These are received in silence. I'm afraid we shall never become 'house-top saints' at this rate."

"Do n't say 'we,' blessed old father!" I cried penitently, noting with a pang the glory of swift-coming translation all over the noble head and face. Smiling at my eagerness, he softly repeated,—

"Every life time,
Yes, the narrowest and most drear,
Is a cup that still runs over
With the gifts of God most dear!"

"Suppose we take these pocket diaries and write in them, 'Gifts vs. Losses,' blessings over against trials, joys more than griefs, and see what comes of it. I think it would prove no small aid to our happiness and spiritual health."

A very tender and penitent heart made its first entry that night in the little book. On the fly-leaf my father's familiar hand had written:—

Here, then, inscribe them, each red-letter day!
Forget not all the sunshine of the way
By which the Lord hath led thee: answered prayers,
And joys unasked; strange blessings, lifted cares;
Grand promise echoes! Thus each page shall be
A record of God's love and faithfulness to thee!

It was strange, after that, how my book of remembrance filled up. I soon had to have another. Sometimes I compared mine with father's, who said: "You see, daughter, we do not need to search for his gifts; they are legion to those who have open hearts."

Often we found we had mentioned the same gift or deliverance, but oftener the need of indi-

viduality or experience had recognized what the other had missed. Where I had noted gifts of bread and loving-kindness, my father had offered thanks for the gift of chastening and for hidden manna. Underneath the former he had written:—

"Courage! ye that bear the sublime lot of sorrow. God wills it. It is the ordinance of infinite love, to procure for us an infinite glory and beatitude!" And beneath the latter, "We have meat to eat that ye know not of!" I noticed a spirituality to his remembrances that marked him indeed a "house-top-saint." Not a day passed but I had occasion to take my little book many times from my pocket, note a sweet surprise, a gracious gift, unexpected strength, or cheer, or light; a soft air, a radiant sunset, a perfect day, an hour of peace, an answered prayer, an hour of fellowship, a friend.

That coming year life took on new meanings. Joys unexpected and unasked came into my life, till the soul cried out, "Lord, it must be a mistake! This cannot be for me!"

Then my little book began to show new revelations of truth and God, some blessed inspirations, thanksgiving for a cross to bear, and some conception of "God's way with a soul."

Dr. McLeod in joyous words, says: "One man, O Lord, lifts up his voice and praises thee that he has been born, because he knows thee, and Jesus Christ whom thou hast sent." Also this: "Now that I know what he meaneth with me, what he would have me to do and to be, my heart says no more, 'Thy will be done,' but 'Thy will let it be done, I entreat thee!'"

Dear, tempest-tossed reader, try the Remembrance book.—H. H. S. Thompson, in *Advance*.

UNCONSCIOUS PARENTAL TYRANNY.

YOUR boy can no more be set right by being compelled to obey an external edict from fear of physical penalty, than you can be made a loving child of God by obeying the ten commandments from fear of future punishment if you disobey them. He is not an honest citizen who would steal if he dared to, nor is he a pure Christian who would swear if he dared to; nor is he a good boy who would disobey his parents if he dared to; and, therefore, that is not good preaching which makes only servants of God who obey only for fear that they will be punished if they do not, nor is that good child-training which only coerces a boy to sullen obedience because of the fears of the rod if he disobeys.

Consider this matter in another light: The end of all government is self-government. You cannot always govern your boy. In a few years at most he will be out from under your roof. On what force do you then rely to keep him in the path of truth and duty? On what force do you then rely, if not on that developed in himself? But if you never trust your boy to walk alone, how can he learn to use his legs? And if you never trust him to judge for himself, how can he ever learn to use his judgment and his conscience? Your aim should be to crown his conscience, and give to it a scepter, that he may have a law-giver in himself, that he may hold his own rod over himself and punish his own wrong doing, and reward his own right doing, with his own condemnations and approbations. What are you doing toward this result? The perpetual rod will never accomplish it.

We do not condemn all use of the rod. It may sometimes be a necessity. There are natures which can sometimes be restrained only by fear of physical pain. There are times when no other restraint is so effective. There are governors, too, whose knowledge of human nature is so limited that they must at times appeal to the rod or leave the law without any enforcement. They do not know enough to enforce law without it. But the rod in the family ought to be used like the gallows in society—in the background, a possibility, but rarely an actuality. Of all motives to right action, fear is the lowest. Of

all kinds of fear, fear of physical pain is the lowest. Of all motives, this is the least efficacious in really changing the purpose of the heart, and so affecting the character. And he who finds himself compelled to resort with any frequency to the rod, is an unconscious tyrant, is more at fault than the child whom he chastises, and should cease for a time to take his boy to task, and take himself to task instead.—*Christian Union*.

THE BEGINNINGS OF SELF-CONSCIOUSNESS.

Do not many of us make a mistake in noticing our children so much before callers, repeating the bright things they have said, and allowing visitors to comment on their personal appearance? They are made so conscious of their own identities that they show a nervous awkwardness of manner, and eventually an extreme timidity of bearing that some of them are never able to overcome.

Further: a child ought never to be *put up* to entertain a company, either by song or recitation. I know by my own early experience how painfully embarrassing is an ordeal of that kind. How often have I run and hid when I saw callers approaching our hospitable threshold, preferring, as I did, oblivion, or at least obscurity, to applause, whether forced or spontaneous, accorded me after each performance, by my mother's guests!

Another observation grows out of the memories of my childhood: Older persons should not make comparisons where the little ones can hear. How often we hear the remark, "This child is so much prettier than the other one; they don't look like sisters!" How crest-fallen that "other one" is! and how it rankles in her breast for many a night, and poisons all the sweetness of her day-cup! Recalling the small errors of my childhood that seemed mountain-high to my young vision, I endeavor to be very thoughtful and tender of the little ones that fall in my way. How readily a little child responds to your smile, though she has never seen your face before, and may never again! Children know or care naught for *les convenances*, and lend as ready response to the smile and kindly word of the stranger as to the more familiar "good morning" of the old-time friend.—*Julia Jayne Walker, in the Mother's Nursery Guide*.

BE YOURSELF.

A FEW years ago a party of tourists through the mountains in North Carolina stopped at the picturesque village of Waynesburg for a few days.

While they were climbing one of the mountains near the town, they met a young girl driving some cows to pasture. She had a beautiful head and noble figure, which her dress, a short blue flannel gown and a white handkerchief knotted at her throat, set off. Her hair was twisted in a smooth coil at the nape of her neck.

The artist of the party exclaimed with delight, "Come to-morrow, just as you are, and I will make a picture of you."

The girl promised, well pleased, but lingered to inspect the strangers from a little distance.

The next day she appeared; but the artist found, to his horror, that she wore a tawdry, print gown, looped and bedizened with bows, in an attempt at imitation of the dresses of the ladies of the party. Her hair was cut in a bang, puffed, and frizzed. Upon her hands were a pair of soiled gloves. She attempted to mince as she walked. All the grace of her free carriage, learned in climbing the mountain passes, was gone. She was a ridiculous burlesque of a fine lady of the town.

Just in proportion as we forsake our own natural part in life to occupy others whose duty and place are different from ours, we fail, as did the mountaineer.—*Exchange*.

The Mission Field.

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

THE BEST BEGINNING.

It was only one wee maiden,
But with willing heart and hand,
She pressed her rosy lips and said,
"I am going to be a band."

She didn't have to go so far,
This little maiden wee,
Before she found another one
Who did with her agree.

So they lected Molly secretary,
And Ethel took the chair,
Though their minds were very hazy
As to what their duties were.

That day they made an iron rule
That each who joined, must seek
One other member. Then the band
"Adjourned to meet next week."

So Mollie brought Clarinda,
And Ethel found out Dan,
And him they made the president,
Because he was a man.

Now it was n't very long,
With such a stringent rule,
Before there really was a throng;
In fact, 't was all the school.

And they studied about the heathen,
And prayed for their souls so sad,
And they worked to gather the pennies
To send them the tidings glad.

So just one little maiden
Who works with heart and hand
Is the very best beginning
For a missionary band.

—Children's Work for Children.

AUSTRALIA.

WHILE pressed with the work that surrounds us in this distant field, we sometimes forget the deep interest felt by the readers of the REVIEW in the cause here, and so we fail to report as frequently and as fully as we might. The providence of God is surely opening the way for the proclamation of the message in this country. We have no sooner stepped in and filled one opening, than a number of others equally important present themselves to us. Thus the work seems to pile up faster than we can turn it off.

Since our Conference, held in January last, all the laborers have been busy carrying out the plans then laid for the coming year. Sister White, Elder W. C. White, and Elder and sister Starr have been in New Zealand, visiting the churches and attending the camp-meeting which was held at Napier. This was the first camp-meeting ever held by our people south of the equator. Reports of the meeting will doubtless go with this to the REVIEW. These friends are expected to return in a few weeks to this country.

Elder Rousseau and the writer have been in Melbourne planning for the next term of school, and working with the Melbourne church. We feel that our efforts for the young people, especially those connected with the *Bible Echo* office, were blessed of God.

The outlook for the coming term of school is good. Before sending out our calendars for 1893, we received notice from as many as we can accommodate in the home, of their intention to be with us. It is very probable that we shall have to rent another building, but then we shall work at a disadvantage. Our class rooms will be too small. We were greatly rejoiced when we read that the General Conference voted to assist us in the erection of school buildings. We are now looking at different points proposed for the location of the school. Several families have assured us that as soon as the permanent location is settled, they will take up small blocks of land near the school, so that they can send their children. We have every reason to believe

that the attendance will be much larger when we get into buildings of our own.

I think it has been reported to the REVIEW that Elders Hare and Steed have erected a house of worship in Paramatta, the oldest town in Australia. This town is located near the source of the beautiful Paramatta River, fourteen miles from Sydney. The membership of the church is fifty. After the Conference, the brethren decided to pitch the tent in a small country settlement about ten miles from Paramatta. From the first, the attendance was good, and the interest developed rapidly. The ministers manifested the usual opposition, and this drove independent thinkers to take their stand. At present between twenty and thirty are keeping the Sabbath. One of them is a law writer who carries on business in Sydney. He is a man of intelligence and influence, and will, we trust, prove a real help to the work in that locality. I have recently visited the tent's company, and was pleased with the intelligent class of people who are interested in the truth. A movement is on foot for the erection of a small house of worship to take the place of the tent.

There are other small towns in the vicinity of Paramatta from which calls are made for tent meetings. The interest in this locality has been remarkable. The country surrounding Paramatta is devoted to vegetable gardens and beautiful fruit orchards. Apples, peaches, plums, pears, lemons, oranges, and small fruits are growing in great abundance, and sent to the Sydney markets. It is not as difficult for these fruit growers to observe the Sabbath as it is for the tradesmen in the cities. The most of our Sabbath-keepers in this country are living in the cities. For some time we have felt that efforts should be made for the people living in the country, tilling the soil. The success of the present effort is therefore very encouraging. It truly appears as though God had prepared a class of people for the message, so that all we have to do is to go to them and explain it.

A. G. DANIELLS.

Sydney, Australia.

REPORT FROM ARGENTINE AND URUGUAY.

[Translated from the *Hausfreund* by T. Valentiner.]

MY DEAR FELLOW-SERVANTS IN THE LORD: With the deepest interest we read your reports. O, how encouraging it is, to see how the dear Lord remembers his work all over the wide harvest-field! With grateful hearts we also can say: He has not passed us, but comes nearer and nearer. Praise be his eternal name!

We have been for some time in Uruguay, and find that there is one Swiss colony and two Waldensian colonies. In the latter they raise wheat and corn. Nearly all Waldensians can speak three languages; French, Spanish, and Italian. Brother Brooking, who has labored among the French of Argentine with good success, is going to labor here now. The main employment of the Swiss is the raising of cattle and making of cheese. They have suffered much from the terrible drouth, which we have had for the past year and a half. On the prairie, outside the colony, the cattle died for want of water and food.

Wherever we have been, we rejoice to find souls who are hungry for the word of God, and who gladly listen to the precious truths for this time. Lately we met some who came from Brazil, and they asked us with tears in their eyes, to tell them about the truth of God. In our present field of labor we also find hungry souls, and although most of the people do not appreciate our work, we have success enough to praise the Lord and go on full of courage, leading lost sheep to the Saviour. Noble work! Who would not bring a straying lamb to Jesus? Dear brethren and sisters, let us use the few days granted by the mercy of God, in this

glorious work. Parents, give your sons and daughters for this work. It will give them the necessary experience to stand in these last days and troublous times. The young can do nothing better in these earnest times, than to devote themselves to the work of the Lord. It is no time to gather earthly treasures, no time to plant and build, as was done in the times of Lot. But it is time to keep our eyes turned away from the world, to have them fixed upon Christ, and think of Lot's wife.

On our journey to this place we met a ship missionary in the city of Montevideo, who is interested in the truth. He thinks of resigning his position and going to the United States, in order to become acquainted with our work and the truth, and then to devote himself to the Spanish field. In the same city we also made the acquaintance of a young man who speaks the three languages of the country. He is also interested in the truth, and intends to enter the canvassing work, after receiving the necessary instruction. So the work advances. Our greatest need is the issue of books in the Spanish, Italian, and Portuguese languages. We long for their appearance.

Providence permitting, we intend to go to Brazil the latter part of March, to open up the work among the Germans there. Brethren and sisters, pray for us. A. B. STAUFFER.

A CENTRAL AFRICAN CONGREGATION.

BISHOP TUCKER, of the Church (of England) Missionary Society is in Uganda, that kingdom which has been so recently the scene of bloody war between the Catholic and Protestant factions. He says in a letter to England:—

"Christmas day dawned, and verily it is a day never to be forgotten. The thrill that went through me when two years ago I addressed a congregation of 1,000 souls in the old church, is still fresh in my memory. If I was thrilled then, I was simply overwhelmed yesterday when I stood up to speak in the name of our Master to a congregation numbering over five thousand souls. I wonder whether in the whole mission field such a sight has been witnessed since apostolic days. The perfect stillness as I stood up to speak, and indeed, throughout the service, was almost as awe-inspiring as the sight of this great multitude itself. Mr. Pilkington interpreted for me, and it was quite evident that he performed his task to perfection. In the afternoon a second service was held, and I suppose between 3,000 and 4,000 people must have been present. At this service about thirty women were baptized."

EDUCATING THE MEXICANS.

THE policy inaugurated by President Diaz of establishing free public schools in every district and municipality, is being carried into effect rapidly by Joaquin Baranda, Minister of Justice and Public Instruction. The compulsory school law, which recently went into effect, is being rigorously enforced throughout the country, and reports have been received by the government, showing that the school attendance has largely increased during the last few months. The particular object of the free schools and compulsory law is to educate the lower class and the Indians. President Diaz expects to see splendid results of his new policy within the next fifteen years.—*Selected.*

—Elder Israel writes from New Zealand of the interest with which the workers in foreign fields are following the progress of the work in the United States. He says: "As the prophecies in regard to the United States are now being fulfilled, we look with greater interest, every steamer, for the developments of the work. We are glad to hear the good news by the last steamer of the wonderful meetings in Battle Creek, and the outpouring of the Spirit of the Lord there and at the camp-meetings. We also feel thankful for the light we are receiving, and for the measure of God's Spirit that has attended our meetings with the churches, and the meetings of our Conference officers, and at the canvassers institute during the last three months. The brethren said the last two mentioned were the best meetings they had ever attended."

Special Mention.

CATHOLICISM IN NEW ENGLAND.

THE change that has come over the New England States in regard to religion, during the last half century, is very remarkable. Although some relics of the Puritan laws still linger upon the statute books, Puritan New England is a thing of the past. If church statistics are correct, the prevailing religion there is now the Roman Catholic. The following statement of religious statistics of New England is from the New York *Independent* :—

The Church of Rome is at the front in New England, so far as numbers are concerned. This has been suspected, but not definitely known. The census of 1890 now makes it an undeniable fact. The communicants of the Roman Catholic Church exceed in number those of all Protestant bodies combined, by nearly a quarter of a million. The excess is surprisingly large. The following table gives the figures for the six States, according to the census returns for 1890 :—

| | Catholic communicants. | Protestant communicants. |
|----------------|------------------------|--------------------------|
| Maine, | 57,548 | 102,161 |
| New Hampshire, | 39,920 | 63,021 |
| Vermont, | 42,810 | 63,505 |
| Massachusetts, | 615,072 | 327,721 |
| Rhode Island, | 96,825 | 51,183 |
| Connecticut, | 152,945 | 156,396 |
| | 1,005,120 | 763,987 |

It will be observed that while the Catholics usually give population, which includes all baptized adherents, whether adults or infants, the table reports communicants. This means that no baptized Catholics are counted, except those who have been admitted to communion. . . . The percentage of Catholic communicants to Catholic population is much larger than the percentage of Protestant communicants to Protestant population. The latter, of course, greatly outnumber the Catholic population, probably, not less than three to one. . . . The descendants of the Puritans have not, of course, been converted to the Catholic faith. They have emigrated to the great West and to other sections in large numbers. Those who are left do not have, from various causes, so large a natural increase as obtains among foreign populations. New England is likely, therefore, to become more predominantly Catholic."

It will be seen by the above table that in the three first named States, and the last, Maine, New Hampshire, Vermont, and Connecticut, the majority of church-members are still Protestants. It is also well to remember the fact stated by the *Independent*, that in all these States the Protestant church membership is only a small part of the Protestant population. The Catholic majority is in the States of Massachusetts and Rhode Island. The first named States are principally devoted to agriculture, the last two are largely engaged in manufactures.

That this increase of Catholicism is so much greater in these manufacturing States, shows that immigration into New England, as well as the emigration from it, is the true cause of this great increase of the Catholic population of the New England States. This immigration to New England has been chiefly from two countries, both of which are strongly Catholic.—Ireland and the neighboring Province of Quebec.

There are very few Germans in New England, but the Irish and French abound everywhere. The large manufacturing plants in the cities of Boston, Lawrence, Lynn, Lowell, Haverhill, etc., are almost entirely run by Irish and French operatives. Twenty years ago the writer was in a town in Connecticut, where one cotton mill employed 2,000 hands, all of whom were French Catholics from Quebec. It is needless to say that Protestantism is a small figure in that town. The same causes hold good, only in a less degree, in the agricultural States. Vermont has a large French Catholic population. We have not the statistics of that State, but we know that in one county that borders on Canada, there are 1,600 French voters, and that there are 600 French voters in one town. The larger portion of these are Catholics. New Hampshire and Maine, which occupy positions very similar to Vermont, have about the same proportion of Catholics and Protestants as Vermont has. Really, then, emigration is chargeable for the change of the religious complexion in the New England States. Hundreds, yes, thousands of enterprising young men of New England stock, have followed Horace Greeley's advice, "Go West, young man, and grow up with the country." New England has been made the poorer by this western emigration, but the West has been benefited by it. The time may come when the advantages afforded by the West being no better than those that can

be obtained in the East, there will be a reversal of the western emigration. There are some indications that such a change has already begun. Such a movement would increase the Protestant population of New England, but of course this would lower the Protestant population of the West. The true child of God need not grow uneasy, even by the knowledge that in any section of country error predominates. This is the condition of all the world; but the providence of God still controls it, and nothing happens; all is as he wills. "The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all." When the anti-Christian powers of earth, whether Catholic or professed Protestant, shall have run the course allotted to them, they will be held to account for their conduct by a just God, and a multitude of evidences show that that day of final reckoning cannot be far off. No denominational name alone will then afford us a shelter, but a faith in Jesus Christ, which will lead to obedience of all the commandments of God, will insure us a passport into the city of God.

M. E. K.

PERSECUTION UNDER SUNDAY LAW IN MARYLAND.

MR. JUDEFIND'S TERRIBLE CRIME.

THE trial and imprisonment of J. W. Judefind, of Rock Hill, Md., for husking corn on Sunday, Nov. 13, 1892, is the latest expression of narrowness and persecution which has disgraced Maryland and the United States. Mr. Judefind was once a Methodist. He became a Seventh-day Adventist, and hence felt bound to pursue his business on Sunday. Rev. Mr. Roe, pastor of the Methodist Episcopal church, saw Mr. Judefind husking corn on Sunday, and became the chief witness against him, after causing his arrest. The "justice's court" condemned this terrible assault upon the peace and good order of the commonwealth of Maryland. Mr. Judefind appealed his case; and now we are told by the *American Sentinel* that "the circuit court of Kent county has not only affirmed the law, but has decided that in enforcing it, justices and constables may ride roughshod over the statutory guarantees of the citizen. It requires only a like decision from the Supreme Court of Maryland to entitle that State to rank with Tennessee in the iniquitous work of persecution for conscience' sake."

Indignation and disgust contend for precedence when one considers such a state of things as this in Maryland. If Sunday was strictly observed in Maryland by the people who pretend to regard it, if there were no Sunday trains, no newspapers, no pleasure seeking, no debauchery in Maryland on Sunday, and Mr. Judefind were the only man who dared to insult the majesty of the Sunday law of that State, the case would be different. But when business and pleasure-seeking and dissipation abound in a way to injure the interests of the community and the churches a thousand times more than ten thousand men could by husking corn in a "back lot," and only one man is arrested, and he a devout observer of the Sabbath according to the law of God,—which considerably antedates and outranks the law of Maryland,—it is evident that a mean spirit of petty spite lies at the bottom of the whole raid upon Mr. Judefind and the Seventh-day Adventists. If the intelligent and high-minded friends of Sunday desire to save their cause from the contempt of all right-minded men, they will do well to "call off" such men as Mr. Roe, who misrepresents the nineteenth century civilization and Christianity by a thousand years.

We are told by the advocates of Sunday law that it deals with Sunday as a "civil institution" only, and not on religious grounds. It is terrible to consider! Think of it carefully! How Mr. Judefind endangered the civil order and the foundations of the government of Maryland by husking corn on his farm in a retired lot on Sunday! The peculiar relations between Sunday and the civil government are so sensitive! How every husk torn from the ears of corn, which, in spite of civil law, had grown defiantly through every Sunday in the summer of 1892, must have made a corresponding rent in the civil order of that free and sovereign State! How the falling ears, thrown from Mr. Judefind's wicked hand, must have shaken the foundations of the

long-established commonwealth as they struck the soil named after England's queen! It is hoped that no Sunday train controlled by pious Sunday-keeping stockholders ran near enough to Mr. Judefind's field to drown the noise of his husking or the deafening thud of the falling ears of corn. The old time scenes of the Civil War and of terrible battles on Sunday grow pale in the lurid glare of Mr. Judefind's wicked assaults on Maryland's Sunday law. Punish him?—Certainly. A few dollars or "sixty days" in jail!—what is that, when compared with such treasonable interference with the "civil Sunday"? To shoot a man in cold blood is something, but to husk corn on Sunday in Kent county, Md., to do it with deliberation and "malice aforethought," to lie awake nights and determine to do it, and to do it where Rev. Mr. Roe, by climbing on a fence, could see it done and be enabled to declare the crime under solemn "oath or affirmation"—what moral and civil and religious insanity must have possessed J. W. Judefind! But since he is now safe "behind the bars," Maryland can breathe easier, and Sunday is safer.—*Evangel and Sabbath Outlook*, June 1, 1893.

UNAPPRECIATED ZEAL.

THOSE who are working for the legislative honoring of Sunday, and especially for the closing of the Fair on Sunday, although all working on the same line, vary in intensity of devotion, also in the amount of sense, or lack of sense, manifested. Joseph Cook and W. F. Crafts are specimens of these intense persons whose zeal often leads them to disgust their fellow-laborers. Their late frantic appeals to President Cleveland to issue a proclamation and to call out the United States troops to hold the gates of the World's Fair, has made them the laughing stock, not only of the secular, but also of the religious press. What effect their rather numerous telegrams had upon the President,—whether they were entirely unnoticed, or were taken to light the President's cigar while trolling for bass on his late fishing trip, we do not know, but we know they have succeeded in drawing down upon themselves the following from the editor of the *Northwestern Christian Advocate*. The title under which the editor of the *Advocate* discusses these hot-headed gentlemen, is strikingly suggestive of an animal closely resembling the donkey. We can easily imagine them, at this sudden stab, saying, "Thou too, Brutus!"—

"ZEBRAIC ZEAL."

"We lament that Mr. Joseph Cook, Rev. Wilbur F. Crafts, and others persist in their unwise excess of zeal in complicating and hindering the campaign against Sunday-opening of the Fair. It would be exceedingly weak, if it were not calamitous, to ask the President to call out troops to keep the Fair's gates closed. That impossible suggestion is instantly interpreted to mean that troops are asked to thrust bayonets against the breasts of people who wish to see the Fair on Sunday. Of course, it is asked that force be employed to prevent directorial disobedience to the law. Yet even the directors are not in rebellion against law. We believe that they suppose they are within the law; for their lawyer so advises them. One construction of the law, if it did not sanction open gates last Sunday, seems to divest the opening of outrage against law. The insinuation against the United States attorney is certainly not a stimulus to his zeal in the present issue. The question went into the United States Circuit Court last Saturday, and since a permanent, and not temporary, injunction is sought, the case could not be adjudicated before Sunday. We do not defend the directors; for we believe that their course has been uncandid and lamentable. However, a suggestion to use troops to hold them in check does not deserve an instant's respect or patience. Such hysteria prejudices our cause and heaps mountains of odium upon Sunday-closing. The summit of dispiriting despair is reached when the unwise Mr. Crafts pleads with the public to send telegrams to the President, according to his own calamitous prescribed text."

M. E. K.

—There are three millions of mothers, wives, sisters, and daughters, of confirmed drunkards in the United States; and women suffer more from this vice than from all other evils combined. The keenest pangs and the sharpest agonies are endured by women who make no sign. In the wasted realms of the social affections, in the higher and inner life of wife and mother and friend, what tortures are silently endured, what suppressed wretchedness is borne, what slow torments of desolate hopes and broken hearts go on, no word of which ever reaches the outward ear!

—God never fails a man who faithfully speaks the truth.

The Review and Herald.

BATTLE CREEK, MICH., JUNE 13, 1893.

URIAH SMITH, EDITOR.
M. E. KELLOGG, ASSISTANT EDITOR.

EDITORIAL CONTRIBUTORS:

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

AROUND THE HORIZON.

—In Hawaii, the provincial government is occupied in dealing with those who are unfriendly to its claims. The impression has gone out, that Minister Blount is more favorable to the deposed dynasty than the retiring minister, Stevens, could possibly be. But it is said that the instruction given by the United States government to Mr. Blount, makes it evident that no other power will be permitted to step in and dispose of the Hawaiian destinies. So the friends of the annexation of the islands to this country, are hopeful.

—What is called the "Jesuits' Estates," in the Province of Quebec, threaten now to cause trouble politically, as they have heretofore done religiously. These estates now belong to the province, and are valued at about a million of dollars. The provincial government proposes to sell them out to a syndicate, which, it is surmised, would be a regular contributor to election funds, and thus tend to increase the political corruption which has of late been so rapidly growing in the province. And this only furnishes another item in the evidence that the Jesuits, wherever they are, are the fomenters of trouble and mischief. There is great excitement among the people over the subject.

—Cholera, it is said, has indubitably made its appearance in two places in western Europe. These places are Hamburg, and the town of Cetta, on the Mediterranean. But the conditions are much better to control it than last year, and the medical authorities are on the alert to eradicate and prevent, if possible, the spread of the contagion.

—The rebellion in Honduras is reported as not by any means suppressed; but it is thought that the resources of the insurgents will soon be exhausted, and that therefore they will be obliged to yield.

—The trouble in Nicaragua is apparently at an end, the revolution having been entirely successful. But though peace is for the time being established, it remains to be seen whether a competent and stable government can be formed, so that the great project of the ocean canal can go forward to successful completion.

—Italy is still straining every nerve to keep up appearances as a member of the Triple Alliance. Heavy taxation has brought the people to the verge of despair. To conciliate the popular feeling, it was proposed in the Chamber of Deputies to pension the working-men. The discussion immediately brought a crisis, and came near overthrowing the ministry. By a bare majority the measure was carried, but may be the cause of trouble in the future.

—The difficulties between Sweden and Denmark are still more critical. The Swedish Parliament is aristocratic, while that of Denmark is democratic; the Swedes are free traders, while the Norwegians are protectionists; the Norway merchant marine is second only to that of Great Britain, while the Swedish fleet is only one fourth that of the former. Norway, consequently, demands a separate and independent consular service, which King Oscar of Sweden declines to grant. The feeling in Norway, therefore, is that they would better separate, and erect a republic. The Triple Alliance favors the claims of Oscar and Sweden, where German influence prevails; while France and Russia desire to see a republic established in Norway, to ally itself with them in preventing Sweden or Germany from closing the entrance to the Baltic. A proposal has been made to arbitrate, but whether this can be accomplished, is as yet uncertain.

—In Germany, in view of the approaching election, the Catholic center, so called, is breaking up, and parties are most unexpectedly shifting with the rapidity of a kaleidoscope. What the come-out will be, no one can divine.

Thus a feeling of uncertainty and apprehension keeps the nations in a chronic condition of trouble and unrest.

A HOUSE DIVIDED.

THE Presbyterian Church is like a house divided against itself, on the question of the Sunday-opening of the World's Fair. A Rev. Rossiter, of Chicago, sees a "religious crisis" in the fact that the directors "openly say, for the sake of the almighty dollar, we will take the risks of Jehovah's anger," in opening the Fair. He agrees with Congressman Morse, "that it would be particularly dangerous to trifle with the Almighty this year, when he has the cholera so handy." He looks for a terrible "harvest of crime," and calls upon Dr. Barrows, another minister of the same church, in the same city, who stands at the head of the Christian Congress of Religions, to "drop that work."

But meanwhile, Dr. Barrows, the Friday evening before, May 19, had come out publicly, and advocated the opening of the Fair on Sunday. He denounced the threatened religious boycott, and the "violent resolutions passed by certain clergymen," and vindicated the standing and motives of those who favor Sunday-opening. The utter absurdity of supposing that anything would be gained for religion or for Sunday, in our own eyes, or those of any other nation, by closing the Fair on Sunday, while at the same time every conceivable place and facility for riot and iniquity remains open, outside, is well set forth by Dr. Barrows, in the following incisive words, quoted from his sermon:—

"Let us see what is already open on Sunday in our cosmopolitan city: 6,000 saloons; the theaters and vile houses are in full blast on Sunday. And here, side by side with them, is the most magnificent Exposition the world ever saw, closed and barred. A noble educational institution must be shut up to thousands of people, while the bad places profit by it. What foreigners cannot understand, is, that things they have brought here to be put in a grand Fair must be covered up, while the basest of things are allowed to be opened outside."

These words present a true view of the situation; and their reasonableness and logic ought to prop open forever the eyes of the blindest Sunday closer.

PEACE WITH GOD.

THE very thought of being engaged in a war against God is terrible. It is terrible both from the fact that we are under every obligation to be loyal to God, since he is our Creator, and because of the utter hopelessness of our emerging from such a contest with any success. It is nevertheless a sad fact that the majority of the people of the world are actually at war with God. This war is a moral warfare,—a rebellion against God as the moral governor of our individual conduct. This rebellion was inaugurated by Satan, and he was able by deceit to involve the human race with himself in an effort to resist the government of God. The descendants of our first parents, who were thus induced to join Satan in his rebellion, naturally become partners with Satan. The seeds of rebellion, and the strong desire to do as they please, irrespective of what God their Creator requires them to do, is a part of the natural inheritance received by every man since the progenitors of the race allied themselves to Satan in his rebellion.

In mercy God has granted to the world a continuance in its rebellious condition, until from among the rebellious children of Adam a sufficient number shall renounce their allegiance to Satan, and return to their allegiance to their Creator, to fill the earth with a holy and loyal race, such as, according to his original intention, he designed to occupy the earth. God has announced that the final result of this rebellion will be the entire and complete submission of all who have been engaged in it. Thus he says: "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear." Isa. 45:23. As rendered by Paul in Rom. 14:11 it is, "Every tongue shall confess to God." They will confess God's right to rule, which during their lives they disputed, and will acknowledge themselves to have been in the wrong in their rebellion.

But while all mankind will finally admit that the judgments of God are "true and righteous altogether," and while it cannot affect God, either good or ill, whether we cease our rebellion now, of our

free will, or wait until the decisions of the judgment shall compel us to yield, it is for our highest interest that we immediately cease our rebellion, and become the loyal and true subjects of Him who alone has the right to demand our allegiance. Continued rebellion can end in nothing but condemnation and destruction. Like the king with 10,000 men, who began seriously to consider whether he was able to meet the king who was coming against him with 20,000, and who at once sent an embassy desiring conditions of peace, so we should consider whether we, with our puny arm are able to meet the arm of Jehovah. And while it always becomes the weaker party to make the overtures of peace, in this warfare, God, in his infinite love to mankind, himself proposes the peace, laying down conditions that will maintain the integrity of his government, and at the same time showing mercy to those in rebellion.

He is enabled to do this through the sacrifice of his Son, the Lord Jesus Christ, who received for us the condemnation of the law which we have transgressed, and by which transgression we became rebels against God. He is the mediator of peace between God and rebellious man. He offers us a free pardon for all our sins,—our acts of rebellion,—if we will repent of our rebellious acts and accept him as our Saviour, and his death on the cross as taking the place of the death which the law of God demanded of us. That he may bring these gracious offers of reconciliation before those who are in rebellion as quickly as possible, he has authorized many other persons to go out to offer the same terms for reconciliation that he himself offered. So Jesus has not only said: "He that cometh unto me I will in no wise cast out," but he has commissioned his ambassadors to say,—

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:20, 21.

Notice the expression: God does not become reconciled to us, but we become reconciled to him. God has already become reconciled unto us through the death of his Son (verse 18), and he wishes us to accept the reconciliation that has already been made for us in Jesus Christ. If we will accept his offer, thankful for the plan by which we may be restored to his favor, acknowledging that he is right in all that he has required, and merciful in the pardon that he offers, leave the works of darkness and put on the armor of light, fully believing his promise that all the sinful acts of our rebellious life will by that very act of acceptance be forgiven, then the state of war will close between us and God, and "being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

This is not a truce; it is a complete peace, an entire reconciliation, and the sinner enjoys the perfect confidence of the Father. We are no longer sinners and rebels; by our acceptance of the offered mercy we are "made the righteousness of God in him." How blessed the condition! "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1. No condemnation, but instead, the approving smile of our heavenly Father! We are no longer strangers, no longer foreigners, no longer rebels; but we are "fellow-citizens with the saints, and of the household of God;" we have been made nigh by the blood of Christ. We are the loyal subjects of the King of kings, and have become members of his family. Christ is our Elder Brother, and he ever has access to the Father in our behalf. In him our peace with God is constantly assured, and as we have access to him as he has access to the Father, we may know the mind of God, and reflect his character in our lives. The peace then is a oneness of purpose, a love of truth, of right, of holiness, our hearts being in unison with God, the great heart of all the universe. Blessed peace! By it rebels become loyal subjects of the God of heaven; their sins are washed away in the healing stream that flowed on Calvary, and the forgiving smiles of the sin-pardoning Redeemer rest upon them. May this experience be ours: "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ." Phil. 4:7.

M. E. K.

PERSONAL.

In view of the many official positions which I have held in the past among our people, and my quiet retirement from active service in the work for the last four or five years, and especially because of many queries raised in the minds of some, and inquiries made to myself and others, and reports that I had lost faith in whole or in part in the message and work of Seventh-day Adventists, after some reflection, I have thought it best to write a brief statement for publication in our good REVIEW, of my condition, position, feelings, etc., to set at rest any doubts which may have arisen in the minds of those who love the cause, and acquaint such as desire to know the facts.

I came to Florida broken down with nervous prostration, and utterly unfit to labor, having for many years been loaded down with labors, perplexities, and cares too great for my strength. Physicians told me it would take several years to regain my health and strength sufficient to labor mentally to any great degree; and so I have found it. After being here a little more than a year, my companion had a stroke of apoplexy, which paralyzed her right side, and made her a helpless invalid ever since, so that my care and assistance were very necessary. Under these circumstances, I have labored physically what I could, thinking this would be a benefit after so much of a mental strain, seeking to make us a comfortable home in our time of need, caring for her at the same time, also writing considerably for publication. On the whole, my health has much improved, though I find myself a prematurely broken down old man in memory and physical and mental strength.

In these years of retirement and relief from official cares and perplexity, I have had excellent opportunity for meditation and reflection. I have scrutinized carefully the work going on in the cause during these years, from the reports in our various periodicals, and from letters received from various laborers who have kindly remembered me in my retirement. I can truthfully say that never for a single hour have I doubted the doctrines held by our people, which I have helped to proclaim in the past,—have never disbelieved a single one of them. And at the moment of this writing, the certainty that we as a people have the special warning message God designed to ripen the harvest of the earth, and prepare a people for his second coming, looks clearer, if possible, than ever before. The evidence that it is so seems to my mind simply overwhelming. Surely this is the truth of God for the last days.

Evidently, great changes have occurred in the work during the four or five years I have been in retirement; very likely I am not as well prepared to judge of the extent and character of these changes as are those who have been less isolated. I have no feeling of dislike, bitterness, nor unkindness in my heart toward those who have led out in these changes. I can cheerfully say more: I fully believe that God has blessed greatly to the good of his people and the cause the greater agitation of the doctrines of justification by faith, the necessity of appropriating Christ's righteousness by faith in order to our salvation, and the civil and religious liberty principles now so much dwelt upon. To be sure, I thought I believed in all of these before. I never, for a moment since my conversion, supposed I could be saved by my own good works, or be justified in any other way than by faith in Jesus Christ, as my only Saviour, or that I could do anything acceptable to God without the help and grace of our Lord Jesus Christ. I never for a moment supposed that we could keep the law acceptably, or a single precept of it, in our own strength. Yet I am well satisfied that additional light of great importance has been shining upon these subjects, and fully believe that God has greatly blessed it to the good of those who have accepted it.

I freely admit that for a period I stood in doubt in regard to the agitation of these subjects I have here so freely indorsed. I did not attend the General Conference at Minneapolis, where differences were agitated, being at the time sick in Battle Creek. But for a variety of reasons not necessary here to refer to, my sympathies were not with those leading out in bringing what I now regard as light, before our people. I would not attempt to conceal

from the reader the fact that the last few years have been a period of great trial in my Christian experience—the most severe in my life. These have been years of affliction, weakness, sorrow, perplexity, temptation, and trial, but not of apostasy. Many things have seemed mysterious and hard to understand or explain. Such Scriptures as 1 Peter 4:12, 13, have had an added force to my mind: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." It is not every professed Christian, or even minister, who can realize the full force of such passages. But God designs all these experiences for our good. He adds: "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." These are designed to humble, to purify, to teach lessons of trust, to take from us the dross of self-confidence and vain glory, to make more tender, less given to judging, criticising, and fault-finding, to make us, in short, more like the blessed Head.

"The trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire." "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons." "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward, it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." With some, naturally strong-willed and stubborn, trials are a potent agency used by our blessed Lord to accomplish important results in Christian experience. My prayer has been all these years, that such a result might appear in my own case.

I make no excuses for manifold mistakes and errors which may have been seen in my life. I plead for no sympathy. I desire, I trust, above all things, to close my earthly record with joy. I have prayed many times with David: "Forsake me not in my old age." My life has been one of pressure, care, perplexity and anxious thought, labor and trial. God has been very good to me, much better than I deserve. I hope never to despair, never to fall out by the way. Christ seems very precious to me, the best friend by far I ever had. My heart burns within me many times to be able yet to bring souls to the truth. I hope yet to labor again in some humble way in his vineyard.

G. I. B.

DANGER OF DOUBTING.

"AND Thomas answered and said unto him, My Lord and my God." John 20:28. The cause of this exclamation of Thomas was the result of a sudden change in his heart. That change was from doubt to faith. He had had faith in Jesus as the Messiah, but Christ's apprehension, trial, crucifixion, and death had brought a great trial of faith upon Thomas. He began to doubt the evidences he had once considered perfectly satisfactory. About every one is saying that Christ is a deceiver, and he fears that what so many people say must be true. And now the impressions once made upon his mind are being slowly but surely effaced. The miracles do not seem near as marvelous as they did. The gracious words that Jesus uttered are beginning to fade from his memory, and then his crucifixion and death seem to make it sure that he was, after all, a deceiver.

But the other disciples now find Thomas, and pour into his ears a wonderful tale, "We have seen the Lord." But Thomas has now started on the road of unbelief, and he is not as ready to believe now as he was awhile ago. He has about given up what he once thought was sufficient evidence of Christ's Messiahship, and he is not now going to believe anything simply upon the say-so of the other disciples. If he has been so terribly deceived upon the evidences of his own sight and hearing, why should he now believe upon the evidence of others?

So in his unbelief he exclaimed, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." He must himself see Christ and know that he is the same one he had trusted. He must see the prints of the nails, and put his finger in them, that he

may be certain he is the one who was crucified, and thrust his hand into the wound made in his side, or he will not believe.

While the other disciples were joyful in the thought of Christ's resurrection, Thomas cherished his unbelief for eight long miserable days, then it pleased the divine Master again to reveal himself to his disciples. "Then saith he to Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God." There is one thing very commendable about Thomas,—when he saw the Lord, he did not wait and demand the evidences he had declared he must have before he would believe. At Jesus' invitation to complete his investigation and satisfy himself, the shadows of unbelief with which he had been enshrouded for so many days, vanished in a moment, and faith rose again clear and triumphant in his heart. In humbleness of heart, he recognized both his Master and his Lord.

Thomas's experience is not put on record simply to describe his weakness, but that it may be a source of help to us. There always have been, and ever will be, those who will call for more evidence than they now have before they will believe. This may not be granted to every one, and we would do well to remember the words of Jesus, "Blessed are they that have not seen, and yet have believed."

Doubting is attended with great danger. It may lead to complete unbelief and departure from God. If it does not go too far, it is sometimes the means of teaching us a useful lesson. When one has doubted until he has seen the utter emptiness and barrenness of soul that doubting brings,—

"When all the blossoms come to blight,
All is sad and dreary,
Night and day and day and night,
Weary, weary, weary,"

then it is that we turn again to the Lord, and seeing by faith the print of the nails in his hands and in his feet, and the deep wound in his side, faith revives, hope springs anew in the heart, and we exclaim, "My Lord and my God." There is more true joy in one moment of faith than there is in years of doubting. Faith after doubting is like sunshine after clouds. Without it, it is impossible to please God. With it, we may even be the friend of God, as was faithful Abraham, who believed God, and it was counted unto him for righteousness.

M. D. K.

OUR WESTERN TOUR.

LEAVING Oakland the evening of May 22, we traveled toward the Northwest in company with Elder Olsen, brother A. R. Henry and wife, Elder J. H. Morrison, and brother and sister Wessels, Miss Wessels, and others who were leaving the California meeting, over the "Shasta Route" to Portland, Oregon. The trip occupies about thirty hours, and is so arranged that the daylight is almost entirely occupied in passing over that portion of the route presenting the most interesting scenery and the most remarkable engineering work, with which this famous road abounds. The first night is spent in ascending the Sacramento Valley, and presumably there is not much outside of the ordinary scenery of farm life to attract the attention of the traveler. But soon after break of day, the train enters the upper portion of the valley, where the river rushes down from the mountains through its narrow and rocky bed over innumerable rapids and cataracts presenting a continual attraction from which it is difficult to divert the eye.

As we proceed, the mountains rise on either hand, and the scenery becomes all the time more and more attractive. One particularly prominent feature of this day's travel is that from early dawn to nearly the close of day, the snow-covered heights of Mt. Shasta seem to hover near the road. At daylight it is but a little distance away, according to appearances, and at noon we have not yet reached it. At two o'clock the train halts for dinner near to its base, but it is still several hours before we lose sight of the hoary monument of past ages. The Mt. Shasta Soda Springs form the most attractive feature of the day's ride. This is a large fountain on the mountain side, of natural soda water, of course minus the syrup and flavoring, a

fact which many people seem to discover very suddenly when they have filled their mouths with what they expect will be a free draught of confectioners' production, sweetened and flavored to taste. All around the fountain the pure water from the snows on the ranges and peaks above is dashing down in torrents, creating a scene of beauty and watery confusion, long to be remembered.

The ascent of the Sacramento to its source, and the passage of the Shasta Mountains, are soon followed by another gigantic undertaking in encountering and surmounting the gradients of Siskiyou range. The natural difficulties seem to be even greater than in the other mountains, and some wonderful scenes of grandeur and feats of skill and energy are exhibited before the second night closes in around the train. At Grant's Pass the train halted a short time, and we had the privilege of greeting a number of old friends who have removed here from the East, as well as others who have embraced the truth on the ground.

On Wednesday morning we reached Portland, and were met by Elder Graham and others who were waiting to conduct us to the camp ground on the eastern border of the city. The workers' meeting was in its earlier stages at this time, and yet there were a goodly company gathered who listened with eagerness to what brother Olsen had to say to them during his brief stay of one day.

Our next objective point was Milton, Oregon, in the Upper Columbia Conference. The route to this meeting was up the picturesque banks of the Columbia River. The most of the distance was made in the night, but the bright moonlight revealed some striking scenery of cliff, mountain, river, and forest. The meeting was already in progress, when we reached the grounds. The location was in a cottonwood grove near the village. The Walla Walla River ran alongside, mingling its gentle music with the songs and sounds of the camp. The meeting was unexpectedly large; about one hundred and forty tents were up, and more would have been used, could they have been obtained. The inclosure was rather too small, and the trees interfered somewhat with the regular setting of tents; but altogether the site was pleasant. Good weather prevailed, and united with other circumstances to make the meeting a success. Of the apparent results of the meeting, I cannot speak definitely, since it was necessary for us to leave the camp on Sunday evening for the East. But we can testify that the Lord was there by his blessing, and hence the occasion was profitable to all who were in a condition to receive his proffered blessings. And as in all other meetings we have attended, the people manifested an earnest desire to hear the word of God, to know their duty, and to receive the divine blessing.

The meeting was distant eight miles from the school building, near Walla Walla, and we gladly improved an opportunity to look over the place, although the school had closed in time for the camp-meeting. The attendance, we are told, was about one hundred and sixty for the year, and there are many evidences of God's prospering hand in connection with its work. The building is creditable to the cause it represents, and it must be very gratifying to all friends of the school to know that its capacities are already put to the stretch, and there is a probability that they will soon prove inadequate to the wants of the cause. Brother E. A. Sutherland, the principal, and his associate, Cassius Hughes, were, at this meeting solemnly set apart to the ministry. Remarks and charge by Elder Olsen, prayer by Elder Domell.

The two Conferences occupying the States of Oregon and Washington, are to some extent enjoying the fruits of other men's labors, in that many of our people from the East are removing to that section of the country. One who has a wide acquaintance in the East, or even a more limited one, is constantly greeted by those whom, a few years ago, he used to meet on the other side of the mountains. In this respect the Pacific Coast reminds one of the Himalaya Mountains, which arrest the rain clouds from the south, and gather in the moisture which floats that way and cannot go any farther. It is perhaps a good thing that there is a barrier somewhere, or it may be doubted if some people would ever stop moving West. But moving may be often made profitable, if the moves are made in the right

direction, and from a proper motive. It is a very practicable way in which to disseminate the truth; but the will of God should be closely consulted by those who move with this consideration before them, and those who do not, would often better remain where they are.

From the Milton meeting our company was divided, and on Sunday evening, in company with brother and sister Henry and brethren Olsen and Lacey, we set out for Iowa. The long journey to the Missouri was made without incident of mark.

A brief visit to Union College afforded a most enjoyable incident. It was with grateful hearts that we met such a large and devoted class who are earnestly seeking a preparation to enter the work of God. As a people we have heretofore been called upon to experience but little, and most of us have experienced none at all of that suffering and self-denial, that faith and fortitude, which have characterized the great missionary and reformatory movements of the world. No doubt there is some of that experience just before us, and unless we mistake, there is some material on which to build such experiences among the noble little army of youth among us, who are now looking eagerly toward the harvest-field of Christian labor. A good work is being done here for the students, and the spirit of unity and order which everywhere prevails and manifests itself, is to the highest degree encouraging. The buildings are capacious, comfortable, and well adapted to their purpose. Our young schools in the West should be regarded as subjects of great interest to our cause, and of sincere gratitude to God.

G. C. T.

THE GERMAN MISSION FIELD.

SINCE my last report for the REVIEW, we have safely crossed the Atlantic; but while the mighty waters of the deep separate us, we know that we are closely joined in one common head, and that in Him we have one great common interest. Before leaving I held some good meetings at Fleetwood, Reading, and Allentown, Pa., and baptized four in the two last-named places. At Allentown the meeting-house was fuller than ever, and we hope that the German work in this section will receive proper attention. We had secured our passage on "Furst Bismarck," the fleetest steamer of the Hamburg Packet Co. The company was very kind to us, and we were greatly pleased with the roomy cabins and the nice arrangements. Eight of us were in our company, but brother E. Severin, who on account of poor health, had to resign his place as teacher in the German school at Lincoln, was advised by the ship doctor to remain in America, on account of his feeble health and the threatening rough weather. Brother T. A. Kilgore kindly cared for him, and we are glad to know that his trust is in the Lord, who doeth all things well. We had hardly reached the open sea when the steamer began to roll so vehemently, that one table was cleared of its chinaware in an instant, and the stewards had their hands more than full with the seasick passengers. It took some time before we all got on our feet, and we rejoiced when on the eighth day we reached Hamburg, and read the cheery "Welcome" over the doors of our mission.

During the ten months since we left, our brethren have gone through quite an ordeal, and there are still traces of the cholera left. In different parts of the city the barracks are still standing, and on all the public places shanties are erected where the city gives boiled water free to all the poorer people. All the water is now being well filtered, and every precaution is being taken to prevent its return. The city has lost heavily, and right across from us there are still empty lodgings, and so it is all over the city; the people fear to occupy them, as the former occupants died of cholera. Otherwise the city seems as gay as ever, and the people as careless as ever. Sabbath and Sunday we had meetings at Hamburg-Altona, Wandsbeck, and Harburg, and we were glad that the labor done by brethren Boettcher, Frauchigger, and others has brought in a score of new members. Brother Boettcher baptized seven persons at the last quarterly meeting, among them an old gentleman eighty-four years of age, who is very active, and rejoices that he was permitted to see the light of the truth in his old age. We now have meetings at three different

places, and we hope soon to organize a church at Harburg, as there are some thirty there now, and even at our quarterly meetings we have no place to meet altogether. The hall where we have been holding our meetings in Hamburg has changed proprietors three times, and we have with difficulty secured it, and must pay still more. Thus it becomes more and more evident that we must have a suitable place of worship; the sooner we have it, the better.

Our first attention was directed to secure a place to begin tent meetings in Germany. Such a thing has never been tried in Germany, and is as unknown as camp-meetings. We first tried it at Lüneburg, and the authorities were willing to grant the permission, if we could find some suitable private ground; but this was impossible, as the city owns all the land that is anyway fitted. Brother Boettcher is now making a trial at Schleswig, and we have secured private ground; but now the question comes, whether we can get the necessary permission there. If we succeed, we hope to hold our institute and general meeting in a tent, and thus overcome the difficulty of suitable rooms. North of Schleswig we have two companies—about thirty Sabbath-keepers in all, mostly the result of the work done by brother Rasmussen. Brother Madsen has had excellent success among the Danish-speaking portion of the population, and in five weeks sold some two hundred and twenty-five dollars' worth of our books. We were also able in a few hours to secure the necessary canvassing license for brother Spies. The recommendations kindly granted him by the mayor and district judge at Wilmington, Del., with the indorsement of the consul here, helped us over all difficulties. He is now going with two others to Kiel, and as he becomes gradually acquainted with the situation here, we hope that, with the Lord's help, our canvassing work can be placed on a better basis, and add greatly to our financial strength. We are glad to know that the thousands of books and smaller publications begin to produce fruit, and all over the canvassed territory we learn of persons becoming interested, and some even keeping the Sabbath. We greatly need more ministerial labor to follow up these cases.

As some of the readers of the REVIEW may have seen the paper *Loud Cry*, we would say that it has also reached Germany; but it disappeared as fast as it came, and all traces of it are gone, except here and there a little more waste paper among our people, as they seemed the only ones who were to hear this message. Of late we have received some interesting reports about the growth of our work among the Germans in Rumania. Brother Wagner, who formerly labored as a licentiate in the Russian field, decided last year to move to America, on account of the persecution, and also on account of his son, who was to serve in the army. When he reached Odessa, he found that on account of the cholera, he could not proceed any farther, and some German colonists near by invited him to stay with them until he could proceed. He began to hold meetings among them, and as his stay was extended to months, a number became interested, and according to a letter I have in my hands, several families there are keeping the Sabbath, and are calling for a laborer. Brother Wagner went on to Rumania to our church there, and through his work nine were baptized at the last quarterly meeting, and these, with three Baptists, increased the membership to thirty. But the enemy is not asleep, as the following extract from a letter shows:—

"For some time already we are known around here as Jews, but we did not mind this; but lately the authorities here registered us as Jews, and said that as such we were not allowed to live in the country, only in the cities. The more our work progresses, the more they begin to labor against us, and the Lutheran pastor has joined hands with the others."

As the authorities there call for the articles of our faith, and more difficulties are likely to arise, I am planning to visit them soon, and at the same time visit a number of interested persons in Hungaria, among them a minister. The father of sister Rottmaier, our secretary, has lately taken a full stand with us, and in his old age, and after a struggle of three years, rejoices in the peace, the natural result of complete subjection to the will of God. The hour has surely come when we must place some workers in the Austro-Hungarian empire.

The harvest is ripe wherever we turn; we are glad that we have received a little help from America as to laborers, but above all, we rejoice to know that this is indeed the Lord's work, and while the Sunday laws are becoming more and more severe, the times harder, and persecution begins to lift up its head higher and higher, we find sweet peace in the thought that the Lord is ever willing to manifest his strength in the weak to his glory and to the salvation of precious souls.

L. R. C.

Youth's Column.

Remember now thy Creator in the days of thy youth."

THE STUDENT'S VISION.

An Allegory.

(Continued.)

At this point Professor Resolution-to-Succeed spoke: "The remarks of my brethren this afternoon have been very interesting. I am sure that many of our students could be inspired with greater resolution to stick to the work begun, more could succeed. I was once teaching in an eastern college, and there roomed at my house a young man of about twenty-seven or eight years of age. He had been a poor farmer boy, and I knew him for an industrious and apt student, who was having hard work to pay his own way. One morning in April I found him with his head in his hands, and a look somewhat dejected. In answer to my inquiry, he replied that he felt obliged then and there to give up his course. He still lacked two years of graduating, and his means were exhausted. He had hired out to a farmer for the summer at twenty dollars a month, and the amount he would be able to save would not defray the expenses of another year in college. He could not earn his expenses by teaching school winters; for then he would have to miss the college term. He had about decided that all he would ever be fit for was a farmer, and he guessed he had education enough. When he had finished, I tried to rally him from his despondency. I began to question him. 'You are not sick?'—'No.' 'Have not failed in your classes?'—'No, sir.' 'Are not in love?'—'No, sir.' Then, said I, 'there is hope for you yet. You can just as well graduate as not, and place yourself in a situation where you can have influence and position. You have hired out to a farmer for the summer. Go and do your best for him, save all the money you can, come back next fall, attend college as long as your money will allow, and then see what the next presents itself.' He thought a few minutes, and then his resolution came. He said, 'I will do it,' and he packed his trunk and started for the farm.

"In a few weeks I wrote him a letter of inquiry and encouragement. He replied, telling me about his work, adding that he had a good pair of dog-skin gloves, but it did seem as if the blisters on his hands never would heal up. I afterward learned that when he went to the farm, he began his day's work by building the cook's fires at four o'clock. He then fed and harnessed a team, and as soon as breakfast was over, he put them to the plow and drove steadily until noon. These he then watered and fed, placing the harness upon others. As soon as he got his dinner, he started the others, which he drove until five o'clock. Then he stopped for supper, giving them a rest and water, after which he drove them again until dark. He then cared for them for the night, milked the cows, and went to bed a tired young man. The farmer watched him closely for about three months. One day he said to him, 'My young man, don't you want to work for yourself awhile?' The young man was astonished, and knew not how to answer. The farmer went on, 'I think you have about done a good farmer's work for me. Now I understand you want to finish your college course. There is my neighbor across the way who owns a piece of new ground. He says he will give one crop to any one who will break the ground. Now take my teams and plow and go over and put in a crop for yourself. Go to my granary for your seed. If you get a fair crop, you may replace the seed next year.'

"So the young man drove across into the next field, and the same plow handles wore on the same blisters, and the roots and stumps of the new ground wore on the same patience, and the same sun fired his blood with noontide heat; but the furrows were turned and sown and harrowed, and the cool fall days found him back in his place in college. While patiently struggling with the new ground, he had observed that the farmer who owned it, had many cords of wood to sell. He reasoned that in the city where he attended school, wood was high. So he asked the owner of the

wood if he would not allow him a commission if he would sell the wood for him a car load at a time. A bargain was easily struck, and as soon as he got back, he began taking orders among the students and neighbors for wood. When he had twenty cords contracted for, he went to the Grand Trunk railroad, and had a car sent to the side-track nearest where the farmer lived. It was soon loaded and sent back to him. He then hired a teamster to deliver the wood. His commission amounted to five dollars. The next week he pursued a similar course.

In a short time his scheme became more widely known, and customers came to him with their orders. The farmers, railroad agents, and teamsters soon found him to be prompt and reliable, and they were always obliging on their part. At one time he had an order for ten car loads. On the year in which he graduated, the wood scheme gave out when spring came, and three months before he was to receive his diploma, he went to the president of the college, and told him that he thought he should have to stop until he had earned the money to pay the necessary expense to finish. The president said to him, 'My young friend, I have seventy-five dollars to lend to you on such time as you see fit to ask.' So his last obstacle was removed. After graduation, he soon obtained a prominent position, and a year ago he married a young lady of wealth and education, and now, if he is disposed, he can sleep until eight o'clock, and the blisters have healed up long ago."

F. S. HAFFORD.

(Concluded next week.)

CLEAN DEEDS.

"LOVE not in tongue, but in deed. Obey not in word only, but in deed. By true fruits—works, deeds—ye shall know them."

"Honor is purchased by deeds we do;
Honor is not won until some honorable deed is done."

Socrates says, "Such as thy words are, such will thy affections be esteemed; and such will thy deeds as thy affections, and such thy life as thy deeds." Deeds, then, are things more alive, more potent for good or ill, more lasting, more effective on character than aught else. A man may talk, but if he be not a doer of things, he is not much. This is an age of talk. There is much talk of many things, and much that does not tell, that has no effect. But deeds do tell. The best preaching our ministers can do is good deeds. The greatest thing we can do for any good cause is to work for it. Not that we must not talk for it, but that our effort must not stop with talk. Deeds form character; deeds make up a full life; deeds will be rewarded in eternity. Deeds cannot be undone. What is done is done. Would you not have a thing so? then you must not do it. Deeds make our abiding, present life, and they will determine our future life.

Bailey says:—

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives,
Who thinks most, feels the noblest, acts the best."

"The proof of the pudding is in the eating."
The proof of all thoughts, all words, is the deeds. Then if the deed be wrong, how great is that wrong! It is known and read of all men. If we should think twice before speaking, how earnestly ought we to ponder our intended deeds?

Again: how much one deed mars a character, a life. Could some men put away forever from their memories and from the knowledge of the world one deed, how they could rise. But it is done, and yielding to its influence on character, they give way to others. Shall we shape our deeds, or shall they shape us? Shall we make the deeds what we want them, or shall they make us? George Eliot says, "Our deeds determine us as much as we determine our deeds." But there is a time when we can be our masters. Shall we take advantage of it, and make every deed determine us to better deeds?—

Short Talks.

—"Give me, O Father, to thy throne access,
Unshaken seat of endless happiness!
Give me, unvail'd, the source of good to see!
Give me thy light, and fix mine eyes on thee!"

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.

"STAND FAST IN THE FAITH, QUIT YOU LIKE MEN, BE STRONG."

BY T. R. WILLIAMSON.
(Tallmadge, Ohio.)

Now, brothers, with unbroken front,
Let's breast the foe's last storm;
Here at the foot of Zion's mount
Our firm set ranks we'll form.

The mountain, through the somber cloud,
Slopes upward to the sun;
Soon down its pathway, ringing loud,
The trumpet's sound shall run.

Though earthquakes heave, and oceans swell
Up to the battling skies,
Though troubled nature's dying knell
Through murky heavens rise,

Yet safe beneath the victor folds
Of Jesus' flag shall stand
Those faithful ones whose courage holds;
They'll reach the glory land.

NORTH CAROLINA.

I SPENT three weeks in the city of Durham, visiting the people at their homes, and talking with parents and children about the precious truths of the Bible. I have sent one hundred and eighty-seven names and addresses to sixty persons who will send them reading-matter, and will write to them. No doubt there will be five times that number of persons who will read the papers and letters during the next two months. On my way from Durham to Asheville, I came by Thermal City, where I baptized five persons in a beautiful mountain stream. I never enjoyed the blessing of God more than on this trip.

D. T. SHIREMAN.

FLORIDA.

OAKLAND.—We came to this place May 23, erected our tent, and began our labor for the people. The mayor of the town kindly granted us the best location to be had, and we can see the opening providence of God in our work thus far. We have sought God very earnestly, that right impressions might be made upon the people, and an interest created to hear. He has heard our supplications, and as we see the people interested in the truth for our times, we feel to give God all the praise. The people are very kind and hospitable, and are supplying our temporal wants, for which we are very thankful.

Brother C. P. Whitford is with me, and renders valuable assistance, in singing and otherwise. I feel this is adding much to the success of the meeting. Brother Jethro Kloss is also with us, doing what he can in the Master's work. As I see the people anxious to hear, and desiring to know more of God, my prayer is for a fitting up, that his cause may be rightly represented, and precious souls gathered into the garner of the Lord. Elder Crisler has been detained at home by sickness, but expects to join us soon. We are of good courage in the Lord. Remember us in your prayers, that God will bless the work in this part of his vineyard.

J. W. COLLIE.

LOUISIANA.

I LEFT Lake Charles, Jan. 2, and after visiting The Bay, Elmer, and Lamourie, I arrived at Marthaville, Jan. 12. After visiting the faithful ones at Marthaville, I left for Beulah, five miles in the country, where a brother with his family have been living out the truths of the third angel's message for eight years. We obtained the school house, in which to hold meetings; but on going there, we found the people gathered in the large Methodist church, in which I was invited to speak. I spoke five times in this church, before the minister closed the house against the truth of God.

He filled his first appointment, Jan. 22. After his sermon, I was introduced to him; and as many had not heard of our meetings, I desired him to announce them. He looked at me a moment, and then said: "You are a perfect stranger to me, and I to you, and I don't know whether I can announce your meetings or not. I do not think I can, but have you got credentials?" My reply was, "Yes, sir, not only from an earthly organization, but from a higher power." Then pointing to the pulpit, he said: "I have full control of this pulpit, and

I cannot give out your meetings." Turning to brother Steward, I told him to announce our meetings to the people who were still outside. As a result, about sixty-five gathered at the school-house that night, and for three weeks we had an attendance of from thirty to seventy every night. The good Spirit of the Lord was present in a marked degree to impress the blessed truths for this time upon the hearts of the people. On account of sickness, I was compelled to return home for a few days.

During these few days, the enemy was working. And when I returned, a petition was presented at the close of the Methodist services, to stop my preaching in the school-house. Very few signers were received, but enough, however, to accomplish the design. The reason given was that we would burn the house down. Through the kindness of a friend, I was permitted to use his large room, at which place meetings were continued till March 12. As a result, there are six faithful ones at this time holding up the light of present truth. Some of these are anxiously awaiting baptism. I organized a Sabbath-school of twenty-two members, who are pressing forward in the good work, and are of good courage, for which I praise and glorify Him who has given me a place in this closing message. After returning home, I received word that the school-house had burned to the ground during school hours. Thus the very thing they thought to prevent by driving the truth from the house, happened to it.

B. L. DIEFFENBACHER.

May 30.

VERMONT.

MAY 24 to June 1 I held one meeting in Lowell, and five in Troy. At Lowell the Methodist Episcopal church was opened for me to preach in one night. It was done by invitation of the members of that church. One year ago a tent meeting was held at this place for a short time, without visible results; but a few are interested who want to hear more. Brother Johnson has lately moved into this place from Montgomery, so his neighbors invited him to have me speak in their church. They were quite friendly.

At Troy the congregations were not large, but we enjoyed a few good meetings. One was baptized at this place, and two others were added by vote. They are a part of what was the Montgomery church. The moving spirit seems to have left only one family of Sabbath-keepers in Montgomery. Elder A. C. Bourdeau told me that he thought 1,000 Sabbath-keepers had moved away from this State. Perhaps five hundred remain, but these facts make it difficult to keep proper records.

WM. COVERT.

WEST VIRGINIA AND MONTANA.

In harmony with the recommendation of the General Conference, I left West Virginia, May 17, with my family, for my new field of labor. We stopped a few days in northern Ohio, at my mother's, and the home of my childhood, and also spent a few days at Chicago, visiting the World's Fair. Here we were made welcome at the hospitable home of brethren Moon and Ballenger. We were privileged to meet Elder Corliss and brother Mc Kee.

As we could not reach our destination before the Sabbath, we stopped at Minneapolis and spent Sabbath, May 27, with the church there. We were glad to meet Elder Allee, and form other acquaintances. We were kindly cared for at the home of Elder A. J. Breed. I spoke to a large congregation at the church on the corner of 4th Ave. and Lake St., in the morning, and in the afternoon several of us accompanied Elder Allee to the Scandinavian church, where he spoke to an attentive audience.

Sunday we continued our journey over the Northern Pacific Railway, reaching Livingston, Mont., Tuesday, May 30. We were welcomed by the brethren here. Sabbath, June 3, I was privileged to speak to the Livingston brethren, after which we enjoyed a good social meeting. The Lord was present by his Spirit, and we received a blessing.

Elder Watt met us here. We have secured a location for our camp-meeting, and the coming week will be spent in pitching tents and preparing for the meeting. We are expecting a good attendance and much of God's blessing.

W. J. STONE.

MICHIGAN.

MAYNARD'S MILLS.—This place is in Mecosta county, about seven miles south of Sears. The church is about two and a half miles southwest of the mill. I came here April 14, and began meetings. There had been considerable opposition previous to my coming. The local Free Methodist preacher spoke against the Sabbath, and one of our brethren reviewed him. Then they sent for their chair-

man. He came and spoke three times on the Sabbath question, and twice on the immortality question. His main effort seemed to be to abuse and misrepresent Seventh-day Adventists, and he proved himself quite proficient in preaching that kind of gospel. Then the United Brethren minister spoke once on the Sabbath question, and once on the immortality question. But, as at the trial of our Saviour, "their witness agreed not together" (Mark 14:56), and here, as always, the wrath of man was made to praise the Lord, and all their efforts proved unavailing to stay the progress of truth. I found a company of eighteen earnest, warm-hearted brethren ready to second my efforts to bring souls to a knowledge of the truth as it is in Jesus. I have been here six weeks, and sixteen adults have taken their stand to serve the Lord. Eleven of these and four of the older brethren were baptized.

Sabbath and Sunday, May 20, 21, Elder Fargo and brother Hebner were with us, and a church of twenty-five members was organized, taking the name of the Chippewa church of Seventh-day Adventists. Four more have been added since, and five others are observing the Sabbath. There are others deeply interested, for whom we have hope. If the members of the church continue to grow in grace, and walk in the light, the Lord will add to their number. We have enjoyed many precious seasons in these meetings. Truly the refreshing of the latter rain is here. "Our light is come." Let us "arise" and "shine."

W. H. FALCONER.

THE CANVASSING WORK IN LOUISIANA.

It might be said that the beginning of the canvassing work in this State was in December, 1888, when Kansas sent a company of workers here who located at Shreveport, a town of about nine thousand inhabitants. The Lord blessed this move, and some two thousand three hundred copies of "Bible Readings" were delivered at that place. Kansas was not the loser, but the gainer by this act, as the Lord raised up others, and even more, to take the place of those who were sent to this State; thus giving a lesson for other States to go and do likewise, and receive a blessing.

Since that time, there have been from two to six workers in the field. Now there are counties and parts of counties, to the amount of about fourteen or fifteen, that have been worked for "Bible Readings." But very little has been done for any other of our publications. Prejudice exists only in a very few places. So we have plenty of places where there is no prejudice at all, many thousands never having heard of Seventh-day Adventists. When told what we are, it almost invariably brings forth such statements and questions as these: "What's that?" "That's something new." "I never heard of that before." "What do you believe?" "Is that a church?" "That's a new church, is n't it?" "Are they something like the Methodists?" Now the question I would like to ask is, What are some Seventh-day Adventists doing toward answering these questions? Reader, do you suppose that if you were among them, letting your light shine, they would be asking such questions? Brethren, let these poor souls have books to read.

C. F. DART, State Ag't.

June 1.

CANVASSERS' SCHOOL IN THE MARITIME PROVINCES.

This gathering of workers was convened at the pleasant chapel of the Seventh-day Adventist church in Moncton, N. B., May 15-29, and was attended by fifteen persons, all people from the provinces, the most of whom will devote at least a part of their time to canvassing. A few were detained from meeting with us by home preparations for the summer's canvass. Altogether, I think the prospect quite fair for fifteen persons to be at work in this field the present season, and the canvassing will be about equally divided between "Bible Readings," "Great Controversy," and "Patriarchs and Prophets."

The first week of our school Elder I. D. Van Horn was with us, and gave much encouragement and practical instruction in evening meetings, which were attended by the entire church, and others who were interested. My brother, G. W. Morse, was also present to give instruction in business details connected with canvassing.

During the remaining time Elder R. S. Webber conducted two sessions of Bible study each day. The aim throughout the brief time we had, was to combine a practical study of the books, as the Lord's salesmen, the consideration of sound business principles that what we do in the Lord's work may bear the stamp of order, and at the same time have our minds quickened and revived by the prayerful investigation of the great landmarks of present truth, and the counsel of the "Testimonies to the Church."

We all felt that the Lord's approbation rested upon us as we sought to carry out this plan, and the only expression of regret was that the precious season of study and counsel together was so soon ended. The workers all go about their work with a most excellent feeling of unity and courage, so far as I am able to judge, and surely prosperity in the Lord is ours as we dedicate ourselves to him and keep in harmony with the present stage of his work among men.

I think I have never felt so cheerful and courageous in God as now, and I cannot but rejoice that I may have such a great privilege as this, which is now so graciously given to us all,—to take part in the closing triumphs of the plan of salvation.

F. W. MORSE.

AMONG THE FRENCH IN PENNSYLVANIA.

We have reasons for gratitude for what the Lord is doing for the French in Pennsylvania. The young converts in and near McDonald have been advancing in home religion, in temperance, and in moving forward in the ordinance of baptism. Yesterday I had the privilege of baptizing fifteen persons, fourteen of whom were Belgian French. Others will soon be baptized.

Most of the French that I baptized were Roman Catholics only a few weeks ago. Some of them then had their infants sprinkled by a Catholic priest. Then some who now rejoice in present truth, prayed to the dead; now they have family prayers at which they offer their petitions to God through Jesus Christ, the only mediator between God and man. Up to one month ago the majority of these young converts had a season of feasting and reveling every Sunday, when they delighted in using intoxicating drinks, and in seeing dumb beasts fight till one or more died; now they have such practices, and the majority of them have given up the use of tobacco. All who were baptized had previously resolved that through the strength of Christ they would no more use the filthy weed. The converting work was going on, and before I had spoken on the subject of tobacco, the conviction fastened upon them that it was a sin to chew and smoke tobacco, and some of them made known to me their exercises of mind. I praised God, and recognized that the time had come further to help those who had passed so rapidly from one crisis to another, by showing the nature and pernicious effects of the filthy weed.

To help mothers and children who were illiterate I held meetings with them, giving them the simplest lessons on the way of salvation. I would also teach the children how to read, and would close these seasons by prayer, when the children would respond with hearty amens, the sound of which was sweeter to my ears than the most melodious music. Among the persons who received baptism were four dear children from ten to fourteen years of age.

D. T. BOURDEAU.

June 5.

THE DEDICATION AT ALBUNA, ONTARIO.

This meeting began Wednesday evening, and closed Sunday evening. It was the first general meeting ever held in the Province of Ontario for our people. For fifteen years we have been trying to get a start in this province, so that we could organize a church. Many times our brethren have said, Could we get but one church, the work would go forward; but not until the present time has there been a sufficient number near enough together, that would warrant the organization of a church.

Last year Elders Burrill and Leland located in the vicinity of Ruscom and Albuna, where about score of earnest souls embraced the truth; others from various parts came to this meeting, and united with this church, so that we have a membership of twenty-five.

It will be remembered that at the Lansing camp-meeting the brethren contributed about two hundred and forty dollars toward the erection of a church in Ontario. The good spirit of that meeting, and the impetus which this donation gave to those who had lately embraced the truth, persuaded the brethren to undertake building a church. They began operations soon after the camp-meeting, and have built a commodious church, together with sheds for their teams, the whole costing about one thousand dollars.

At this meeting instead of having to solicit donations to cancel the indebtedness, we were indeed surprised when they announced that they were free from debt, and had a surplus of about seven hundred dollars. This they voted to give to the Detroit Mission. We then circulated pledges, and gave the brethren the privilege of subscribing more, if they felt free to do so; to our astonishment, in about ten minutes they gave about one hundred and fifty dollars more, making the amount that they contributed to Detroit, between one hundred and

eighty and one hundred and ninety dollars. The brethren who donated so liberally toward starting the work last fall at Lansing, will rejoice to know that nearly the whole amount was returned by the brethren of Ontario, to help forward the work in Michigan. We have rarely seen a kinder people, and those who seem to rejoice more in the truth.

Elder A. T. Jones was present, and did the largest share of the preaching; his words of encouragement and warning were highly appreciated; he spoke with great freedom and power, and God's Spirit witnessed to the truth. Several were baptized Monday.

From this time forward, we hope that the work in this province will develop much more rapidly. Elders Burrill and Leland will remain in the province, and expect to pitch tent about June 5. The united prayers of the church go with them, that they may receive the truth that so much rejoices their hearts. Sister Marian Klaiber will remain in Ontario to carry on correspondence with the scattered brethren and sisters, there being over one hundred in the province.

June 21 we expect to put two Bible workers in the city of Toronto, and we trust that soon there will be a number who will embrace the truth in the metropolis of the province. Already we have a Sabbath-school in this city, and they hold regular Sabbath meetings. We trust the work in Ontario will have the prayers and sympathy of all the brethren and sisters in Michigan.

I. H. EVANS.

WORK AMONG THE GERMANS IN OKLAHOMA.

From April 19 to May 25 I labored in Oklahoma, visiting our German brethren at Omega, Copper, Towns, Carney, and Anvil. I also held one meeting with our English-speaking people at Guthrie. I traveled about two hundred and fifty miles by wagon. The Lord blessed our efforts, and ten new souls were added to the churches, seven of these by baptism. Last fall these churches were organized with a membership of seventy-five, and now they number one hundred and twenty-five. Most of this growth came from our churches in Kansas. The work looks very encouraging. Brethren, pray for the work in this new field. I had a pleasant counsel with Elder R. H. Brock about the work, and found him of good courage in the Lord. What we need is more consecrated workers.

May 26. S. S. SHROCK.

TEMPERANCE MEETINGS AT JAMAICA, VT.

It will be interesting to the brethren everywhere to know the success that has attended a series of temperance meetings which have been held in the church at Jamaica, Vt., the past winter. The meetings were held Saturday evening of each week, and although discontinued now for a little time, are to be continued soon.

Every one earnestly striving for victory in God, has realized that temperance in matters of diet, and in our attention to the needs and desires of the flesh in every way, has as much to do with spirituality as any other virtue, or even more. It paves the way for patience, godliness, and love, the especial Christian graces.

Realizing something of the broad scope of the Bible requirement to be temperate in all things, and the sad fact that because victory was not gained over appetite and passions in the church, sickness and sleepiness and inactivity were the result, and that the testimony of Christ was not being half heeded, the church organized meetings for the consideration of the question. A committee for the direction and general oversight of the meetings was appointed, it being newly designated as often as required. Each member of the committee in turn came to the head, taking charge of a meeting, assigning parts to individuals, and presiding over the session.

In these meetings, the Testimonies were very largely cited, also all of our health works and magazines, more or less; other authors were occasionally read. Then came the discussions and items of experience.

The question of healthful cookery engaged a large share of attention. Mrs. Kellogg's "Science in the Kitchen" proved of much service to the sisters on this point. Cookery in the total discarding of animal fats and of soda, in the limitation of the use of butter, the total disuse of condiments, and quite generally the disuse of white flour, was quite an experiment with the members of the church. But three of the sisters who came up to the full testimony, heeding all the light, remodeling their ways wholly after the light that has been given, with one consent, so much enjoy present methods and ways, that they could not be induced to go back to the old ways of soda using, the plentiful use of white flour, animal fat, and the free use of salt, sugar, butter, etc. Nay, they find they

were a drug to the taste and to the system, and they are only too glad to be rid of them. Entire wheat and a good quality of graham flour are now almost wholly used in the church. The entire wheat flour, procured at Lockport, N. Y., has the preference. The questions of how to make good bread and air gems, were freely discussed. Among the varied topics considered, which are too numerous to mention fully, the subject of ventilation came in for a full share of consideration; also proper clothing for man and woman, working and resting; how to develop strength of mind and muscle; proper circulation of the blood; the relative worth of foods; how to cook vegetables; the effect of happiness, cheerfulness, and religion upon health,—all these and many more were considered very profitably.

Some who cared but little for health reform are now strongly biased for the right, and it is not impossible that as a result, medical missionaries will be developed, who will carry the light to the darkest points of earth. Some now are inclined to take the Medical Missionary course at the Sanitarium.

I. E. KIMBALL.

MARITIME PROVINCES.

THE annual meeting of the Seventh-day Adventists of these provinces was held in Moncton, N. B., May 10-14. Elder I. D. Van Horn attended this meeting. His testimony was timely and instructive, and was well received by the people. This was a very profitable meeting to our brethren who were present.

FIRST MEETING, MAY 11.—Elder R. S. Webber in the chair. Elder Van Horn opened the meeting by prayer. Brother F. W. Morse was chosen to act as Secretary *pro tem*.

The Committees on Nominations and Resolutions were appointed by the Chair as follows: On Nominations, D. G. Scott, A. J. Rice, Geo. Robblee; on Resolutions, D. G. Scott, I. H. Cowie, F. W. Morse, Fannie Gibson, Joseph Furner.

The meeting then adjourned to call of Chair.

SECOND MEETING, MAY 14.—The Committee on Nominations offered the following names: For Executive Committee, R. S. Webber, F. I. Richardson, Levi Longard; for Secretary and Treasurer, D. G. Scott; Sabbath school Association officers: For President, John F. Archibald; Vice-Presidents, H. R. McKay, T. S. H. Berry; Secretary and Treasurer, Fannie Gibson; Tract Society Secretary, Mrs. I. H. Cowie.

The above names were accepted by a unanimous vote.

The following resolutions were offered by the Committee on Resolutions:—

1. *Resolved*, That we recommend all superintendents and officers of Sabbath-schools to interest themselves in the children, by having addresses given especially for them. This will convey to their minds the fact that the older ones are interested in them, also that they have a part in the work.

2. *Resolved*, That we recommend all our people to take a more active part in the system of first-day and fourth-Sabbath offerings.

Whereas, The times in which we now live urgently demand that the believers in present truth keep constantly and thoroughly informed regarding the development of the work in all its branches; and,—

Whereas, The REVIEW and HERALD, the American Sentinel, and the Home Missionary are publications indispensably necessary in order to the securing of such consideration; therefore,—

3. *Resolved*, That we deem it of the utmost importance and necessity that all our people secure for themselves, and carefully study, these periodicals.

Whereas, The circulation of our denominational subscription books by means of canvassing is an efficient method of getting present truth before the masses; and,—

Whereas, Thousands can be reached by this means to whom the living preacher does not have access; therefore,—

4. *Resolved*, That we give the book canvassing business our moral support, by way of encouraging suitable persons to engage in the same, and that we will aid them by our prayers and in other feasible ways; and,—

5. *Resolved*, That we approve of the REVIEW and HERALD Pub. Co., under whose supervision the canvassing business now is, properly to educate and train those who engage in this work, and we encourage all who can consistently do so, to avail themselves of the advantages thus afforded.

6. *Resolved*, That we will co-operate with the REVIEW and HERALD Pub. Co. in its efforts for the prosecution of this branch of the work, with a view of securing the greatest results attainable.

7. *Resolved*, That we recommend all the canvassers to unite in the Sabbath-school work, and report regularly to the provincial secretary.

Whereas, The Lord is speaking to us through the gift of prophecy, and prosperity in his work follows the heeding of his instructions; therefore,—

8. *Resolved*, That we encourage all our people to supply themselves with, and carefully read, the volumes of "Spirit of Prophecy," and "Testimonies to the Church."

Whereas, The evidences are continually increasing, and constantly becoming more emphatic, showing the necessity of individual effort in the detail work of the third angel's message; and,—

Whereas, The tract and missionary work is a most efficient means and an invaluable opportunity for personal effort, and the information of the people upon themes of present truth; therefore,—

9. *Resolved*, That we encourage all our churches and isolated members to engage heartily in this work, and to report regularly to the Maritime Society all work done.

10. *Resolved*, That we recommend that the system of fourth-Sabbath contributions for the maintenance of this work be regularly and liberally carried out by all our people.

11. *Resolved*, That we recommend that all publications for use in this work be secured through the Provincial Society.

Whereas, The State tract societies are receiving discounts on subscription and trade books and tracts, as follows: On subscription books, sixty per cent; trade books, thirty per cent; tracts, sixty-five per cent; therefore,—

12. *Resolved*, That we urge the home office to grant us the same percentage, in order to carry forward the work more successfully.

13. *Whereas*, The General Conference has borne the burden of carrying the third angel's message to the Maritime Provinces, and it is most important that we should as early as possible make this field self-sustaining; therefore,—

14. *Resolved*, That we recommend that the executive in this field make all necessary inquiries in regard to the progress of the work, and ascertain if organization into a Conference is feasible, and report at the next general meeting.

Whereas, The cities of St. John and Halifax are large shipping ports; therefore,—

15. *Resolved*, That as soon as possible some effort be put into effect to place one or more workers in each place as ship and city missionaries.

The above resolutions were spoken to by Elder I. D. Van Horn, and brethren G. W. Morse, F. W. Morse, Scott, Archibald, and others, after which they were adopted by a unanimous vote.

R. S. WEBBER.

Special Notices.

THE CHICAGO MEDICAL MISSION.

THE undersigned wishes to call attention to the fact that the Chicago Mission, formerly located at 28 College Place, is not now conducted at that place, but has been removed to 51 S. Ashland Boulevard. I believe this announcement has been made before, but my purpose in making it again is further to call attention to the fact that the building at 28 College Place is being fitted up for a Sanitarium, and will be used the present season especially for the accommodation of the old patients of the Battle Creek Sanitarium. This institution has no free beds, and the accommodations are limited. Rooms are engaged weeks in advance. The purpose in opening and conducting this institution is to support a Medical Mission which has been opened in the center of the city, in one of the poorest districts. On this account it is necessary to charge good prices at the Sanitarium. There are no free beds, no endowed beds, and no free boarders can be received, since rooms are assigned in advance to individuals for definite times and periods. Those who wish to stop at our branch Sanitarium while visiting the World's Fair, should send for circulars, which will show diagrams of the rooms, with prices.

I wish also to call attention to the fact that the Medical Mission in the center of the city is not yet prepared to receive visitors, and that those in charge have received strict orders to entertain no one. The nurses who are there in charge have a special work assigned to them in the interests of the poor and needy of that district of Chicago, and their time is fully occupied with their work.

J. H. KELLOGG.

THE SPECIAL MEDICAL MISSIONARY COURSE BEGINNING JULY 1.

WE have been much gratified in receiving a large number of applications from young men and women who are planning to take this course. For the benefit of such, and others who may not yet have decided to take the course, it is desired to announce that arrangements have been made for a special Bible course, beginning July 1, and continuing during the summer. Two classes will be formed. One class will review the various points of doctrine peculiar to Seventh-day Adventists, the other will study the subject matter of the book of John. This course will be under the charge of Professor P. T. Magan, of the Battle Creek College.

The conditions of this course are as follows:—

1. Those who enter upon it must enlist in missionary work, and unless by special recommendation of the General Conference Committee otherwise, will be expected to engage themselves to enter upon medical missionary work under the supervision of the Seventh-day Adventist Medical Missionary and Benevolent Association.

2. No one will be accepted for the special course who has not sufficient education to be prepared to engage successfully in colportage or Bible work, or some other line of evangelical work.

3. No one will be accepted for this course who is not a member, in good standing, of some Seventh-day Adventist church, and who is not believed by the committee in charge to be in all respects qualified for medical

missionary work, after a suitable preparation has been received.

4. Each student will be required to work five hours daily for practice.

5. A charge of \$100 will be made for the fifty weeks' instruction comprised by the course. This includes room, table board, and washing.

6. Classes will be held daily. The subjects will include those which have heretofore been taught in the Health Missionary, or Health and Temperance, course, and the two years' Nurses' Training course, besides a course of Bible study which will run throughout the entire course.

7. Those who desire to do so will be allowed to board themselves, in which case no charge will be made, as the instruction is free to those who are admitted to the school.

J. H. KELLOGG.

The Sabbath-School.

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

THE COMING OF THE LORD.

LESSON XIII.—THE MILLENNIUM—Continued.

(Sabbath, June 24.)

1. REVIEW questions:—

- (a) What marks the beginning of the millennium?
- (b) What important events are connected with Christ's second coming? (See 1 Thess. 4:16, 17; 1 Cor. 15:51-53; John 14:1-8; Jer. 25:30-34.)
- (c) In what condition will the earth be left?
2. In what place is Satan to be bound? Rev. 20:1-3.
3. What will be the condition of the earth at that time? Jer. 4:23. (See note 1.)
4. How is he bound? (See note 2.)
5. During this time where are the saints? Rev. 20:6; John 14:1-3.
6. What are they doing? Rev. 20:4, 6.
7. Are the saints to have a part in the judgment work? 1 Cor. 6:2, 3; Ps. 149:5-9. (See note 3.)
8. What marks the ending of the thousand years? Rev. 20:5-7.
9. As soon as Satan is loosed, to whom does he go? Verse 8.
10. What is said of the character of Gog and Magog? Ezek. 38:2; 39:1.
11. When are they to come forth? Ezek. 38:8; Rev. 20:8.
12. Who will appear at that time? Zech. 14:4, 5, "Great Controversy," pp. 662, 663.
13. What comes to earth with Jesus and the saints? Rev. 21:2.
14. To what place do they come? Zech. 14:4.
15. When Satan sees them, what does he do? Rev. 20:9; Ezek. 38:10-12.
16. Why does God permit them to come against his people? Verse 16.
17. What will the Lord do to them? Ezek. 39:4-6; Rev. 20:9.
18. What effect will this fire have on the earth? 2 Peter 3:10.
19. What shall come forth from this ruin? Verse 13.
20. Who shall dwell on the new earth? Matt. 5:5; Isa. 35:4-10.
21. Then what prophecy will be fulfilled? Micah 4:8. (See note 4.)

NOTES.

1. "That the expression 'bottomless pit' represents the earth in a state of confusion and darkness is evident from other scriptures. Concerning the condition of the earth 'in the beginning,' the Bible record says that it 'was without form and void; and darkness was upon the face of the deep' (Gen. 1:2); the word here translated 'deep' is the same that in Rev. 20:1-3 is rendered 'bottomless pit.' Prophecy teaches that it will be brought back, partially, at least, to this condition. Looking forward to the great day of God, the prophet Jeremiah declares: 'I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light.'—*Great Controversy*, pp. 653, 659.
2. "Here is to be the home of Satan with his evil angels for a thousand years. Limited to the earth, he will not have access to other worlds, to tempt and annoy those who have never fallen. It is in this sense that he is bound; there are none remaining upon whom he can exercise his power. He is wholly cut off from the work of deception and ruin, which for so many centuries has been his sole delight."—*Id.*
3. "During the thousand years between the first and second resurrections, the judgment of the wicked takes place. The apostle Paul points to this judgment as an event that follows the second advent. 1 Cor. 4:5. Daniel declares that when the Ancient of Days came, judgment was given to the saints of the Most High. Dan. 7:22. At this time the righteous reign as kings and priests unto God."—*Id.*, pp. 660, 661.

4. "The time has come to which holy men have looked with longing, since the flaming sword barred the first pair from Eden, the time for 'the redemption of the purchased possession.' Micah 4:8. The earth originally given to man as his kingdom, betrayed by him into the hands of Satan, and so long held by the mighty foe, has been brought back by the great plan of redemption. All that was lost by sin has been restored. Isa. 45:18. God's original purpose in the creation of the earth is fulfilled, as it is made the eternal abode of the redeemed. Ps. 37:29."—*Id.*, p. 674.

News of the Week.

FOR WEEK ENDING JUNE 10, 1893.

DOMESTIC.

—The Vegetarian Congress convened in the Memorial Art Palace, Chicago, June 8.

—There were ten deaths from suicide in Philadelphia, during the week ending June 4.

—The President has signified his intention to call an extra session of Congress not later than Sept. 15.

—The full text of the extradition treaty between the United States and Russia, has now been given to the public.

—Edwin Booth, the famous American actor, died at New York City, June 7. The cause of his death was apoplexy.

—Judge Miller, of the Municipal Court of Spokane, Wash., has decided that it is unconstitutional to close the theaters by law on Sunday.

—There is quite a financial disturbance in many parts of the country, almost approaching a panic in some places, particularly in Chicago.

—The depositors in saving's banks are uneasy in regard to the safety of their money, and in many places are pressing the banks hard for their deposits.

—The President has approved the deeds of the Choctaw and Chickasaw Nations for their title in the lands in the Oklahoma Territory, for which \$2,991,451 were appropriated by Congress, March 3, 1891.

—The second international reciprocity convention assembled in St. Paul, Minn., June 5. About five hundred delegates were present. Hon. James Fisher, of Manitoba, was elected permanent chairman.

—A campaign against "trusts" has been inaugurated in the Northwest. A great meeting consisting of delegates from every State in the Union, met at Central Music Hall, Chicago, June 5, to formulate plans to fight trusts.

—Fargo, N. Dak., was visited by a destructive fire, June 7. Nearly all the business portion of the city was destroyed. Twenty-two hundred people were made homeless, and the property destroyed is estimated at \$2,000,000.

—The infanta Eulalia arrived at Chicago, June 7, traveling by special train from New York. She was received at Chicago with great respect as the representative of the queen of Spain, the military and civil authorities vying with each other in their efforts to do her honor.

—Nathan Strauss, the Jewish philanthropist of New York City, who alleviated so much suffering last winter by a cheap distribution of coal, has again manifested his charitable disposition by establishing a milk depot, where children and poor people can obtain pure sterilized milk for the lowest possible price.

—A strike of quarrymen at Lemont, Ill., resulted, June 9, in a battle between the strikers and those who still remained, and wanted to work. Four men were killed, and a dozen or so wounded. The strikers who made the attack were decidedly worsted in the conflict. The governor of Illinois has called out the State militia to suppress disorder.

—The bill to repeal the law imposing a fine of twenty-five dollars upon persons working on Sunday, which was especially applicable only in Allegheny county, Pa., was repealed June 1, having passed both houses of the Pennsylvania Legislature. The Senate, the last body to act upon it, declared for the bill by a vote of 110 to 40. Strong efforts are now being made by the Presbyterians of Pennsylvania, to induce Governor Pattison to veto the bill.

—One of the most terrible accidents that ever occurred in this country took place at Washington, D. C., June 8. Ford's theater, where Lincoln was assassinated, which has for some time been occupied by the government, fell to the ground without hardly a moment's warning. About four hundred clerks of the Pension department were in the building. Marines and soldiers were called out, ambulances were on hand, and the work of extricating the unfortunate clerks was done as rapidly as possible. It is not yet definitely known how many were killed or wounded; but about twenty-five are known to have been killed, and hundreds were seriously injured.

FOREIGN.

—A coal mine at Fuente, Mexico, near the Tex. border, took fire June 4, and twenty-six miners perished.

—The revolution in Nicaragua is over; the rebels are triumphant, and the people are settling down to business.

—All Germany is now intensely absorbed in the elections which were lately ordered by the emperor when he dissolved the Reichstag.

—There is quite an immigration into France from other parts of Europe. Nearly a million foreigners are now in France, consisting chiefly of Belgians, German and Italians.

—The German emperor is said to be so pleased with the opening of the World's Fair on Sunday, that he has conferred the decoration of the crown on the German Fair commissioners.

RELIGIOUS.

—The Calvinistic and Freewill Baptists in Michigan are looking toward a union, and there seems to be a fair prospect that they will soon unite.

—Dr. McGlynn has not gone to Rome. It is reported that he has gone into a Trappist monastery near Lexington, Ky., where he will stay for some time, doing penance.

—Those intense religious partisans who have declared their intention of removing their exhibits from the Exposition at Chicago, are finding out that to do so is liable to involve them in a lawsuit with the Exposition.

—A Catholic club has been organized among the students at Harvard, and meets with the cordial approbation of President Eliot. There are at present 20 Catholic students in the various departments of the University.

—Mgr. Satolli visited Chicago, June 5, and while there, visited the United States troops stationed at Fort Sheridan. The chaplain, who is a Catholic priest, escorted him to the Fort, where he was given a reception by the soldiers, to whom he made a speech.

—The First-day Adventists, at a preachers' meeting held at Boston, Mass., passed a series of resolutions favoring governmental interference to compel the closing of the World's Fair on Sunday. A copy of the resolutions was sent to the President of the United States.

—Several of the most important religious papers, that have been strong advocates of Sunday-closing, now that they begin to fear that the Fair may be permanently opened on Sunday, are beginning to weaken, and declare that it would be unwise to boycott the Fair if it should be open. Some ministers' meetings are also fighting very shy of the question, avoiding it as far as possible.

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 1893.

| DISTRICT NUMBER ONE. | | | |
|--------------------------------------|-------|---------------|----|
| New York, Cortland, | June | 15-20 | |
| Canada, Ayer's Flat, P. Q., | " | 28 to July 4 | |
| West Virginia, | Aug. | | |
| *Virginia, | " | 2-5 | |
| Atlantic, | " | 17-27 | |
| Vermont, | " | 24 to Sept. 8 | |
| Maine, | Sept. | 1-10 | |
| DISTRICT NUMBER THREE. | | | |
| *Indiana, Indianapolis, | Aug. | 8-14 | |
| Ohio, Mt. Vernon, | " | 11-21 | |
| Michigan (State), Lansing, | Sept. | 21 to Oct. 1 | |
| " (northern), Traverse City, | Aug. | 21-28 | |
| Illinois (State), | " | 28 to Sept. 4 | |
| * " (southern), Olney, | Sept. | 13-19 | |
| DISTRICT NUMBER FOUR. | | | |
| *Minnesota, Minneapolis, | June | 13-20 | |
| *South Dakota, Madison, | " | 21-28 | |
| *Nebraska, Seward, | Aug. | 22-29 | |
| " (northern), Crawford, | July | 11-18 | |
| *Iowa, Des Moines (Ingle'side Park), | May | 30 to June 6 | |
| DISTRICT NUMBER FIVE. | | | |
| Texas, | Aug. | 10-20 | |
| Arkansas, | " | 24 to Sept. 3 | |
| Colorado, | " | 30 to " | 10 |
| Kansas, Herrington, | Sept. | 7-17 | |
| " Phillipsburg, Phillips Co., | July | 20-30 | |
| " (southeastern), | Aug. | 3-13 | |
| " (southwestern), | " | 17-27 | |
| Missouri, Sedalia, | Sept. | 13-24 | |
| Oklahoma, | Oct. | 3-9 | |
| DISTRICT NUMBER SIX. | | | |
| California, Oakland, | May | 11-21 | |
| Upper Columbia, Milton, Oregon, | " | 24-30 | |
| North Pacific, Portland, Oregon | | | |
| (East Side), | May | 30 to June 6 | |
| Montana, Livingston, | June | 15-21 | |

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

BUSINESS NOTICES.

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

WANTED.—A man to work on farm; must be a Sabbath-keeper. Address M. S. Losey, Jackson, Mich.

FOR SALE.—Ten-room house in good condition. Block and half from the Sanitarium; lot 5x12 rods, with trees and shrubs. Inquire of M. G. Beach, 9 Upton Block, Battle Creek, Mich.

FOR SALE.—A good bakery in first-class running order, everything complete; no work on the Sabbath. Live city, good business. Will sell cheap on account of poor health. Address at once, J. A. Dolson, Log Cabin Bakery, Fresno, Cal.

FOR SALE.—A farm of forty-four and three-quarters acres; excellent farming land, healthful locality, plenty of good water, variety of fruit, good house; one-half mile from post-office and town, one and one-quarter miles from railroad station. Terms reasonable. Address Mrs. A. Olds, Waldo, Ohio.

PAPERS WANTED.

LATE copies of our periodicals will be used in missionary work, if sent post-paid to Mrs. H. M. Dawson, 22 West St., Emporia, Kans.

CLEAN copies of REVIEW, Signs, Sentinel, or Instructor, can be used in missionary work, if sent post-paid to L. C. Heminger, Bowling Green, Ky.

The Sabbath-school at Helena, Mont., would be thankful for a few copies of "Joyful Greetings." Address Mrs. C. A. Fisk, 400 N. Rodney St., Helena, Mont.

Will the brethren and sisters in Ohio send me post-paid, clean copies of the Signs, Sentinel, Instructor, and Little Friend, to place in reading racks? W. E. Arnett, Athens, Ohio.

LATE, clean copies of REVIEW, Signs, Sentinel, and Instructor will be thankfully received for missionary work, if sent post-paid to B. H. Bodwell, 308 So. Harwood St., Dallas, Tex.

I WOULD like clean copies of REVIEW, Signs, Sentinel, Instructor, and Little Friend, for missionary work, if sent post-paid. Send as late numbers as possible. Thomas Hughes, Hopkinsville, Ky.

THE friends of the cause of truth in Washington, D. C., express thankfulness for periodicals sent them, and request that more be sent them. Send post-paid to Mrs. M. A. Neale, 428 10th St., N. E. Washington, D. C.

DISCONTINUE PAPERS.

Mrs. C. A. Fisk, 400 N. Rodney St., Helena, Mont., has all the papers she can use at present. During the month of June, please send health journals to her address. Many thanks to all the friends who so kindly sent papers.

ADDRESSES.

THE address of J. F. and Mrs. M. J. Bahler, is for the present changed from El Paso, Tex., to Sanitarium, Battle Creek, Mich.

THE post-office address of Elder J. O. Corliss and family, will be 1240 Maryland Ave., N. E. Washington, D. C., until further notice.

SPECIAL ADDRESS NOTICE.

THE American correspondents of W. C. White, Mrs. E. G. White, and Miss Emily Campbell, are requested to address all letters to them till Sept. 30, 1893, in care of Edward Hare, Turner St., Auckland, New Zealand. Letters from Europe and Africa will reach us soonest if sent in care of Echo Pnb. Co., North Fitzroy, Victoria, Australia. W. C. WHITE.

VIRGINIA, NOTICE!

ALL who desire to correspond with the secretary of the Virginia Conference, please address me at Mt. Williams, Frederick Co., as this will be my post-office for awhile.

T. H. PAINTER.

Obituary Notices.

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

MARSH.—At Maple Works, Wis., May 16, 1893, of paralysis, Levi Marsh, aged seventy-four years. He was a member of the Seventh-day Adventist Church the last twenty years of his life. NELSON MARSH.

BELMER.—Died at Portis, Kans., May 13, 1893, Susan Belmer, aged 70 years, 5 months, and 6 days. Sister Belmer united with the Seventh-day Adventist Church in 1873, where she remained steadfast until her death. She leaves seven children, and many friends and relatives, to mourn their loss. Words of comfort were spoken from Rev. 14: 13. O. S. FERREN.

FULTON.—Died at the residence of her son-in-law, Joel Mix, near Carthage, Jefferson Co., N. Y., sister Lida A. Fulton, aged 90 years, 9 months, and 9 days. This aged sister embraced the present truth, the Sabbath, and the near coming of the Lord, while at the camp-meeting at Carthage, sixteen years ago. She was the only Sabbath-keeper in the place until lately. MRS. A. O. THOMPSON.

BENTLY.—Died of consumption, May 6, 1893, at Falconer, N. Y., Everett E. Bently, aged 25 years, 1 month, and 25 days. He embraced the truth about three years ago, under the labors of brother J. B. Stow. He was consistent in his life, and always desired to see the cause advanced, often laboring at the canvassing work when too weak to do so. Funeral services by S. THURSTON.

CHRISTENSEN.—Anna Christensen, wife of brother John Christensen, died of consumption, May 5, 1893, at St. Paul, Minn. She was born in Denmark, Nov. 13, 1862, and was one of the first to embrace the truth in Copenhagen under the labors of Elder Matteson. She was faithful to the end, and rests in hope. Four more little ones are left without a mother's care, but God cares for all such. Funeral services by the writer. H. F. PHELPS.

YOUNGS.—Died April 26, 1893, in Corning, N. Y., at the home of her son, sister Catherine Youngs, of heart trouble, in her eighty-fifth year. She died in the full assurance of a part in the first resurrection. Her husband, who survives her, is in his eighty-eighth year. They have been believers in the present truth for over thirty years. Their married life covered over sixty years, and although he mourns for her, it is not as those who have no hope. MRS. L. A. AUSTIN.

HANDY.—Died at China, Me., April 22, 1893, of pleuro-pneumonia, my beloved mother, Miranda T. Handy, aged 67 years and 3 months. In early life she was converted and united with the Christian church in Albion, remaining an honored member until death. She leaves a husband, three sons, and one daughter to mourn their irreparable loss. But in our sorrow we are comforted with the blessed hope of a glad reunion, "when Christ, who is our life, shall appear." ADDIE A. JEPSON.

STAFFORD.—Died at Briggsville, Wis., May 3, 1893, Daniel Stafford, of paralysis, aged 76 years, 5 months, and 1 day. He was born at Watertown, N. Y., where in his youth he was converted and joined the M. E. church. He first heard the present truth in a tent-meeting held by Elder I. Sanborn and the writer, sixteen years ago. Since then he has been a firm believer in the third angel's message. He leaves a wife, two sons, and two daughters to mourn his loss. Funeral from his residence, attended by the writer. S. S. SMITH.

HOLBROOK.—Died May 22, 1893, in Battle Creek, Mich., of heart disease, Annie M. Holbrook, wife of J. A. Holbrook, aged 25 years and 2 days. The deceased, with her husband, accepted the present truth in December, 1888, at Garfield, Wash., since which time until her last sickness they have earnestly sought to do the Master's will in proclaiming the third angel's message, and engaging in field work. Their last location was in Texas. Her health failed rapidly, and she came to the Sanitarium for examination. No hopes were given her, and she sank rapidly, lingering for several months in the extremest pain and distress, yet without a murmur or complaint. Her hopes for the future were bright, and the only regret she had was leaving her two little children. She rests in hope with the bright assurance that she will have a part in the first resurrection. Words of comfort were spoken from Rev. 14: 13. L. McCoy.

MILLER.—In Indianapolis, Ind., May 20, 1893, of decrepitude, Jacob Miller, aged seventy-nine years. He was found dead in his bed. With no sign of struggle or pain, the sleep of death was an uninterrupted succession of the sleep of nature. Grandpa Miller, as he was wont to be called, heard Wm. Miller preach the Advent doctrine, and was greatly stirred thereby. He came to Indianapolis to make his home with his daughter, Mrs. Spahr. About six years since, Miss Lanna Morrell, now Mrs. Chas. Curtis, held Bible readings with him, and as he heard the glorious Advent truth again that Wm. Miller had preached, also concerning the commandments of God, he embraced the truth with joy, and united with the Seventh-day Adventist church here. His testimonies fairly rang with joy in the social meetings, and he loved the truth unto the end. His funeral was a large one. Sermon by the writer, from Rev. 14: 13. A. W. BARTLETT.

GIBBS.—Died at Woodland Park, Colo., May 3, 1893, our beloved father, John Gibbs, in the sixty-eighth year of his age, of paralysis of the brain, caused by a fall received a few weeks previous. Father was born in Dark Co., Ohio, Nov. 4, 1825, where he grew to manhood. He soon removed to Illinois, where he entered his profession, that of law. Soon after, he was converted and gave his heart to God, and he ever after lived an exemplary Christian life. In 1868 he moved to Kansas, where he heard and accepted the present truth, under the labors of Smith Sharp and C. F. Stevens. In 1884 he entered the field, and labored earnestly for the advancement of the third angel's message, until the last two years, when, on account of a disability received during the late war, he has not been actively engaged in the work. As he felt the end approaching, he assured his mourning family that "all was well," and his hope of eternal life was bright. "As one who wraps the drapery of his couch about him, and lays him down to pleasant dreams," so without a struggle, he fell asleep. J. M. GIBBS.

The "Medical Missionary."

BY J. H. KELLOGG, M. D., EDITOR.

A TWENTY-FOUR page monthly journal, devoted to the various phases of medical missionary and benevolent work. It contains each month also articles of general interest on mission fields, and items of missionary intelligence. Each number is illustrated.

Published by the Seventh-day Adventist Medical Missionary and Benevolent Association. Price, twenty-five cents per year.

Address MEDICAL MISSIONARY,

Battle Creek, Mich.

A BIDDING SABBATH AND LORD'S DAY.

BY ALONZO T. JONES.

A pointed review of the \$500 and \$1,000 prize essays in support of the Christian Sabbath, so called. Those desiring some \$1,000 reasons for keeping the first day of the week, will find them here. 173 pages, 20 cents.

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

Songs of Freedom.

A PATRIOTIC collection by F. E. Belden, containing sixty new hymns, five new songs, forty old favorites, and ten national songs. One hundred and twenty pages, embracing a large number of songs in the interest of Religious Liberty, Soldiers' Reunions, Independence Day, Memorial Day, Washington's Birthday, etc.

Arranged as solos, duets, trios, quartets, for both male and female voices. Choruses for both male and mixed voices. Patriotic songs for children, etc. Price, post-paid; heavy manila covers, cloth joints, thirty-five cents, strong flexible cloth, cloth joints, fifty cents. Address REVIEW AND HERALD Pub. Co., Battle Creek, Mich., or any State tract society.

Traveler's Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected May 28, 1893.

| EAST STATIONS. | Mail | Day Exp. | *North Shore Lmt. | *N.Y. Exp. | *N.Y. & Chic. Lmt. | *Alb. Exp. | *N. E. & Buff. Spec. | *Night Exp. | *Det. & Kalam. Acem. |
|----------------|---------|----------|-------------------|-------------|--------------------|------------|----------------------|--------------------|----------------------|
| Chicago..... | am 7.05 | pm 9.00 | am 11.00 | pm 9.10 | am 5.30 | pm 7.30 | am 8.40 | pm 10.10 | pm 8.55 |
| Mich. City.... | 9.15 | 11.00 | 12.55 | 5.00 | 7.11 | 9.25 | 10.25 | am 12.05 | 5.55 |
| Niles..... | 10.35 | 12.25 | pm 1.45 | 6.00 | 8.05 | 10.20 | 11.25 | 1.00 | 7.10 |
| Kalamazoo.... | 12.35 | 2.08 | 2.55 | 7.05 | 9.17 | 11.38 | 12.32 | 2.15 | am 8.40 |
| Battle Creek.. | 1.20 | 2.48 | 3.33 | 7.40 | 9.48 | am 12.10 | 1.10 | 3.00 | 7.48 |
| Jackson..... | 3.10 | 4.30 | 4.55 | 8.52 | 10.48 | 2.25 | 2.18 | 4.25 | 9.40 |
| Ann Arbor.... | 4.27 | 5.30 | 5.58 | 9.45 | 11.40 | 3.50 | 3.10 | 5.45 | pm 10.58 |
| Detroit..... | 6.03 | 6.45 | 7.00 | 10.45 | 12.35 | 5.20 | 4.15 | 7.15 | pm 12.01 |
| Buffalo..... | | | am 1.50 | 6.25 | 7.40 | pm 2.20 | 11.50 | pm 5.00 | |
| Rochester.... | | | 4.45 | 9.55 | 10.30 | 5.50 | | 8.20 | |
| Syracuse..... | | | 6.45 | 12.15 | 2.25 | 8.30 | | 10.20 | |
| New York..... | | | pm 2.40 | 8.50 | 7.30 | 8.50 | | 7.00 | |
| Boston..... | | | 4.45 | 11.45 | 11.45 | 10.50 | | 10.50 | |
| WEST STATIONS. | Mail | Day Exp. | *North Shore Lmt. | *Chic. Exp. | *Night Exp. | *Pac. Exp. | *Chic. Spec. | *N.Y. & Chic. Lmt. | *Det. & Kalam. Acem. |
| Boston..... | | am 8.10 | pm 2.00 | pm 4.20 | pm 7.15 | | | | |
| New York..... | | 10.30 | 4.30 | 6.00 | 9.15 | | | am 10.00 | |
| Syracuse..... | | pm 7.30 | 11.35 | 1.55 | am 7.20 | | | pm 5.00 | |
| Rochester.... | | 9.35 | 1.25 | 4.00 | 9.55 | | | 6.50 | |
| Buffalo..... | | 10.45 | 2.20 | 5.45 | 12.10 | | | 7.50 | |
| Detroit..... | am 8.20 | 7.15 | 8.45 | 1.15 | 7.45 | 9.10 | am 8.15 | pm 2.35 | pm 5.00 |
| Ann Arbor.... | 9.37 | 8.19 | 9.45 | 2.14 | 9.05 | 10.32 | 4.14 | | 6.18 |
| Jackson..... | 11.40 | 9.18 | 10.48 | 3.10 | 10.45 | 12.00 | 5.10 | 4.28 | 7.38 |
| Battle Creek.. | 1.20 | 10.45 | 12.00 | 4.15 | 12.10 | 1.45 | 6.18 | 5.32 | 9.08 |
| Kalamazoo.... | 2.08 | 11.26 | 12.30 | 4.47 | 1.10 | 2.35 | 6.45 | 6.09 | am 9.50 |
| Niles..... | 4.00 | 1.10 | 1.48 | 6.00 | 3.00 | 4.10 | 8.00 | 7.12 | 8.35 |
| Mich. City.... | 5.25 | 2.18 | 2.45 | 7.05 | 4.35 | 5.35 | 8.55 | 8.05 | 9.48 |
| Chicago..... | 7.35 | 4.10 | 4.30 | 9.10 | 6.50 | 7.55 | 10.40 | 9.45 | 11.45 |

*Daily. †Daily except Sunday.

Trains on Battle Creek Division depart at 7.55 a. m. and 4.35 p. m., and arrive at 12.40 p. m. and 6.45 p. m. daily except Sunday.

North Shore Limited train westbound and New York and Chicago Limited (as east and west) are extra-fare trains, and require special tickets and Wagner palace car tickets.

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 16, 1893.

| GOING WEST. | | | | STATIONS. | | GOING EAST. | | | |
|-------------|-------|-------|-------|-----------|-------|-------------|------|------|-------|
| pm | 8.00 | am | 7.00 | ..... | ..... | pm | 8.00 | am | 7.00 |
| 7.15 | 11.00 | 11.00 | 7.00 | ..... | ..... | 7.00 | 8.00 | 9.25 | ..... |
| am | 8.00 | pm | 7.00 | ..... | ..... | 8.00 | 8.00 | 8.07 | ..... |
| 9.45 | 8.00 | 8.30 | 8.00 | ..... | ..... | 8.55 | 7.40 | 8.07 | ..... |
| am | 8.00 | pm | 7.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| 12.10 | 8.00 | 8.20 | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| am | 8.00 | pm | 7.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| 1.35 | 7.45 | 8.00 | 7.45 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| am | 8.00 | pm | 7.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| 8.30 | 8.00 | 12.00 | ..... | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| am | 8.00 | pm | 7.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| 9.30 | 5.40 | ..... | ..... | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| pm | 1.30 | ..... | 1.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... | ..... | 8.00 | 8.00 | 8.00 | ..... |
| ..... | ..... | ..... | 8.00 | ..... |  |  |  |  |  |

The Review and Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

BATTLE CREEK, MICH., JUNE 13, 1893.

CONTENTS OF THIS NUMBER.

[All articles, except in the departments 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.—Unselfish Giving, MARY E. INMAN—The Cloudless Morn, JONATHAN SPENCE—A Lesson From a Flower, ELIZA H. MORRISON—The Best Beginning, *Children's Work for Children*—"Stand Fast in the Faith, Quit You Like Men, Be Strong," T. R. WILLIAMSON, 369, 371, 373, 374, 379

Our Contributors.—Palmerston, New Zealand, Mrs. E. G. WHITE—Gifts of the Holy Spirit (*Concluded next week*), H. R. JOHNSON—Helps for Christians, W. E. CORNELL—American Sabbath Unionists vs. Papal Assumption, ELDER H. F. PHELPS—Whither Is Our Nation Drifting? (*Continued*), ELDER W. H. LITTLEJOHN—Justification, CHAS. P. WHITFORD, 369-372

The Home.—Our Book of Remembrance, H. H. S. THOMPSON, in Advance—Unconscious Parental Tyranny, *Christian Union*—The Beginnings of Self-consciousness, Julia Jayne Walker, in the Mother's Nursery Guide—Be Yourself, Exchange, 373

The Mission Field.—Australia, ELDER A. G. DANIELLS—Report from Argentine and Uruguay, A. B. STAUFFER—A Central African Congregation—Educating the Mexicans, Selected, 374

Special Mention.—Catholicism in New England, M. E. K.—Persecution Under Sunday Law in Maryland, *Evangel and Sabbath Outlook*—Unappreciated Zeal, M. E. K., 375

Editorial.—Around the Horizon—A House Divided—Peace With God, M. E. K.—Personal, G. I. B.—Danger of Doubting, M. E. K.—Our Western Tour, G. C. T.—The German Mission Field, L. R. C., 376-378

Youth's Column.—The Student's Vision (*Concluded next week*), F. S. HAFORD—Clean Deeds, *Short Talks*, 379

Progress.—Reports from North Carolina—Florida—Louisiana—Vermont—West Virginia and Montana—Michigan—The Canvassing Work in Louisiana—Canvassers' School in the Maritime Provinces—Among the French in Pennsylvania—The Dedication at Albina, Ontario—Work Among the Germans in Oklahoma—Temperance Meetings at Jamaica, Vt.—Maritime Provinces, 376-381

Special Notices.—The Chicago Medical Mission—The Special Medical Missionary Course Beginning July 1, 381

Sabbath school., 382

News., 382

Appointments., 382

Obituaries.—Mason—Belmer—Fulton—Bentley—Christen—Young—Handy—Stauffer—Holbrook—Miller—Gibbs, 383

Editorial Notes., 384

CAMP-MEETINGS FOR 1893.

SEE appointments on page 382.

The Battle Creek College is drawing near the close of another year of its important and efficient work. The closing exercises will be held Monday, June 19. There will be nearly thirty to graduate this year. The baccalaureate sermon will be given in the Tabernacle, by Professor Prescott, Sabbath, June 17.

We received a very pleasant call, last week, from Elder S. H. Lane, president of the New York Conference, who has now returned to his field of labor in that State. He related many interesting incidents, showing how providentially the truth has been brought to the minds of different ones, and important accessions are being made to the cause there.

Elder J. O. Corliss, having been called to labor in Washington, D. C., has disposed of his residence in Battle Creek, and moved with his family to that important center. He has secured a good location, and his post-office address is given in another column. He writes that his "latch-string" is always out, and he will be happy to see any friends of the cause who may be passing that way.

The *Sabbath Outlook*, Seventh-day Baptist, which has done good service for the Sabbath in the past, has changed its name to *Evangel and Sabbath Outlook*, and is to be published weekly. Practical Christianity and Sabbath reform and their relations to each other, will receive special attention. A. H. Lewis, D.D., editor. Price, 50 cents per year. Address Room 100, Bible House, New York.

Mrs. Isabella Beecher Hooker, at the World's Fair Woman's Congress, speaking of the Sunday-closing controversy, said: "It is the first time I ever heard of any one's going to Congress for religion." This is no doubt true as far as the United States Congress is concerned, but the people of

other countries quite generally get their religion from king and parliament. The people of the United States are coming over to the European plan.

The St. Louis (Mo.) *Globe-Democrat* gives an account of the attendance of Robert G. Ingersoll, at a séance by a noted Spiritualist, in Washington, D. C., in January last. The report described his interest in the occasion, and contained this significant remark: "He does not scoff at Spiritualism." Of course not! for he is inspired by the same spirit. For him to rail against Spiritualism, as he rails against the Bible, and the God of the Bible, would be Satan divided against himself,—a folly which he is shrewd enough to avoid.

Some Baptists in Canada, becoming convinced that the Saviour's instruction in John 13 should be heeded, have followed Christ's example, and have washed "one another's feet." A good Baptist brother makes a strong objection to this practice in the *Canadian Baptist*, and closes by saying that "it is certainly harmless if the water be not too cold, and healthful if the feet really need washing." It seems as though this Baptist brother ought to be able to see that his cool sarcasm might easily be turned upon him by those who practice sprinkling for baptism. They could say that "immersion would be harmless if the water was not too cold, and healthful if the body really needed washing."

THE WORLD'S FAIR.

THE latest view we can get into the World's Fair Sunday-closing kaleidoscope presents the gates of the Fair still open on Sunday, the 11th. The final decision seems to be put off for another week, or till Thursday, June 15, when it will be argued before the United States Circuit Court of Appeals, with Chief-Justice Fuller presiding. Associated with him on the case will be Judges Bunn, of Madison, and Allen, of Springfield. It would seem as though the decision of this tribunal ought to settle the matter, but so persistently and remarkably has it kept upon the surface of public affairs, in defiance of all efforts and expectations of both parties to the controversy, that we do not venture to predict when the final settlement will be reached.

It is to be hoped that a decision will be given by Chief-Justice Fuller which will touch the constitutional grounds upon which the whole question properly rests. If Congress can interfere in the affairs of a State so as to direct how the business of a corporation created under the laws of that State shall be managed, and can take sides in a religious controversy and enact a Sunday law which shall be binding upon a State, and be sustained in such work by the federal courts, it is high time that the fact were known. If that is the situation, the sooner everybody understands it, the better. L. A. S.

THE TENNESSEE TRIALS.

WE are just in receipt of a letter from Elder C. L. Boyd, stating that our brethren in Springville, Tenn., who were to have been tried last week for Sunday labor, have been released. The judge, with the consent of the jury, discharged both of the brethren without committing their cases to the jury. Brother Boyd further states that he was informed on good authority that the judge refuses to authorize the attorney-general to prosecute any more of our people there in the name of the State, but requires that a prosecuting witness enter the complaint and appear as the prosecutor. This will shut off the persecutions and prosecutions of the attorney-general, unless he can find some one like-minded with himself, who would be willing to appear as prosecuting witness. A neighbor of one of our brethren in Springville, Tenn., stated that he purposely kept out of sight of our people on Sunday, for fear that he would be called upon to testify against them. Quite a number of the people there are coming to feel very much the same way in regard to these prosecutions; and from the foregoing statements it will also be seen that the judge has undergone quite a little change in his sentiments since these trials commenced several years ago. Thus we can see that the Spirit of the Lord is

working upon some of these hearts; yet the spirit of persecution is not dead, by any means. Some are offering themselves as prosecuting witnesses, and what may be the final outcome of the matter, we will have to wait to see. But the prospects at present are very fair that the brethren in that locality will have rest for a little season; and if such is the case, how important it is, that not only those in that locality, but our people everywhere, should be earnestly engaged in spreading the principles of truth. A. O. TAIT.

STILL THE PERSECUTIONS CONTINUE IN MARYLAND.

A LETTER just received from Elder H. E. Robinson, makes the following statement in regard to some more arrests of our people in Maryland:—

"I have just learned that three more of our people at Ford's Store, Md., have been arrested and convicted for Sunday labor, and whose cases will come before the county court in November, along with brother Baker's. One of these is a woman who was sewing in her own house. One of the brethren was arrested on complaint of his own father, and the chief witness was his brother."

They seem to be determined to enforce Sunday with a vengeance there in Maryland. The sister who was quietly sewing in her house must have been disturbing(?) the community greatly!! When it has come to the pass here in these United States, the boasted land of religious freedom, that the sanctity of homes must be invaded, and the inquisitor bring them into court for quietly performing house-work, who can say that religious liberty remains as the heritage from our fathers? And are the above cases not a clear evidence of the fact that a man's foes shall be they of his own household?

In reporting what is being done there in Maryland, we have appealed to our brethren for money to assist us in circulating literature there. Some funds have been sent in for this purpose, but not nearly as much as will be needed. Brother Robinson informs me that extensive plans are being made for the thorough distribution of our literature there, and the Religious Liberty Association desires to assist in furnishing this reading-matter. Is it not clear to us, brethren, that now, if ever, we must get our money into the cause, where it will accomplish its work? We trust that the friends of the cause throughout the field, who have money that they can use in this line of work, will cheerfully invest it in this important work at this great crisis. Any money designed to be used in this way should be sent to the undersigned, at Battle Creek, Mich.

While no other arrests have been reported to us within the past few days, almost every mail brings interesting accounts of what is being done in the various localities, to push the claims of Sunday and to secure the enforcement of existing Sunday laws. We are glad to know that so many of our brethren are alive to the situation, and doing what they can to advance the work. And is it not high time that every individual be earnestly striving to do all in his power to bring the light of truth before the people? A. O. TAIT.

LITERARY NOTICE.

"American Pocket Pronouncing Dictionary."

WE have received a copy of the "American Pocket Pronouncing Dictionary and Parliamentary Manual." In this handy little vest-pocket volume we have a work of 320 pages, containing over thirty thousand words, together with foreign words and phrases, abbreviations, a Parliamentary Manual, and an Educational Department, giving, in condensed form, rules for spelling, for the use of capitals, punctuation, etc. It is truly a "multum in parvo," a marvel of brevity, and just the volume for the busy man, for ready and every-day reference. It is furnished at the following low prices: cloth, cut flush, embossed in jet with red edges, 25 cents; leather, embossed in gold, lemon edges, 35 cents. Address Glenwood Company, 415 Dearborn St., Chicago, Ill.

BOOK NOTICE.

"Facts for the Times."

A NEW edition of the book called "Facts for the Times" is now ready. This is the fourth edition enlarged to 329 pages, and revised to 1893. Price, 75 cents.