

# The Review and Herald

THE HOLY BIBLE IS THE FIELD FOR THE WORLD

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

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## NATURE AND NATURE'S GOD.

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

NATURE oft is cold and heartless,  
And her laws all changeless seem;  
Human hearts may beat against them,  
Like a swimmer 'gainst a stream.

Aye, the winds and waves are cruel,  
Heeding not life's pain and woe,  
But a power is just behind them,  
That can hear and feel and know.

God can make the hilltops praise him,  
God can calm the troubled sea,  
God can turn the course of rivers,  
At his voice the wild beasts flee.

He who clothes the little flower,  
He who made the bird on wing,  
He can lift our heavy burdens,  
He can make our sad hearts sing.

He will shield and guide his children;  
O ye feeble ones, be strong;  
Trust the God who feeds the sparrows,  
Life and all to him belong.

## 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.

## NOTES OF TRAVEL AND LABOR.

BY MRS. E. G. WHITE.

At the close of the Australian Conference, we spent a week with the church in Paramatta, N. S. W., and Feb. 4, we embarked from Sydney, for Auckland, New Zealand. Our ship, the "Rotomahanna," was a beautiful steamer, and one of the fastest in these waters. I had a convenient and pleasant state-room on the upper deck, and endured this long-dreaded journey much better than I had dared to hope. There was no rough weather, and Wednesday morning, Feb. 8, we were in Auckland. Elder Israel met us at the wharf, and we were soon taken to a comfortably furnished cottage, which the Auckland church had placed at our disposal.

For twelve days we labored earnestly for the Auckland church. Evening meetings were held as often as the brethren could attend, and each Sabbath and Sunday was fully occupied. Twice I spoke in the theater, to attentive audiences. Elder Starr labored untiringly for the church, and several of the evening meetings were called early in the evening, and divided into two meetings. I would speak for half an hour, and then Elder Starr would follow with a discourse or

Bible lesson. In all, I spoke eight times in Auckland. In Auckland we see a promising field for labor, but it must not be a transient effort; it must be earnest, efficient, continuous labor. There was once a strong church here, but many of the young men went into the canvassing field, and lately a number have moved away, so there are only a few, comparatively, to occupy our commodious meeting-house.

We believe that there are many families in America, having a knowledge of the truth, who would be blessed of God if they would come to this country, and settle in such places as Auckland; and while sustaining themselves by their own labor, as they are now doing, labor to hold up the standard of truth in the cities and villages where there are thousands who know not the shortness of time. "Seek ye first the kingdom of God, and his righteousness." O that men would be more in earnest to communicate to others the light and grace that they have so freely received!

On Monday, Feb. 20, we sailed for Kaeo, on the steamer "Clansman." The steamer was rather small, but the captain and stewards did everything in their power for our comfort. There was no safety in my going into the cabin below. It was close, and the berths in the state-rooms were narrow and very hard. A large easy-chair had been purchased for me in Auckland, and I sat on the deck in my chair as long as I could; but sitting long in one position is a painful experience for me, and I became very restless and nervous. I could not be well sheltered from the strong wind. The captain said he would clear the smoking room for me as soon as possible; but there was a large party on board going to a regatta at Russell, and it would be difficult to clear the room before ten o'clock. At last it was decided to make up my bed on the deck, in the most sheltered place that could be found. So my own spring cot was placed in a sheltered place, and blankets tied up to break the wind, and I was thankful for a place to rest.

Through the night we were favored with a calm sea and but little wind, and I rested some, although feverish and over wearied by the perplexity and confusion of preparation for the journey, and still more wearied by the brass band playing on board the boat. We expected to reach Russell at 7 A. M., but the fog closed down upon us while among the islands of the Bay. The engines were stopped, and the anchor was cast, and for more than an hour we waited for the fog to rise. After the fog cleared away, we had a beautiful sunny day. It took but a few minutes to reach the pier, where most of our fellow-passengers left the boat. Russell is a quiet little place, consisting of a row of stores facing the beach, back of which are a few dozen comfortable residences, and quite a number of old weather-beaten houses with open doors and windows out, which are occupied by families of Maoris.

Soon our steamer moved up the Bay to Opuia, where several hours were spent in loading coal. The Bay of Islands is very beautiful, and we enjoyed moving over its smooth waters amid verdant islands and massive rocks. We left the Bay at two o'clock in the afternoon, and reached Whangaroa Harbor at seven o'clock. Here we were met by brethren Joseph and Metcalf Hare,

who had come down from Kaeo three miles in their large skiff, and were ready to take us back as soon as the tide should turn. They welcomed us heartily, and at once transferred our luggage to their boat, and at eight o'clock we took our places in the skiff, and were off for Kaeo.

The trip from Whangaroa up the Bay and creek to Kaeo was an interesting one. The water of the Bay was as smooth as an inland lake. The night was perfect. The air was mild, and the new moon shone out sufficiently to give us an outline of the mountain scenery on either side. Steady rowing by the two strong men who had often made this trip brought us to Joseph Hare's landing in about two hours. Brother Joseph Hare's comfortable home is but a few steps from the landing. We were heartily welcomed by sister Hare, and I soon went to rest, as I was excessively weary. Elder Starr and wife went up the valley about four miles with brother Metcalf Hare to his home.

Wednesday morning brother Joseph Hare, Sr., came down and took us to his hospitable home, at the upper end of the valley close to where brother and sister Starr were stopping. To us Kaeo valley seemed very picturesque and beautiful. Some places reminded us of Knight's Cañon, between Healdsburg and St. Helena, Cal. Much of the vegetation was tropical. Great fern trees were growing in the gullies, a species of the palm tree called "necow" were plentiful along the foot of the hills, and towering above these were large bare trunks, bearing many thrifty bunches of a large air plant. Along the road were immense bunches of sweet brier, and large patches of black-berry bushes loaded with the ripening fruit.

Father Hare has a pleasant, comfortable home. The house situated on high ground is surrounded by fruitful orchards. A swift-running stream brings abundance of pure mountain water close to the house, back of which lies the pasture lands, and the forest-clad mountains.

We had planned to remain in Kaeo two weeks, but providential circumstances lengthened our stay to three full weeks. Wednesday was spent in writing our American letters, which were taken to the steamer early Thursday morning. Early on Thursday it began to rain, and in the afternoon the little creek had swollen to a roaring torrent, bringing down driftwood and logs. Later on, we learned that there was a serious flood in the lower part of the valley. The water rose higher than it had for twenty years. Many houses were flooded and deserted, fruit-trees and crops were destroyed, horses and sheep were drowned, and hundreds of huge logs which had for years been lying in the small creeks in the mountains, waiting for a freshet to bring them down, were floated over fields and orchards, and left in all manner of curious places. After the flood was over, the weather was beautiful.

Sabbath forenoon, I spoke to our people in the little meeting-house, and Sunday afternoon to a congregation of about two hundred in the Wesleyan church. Sunday evening Elder Starr spoke to a house full, in the same place. During the week, several evening meetings were held at the home of Father Hare. In these I would speak for half an hour, and then retire, and the meeting would go on for an hour or two. On

the second Sabbath Elder Starr spoke in the forenoon to our people, and I spoke in the afternoon, in the Wesleyan church.

While speaking, I felt constrained by the love of Christ to invite all who had not taken a decided stand for the Lord to come forward for prayers. At first it seemed hard for any one to move; but finally the grown-up children of our brethren and sisters began to come forward, and then as the invitation was extended to those who were members of the church, but who did not enjoy a living assurance of acceptance with God, many of the church-members came forward, and these were joined by some who had long hesitated about obeying the truth, and by others who were attending their first meeting among our people. Words of counsel were then spoken, and after the season of prayer, nearly all who were seeking the Lord for the first time, bore testimony. The Spirit and power of God was in our midst, and all went from the meeting rejoicing and praising God for what he had wrought.

On Sunday we again had good audiences in the Wesleyan chapel. The people seemed anxious to hear the word of God, and Elder Starr had many invitations to visit and hold Bible readings. We are satisfied that there is a work to be done in Kaeo, both for our church and for the community in and near the Kaeo valley. There are souls inquiring, What is truth? And those who have light have a work to do for their fellow-men. How earnest we should be to impart light and truth to others!—how patient and persevering! We need to have tender hearts, softened and subdued by the love of God. We must not work in our own spirit, bringing in our natural, hereditary traits of character, for thereby we shall drive souls away from the truth. We must lay aside our likes and dislikes. We must overcome all harshness and sharpness. We must be as wise as serpents and as harmless as doves; yet always ready to put ourselves in the forefront of the battle if God calls us there.

Because of a change in the time of sailing of the steamer from Auckland to Napier, we were prevented from going at the time appointed, and had another week to labor in Kaeo. The young people needed instruction, but it was difficult to get them together. There are some in Kaeo whom God has been calling to fit themselves for labor in his vineyard; and we rejoice that several are preparing to go to the Bible school. On Wednesday, April 15, we bid adieu to our friends in Kaeo, and were taken down to the harbor, where we held one meeting, and the next morning took the steamer for Auckland.

#### THE KINGDOMS OF GRACE AND GLORY.

BY ELDER J. O. CORLISS.  
(Battle Creek, Mich.)

It has been said that the kingdoms of grace and glory are not different in nature, but only in degree. Looking at the question from its practical side, one must be constrained to admit that much truth lies hidden in the statement. To every soul the inheritance of the kingdom of glory is established in the kingdom of grace. In other words, the kingdom of grace is but the beginning of the kingdom of glory. As stated by another: "The kingdom of grace is glory in the seed, and the kingdom of glory is grace in the flower; the kingdom of grace is glory in the day-break; and the kingdom of glory is grace in the full meridian."

So then, before entering the kingdom of glory, one must be a subject of the kingdom of grace; for the gateway to the kingdom of glory is through the kingdom of grace. These two can never be separated, because God has joined them, and yet how many there are who desire to have the kingdom of glory, without looking after the kingdom of grace. How many, at the revelation of Christ's glory, will be disappointed in their expectations in this direction? Some will; for the Saviour has said that *many* in that day will

say to him: "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" And yet the mandate will issue from his lips to such: "I never knew you: depart from me, ye that work iniquity."

Not one of these will have been in the realm of Christ's grace; for had they been, he would have known them well. This means, then, that they had never known the mystery of his kingdom—the inward working of his grace, which is "righteousness, and peace, and joy in the Holy Ghost." All of this was freely offered to them, but they chose instead, an earthly king, one who would rule them "like all the nations." So the kingdom of God will be taken from them, and given to those "bringing forth the fruits thereof."

Every one who enters the kingdom of glory will be bringing forth the fruits of that kingdom, even before he enters it. This will be done in the kingdom of grace, and it was for this end that the kingdom of grace was set up. Man having forfeited the first dominion which was placed in his own hands, and delivered it up to the adversary of all good, whose kingdom is one of iniquity and darkness, the Lord, in his desire to rescue man from the thralldom of sin, offers him pardon, righteousness, and peace, to become a citizen of the kingdom of light.

This transfer of citizenship means an entire release from the control of Satan, and a calm resignation to the will of God. The heart must become the throne of Christ, who is to dwell within, "the hope of glory;" the law of God must be received in the heart, as the witness of covenant relation with Heaven, and as the rule of the life, and then it may truly be said: "The kingdom of God is within you." The will of God will then be done in earth as it is in heaven. The fruits of the kingdom of glory will truly be seen. Such a person will ever—

"Dare to do right; dare to be true,"

knowing that his work "no other can do."

When Christ is really formed within, the *hope* of glory, the individual will have the boldness of Christ, which will make him—

"Dare to do aught save wrong;  
Fear nothing mortal, but to be unjust;  
And stand unmoved despite the jostling of  
opinions."

This is the fruit of the kingdom of God, which is required to be borne in the earth.

#### VICTORY!

BY FRANK THORP.  
(Oakdale, Cal.)

SEVENTH-DAY ADVENTISTS believe that the "church militant" is very soon to become the "church triumphant." "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 15:2. And their song was a song of *victory*. Who does not desire to stand on that golden sea? Only victors may.

To the overcomer God has promised great things. On reading those promises (see Revelation 2, 3), we find that the word "overcometh" is used, which is the present tense. So the work of overcoming is present. When we read in the Testimonies that only those who have the "victory over pride, over selfishness, love of the world, and over every wrong word and action" receive the "refreshing;" and that "we must reflect the image of Jesus *fully*" before we can be "sealed," it makes the work of overcoming one of paramount importance. How shall we get the victory over all these things? is a question of all-absorbing interest just now.

Many have supposed that, in order to know that victory is ours, we must encounter trials, pass through them, and by *reflection*, know that we have overcome. We can know *now* that the victory is ours over every evil thing. What says the word?—"And this is the victory that over-

cometh the world, even our faith." 1 John 5:4. Can we not have faith now? That *is* victory. Thank God for victory!

Christ says, "I counsel thee to buy of me gold tried in the fire." Rev. 3:18. In other words, buy "faith and love." He gives us of his *own*. He wants us to buy *his* faith, "the faith of Jesus." Rev. 14:12. But *his* faith was "tried to the utmost." He was "tempted in all *points* like as we are," and for that reason is "able to succor them that are tempted." Then when we take his faith into our hearts, we may *know* that we are safe; for *his* faith is a "tried" faith, "tried gold." Thanks be to God.

None should gather from this that we are not to be tempted, but what we want to do when tempted, is to remind Satan that he is a vanquished foe, and that the faith we have is already tried. The temptations will pierce self, and the struggles self will make to keep alive will cause us agony of soul; but then is when we are to tell the enemy what kind of faith he has to deal with. "Said the angel, 'Ye must die that ye may live.'"—"*Early Writings*."

We know that there will come times when, if we consult our feelings and impulses, it will seem to be the most unreasonable and inconsistent thing we can do to claim victory. But *then is the time to claim it*.

"In the world ye shall have tribulation: but be of good cheer; I *have overcome* the world." John 16:33. Then we have great reason to "be of good cheer," and to "rejoice with joy unspeakable;" for he *has overcome* the world; and if we have him, we have the victory over the world. We need not have any anxiety over the matter at all. "Ye are of God, little children, and have overcome them." Why? "Because greater is he that is *in you*, than he that is in the world." 1 John 4:4.

Then we can praise God for victory *now* and *forever*. If we do not claim victory now, and talk it, think it, sing it, believe in it, and rejoice in it, when fierce trials come upon us, we will not have the courage to do it then.

We read in 2 Chron. 12:13, that when the great host came up around Jerusalem, Jehoshaphat stood before the Lord and said: "We have no might against this great company, . . . neither know we what to do: but our eyes are upon thee." That was their victory. Their eyes were upon God, and they realized that of themselves they were helpless. What did the Lord say? "The battle is not yours, but God's." There is where many fail. They think the battle is theirs. It is God's. When the Lord fought that battle for ancient Israel, he did it with singers; and he can fight that way still.

Then let us begin to sing the "song of Moses and the Lamb" *now*, and we shall sing it by and by on the sea of glass.

#### THE FOUR P'S.

BY HANNAH E. SAWYER.  
(Oakland, Cal.)

WORK for the ingathering of precious souls requires four qualifications.

First. In the first place is *patience*, willingness to toil a long while. Says the apostle, "Let patience have her perfect work."

Second, is *painstaking*; nothing is ever accomplished if we give up in the midst of our work. We are to spare no pains in our efforts to win souls for the Master. Our Saviour took a long journey from Jerusalem to the coast of Tyre and Sidon, just to bring a blessing to the Syro-phenician woman.

Third. Following this, we need *perseverance*; if we see good results, we must have the stick-to-it principle, let come what will. As Paul testifies, "Be not weary in well doing."

Fourth, *prayer*. Without divine aid, we can never be successful; but with God's help we can gain perfect victory. "Be instant in prayer," is a word we should never forget.

## The Home.

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

### THOUGHTS OF MY MOTHER.

BY J. S. THORP.

WHEN weary of travel in life's dusty road,  
And bending beneath chafing care's heavy load,  
My mind wanders back to the realms of the past,  
The tombs of the loved ones too feeble to last;  
And I ask if all loves must thus buried be,  
Like jewels that sink from our sight in the sea;  
And I search for a love no changes can smother,  
And find it undimmed in the love of my mother.

In the days of the past, long, long gone away,  
When the world all around me a wonderland lay,  
She taught me the way that my footsteps should go,—  
The difference between right and wrong made me know,  
She told me how God in his goodness hates sin,  
And of the long life that the righteous may win;  
She taught me how angels come down to earth's sod  
To watch over those who are children of God.

And still in my memory my mother I see,  
As kneeling she prays to "Our Father" for me,—  
Prays long that he will in his infinite grace,  
In the ranks of his ransomed assign me a place,—  
Prays that from all sin he would make my heart pure,  
And unto the end give me grace to endure,  
And give me the strength from his infinite might  
To stand like a rock for the truth and the right.

O the love of my mother! It shineth afar,  
Through the realms of the past, like a beautiful star;  
In sunshine and gladness, or sorrow and strife,  
'Tis still a bright beacon to gladden my life;  
And when the bright morning of glory shall come,  
My mother will love me in heaven, my home.  
For only a season can even death smother  
The faithful, unchangeable love of my mother.

### LOVE THAT ENDURES LONGEST.

THE following letter from Robert Schumann to his mother, written to her on her birthday, in 1828, appears in the "Early Letters" of the eminent composer: "This is the very first time, dearest mother, that I have not shaken hands with you on your birthday; but to me it is just the same red-letter day as it used to be when I was a child, and gave you a nosegay, and whispered my childish wishes. It is rather too bad that on this day, of all others, I must begin by asking your forgiveness for not having written any verses. . . . But nevertheless I am sending you a poem, dream, or vision, or whatever you like to call it. I went to sleep very sorrowfully. Dreams hovered about me, until my good genius exclaimed, 'Your mother's birthday is near!' Then my visions took definite shape, and I dreamed that a world of hearts lay before me. Crushed and penitent souls flitted hither and thither, and those that had been saved and healed hovered round them and gently soothed their sorrows. Then from the east there came a deep voice, clear and sweet as a bell, and the question thrilled through every heart, 'Whose love endures the longest?' O, how all the souls trembled at that sweet question! They crowded round, and each one said, 'Mine!' Æolian harps accompanied the voices, and a blissful dawn rested on all the blossoms. And again the voice was heard, 'Whose love endures the longest?' And the hearts of friendship came forward and said, 'A friend's love endures the longest; for it is unobtrusive and unconstrained.' But a wounded soul came flying from the west, and her murmured words sounded like a far-away echo, 'Alas, I was deceived in my friend's love; for it was very selfish!' Then all the souls quivered and shrank back before the words of that wounded soul. And the voice from the east rang out again, 'Whose love endures the longest?' And the hearts of early love appeared, and said, 'The lover's love endures the longest; for it is the most ardent of any.' But, as they were declaring this so joyfully, and young hearts began once more to think of this beautiful world and the sunny springtime of first love, a down-trodden heart struggled out of the west, and sadly

moaned, 'Not that love either; for my lover caused me only tears of grief, and then left me alone with my sorrows, and my young heart was withered.' And once more it flashed through the east; but there were sorrow and anger in the voice, as the great question ran through the realm, 'Is there no love that endures the longest?' And, behold, a heart that had been lost and saved again, spoke, and said, a mother's love endures the longest; for she loves unselfishly.' Ah! then there was no soul to come forward and say, 'I was not loved in this way;' and all the hearts engaged in a loving strife, and all cried, 'Yes, a mother's love endures the longest!' and they were joyful, and thought of all the affectionate tears, so consoling and warning, which their mothers had shed for them in the world! And the blossoms and flowers waved, and the Æolian harps sounded, and all the heart-strings echoed the joyful words, 'Mother's love endures the longest.'—*Selected.*

## Youth's Column.

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

### THE STUDENT'S VISION.

An Allegory.

(Continued.)

WHEN he had finished, Professor Practical-Knowledge added the following: "It seems to me not only very hard to arouse in the young a suitable ambition, but they have such imperfect ideas of the utility of knowledge. The modern craze seems to be for what is supposed to be a *business* education. Most young men have a very confused idea indeed, of what branches of knowledge will be of use to a man engaged in trade. The common impression seems to be that if a man knows enough arithmetic to add readily, and to calculate a little interest, and has enough knowledge of book-keeping to balance a set of books, he has a business education. The business man is one who is very frequently brought into contact with many different classes of people, and the ability to converse well on all sorts of subjects, and to take advantage of many circumstances to be perceived only by the educated, is often the main factor that goes to make up the successful man. Our greatest difficulty lies in our inability to get those who are yet without a certain branch of knowledge, to comprehend its utility enough to think it worth acquiring. All seem to be in the state of mind manifested by a little boy I once knew. His mother said to him, 'Now, Johnnie, you are six years old, and it is time you were beginning to learn to read.' Johnnie's question is prompt, 'What do I want to learn to read for?' His mother tried to answer by telling him of the great advantage it would be to him, as it would give him the ability to gather knowledge from books and papers, stores of information on subjects of philosophy, history, science, literature, news, etc. To this he replied, 'Well, don't my pa know everything? and don't he answer all the questions I ask him? and when I have asked him all he knows, won't I know it all, too?' Now, what can she say to Johnnie? Her only course is to insist that he shall go at his tasks as directed.

By and by comes a time when Johnnie has learned to read. As he begins to exercise his newly acquired powers, his eyes become opened in a measure to the great advantage his knowledge has brought him, and he begins to experience lively feelings of gratitude toward his mother for not yielding to his waywardness. He is kept at school until he has some knowledge of the fundamental branches, and perhaps decides to spend a year or two in studying at college. After he had passed his preliminary examination, I said to him, 'John, I think you ought to study philosophy this winter.' The old question comes up in an instant, 'What use can I make of philosophy? I expect to be a farmer.' 'You expect to be a farmer?' 'Yes, sir.' 'Well, suppose you had a barn, in the construction of which 20,000 feet of lumber had been used, and you wished to move it to another part

of your farm, how many pulleys would you need so that one team could move it on the rollers?' John promptly replied, 'I should go and hire somebody to move that barn.' 'Yes, you would pay fifty or one hundred dollars for what would not cost you twenty-five to do yourself. Now, we will not discuss the matter further at present, take my advice, and study philosophy.' So John does as he is bidden, and after a few months, when he has learned something about the lever, the wheel, the screw, the wedge, and the pulleys,—when he has a fundamental knowledge of the properties and powers of water, air, heat, light, and electricity,—when the steam engine, the telescope, the telephone, the dynamo, the telegraph, and the electric batteries are no longer mysteries to him,—when in everything he sees or hears or reads about, he takes new delight, I ask him, 'Now, John, how much are you willing to take for your knowledge of philosophy?' Again he is willing to express gratitude for being led to acquire knowledge he knew not the value of; but you are quite likely to see the same young man back next fall inquiring again in regard to some other equally important branch, 'What's the use of my studying that?' What can we do to show our young people that the higher branches of learning are most *practical*? What can we do to give them more faith in the opinions of those who are qualified to advise them?"

"Speaking of faith," said Professor True-Religion-in-the-Soul, "Nothing gives me greater pleasure than to see our young people growing in a knowledge of divine things, and planning to spend their lives in doing for others. My fellow-teachers will agree that it is a thankless task indeed to spend our time and strength laboring for those who have no aspirations above the groveling things of earth. We must neglect no opportunity to teach by precept and by example that religion alone can bring true and lasting enjoyment."

Professor Will-and-Courage-to-Undertake spoke next. He said: "I find the greatest difficulty in getting some young people to make the effort to undertake the work of getting a college education at all. Professor High Purpose is generally able to keep them at it, and you other professors have little difficulty in making them enjoy it, but my great difficulty is to get them started. There are many young men and women of excellent minds in our district and our village schools, who are deterred from getting a college course almost solely because of a vague dread of leaving their homes and appearing among strangers. They are conscious that their own acquirements may be less than those of some others of the same age, and this fact mortifies them. They know that there are doubtless many manners and customs for them to learn, in order to do as others do, and they shrink from the embarrassment their ignorance is liable to cause them. How can they leave the familiar school-room where they are acquainted with everybody and everybody's ways, and go away to a large college where all is strange? In their own minds they conjure up a great crowd of the initiated standing on the front steps to stare at, and 'size up,' a new-comer. They will have to run the gauntlet of this battery of eyes. They will not know where to go to find the office, the reception-room, the cloak-room, the wash-room, the dining-room, the parlor, or any one of a score of other places the great college boarding-house contains; and they believe the requirements for punctuality in rising, retiring, and attendance to various duties will be irksome and galling to pride. Then, too, they will surely be homesick. I remember once, when a student myself, in a large college, hearing a certain lecturer say to us, 'Those students who have the best homes never get homesick!' The idea was very startling to some of us. Not a few had been rather inclined to parade their homesickness just to convince others that their homes were better than the common ones 'Why, yes,' they say, 'at our homes we rise when we please, and retire when we get ready, we eat when we please, and what we please; and when we don't feel very well, ma waits on us; and sometimes she waits on us when we do feel pretty well.' In proof of his proposition, the lecturer stated that those who had the best homes were there taught to be self-reliant, to understand human nature, and to adapt themselves to different surroundings, looking out for the comfort of others. These traits of character he said were seldom found in homesick people."

F. S. HAFFORD.

(To be continued.)

## The Mission Field.

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

### CENTRAL EUROPE.

A REPORT TO THE LATE GENERAL CONFERENCE.

CENTRAL EUROPE is one of the first mission fields entered by Seventh-day Adventists, and to the present it has constantly received from our brethren in America encouragement and support, both in means and workers. It is therefore due that a report be rendered of the work in this field since the last General Conference. We will speak of the various fields in which work has been done.

#### SWITZERLAND.

Freedom-loving Switzerland, the beginning of our work in Central Europe, has continued to be the center of its strength, and chief recruiting ground both for new members and workers. Since our last general report, two camp-meetings have been held, the first one near Basel, in a German village, and the second, in the Jura Mountains, among the French. Besides our European workers, both meetings were attended by Dr. Waggoner, and the first by Elder O. A. Olsen. The camp-meeting this year was in some respects one of our best. It was held in a district where we have no people, and where we were almost unknown. The impression on the outside was excellent. To the present, two substantial people have united with our church as a result of it.

Last winter a French Bible school of four months' duration was held in our new building at Chaux-de-Fonds, and was attended by all our workers and a number of others, twenty-one in all. One was from Italy, two from France, one from Turkey, and the rest from Switzerland. At its close, several new workers entered the field as canvassers.

Our ministerial working force in the field has varied from three to five. Meetings have been held in new fields among the French and Germans, which resulted in a number of additions to the faith.

A strenuous effort has been made to bring up the canvassing work to a higher standard, and place it on the self-supporting basis. To this end, two canvassers' drills were held in 1892 by brother Morrison, the result of each being an improvement on the work previously done. At the close of the first drill, all agents in Switzerland were sent out with the plain understanding that they were to work purely on the self-supporting basis, and that should they not be able to make a respectable living, they should change their location. The most of them did not have to change their calling. On the average, their sales have been about the same as in other fields. During the last ten months, 1,875 copies of "Great Controversy," Vol. IV., have been sold among the French. In addition, a large number of smaller publications and tracts in the French and German, have been sold. For the benefit of tourists, distributors and binders containing English, German, and French publications have been kept in the hotels of Geneva and Lausanne.

To the present, our greatest want has been a suitable general agent. We have at last succeeded in securing one, brother G. Roth, who has devoted some time to canvassing the past year, besides having general oversight of this work. He is now closing out a successful merchant-tailoring business, and will soon be able to devote all his time to the field, when it is proposed to make another trial at canvassing in France.

At our last Conference, three new ministerial and two Bible workers' licenses were granted. The need of a greater increase of workers for the French field was keenly felt; to supply this want, it was voted by the Conference to establish a permanent school, to continue about ten months in the year, where our young men might prepare

themselves for usefulness. This school is to open the present month, January, with a prospective attendance of five. To the present, our French churches have pledged 3,526 francs (\$678.08) to create a fund to loan to students.

Another feature of our work, which heretofore had received comparatively little attention, is the health work. During the past year, brethren Tieche and Roth, two young men who had spent some time at the Sanitarium, have begun work in this line, and have met with encouragements.

Our missionary societies have been quite active in sending out journals and tracts, but to the present, comparatively little interest has been awakened by this work. On the whole, however, there are as great visible results of this work here as in the United States. We doubt whether any country has been so bountifully supplied with our smaller publications as the Protestant portions of Switzerland, both French and German. The proportion of Sabbath-keepers to the population is one to eight thousand, while in the United States it is one to two thousand, or four times greater than in Switzerland.

#### FRANCE.

During the past two years more meetings have been held in France than among the French of Switzerland. Two series of tent meetings were held in southern France by brethren Comte and Vuilleumier. The first resulted in a small company; the second is still continued in a hall, and to the present, no definite results have been developed. The greatest difficulty in France seems to be indifference to religion; the youth, especially, seem almost inaccessible. In some districts, there seems to be as much interest among the Catholics as among the Protestants. Those who accept the truth show as much interest in it, and are as devoted to it, as in any country. Considering the amount of labor that has been performed among the churches of France, they have done well.

Besides the tent meetings, colportage and Bible work have been done at Lyons, mostly by brethren Hirschy and Vuilleumier. The former, aided by one colporter, is still at work in this city. A few have begun to obey, and there is hope for several others. Lyons is the second city in size in France, and contains many Protestants. It is designed to continue the work here, as at present, and as soon as circumstances permit, hold a series of public meetings.

Last October and November, I visited the churches and companies of France for the first time. Brother L. P. Tieche accompanied me as interpreter, and did some work in the health line. Work of this kind seemed to be one of the greatest needs of the people, so it was decided that brother Tieche return to this field, to labor in the interest of health and temperance, both for our own people and the outside. We have reason to believe that this kind of work will prove an excellent means of access to the people.

At present the working force in France consists of brother Vuilleumier, one Bible worker, two colporters, and one health missionary. Brother Comte is in Algeria, laboring for our Spanish church there, and will, if the way opens, make an effort for the outside. We feel of good courage for the work in France, and would like to see a more vigorous effort put forth for the work in this field; it is our sincere desire that the Lord may soon raise up suitable workers for it.

#### ITALY.

We still have but one worker for this field, brother J. D. Geymet, whose time has been divided between Switzerland and Italy. Since last July, he has been holding Bible readings, public and private, among the Waldenses. The attendance at these readings varies from fifty to ninety per week. Many of these are fully convinced of the truth, and it is hoped that some will yet take a stand for it.

A colporter in Genoa laboring for one of the foreign missionary societies has become fully con-

vinced of the truth; there is good prospect that he will obey. His attention was first called to the truth by an Italian tract given him by a railroad employee, who had received it in Turin; he had no interest to read it, so gave it away in Genoa. This is a good illustration of what is accomplished by tracts, even when they fall into the hands of the indifferent.

H. P. HOLSER.

(Concluded next week.)

## Special Attention.

### PREMONITIONS OF REVOLUTION.

AT a late meeting in Chicago, a minister speaking of some remarks that had been made by the mayor of Chicago, to the effect that the clergy wanted a monopoly of Sunday, said:—

"Such a statement must be met by the religious bodies of our country in such a manner as to show him that this is a Christian nation. If we let him pass, it will encourage others to follow his example, and soon we will sink to the French level, where religious character disqualifies a man for public service."

It is well that this minister has noticed the fact that in France certain men are disqualified from public service. They are, however, *not* disqualified because of their religious character. There is a cause which grew out of that character,—an unnecessary cause, which has led the French people to repudiate religious characters as political leaders. The religious people tried to dictate to the nation what it should do. They wished to make all things subservient to the church. This was done for years,—yes, for centuries. The nation finally got sick of carrying the church like the "old man of the sea," on its back, and shook it off; and if it did not crush its head, as did "Sinbad the Sailor," the French nation has taken a just and wise precaution to prevent the church from mounting upon its back again.

As an illustration of this, not long since, a law was enacted in France that all working people should have one day in every seven for rest; but when an attempt was made to fix that rest upon Sunday, the Chambers voted it down by an overwhelming majority. They had had their fill of ecclesiasticism, and did not care for any more. They knew that a law establishing a church ordinance, meant a step toward the Church dominating over the State. Thousands of good people in this country do not seem to know it, and therefore see no harm in a Sunday law. Another large part of the people think it would be a nice thing to have a national religion. A kind of general Christianity will do for the present. A closer discrimination can be made later. So the nation begins to waver in the path other nations have trod. Looked at simply from the standpoint of the history of the past, we see nothing ahead but revolution. The minister referred to sees this, and is filled with gloomy forebodings that we may "sink to the French level." But how does he propose to prevent the threatened danger? Does he deprecate ecclesiastical interference in State affairs?—O no! he intends to keep right at the work of enforcing religion, for fear that we shall reach the "French level," which was reached by pursuing precisely the same course he is pursuing. The same cause will naturally produce the same results. The working people of Chicago, and of all other places where the course pursued by the churches in their efforts to coerce the people in religious matters is known, will come to regard the ministers, and the churches which they represent, as their enemy, and the feeling of hostility toward them will not lessen but deepen during the coming days. The Catholic Church, with more wisdom, has refrained from taking an active part in the controversy, and it is very probable that she will make great gains by so doing.

This is the way it looks, allowing the history of the past to forecast the future. Prophecy, however, points to a precipitate crisis forced upon the people of this country, which will usher in the closing scenes of the history of the world and the coming of Christ. How many of the popular clergy will see the dangers awaiting them, and cease from a work that in one way or another will certainly end in destruction?

M. E. K.

## NOTES FROM ITALY.

DURING the latter part of April, Emperor William and the empress paid an extended visit to the Italian court, where they were given a most enthusiastic reception. Although the Italians hate the Austrians, and in consequence, their language, the German, recent changes have decidedly increased Italy's friendship for Germany.

Formerly, quite a cordial relation existed between Italy and France; but since the latter broke her commercial treaty with Italy, in consequence of which Italy suffers financially, a decided antipathy has taken the place of the former friendship. The Triple Alliance had already awakened an interest for Germany among the Italians; but the recent protracted visit of the imperial couple, and their warm and enthusiastic reception in all the cities visited, had a most marked effect in deepening the feeling of friendship. To the present, the Italians had shown a decided preference for the French; everywhere, business men, guides, porters, etc., learned the French language, while it was difficult to find one who could speak the German; but now it is almost amusing to see with what enthusiasm the above-named classes are applying themselves to learning the German language.

During the emperor's stay at Rome, he visited the pope, and it is said spent fully an hour with him alone. This was a rather delicate step to take. The emperor was the guest of the king, and there is strong enmity between the pope and the king. On the way to and from the Vatican, the crowds did not bring enthusiastic ovations as on all other occasions when the emperor appeared in public. It is reported that, after the return, the emperor remarked to his attending officer, "We may be thankful that the crowd did not whistle at us to-day."

It is rumored that one of the subjects considered during the interview of the pope with the emperor, was the appointment of a papal nuncio in Berlin. However this may be, it is evident that the interests of the papacy are not waning, and that the coveted and lamented temporal power is not forgotten.

May 4 a company of Swiss pilgrims under the leadership of the bishop of St. Gallen, paid the pope a visit. At the reception in the Vatican palace, the bishop of St. Gallen delivered an address to the pope, in which he declared that the spiritual head of 200,000,000 could not be subject to any government.

In his response, the pope stated that Switzerland was bound to the papacy by the band of many centuries, and that he could think of the Reformation only as a day of calamity and mourning. He exhorted the pilgrims to stand firmly by the faith, and expressed the desire that they might be enthused with the same feeling for the independence of the papacy as they cherish for the independence of their fatherland.

These remarks by the pope are considered of considerable importance by political papers, and such as should not be passed by silently.

The question of temporal power for the papacy in Italy is not a bright one. Although the masses are Catholic, they do not desire the pope as their sovereign. The papal party in politics is called the "black" party; and although the priests do their utmost to stir up the people to vote for the papal deputies, Liberals who are opposed to the papal rule are usually elected. This is the case, even in places considered the most strongly Catholic.

It is asserted that if the present government was to leave Rome, the pope could not remain there twenty-four hours, if Austria, France, or some Catholic government did not help him. The Romans do not like the pope, and would not tolerate him in their city were they left free to carry out their wishes. It may seem very strange that this should be so, while the people themselves are Catholic.

It is a current saying that the Italians like the pope very much; but they like him at a distance. They like him as their spiritual head, but not as their political head. Austria and other countries may talk of the temporal power of the pope, but it is always understood that this temporal power should be in Italy. Should the question be that of temporal power in Austria, it would have quite another complexion. Doubtless the Italian Catho-

lics would be just as enthusiastic for the temporal power of the pope in Austria as the Austrians are for his temporal power in Italy.

The temporal condition of Italy is very unfavorable. To sustain the government, especially the military preparations, the people are taxed to the utmost. Internal revenue, particularly on articles of luxury, is very high. For example, ordinary tobacco is \$1.25 per lb.; coffee, \$.50, and tea, \$1.25. To sustain the enormous expenses of the government, nearly all the privileges of life are taxed; every one purchasing a railway ticket must pay a tax of five centimes to the government; and every family has to pay tax even for the privilege of having a fire to cook the food; while the government has a monopoly of salt, tobacco, powder, alcoholic liquors, contract paper, etc.

As in other countries, the people are groaning beneath this increasing burden. How much longer they will be able to bear it, it is impossible to predict; doubtless the war forces will continue to increase, and the growing impatience of the masses become more sensitive, but it will be held in check till the Lord's work is accomplished; and then the winds of war will be let loose, and the final great struggle be opened.

H. P. HOLSER.

## A MARYLAND JUDGE.

In a letter just received from one of our leading ministers who is laboring in Maryland, he says that he recently met, while on a railway train, the newly-elected chief judge in the Court of Appeals, in the State of Maryland. Knowing that the case of brother Baker, who had been arrested for Sunday labor, was appealed to his court, he naturally felt an interest in having a conversation with him in regard to his principles upon the question of religious liberty. Our correspondent says:—

"After introducing myself, I spoke of meeting him at Centerville when the Baker case was up. He interrupted me to ask if brother Judeind was still in jail, and on learning that such was the case, he broke out excitedly, 'It is good enough for him; and all the rest of the insignificant sect who believe such silly nonsense, should be in jail, too.' He said he was sorry that he allowed the stay in the Baker case without naming the condition that no more Sunday work should be done till the case was settled. He says the Sunday law is not religious, and that the State has a perfect right to make such laws, and he was glad that Maryland had them. He said it was useless to make an appeal on these cases, and those who did not observe the law would have to suffer. It is evident that we can expect nothing in the way of a favorable hearing from him if the Judeind case is appealed. Certainly we need to be astrir, and place reading in the hands of everybody we can reach."

From this it can readily be seen that we need not expect very much justice from this judge. And what is true of him will soon be true of the great mass of judges throughout the entire country. Who can fail to read in these things the clear fulfillment of the word of God? We have reached the time when we should be expecting religious persecution; and we see it arising on every hand. And now, as it has always been in times of religious persecution, those who are persecuting are very sure that they are right, and not only that, but that they are doing God's service in this evil work. But as these evidences are thickening around us, let us take courage and press on with greater vigor and earnestness in our efforts for the advancement of the cause of truth. Now is our time to labor. Let each man be at his post, faithfully performing his duty.

A. O. TAIT.

## FULFILLING THE SIGNS.

Two of the most destructive cyclones ever known, passed through Oklahoma, April 25, one upon the south, the other upon the north of the city of Norman. The damage done upon the south was mostly to buildings and stock; while the one upon the north was productive of great fatality. It was preceded by a terrific rain and hail storm, jagged lumps of ice falling to the earth, some weighing several pounds. It covered a breadth of country fully two and a half miles, and was traced beyond the borders of the Territory, and was last heard from in Missouri, sweeping fine farms of buildings, stock, and farm machinery, as clean as though by a devastating flood. Whole families were hurled into eternity in a moment's time, their bruised and blackened bodies, divested of almost every remnant of clothing, and covered with an indescribable substance that seemed to be in the elements, were

almost unrecognizable. Stock and farming implements were carried in the air for miles, and dashed to the ground in shapeless masses. Houses and furniture were broken into splinters, and scattered far and wide, leaving scarcely a trace of their existence. The growing wheat and oats were scorched to the ground, or torn up by the roots; while a sickening odor closely resembling pitch or tar, filled the air for hours afterward. Caves in the earth are being dug by hundreds through the country and in the towns. By a merciful providence, the storm was diverted from its course just before reaching our farm, changing from a northeasterly direction, and going directly east, keeping a straight section line for miles.

Can we see the signification of these signs, and realize that this is only a foretaste of what is to come on the earth in these last days? "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Have we the faith necessary to stand the test, trusting in the strength of the Almighty arm, and instead of seeking the caves of the earth for protection from the storms, rely on the promises in His word, and take refuge under the shadow of his wing? "Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast." "Thou art my hiding place; thou shalt preserve me from trouble." "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked." O may we awake out of sleep, for "the night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." Then may we hear his voice saying, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast."

INEZ STOOPS.

## INCREASE OF CRIME IN THE UNITED STATES.

STATISTICS show that in this country marriages are on the decrease, and divorces on the increase, the latter ranking next to Japan in all countries where statistics are kept. In Japan the population has increased during the past twenty years from 33,000,000 to 40,000,000, notwithstanding the birth-rate is less than in any other nation in the world except France. The increase of population is accounted for by the fact that notwithstanding the birth-rate is exceptionally low, so also is the infant mortality. It is very easy to obtain a divorce in Japan, as may be imagined when in one year the marriages were 325,000 and the divorces 109,058, or more than one in three. Possibly if divorces were as easily obtained in this country, they might be almost as numerous. The papers are full of infanticide, wife-poisoning, and abductions, and the records of financial prosperity and crime bring us face to face with the startling fact that we are increasing in a greater ratio in the latter than the former.

In 1850 there was one criminal in 3,500 of our population, but in 1890 there was one in 786.5, a terrible increase in forty years. The Republic is young. Reckoned by the age of nations, it has hardly yet cast aside its swaddling-clothes, and yet in energy, in prosperity, in health and strength, it stands as ancient Rome stood, a giant among the powers of the world. There must be some way to stay this mad rush of crime; some remedy for this bacteria which is poisoning the fountains of moral and physical health. . . . The great working interests of the nation must be *en rapport* with each other, each contributing its quota to the general work. Foremost in this work must stand a cultured and scientific medical profession, searching in heredity, in brain and physical organization, in climate, in surroundings, the cause of crime; of poverty, and mental degradation. . . . And the remedy must be forced by the action of the philanthropist with his wealth, the church with all its power, woman with her high spiritual intuition, and broad-minded, far-seeing statesmen to push forward the work with the concentrated power of the State.—*Medical Times, New York, April.*

(Continued on 15th page.)

# The Review and Herald.

BATTLE CREEK, MICH., MAY 30, 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.

## ALL SCRIPTURE INSPIRED.

In 2 Tim. 3:16, 17, Paul says: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

As it stands, this text teaches that all Scripture is inspired; but some, dissenting from this view, suppose they find evidence for their position in this text itself; inasmuch as in the sentence, "All Scripture is given by inspiration of God," the word, "is," is a supplied word. They would therefore read it as follows: "All Scripture, given by inspiration of God," that is, all Scripture that is given by inspiration of God, "is profitable," etc.

But the construction, both in the Greek and the English, is such as to show that the verb "is," is correctly supplied. Literally rendered, the passage would read as follows: "All Scripture given by inspiration of God [or God-breathed], and profitable," etc. And it will be noticed that the second "is," in the phrase, "and is profitable," is also supplied.

The fact is, there is no verb expressed in the entire 16th verse. It is understood; for there must be a verb to make the sense complete. What, then, is the verb, and where should it be put in? It may be answered, "Put it in before 'profitable,' and read it as above suggested, 'All Scripture given by inspiration of God, or that is given by inspiration of God, is profitable,'" etc.

But there is a little word in there which spoils that construction, and that is the little conjunction, "and;" for it would be utterly inadmissible to read it, "All Scripture that is given by inspiration of God, and is profitable for doctrine," etc. That would deprive the passage of all sense. The word "and," shows that the first clause is in exactly the same construction as the second, and that whatever verb is supplied, it belongs to the first the same as to the second. And inasmuch as the text would affirm nothing without the verb "is," that is the word to be supplied. Therefore it is correctly rendered in our English version, "All Scripture is given by inspiration of God, and is profitable," etc.

Those who contend for the reading above referred to, must admit that, according to the text, all Scripture is profitable; but the text just as clearly affirms that it is all profitable because it is all given by inspiration of God. No other construction than that of our common version is therefore admissible.

## SPIRITUALISM.

A CORRESPONDENT writes us that a gentleman in his place denies that there is any such place as "Hydeville, near Rochester, N. Y.," where Spiritualism originated with the Fox sisters; and he claims that if we are mistaken about where they lived, we are just as likely to misrepresent them in other things.

It is certainly not a little remarkable, that, with all the innumerable reiterations of the statement, during the last forty years, that Spiritualism did have its beginning with the Fox girls, in Hydeville, near Rochester, N. Y., no denial of the assertion has ever before been made, that we are aware of, either by Spiritualists or any one else. All we need to say in reply, is to give the following from Alden's *Manifold Cyclopedia*, art. "Spiritualism:—

"The modern revival of Spiritualism as a system developing intelligible communication, originated in the little village of Hydeville, Wayne Co., N. Y., in the family of John D. Fox, who, 1848, December, began to hear knockings in the house, which toward the end of March increased in loudness and frequency. These knocks seemed connected with the two children, Margaret and Kate, aged twelve and nine years respectively; or as Margaret declared (1888), eight and six and one-half years respectively; and the mother's attention being attracted by what seemed significance, or intelligent responsiveness in the

knockings, she asked questions which were promptly answered by raps. These manifestations continued, occasioning much excitement in the village. The sounds were more marked in the presence of Kate Fox, and she was taken to Rochester to the house of her married sister, Mrs. Fish. Thither the rappings followed her; and a code of signals was soon developed, in which one rap meant 'no,' three raps, 'yes,' and two raps, indefinite. Various other modes were devised for receiving messages; especially calling out or pointing to the letters of the alphabet in succession, raps occurring when the letters required to spell out the message were reached. Similar demonstrations soon began in other households in Rochester. 'Spirit circles' were formed, and other mediums were discovered, who developed phenomena of various kinds. Investigating committees were unable to discover the cause, though the mediums were subjected to every test that ingenuity could invent. Reports of these occurrences spread with great rapidity."

Because public attention began to be called to it more especially after Kate Fox went to Rochester, the phenomena were known at first as the "Rochester Knockings." But it is certainly very strange that any one should be so far out of touch with his time and locality, as not to be aware that there was such a place as Hydeville, N. Y., and that there the phenomena first appeared in which modern Spiritualism had its beginning.

## THE GERMAN CRISIS.

WHEN our Lord said that, as a sign of the times, and of his coming, in the last days, there should be "upon the earth distress of nations, with perplexity," it meant no ordinary state of affairs. That sign is fulfilled in Europe to-day, as never before. Germany, which, since its triumph over France, in 1870, has been the leading nation of the continent of Europe, lies between two powerful neighbors, Russia, on the east, and France, on the west, each of which nations can now bring into the field a larger army than Germany herself, and each of which is also the avowed enemy of the German empire. This forces Germany to try to maintain a warlike attitude on two fronts, equal to the two other most powerful nations of Europe. Hence the German Army bill, the passage of which the German emperor has been so anxious to secure, putting every able-bodied man into the ranks, and adding many millions more to the national expenditure. But the people have reached the last pitch of forbearance, feeling that they can endure no greater strain than is now upon them; and the Reichstag has voted down the bill. Hereupon, the emperor has dissolved the Reichstag, and thrown upon the country the necessity of a new election. The Socialists are jubilant, claiming that they will be able to return a larger number of their party to the next house than was in the last, and so defeat the bill again. The emperor threatens, if they do this, to carry the measure through arbitrarily, over all opposition. How the German people would endure such an act, remains to be seen; but he maintains that it is absolutely necessary, to preserve the existence of the German nation. *Harper's Weekly*, of May 20, 1893, affirms that Germany is now approaching the supreme crisis in its history as a nation. And the result either way, it would seem, could hardly be other than to precipitate itself, and so, of course, all Europe, into the decisive coming conflict.

## IN THE QUESTION CHAIR.

[DESIGNED for the consideration of such questions as will be of interest and profit to the general reader. All correspondents should give their names and correct post-office address, that queries not replied to here, may be answered by mail.]

### 314.—THE SEAL OF GOD.

If the seventh-day Sabbath is the seal of God, as Seventh-day Adventists teach, what is the meaning of Eph. 1:13 and 4:30?

S. M. K.

*Answer.*—The term, "seal," is applied to different things; and the work of sealing has the same latitude of meaning, and is applied to different processes. Thus in the case of Abraham, circumcision is called a seal. Rom. 4:11. Paul told the Corinthian converts that they were the seal of his apostleship. 1 Cor. 9:2. The declaration, "The Lord knoweth them that are his," is called the seal of the "foundation of God." 2 Tim. 2:19. All the other references to the seal in the New Testament, are to the seven seals of the book in Revelation 5, 6, and 8, and to the seal of God in chapters 7 and 9. So in the matter of sealing: We read in John 3:33, that he who receives the testimony of Jesus, sets his seal to the declaration that God is true.

Speaking of Christ, it is said in John 6:27, "For him hath God the Father sealed;" that is, he had given him evident tokens of authority from him, to teach his truth, and accomplish his work. Again in Rom. 15:26-28, Paul calls the delivery unto the saints at Jerusalem, of the contributions of those of Macedonia and Achaia for their relief, sealing to them this fruit. In 2 Cor. 1:22, we read, "Who hath also sealed us, and given the earnest of the Spirit in our hearts." This doubtless refers to the work of the Holy Spirit impressing upon us the truth and revealing God's image in us, by which, as stated in 2 Tim. 2:19, he "knoweth them that are his." To such a work the texts referred to by our correspondent, in Ephesians, also probably apply. But aside from all this, there is something called "the seal of God," with which a work of sealing is done in the foreheads of believers. This expression is peculiar, and we must inquire for its meaning on its own evidence, without reference to the other passages referred to. Neither the Holy Spirit, nor any gift, nor any work of grace, is ever called the "seal of God." This term is applied to no other object than that brought to view in Revelation 7; and that, as an instrument by which to affix a stamp or mark upon the foreheads of the people of God, to distinguish them from all other classes, can be nothing else but some sign or symbol of his power and authority. And what is the symbol of God's power? It is called in Rev. 14:1, his "name;" and from the Old Testament we learn that his name was said to be placed wherever his law was deposited. (See Deut. 12:5, 14, 18, 21, 14:23; 16:2, 6, 11; 26:2, etc.) The Sabbath commandment alone reveals God's title, defines his dominion, and shows his right to rule. That is the sign of his authority, the symbol of his power, both in creation and redemption. Ex. 20:11; 31:13. And as this commandment, and the Sabbath institution, is, in the prophecy, placed in juxtaposition, and contrast, with that which is the symbol of the authority of an opposing power; namely, the mark of the beast, it can refer to nothing else but the Sabbath of the Lord, in contrast with the false Sabbath, which the beast has introduced as the sign, or mark, of his authority. No other application is possible.

### 315.—SEEING GOD. EX. 33:11.

Please show the harmony between Ex. 33:11 and verses 20-23 of the same chapter. Verse 11 reads, "And the Lord spake unto Moses face to face, as a man speaketh unto his friend," while verses 20 and 23 declare that no man could see God's face and live. C. P. W.

*Ans.*—The query of our correspondent presupposes that there is harmony between the passages referred to, and so all that needs to be done is to show that harmony. In this he is right. There is nothing in verse 11 to indicate that there was any visible presence. If two persons were where they could speak together freely by word of mouth, they could be said to speak "face to face," though there might be a curtain or screen between them, which completely hid them from each other's view. And this is the way we understand it was with God and Moses. God spoke to him with an audible voice, conversed with him in his own language by word of mouth, though Moses did not see him. Considering this to have been the case, the harmony is shown between this and the other verses; for it is there stated that Moses was not permitted to see God's face, but only his back parts.

## SELF-DENIAL.

SELF-DENIAL means death to self. Self must be indulged, or it cannot live.

The Christian life is a life of self-denial. It is a life in which self does not appear. It is the life of Christ in human flesh, and between Christ and self there can never be the slightest degree of harmony.

Self cannot for a moment live the life of Christ. Self cannot meet the trials and besetments of life, and overcome them. Only He who has overcome the world, can do again in us that which he demonstrated his power to do by his life here among men.

If a particle of self remains, it will manifest its presence in the life. Though it may be dormant while everything runs smoothly, in time of trial, sooner or later, it will come to the surface. It is therefore

an imperative necessity now with every Christian that self be put out of the way; for we are entering a time of trial and a reign of evil and injustice in which circumstances will call every trait of the natural heart vehemently to assert itself. But to give play to any such traits at this time will be to separate ourselves from the company who will be gathered out from the world and made ready for the inheritance of the overcomer.

Those who obtain this inheritance will be men and women in whom the passions of human nature cannot by any circumstances be called out. Through the darkest scenes of strife and discord they will pass unmoved. Satan, who stirs up the world and its evil passions to the boiling pitch, can stir up nothing in them. Like their Master, they will be able to say, "The prince of this world cometh and hath nothing in me." No deed of injustice, no act of persecution, no exhibition of bigotry and madness that Satan can inspire against them, will awaken any corresponding feeling of hatred or resentment. The prince of this world will come, as he did to Christ, but all his efforts will not call forth from them any exhibition of self. But this will only be because self has been entirely lost, so that there is nothing to respond to temptation with a clamor for indulgence.

The character of the overcomer is pure and harmless. "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." Ps. 15:1-3. Of the remnant church it is said, "In their mouth was found no guile." Rev. 14:5. They come down through a time of fearful deceit and hypocrisy, but they are untainted through it all. Again it is said of them, "Here is the patience of the saints." Rev. 14:12. During the trying scenes of their final earthly experience, they will possess their souls in patience. Luke 21:19. Patience is not needed simply to pass away time in waiting for the coming of the Lord. Patience is coupled in the Scriptures with tribulation. James 1:3; 5:10, 11; Rom. 5:3; 12:12; 2 Cor. 6:4; Rev. 2:3. The last days will be days of tribulation for the church, and the temptation will be strong to be impatient, to murmur and complain. But the remnant will indulge none of these things, but will "be patient . . . unto the coming of the Lord." They will be "holy, harmless, and undefiled." (See "Great Controversy," Vol. IV., p. 636.) Notwithstanding the injustice to which they will be subjected, they will have no disposition to work harm to anybody. They will have committed all their ways into the hands of Him who has said, "Vengeance is mine; I will repay." Rom. 12:19; Heb. 10:30.

But who now has this "patience of the saints"? Already the hand of oppression is being raised against those who "keep the commandments of God," and we may soon expect to see and feel and be ourselves the victims of the most wicked acts of injustice. Do these things stir up in our hearts feelings of anger and resentment? Do we feel that we would like to take vengeance upon our persecutors? If so, we are not yet ready for a place with the company of "holy, harmless, and undefiled," who will be presented without fault before the throne.

How will it be with us when we are brought face to face with bitter taunts, reproaches, and persecutions? Will no trait of the natural heart assert itself? Will we as Christ did, keep self suppressed, so that it will not flash out at some unguarded moment. Will we keep back any revelation of our fallen humanity, as he kept back all manifestation of his divinity? We may be sure that self will come to the surface, if there is any of it left in the heart. If it does not, it will only be because we can say, "The prince of this world . . . hath nothing in me."

While men's hearts are failing them for fear of what is coming, while trouble and distress are upon all the nations, while the earth is filled with violence, while strife and confusion prevail, and the fiercest passions of the depraved heart are everywhere let loose, we may have something above and beyond all this upon which to center our thoughts. We may breathe the atmosphere of heaven notwith-

standing the storm that is raging below. When there is nothing pleasing or comforting to the sight, we may live by faith, which looks above to the heavenly sanctuary. Now is the time to be getting rid of selfish thoughts and feelings, and putting in their place those that are worthy to abide throughout eternity.

L. A. S.

#### A LASTING NAME.

HISTORY declares that such men as Alexander, Cæsar, and Hannibal, once lived in the world, and wielded an influence among men. We accept the historical facts in reference to these men. At the same time we know that the empires they founded have fallen, the cities they built have crumbled to dust, the laws they established are literary curiosities rather than the expression of rules of duty for our times; and no one reveres their memory or cares for them now. They have no influence upon the world to-day.

Jesus Christ also lived upon the earth. The history of his earthly life is given in the four Gospels. His public life lasted only three and one-half years. He lived in an obscure country, and his associations were chiefly among the lowly. He did not fight battles; but he won hearts. He did not establish kingdoms; but he went about doing good. He came not to be ministered unto, but to minister, and to give his life a ransom for many. He erected no costly monument to commemorate his deeds; he left no wealth to be divided, but his name is revered all over the broad earth, and all the wealth of the world could not purchase from one of his poorest disciples to-day what is received from him. The rules of life he taught to Galilean fishermen and peasants have been studied with humility and reverence by thousands of the greatest minds the world has ever known, and the nations where his teachings have been received and obeyed the most fully, are the highest in civilization and all that makes life desirable. Such are the monuments that have been and are now being erected to the memory of Jesus of Nazareth. And the grandest monuments of all are Christian lives. Christians are living, divine attestations of the truthfulness and power of Christianity. Every soul saved from sin and turned to holiness through the power of Christ, is a monument to his glory. And these not only exist in this world, but they will continue to exist in the world to come. And when in the eternal ages the names of all the great of earth who aspired by great deeds of selfish ambition to make for themselves a name and fame shall be forgotten, the name of Jesus, the God-man, the Saviour, will be remembered, and unto him will be rendered the sweetest praise. And the redeemed will never tire of repeating the words, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." M. E. K.

#### CHRIST'S SHEEP FOLLOW HIM; FOR THEY KNOW HIS VOICE.

"VERILY, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers." John 10:1-5.

In this beautiful parable Jesus states some forcible truths which we shall do well to heed, especially in these days of "voices" and deception. The true disciples will not be led away by false shepherds, if they listen carefully to the voice of the leader. They will be able to discern unmistakably between the true and the false. There are distinguishing features in the voice of Christ which need not be mistaken, and which men cannot imitate. The true disciples will not follow strangers, because they cannot discern in their voices the accents of their trusty leader. There are characteristics in the truth, elements that error cannot imitate.

We are living in a time when a perfect Babel of voices is sounding in our ears; men are appealing to us on every side to turn and listen to their messages; investigation is active and untrammelled, and multitudes of individuals feel called upon to

bear messages to the world. We are liable to come into danger in two directions opposite to each other. On the one hand, we may be misled by deceptive or self-deceived teachers; on the other, we may close our eyes to everything, and reject the light of heaven. We should of course avoid both of these unhappy conditions. We should be willing to "prove all things," and reject the erroneous.

To do this requires a degree of wisdom that is not inherent in us. We can utterly close the door of our minds, and refuse to receive anything; but that would be dangerous and sinful. But to open the mind, and then retain only the good and the pure, requires an ability that comes only through wisdom that is from above. This wisdom, however, is a gift to every child of God. He should in the first place be so intimately acquainted with Christ as to know his voice. He should be able at once to know whether it is Jesus or some one else who is speaking to him. If the tones and words are not those of the Master, then flee from them. Jesus never teaches that which is inconsistent with anything he has ever said before. He never teaches that which is inconsistent with the Bible, nor with what the Father has taught us. His words are always consistent with his high and holy character. They are not sly, ignoble, unmanly, or cheap. They never impose hardship for hardship's sake; nor tear down any work he himself has built. Any message that does not conform to these rules cannot be from Christ.

We are living in a time when startling and wonderful things are happening. The enemy is working with all deceivableness of unrighteousness. He comes in the form of messengers of consecration and devotion and pretenses of special holiness; it is "Lo here," "Lo there;" "See this," and "See that." But we should never forget that we have been repeatedly warned to take heed that no man deceive us. We should bear in mind that God has a work upon earth which he himself has instituted, and a truth which he has associated with that work, and a people who have embraced that truth and are doing that work. He has chosen instrumentalities through whom he works and gives light to his people. Christ recognizes the church, and until the church forsakes him, he will work through and by that church. This has always been so, and always will be so. All this time it is also true that false lights have arisen, and inflated self-righteous or misguided souls, who have sought to lead people away from the work of God; but no such enterprise has prospered. It has been limited to the narrow bounds of personal, human power, and soon withered away. Such movements have often manifested great pretensions of piety and humility, but their earthliness has soon developed.

Now we cannot afford to lose our time and waste our strength in pursuit of such diversions. Let every one of us decide as to the validity of the truth he professes. If it be truth, God is with it. His people may have imperfections, and the Lord in mercy will point out these wrongs; but this very fact shows that he has not forsaken them. There are those who have looked at the human so long that they see no light in anything. They imagine that everything is going to wreck, and see no God, and no Saviour. The Lord speaks to such in these words: "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." Isa. 50:10, 11.

Those who see so much darkness need to get nearer to God. They often make the sad mistake of flying off on a tangent on their own account, and try to set up a work that will detract from the work of God and get glory to themselves. The Lord warns us in these words of the fatal results of such a course: "They shall lie down in sorrow." It is no light thing to turn away from God just because some one makes it appear that everything that relates to personal experiences or character is not as it ought to be, or for any other specious cause of complaint that might be conjured up.

Then, there are Uzzahs also to-day who fancy

that they see the ark tottering, and rashly set themselves up to rectify matters. Let us beware of interfering with or obstructing God's work.

At the same time, as before remarked, we must stand in a position not to reject light. Light is coming, and we should hail it and walk in it. Test it by the standard of Christ. Has it the ring of genuine coin, or is it cheap and silly? Christ is always consistent with good sense, propriety, and true dignity. His messages are coherent and consistent, they are readily comprehended, clear, intelligible, and elevating. Fanaticism will always be found wanting in some or all of these features.

But, as in the last days there were to appear a very large number of deceptions, the Lord has made special provision for guarding his people against imposition. With the commandments of God and the faith of Jesus he has associated the spirit of prophecy, which is declared to be the "testimony of Jesus." Then he has called our attention to this test, saying, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

An individual has not necessarily openly to reject and oppose the testimony in order to speak "not according" to it. He may subvert and oppose the Testimonies by quoting from them in an incoherent, garbled way. Satan often quotes scripture. He did so to our Saviour in tempting him; but he did not speak according to the word. Infidels are fond of quoting the Bible, but they do it irreverently and through perversion. So the enemies of the truth seek to use the Testimonies to destroy the very work the Testimonies have built up. But Christ does not work in that way. The Testimonies will vindicate themselves. The Lord does not need our suggestions and schemes. It is enough for us to walk in the way pointed out for our feet, and we need not steady the ark.

Now if the Lord had chosen agencies through whom he is speaking and directing his work, it will be safe to follow the counsels he gives through these means. When through the spirit of prophecy the Lord tells us to leave the paths we have been following, to desert the church and denounce its work, it will be time enough to do so; and it will not be safe to do so before that. When a new sensation or a new claimant for our attention arises, and we cannot judge for ourselves of the validity of the claim, it will be our best and safest course to wait for the Lord to demonstrate the truth and show us how to act. It is neither consistent nor safe to follow the voices that come to us without the sanction of our Conferences and without the approval of the testimony of God's Spirit.

We should not be rash to reject that which comes to us in the Master's name, and bears the evidences of a divine origin; let us wait. God does not ask us to move a step without evidence, and he will show his people what is right and what is wrong. It is safe to remain with the body. It is better to listen to what God says about any enterprise through those whom he has ordained to act as counselors to his people. And when from his tried servant or from the properly chosen councils of the church of Christ the word comes to advance or beware, there will be perfect safety in acting accordingly.

O. A. O.

#### TO CALIFORNIA.

It was a very pleasurable sensation that was given by the transition from the regions where a tardy spring encouraged sundry snow-storms and chilly winds, to those where a fully developed springtime had clothed all nature with beautiful green and gorgeous flowers. To one who descends from the Sierra Nevada Mountains to the Sacramento Valley in early May, this change comes in the space of a few moments, and is therefore all the more surprising and pleasing.

The route chosen on the present occasion was the Denver and Rio Grande through Colorado. Through a railway rate war, the trains were crowded to their utmost, which contributed some discomfortable and ridiculous features to combine with the sublime; and the contrast was vivid. A ride over this route brings to view some of the grandest scenes in rugged nature. The Royal Gorge, the Grand Canon of the Green River, and

numerous minor features, constitute a most impressive panorama of boiling streams, majestic heights, frowning rocks, and enchanting valleys and gorges. After nearly thirty hours of this, the train glides rapidly down into the fertile basin which forms the home of Mormonism, and contains the Utah and Great Salt lakes.

Our party made a halt of twenty-four hours at Salt Lake City, for the purpose of observing the works and city of the peculiar people who delight in the title of Latter-day Saints. Fortunately we soon found friends who took pains to assist in the observations, and to render the visit pleasant. The temple of gray granite, which has been forty years in building, was finished and dedicated last September. It has a pleasing outline, and is of impressive proportions. Since its dedication, it is closed to visitors not of the faith. Its use is not general or public, but is principally for the ordinances of the church. Five years ago the Lord was to come "suddenly to this temple," when it should be finished and dedicated; now no one knows the day or hour.

The Tabernacle, with its vast auditorium and large organ, and the Assembly Hall, are still open to visitors; and the occasion is utilized to impress the stranger with the importance and lucidity of their peculiar doctrines.

The hideous system of iniquitous deception has received a severe blow on the head from the hand of Uncle Sam, within the past few years; and avenues of travel and communication are letting in light upon the dark counsels of Mormonism; but it is not dead yet, and needs some more vigorous treatment to eliminate its Satanic nature, and set free the good that there is in many who are in spiritual thralldom to its superstitious power. Utah is clamoring for statehood, and should the power of self-government pass into the hands of the Mormon hierarchy, it would doubtless become a disagreeable place for Gentiles, unless the general government exercised over their interests a parental care.

It was very gratifying to meet in the evening with a goodly company of intelligent people who have embraced present truth in this city. There are about forty Sabbath-keepers there at present. Many more have identified themselves with the truth, who have found it necessary to remove.

California is at this season of the year dressed in its most beautiful robes. Such roses in such profusion, it would be hard to find elsewhere. Fruit-trees and flowering shrubs unite to please and charm the beholder; and each succeeding valley seems more beautiful than the other.

The Health Retreat, at St. Helena, overlooks one of these scenes of superlative loveliness. The buildings are nestled among the oaks on the mountain side, 300 feet above the valley. The opposing face of hills undulate with valley and peak, and smile in the genial sun. The institution enjoys a liberal patronage, there being about sixty patients in attendance, who are doing well. This number is larger than it has been at a similar period in any other year. A house of twenty rooms is in process of erection, and it is anticipated that the full capacity of the place will be brought into requisition this season. A good spirit seems to pervade all, which with the quiet and lovely surroundings, produces at once a restful and peaceful sensation that is exceedingly welcome. It is pleasing to note that those who are here engaged in the work have a sense of the importance of their cause, and a desire to see it disseminated in regions abroad and beyond.

The closing exercises of the Healdsburg school took place May 11. In the forenoon of that day the faculty addressed the congregation of students and friends generally, speaking in lines harmonizing with their several branches of instruction. Elder Olsen followed the teachers with a few well-chosen remarks, addressed to the students in reference to the importance of a thorough preparation for effectual work. In the evening the graduating exercises were held in the church, in the presence of a large audience. Certificates were given to nine students who had finished the Elementary course; and diplomas to two who graduated in the Normal, one in the Biblical course, and three in the Scientific course. The exercises were highly creditable to those who participated in them.

The following morning a train-load of people from the church and school proceeded to the camp-

meeting, which opened that evening at Oakland. This meeting is now just under way. It is located on the same ground as last year, in the edge of the city. The location is an inclosure of perhaps eight acres, into which nearly four hundred tents are rather uncomfortably crowded. But other circumstances combine to reduce the inconvenience, so that the camp is really a very pleasant one. There were about one thousand five hundred people at the opening service, and the meeting gives promise of being the largest ever held by this people in California. The principal speakers present, besides the local ministry, are Elders Olsen, Haskell, Durland, and Prescott.

It is felt that the Lord is ready to bless his people. He has already shown this; and as those who are here seem anxious to receive that blessing, it may be reasonably hoped that the meeting may prove a decided success.

G. C. T.

#### WESTERN TOUR.

We left Battle Creek the morning of April 26, to attend the western camp-meetings. On our way we called at Neenah, Wis., to talk with Elder Lewis Johnson in reference to the work and plans for the work in Scandinavia, as he is soon to return to that field. We also met with some of the brethren at Chicago, to learn from them of their work and plans to meet the needs of the work there in the future. This is a very important center, and we trust that the way will open to meet the wants of the work that should be accomplished in Chicago.

Friday noon we arrived at College View, where we remained till Sunday noon, counseling with the Board of Directors, who were met for the purpose of laying plans and making arrangements for the next year's work. The blessing of the Lord has been with Union College in a large measure during the school year now nearly past. The attendance has been much larger than was anticipated, and the character of the school has been satisfactory in every respect. It did our hearts good to see such a large number of young people apparently so earnestly engaged in preparing themselves for usefulness in some branch of the Lord's work.

The foreign departments have had a good attendance. Of course we could not expect that the numbers in those departments would equal those in the English branches; but we can hardly express the gratitude we feel that we have in the providence of God come into possession of such facilities for education in the various modern tongues. Since the beginning of our work, we have felt the need of such opportunities, and the work of spreading the truth among the different nationalities has been greatly hindered by the want of such facilities as are now afforded. We hope that these facilities will be appreciated by our German and Scandinavian brethren. It was also a matter of much interest to notice the improvement that had taken place since the last time we visited College View; and it was with surprise that we saw such a large attendance at the Sabbath services, forenoon and afternoon. The congregation not only filled the spacious College chapel, but the entire floor of the hall way, and it seemed to us to occupy every available space. They are certainly very much in need of a house of worship, and we hope that circumstances will soon favor such an enterprise going forward.

At this point we were joined by brother Peter Wessels, wife and sister, who were also on their way to the Pacific Coast; and at Colorado Springs, Elder Tenney joined our party. As the details of the trip from this point are reported by him in another article, I will not here repeat them.

We reached Oakland on Friday evening, and spent a profitable Sabbath with the church. Then brief visits were made to St. Helena and to Healdsburg, to be present at the closing exercises of the school for this year.

An encouraging degree of prosperity has been experienced by these institutions the past year. Many permanent improvements have been made at the Retreat, which will greatly facilitate the work at that place.

On the 11th, we returned to Oakland, and were present at the opening of the camp-meeting the same evening. It is hardly possible that a meeting could open under more favorable circumstances,

weather was all we could wish, and the attendance much larger than at any previous meeting held at this Conference. A spirit of earnestness seems to prevail that speaks well for the results of the meeting, and we see no reason why this may not be the best meeting we have ever had in the State.

We have looked forward to the camp-meetings this year with more than ordinary anxiety. The attendance will doubtless be larger than in the past, certainly so if this meeting is any indication of what others will be. And our meetings this year would also be rich in spiritual interests and benefits to those who attend them. And if we seek God it is our privilege to do, this will be the case. The message is rising, and may God help his people everywhere to rise with it. Important events are before us, and it stands us in hand to get ready to meet them. We shall stop a day or two at the workers' meeting at Portland, Oregon, and then attend the camp-meeting at Milton, in the Upper Columbia Conference, before returning East.

O. A. O.

## PAVING THE WAY. 17

WHAT is known as the "Geary Exclusion act," compelling from the country all Chinese who are not registered, though upheld by a majority of the Supreme Court, was more correctly pronounced by some of the members to be unconstitutional. A dispatch from Washington to the associated press, May 16, speaks of Justice Brewer's view of the law as follows:—

At the conclusion of Justice Gray's opinion, Justice Brewer announced that he felt compelled to dissent from the view of the majority of the court. He read his views at some length, stating in substance that the act of 1892 was unconstitutional, and that if it were upheld, there was no guarantee that similar treatment might not be accorded to other classes of our population than the Chinese."

And in view of this, a student of the signs of the times will involuntarily raise the question, whether the decree of banishment, or any other punishment, might not be issued, on the same grounds, against those who might happen to be unpopular, especially those who might happen to be unpopular, religiously, with the majority. In the language of Justice Field, such an act is "fraught with the gravest dangers to the priceless liberties of the people." As the indications are everywhere appearing, to show that we have reached times when "justice fallen in the streets, and equity cannot enter."

## CALLING DOWN FIRE. 18

A MEETING of the "Massachusetts Sunday Prohibitive League" was held in Boston, May 21. Resolutions against Sunday-opening were passed and telegraphed to President Cleveland. Rev. W. F. Crafts urged the reporters to make full reports of the meeting for the papers. One reporter remarked that they would have to work on Sunday, if they did so; but the ministers present thought that work such as they were doing would be all right on Sunday. One of the ministers present, introducing to the meeting Congressman Elijah Case, referred to him as "our modern Elijah, who speak of the faith that is in him, and his desire to call down fire from heaven to consume the heathen sacrifice."

This latter remark is a good illustration of the Sunday-closing spirit. We remember, however, that when upon a certain occasion two of Christ's disciples proposed to call down fire from heaven to consume their adversaries, the Master rebuked them, saying, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." Luke 9:55. Putting the statement of this minister and the spirit that actuated it, beside that of Jesus, we can see how far it is removed from the Spirit of Christ. That our country is fast passing into the hands of men with such a tyrannous spirit, is evidence that the time when Christ shall be "revealed in flaming fire" cannot be far off. M. E. K.

The quickest way to find out what purpose good works were intended to serve in the Christian life, is to perform some. If all were engaged in active work to benefit and uplift their fellow-men, there would be no theological dispute over the comparative merits of faith and works. It is only those who have not done good works, that would give to them undue prominence,

## 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.

## THE PRESENT AND THE FUTURE.

BY MRS. P. ALDERMAN.  
(Cleveland, Ohio.)

OLD earth is toiling 'neath her weight of years,  
And hearts of men are failing them with fears;  
While sin has spread its dark, polluting tide  
O'er nations, tongues, and people far and wide.

Far have men wandered from the truth and God,  
And paths of darkness through the ages trod,  
And superstition with its brazen face  
Holds fast the nations in its fowl embrace.

O men! my brothers, will ye not discern  
The curse of sin and to Jehovah turn?  
He is the light, the truth, the life, the way;  
His word would upward lead to perfect day.

No darkness like the moral death and gloom  
Satan would weave o'er manhood at its noon;  
No other foe so zealous to destroy,  
And rob the soul of its most sacred joy.

But earth some day will don her Eden bloom;  
No darkness then, but one resplendent noon;  
No sin, no death, no sorrow, and no tears  
Will mar the bliss of her eternal years.

## NEW ZEALAND. 19

OUR party, consisting of W. C. White, Mrs. E. G. White, Miss Campbell, and myself and wife, reached Auckland from Sydney, April 8. Spending two weeks in Auckland, where meetings were held daily, we took steamer to Kaeo, where the first church of Seventh-day Adventists was organized in the colony. The interest here was such that our own house of worship was too small to accommodate the people. The Methodist chapel was secured, and a good work followed. Persons who were interested in the truths we hold, came long distances to attend the meetings. Some of these were among the first to respond to a call to seek the Lord. Youths' meetings were held, and the youth for miles around attended. A marked impression for good was made upon their minds.

One of the marked features of these meetings was the inquiry upon the part of the people for Bible readings at their own homes, where they freely asked questions upon different Bible subjects. It was a pleasure to work among them, and we regretted to have to leave, after staying three weeks. Some five or six from this place will attend the next term of the Australian Bible school at Melbourne.

At Whangaroa Harbor, one of New Zealand's most picturesque landlocked harbors, we held one meeting on our return to Auckland. It was a meeting not soon to be forgotten. Sister White spoke upon the love of God, and the power of God was present; prejudice that had existed, melted away like wax in the sun. Some of the leading citizens arose and expressed their great appreciation of the truths to which they had listened; one saying, "I never had such a view into the future glory in my life, as I have had to-night."

We reached Auckland, Friday morning, March 17, and took steamer the same afternoon for Napier. Reaching Gisborne on the Sabbath, and having to wait a few hours, we went ashore, and spoke to our people there, whom we found assembled at Sabbath-school. Here we also visited a gentleman who is interested in translating and distributing religious reading among the natives. We had a short but pleasant visit with him, and left him "Steps to Christ" to examine, with a view to translating it into the Maori language.

At Napier we had the pleasure of attending and laboring in the first Seventh-day Adventist camp-meeting held in the southern hemisphere, and we are happy to be able to report that it was in every way a success. The camp was quite well arranged with two large tents for meetings, a reception tent, dining tent, which was well conducted, and the usual family tent,—some twelve or fourteen in number, the average attendance at the morning and day meetings was about one hundred and fifty, increasing at night to from two to three hundred. The power of God was present in an unmistakable manner. The power of Satan which had been exercised over minds in various ways, was effectually broken, and the voice of praise for deliverance was heard from many lips.

A unanimous vote was taken to hold the next Conference in camp-meeting, and arrangements are now being made for this meeting to be held at Auckland, the first of November next.

Pastor G. T. Wilson was elected President of the Conference. A. Mountain, Wellington, Bank's Terrace, Secretary.

Pastor M. C. Israel was elected President of the tract society, and Mrs. M. H. Tuxford, Secretary and Treasurer, both addresses being Bank's Terrace, Wellington.

Pastor S. McCullagh was elected President of the Sabbath-school Association, and Mrs. Esther Kelly Anderson, Secretary and Treasurer. The addresses of both are Napier, N. Z.

We spent a week in Napier at the close of the camp-meeting, and important committee meetings and other meetings were held.

From Napier we visited Palmerston; meetings were held in the Theater Royal, with a fair attendance. We next visit Wellington, where public meetings are arranged. Mrs. E. G. White and W. C. White will doubtless spend several months in New Zealand. We return direct from Wellington to Australia, to assist in the next term of the Bible school.

We thank God for safe and pleasant voyages and for excellent health, and the presence of his Holy Spirit in all of these meetings.

GEO. B. STARR.

## NEW YORK. 20

SOUTH OLEAN.—We began meetings in this part of the city, May 6, in the new Union church. Our attendance thus far has been large. Curiosity has changed into a healthy interest. The brethren and sisters living here are doing all they can to aid in the work. The Spirit has given us liberty, and our prayer is that we may be so humble that our labors may redound to the glory of God.

S. THURSTON,  
L. A. THURSTON.

## KENTUCKY. 21

SALT RIVER.—It has been some time since I reported to the REVIEW, but I have been at work nevertheless, as much as I was able. Having to labor to support myself, I could not give all my time to the cause, and my age and mental condition admonish me that it would not be best.

The work among the whites in Louisville is progressing. We have thirteen who have signed the covenant to keep all the commandments of God and the faith of Jesus, and we have a good Sabbath-school. Quite a missionary spirit is manifested, considering the poor condition of the Sabbath-keepers financially. If a few good families would move into this city who could push canvassing, and who would visit and talk and pray with the people, I think much good could be done. This is a very important city, being the emporium of the South. I am able to go there only every two weeks, and give two discourses, one for the outsiders, and one on the Sabbath for our people. How I should like to do more; but I am not able. May God save the honest in this city. We would be so glad if some who are dying because of their inactivity would come over and help us. I do pray that some may be moved upon to come. S. OSBORN.

## MINNESOTA. 22

SEVERAL months have passed since I last sent a report to the REVIEW; but these months have been filled with precious experiences. The unfolding of the message of God for these times has caused me greatly to rejoice; and as I see hearts yielding to its claims, and the shackles that bound them falling off, I feel to praise the Lord.

Soon after the week of prayer, I entered our canvassers' school at Minneapolis, as teacher in the Bible department. Our school was greatly blessed of God, and many hearts were made to rejoice, as they grasped and applied the truths for our time. The spirit of devotion deepened from the first, and many were the testimonies of thankfulness that God had revealed their sins and applied the healing balm. The students go forth to their work with courage and trust in God, who has promised to supply all our "need, according to his riches in glory."

Since the school, I have spent one week at Sauk Center with my parents, where, assisted by brother Whitelock and Swiany, I held several meetings.

From Sauk Center I came to the southern part of the State, and have visited the companies at Owatonna, Dodge Center, Pine Island, Pleasant Grove, Austin, and Wells, holding several meetings at each place. Brother M. A. Winchell, the director of this district, was with me. The Spirit of the Lord has impressed hearts, and "Courage" is the watchword. True, some are slow to see the importance of entire consecration to the cause of the Master; but "Arise; shine," is the message, and this we are to do when God provides the light. Personally I am of good courage, and longing to see the glory of God resting upon his people. Breth-

ren, it is ready for us now; shall we be clothed with it, that the "shame of" our "nakedness do not appear?" G. B. TRIPP.

## WISCONSIN.

SINCE our good institute at Milton Junction closed, I have visited New London, Arcadia, Victory, and Baraboo. At each of these places we had good meetings, although at the last-named place we had a small attendance, on account of the busy season, and the proximity of the camp-meeting. At Arcadia the brethren are very much scattered, so that they could not all get together, but I visited them all, and had a profitable time with them. At Victory brother W. S. Shreeve was with me. He had labored at this place for some time, and as a result, quite a number accepted the truth. On Sunday, May 16, following a most excellent meeting on the Sabbath before, it was my privilege to baptize twenty-nine precious souls in the Mississippi River. That number also united with the church. Our brethren there have begun the erection of a church building in Victory village.

I also visited the brethren at La Crosse, when passing through the place. I found the laborers there of good courage and very hopeful for fruit in their labors. At nearly all of these places the brethren were much interested in our coming camp-meeting, and we will be disappointed if we do not see a large attendance. I am now on my way to Portage, to assist in getting the camp ready.

May 22.

J. W. WESTPHAL.

## INDIANA.

SALEM, ELNORA, AND PETERSBURGH.—After returning home from the General Conference, I was sick for two weeks. As soon as I was able to go to work, I went to Sullivan county, and held meetings with the Salem church (Dugger), Sabbath and Sunday, April 1, 2. One was added to the church, and another promised to keep all the commandments. This church is a small one numerically, but strong in the Lord. As an evidence of this, I will say that their tithes for the past quarter was \$140.75,—this from a company of farmers, and nearly all poor in this world's goods.

From Dugger I went to Elnora, where brother L. Thompson and myself held tent meetings last summer. We stayed with them one week, and found them of good courage. One more began the observance of the Lord's Sabbath.

From there I went to Pike county, and began meetings in the Union church two and a half miles southwest of Petersburg. This is a new field. About two years ago, "Bible Readings" was sold here. This had raised an inquiry in the minds of some. Then last winter brother Masters went there to finish the canvass for "Bible Readings." He talked with them until there was a call for preaching; so, with the advice of the Conference Committee, I went there as above stated, and held meetings for five weeks. As a result, I leave a company of Sabbath-keepers. I obtained five subscriptions for the REVIEW, and left a good interest all around there, three churches being open for us to hold meetings in. I am now enjoying our good State meeting at Boggs town. The precious Master is indeed here. I have enjoyed the work since the General Conference, more than ever before. Praise the Lord! M. M. KENNEY.

## IOWA.

LIBERTY CENTER, GLENWOOD, ETC.—After the General Conference closed, I spent some time near Liberty Center, Warren Co. Seed has been sown here by different ones for several years. And while no great showing has been made, at least thirteen are rejoicing in the glorious hope. Three of these have been canvassing, one is expecting to engage in medical missionary work, two are at Battle Creek College, and two at Union College. A Sabbath-school has been organized at this place, upon which the blessing of God will surely rest.

On the road to Glenwood, it was my privilege to make a call upon every member of the little company at Chariton. They all seemed to be of good courage, although some of them are passing through severe trials. "But count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." James 1:2-4.

Several days were spent with the company south of Glenwood. They have excellent Sabbath-schools and social meetings, nearly all taking part in the latter. They had been shut out of the school-house, and the enemy had tried to discourage some; but all his power is not able to accomplish their ruin so long as they do not voluntarily yield. It was hoped a church might be organized, but bad weather prevented its accomplishment. I hope,

however, that this may be done during the summer. Three families in Glenwood were also visited.

May 10, 11 were spent with the Council Bluffs church. Rain kept many away from the meeting. Several who needed help and encouragement received personal labor, and one young lady decided to be baptized. Owing to a lack of time to make necessary preparations, this was left for the church elder to administer.

May 12-16 was spent with the little church at Coon Rapids. Although reduced in numbers, they are all determined to hold fast to their faith, and secure the crown. Some interest was manifested by those not of the faith, and especially in the subject of religious liberty, and the present crisis. May the blessing of God rest on these dear brethren and sisters, so that they may shine as lights in the midst of this crooked and perverse generation.

J. O. BEARD.

## VERMONT.

At the close of the General Conference, I spent a month in Indiana. I was at Indianapolis with my family most of the time. While there, I assisted in a Sabbath-school institute five days, where we enjoyed excellent meetings. I believe this institute was not reported in any of our papers. Those in attendance thought they never enjoyed better meetings in all their experience.

I left home April 7 for my field of labor in Vermont. The first work that I did after arriving in the State was in the Biblical and canvassers' institute, which was held at Burlington, April 12 to May 1. Elder Purdon was chairman of the institute. The instruction in "Patriarchs and Prophets" and "Great Controversy" was given by the State agent, brother Edwin R. Palmer, and sister Bicknell, wife of Elder P. F. Bicknell. I am quite certain that all who attended these classes were well paid for the time and effort put forth in this work. About thirty Bible lessons and sermons were given during the institute. Of these Elders Purdon, Pierce, and Bicknell gave four each. One person took a stand publicly for the truth at one of the Sabbath meetings. Near the close of these meetings the Burlington church was more fully organized. Five members were received into fellowship who belong to the Jericho and Warren churches. These churches have become inoperative because of removals. Removals are breaking up a number of churches in this Conference.

From Burlington Elder Bicknell, brother Palmer, and the writer went to Jamaica, where another institute was to be held. Our work at Jamaica continued from May 3-16. Two Bible lessons were given each day, and also three lessons in the interest of the canvassing work. Brother Palmer gave almost all the instruction in this line of work. Elder Bicknell intended to assist in the Bible lessons a part of the time, and also in the class work for the canvassers; but sickness prevented him from helping only a few days. Four were baptized at Jamaica, Sabbath, May 13, by Elder Kimball.

About fifteen canvassers will go into the field from these institutes. Vermont expects to have twenty canvassers engaged in the work this summer. I am now at Burlington, and expect to remain here till May 23, and then go to Troy to remain for a week. My address for the present will be Essex Junction, Vt. Letters addressed to me at that place will be forwarded.

May 19.

WM. COVERT.

## KANSAS.

At the close of the General Conference, I came directly to Beloit, to assist in the institute, which lasted over eight weeks. At the close, there seemed to be an interest worthy of notice. Arrangements were made for brother Foster and myself to remain as long as the interest demanded our stay. We began meetings April 4, with a good attendance. Much interest seemed to be manifested. The meetings continued until May 1. In the meantime I went to Deer Creek, Concordia, and Kirwin, to hold quarterly meetings. Brother Foster left April 20, to attend the institute at Kansas City. I closed the meetings at Beloit, April 30. There were not such visible results as we hoped for, but a large number acknowledged the truth. One young woman was ready to take a full stand, while several others said they were keeping the Sabbath of the Lord, but wished to remain in their own churches to do so. After presenting to them the fall of Babylon and the situation as it now is, we could do nothing more than to leave them in the hands of God. We have reason to believe that some will yet accept of all the truth.

May 1-3 I spent in Kansas City with brother Mc Reynolds, laying plans for the summer's work. From there I went to Delmore, where I held a three days' meeting, two persons being baptized, which makes ten new converts in the last six months, who will join the Kirwin church. And there are others, who, no doubt, will soon follow. Here Satan did

his best to scatter this new church. His plan of attack was, that he did not exist. Those who should have been a great help and stay to the little band, were bringing in discord, and their influence was being felt to quite an extent. But the Lord worked, both in public and private, and his influence has been rooted up. We hope it may remain rooted up so long, that it will never take root again.

From here I went to Portis, where I met brother Foster. We took up the work of visiting, and announced meetings to begin Friday night, and continue over Sabbath, which resulted in a general revival, in which almost the whole church came forward for a new conversion. Sunday afternoon eleven went forward in baptism, and three new members were added to the church. Surely the latter rain has reached this church, for which we all rejoice. God is good to Israel, and to his name be all the praise. One young woman was converted, and will soon unite with the Deer Creek church. One united by letter, and the good work goes on as the loud cry swells its notes of warning. We go to Norton county to labor in a new place where they have been calling for the truth. May we so walk and work that God can remain with us and bless our efforts, as he has in the past few weeks, is our prayer. O. S. FERREN, J. C. FOSTER.

## TENNESSEE RIVER CONFERENCE.

At my last report, meetings were being held in Obion county. The interest was good to the last. I was treated with kindness and hospitality. The principles of truth presented were seen by quite a number. One person of influence took a decided stand to walk in the light of the same, and united with the church.

The principles of religious liberty and righteousness by faith were the themes dwelt upon. There are several there who we hope will stand on these principles.

With Elder A. Moon I am now waiting for the trial of our persecuted brethren at Paris. At Tipton two were baptized, and united with the church. C. L. BOYD.

JAN. 17 I left my home in Hart county, Ky., to begin work in the western part of the State. After visiting and holding meetings with some Sabbath-keepers on the way, I arrived in Owensboro, Daviess Co., Feb. 1, with brother and sister Edwards as helpers in the work. After careful and prayerfully considering the situation as to what line of work should be taken up first, we decided that under existing circumstances, it would be best to get our reading-matter before the people before holding public meetings; and in harmony with this decision, we began the canvass of the city for "Bible Readings," and up to this date we have delivered more than one hundred and fifty books. Many of the best people of the city are purchasers; ministers, merchants, Sunday-school and church workers being of the number. One lady has begun to observe the Sabbath, and others are much interested.

Last week brother I. D. Moore, who with his wife has recently accepted the truth through reading, came in with his team, and took us out twelve miles to his place, where he had given out the appointment for us to hold meetings in a school house. After holding two meetings, the Baptist whose house of worship was near by, invited us to occupy it, which we did. On Sabbath afternoon baptized brother and sister Moore, who are rejoicing in the truth. Others in that neighborhood are "almost persuaded." Any reading-matter such as late copies of REVIEW, Signs, Sentinel, tracts on present truth sent post-paid to M. Edwards, will be used in missionary work. We plant and water, and look to the Lord to give increase. We thank God and take courage. R. G. GARRETT.

## AMONG THE SCANDINAVIANS.

SINCE my last report, I have visited the most of the Scandinavian churches in Minnesota, Iowa, and Wisconsin, and both the Norwegian and Swedish churches in Chicago. I had never visited the churches in Wisconsin before; but as I had attended some of their camp-meetings, I had become acquainted with a number of the brethren. We had very interesting meetings, and I believe the Lord is pleased to have us exercise more faith concerning those unacquainted with the precious light he has given us. Some may have heard the truth years ago, and not manifested any real interest in it, and yet be reached at this time, because "the Lord will do great things." Joel 2:21.

It was also my privilege once more to meet with our Scandinavian brethren at Battle Creek, and did me good to see so many called together at that place, on account of the truth. Some attend

College, others work in the publishing house, and quite a number are at the Sanitarium. All are anxious to learn and to do all they could. Together with brother Brorsen, I also visited in Arbor, where the great University of the State of Michigan is located, and where twenty-four of our young brethren and sisters are engaged in study. The most of them take the Medical course, and four of these are Scandinavians. We had a very interesting meeting with them.

Sabbath afternoon, May 13, Dr. Kellogg had arranged a farewell meeting at the Hospital, as two of the young ladies from Sweden, sister Augusta Hanson and sister Anna Nelson, were to leave for that country as medical missionary nurses. The doctor said that this was the first time the Sanitarium had sent nurses to foreign countries. We had a good meeting. Besides these two sisters, brother Nelson and wife and Julius Christensen also go with me back to Scandinavia, to work for the salvation of souls.

We have now reached the last day for us in this good country, this land of plenty. We are to have a meeting to-night with our Scandinavian brethren here in Brooklyn, and to-morrow, at 7 A. M., we are to leave on the steamer "Majestic."

It is now nearly four months since I came here from Europe, and as I look back, I can truly say that I am grateful to God for the many blessings I have received both while I attended the Conference, and while I have been out in the field. I am also very thankful to the brethren everywhere for the interest they have manifested in the work in foreign fields, and especially for the laborers that the Foreign Mission Board now send over to Scandinavia. I do hope that the prayers of God's people will go with us, and that we may all meet again at the coming of our dear Lord, if not before. This is the earnest prayer of your humble and grateful brother in Christ.

L. JOHNSON.

May 16.

THE NEW ZEALAND CAMP-MEETING AND CONFERENCE.

At our Conference one year ago, it was decided that our next Conference should be held in connection with a camp-meeting, if it could be arranged for; so it became necessary, as nothing of the kind had ever been held in these colonies, to set before the brethren the *modus operandi*; viz., the plan of the meetings, the prices and sizes of tents used, the way of fitting them up so as to be comfortable and convenient, the way of getting up meals, etc., so they would know how to prepare and what to expect. Several weeks before the time, circular letters were sent out, stating the reduced rates of tent hire, the time of the meeting, and asking for a response as to how many were expecting to attend, so we might know how many to provide for. The answers received were not calculated to inspire us to prepare for a large number; but we made preparations for about double the number of those reported, and were agreeably surprised to find before the meeting had fairly begun, that we needed more tents. The superintendent of the Napier hospital kindly furnished us a nice marquee, that supplied our wants in that respect. The experience of this year will be valuable in teaching us how to provide in the future.

The site for the camp was near the railroad station in Napier, where our largest church is located. The population is between seven and eight thousand. The Camp-meeting Committee arrived on the ground March 16, and began the erection of tents. Brother and sister White, brother and sister Starr, and the Auckland and Kaeo delegations arrived on the 19th. The workers' meeting began on the 20th. The committees were appointed for each department of the work; viz., one to arrange for the meetings through the session; another for reporting and advertising; another to see to the mechanical work; another to attend to the pitching of tents, and seeing that they were kept neat in appearance through the meeting; one to attend to the sanitary condition of the camp, and to keep the grounds in order; one to provide a restaurant, and run it; a police committee to keep order day and night, and a reception committee to look after persons wishing to camp on the ground, and to entertain strangers. Brother G. B. Starr conducted a Bible study every day until the tents were all up, and the regular meetings began the 24th.

The preaching pavilion was seated to hold about five hundred; the next in size was the forty-foot circular tent, used for children's and canvassers' meetings. There were five large marquees, the largest was used for a restaurant, the next was floored, carpeted, and furnished for a reception tent, in which to entertain visitors; another was used for a home for the canvassing brethren, and the others for a similar purpose. Besides these, there were ten smaller family tents, which were floored and furnished in a very comfortable manner. There were eighteen in all, and fifty-three persons camped on the ground.

The six churches, having a membership of 267, an increase of thirty during the past year, sent nineteen delegates. Besides these, there were three delegates at large.

There were five regular meetings each day, from March 24 to April 7, besides committee meetings, which were held quite frequently, not merely for the good of the present, but for a schooling to enable us to carry on meetings on a larger scale in the future. The early six o'clock meetings were especially interesting and profitable, as practical instruction in the Christian life was given. Sister White attended these quite frequently, and the brethren and sisters received great help and encouragement as she pointed out causes of failure, in the past, and how each might lay hold of the rich promises of God by faith, and be clothed with his righteousness and power. Brother W. C. White conducted a series of Bible readings, giving very valuable and much needed instruction in regard to the church, and duties and privileges connected therewith, beginning at 9 A. M. The business meetings of the Conference, tract society, and Sabbath-school occupied the time from 10:30 to 12 o'clock. The time from 3 P. M. to 4:30 was mainly devoted to Bible study, conducted by brother G. B. Starr. These services were of more than usual interest, showing the character of God in his love and power as manifested through Christ for the salvation of the world, and especially as it applied to each one individually. These had a tendency to inspire faith, hope, and courage in all who had the privilege of attending them. The evenings were devoted to preaching services. These and the Sunday services were well attended, the tent often being filled to its utmost capacity. Sister White's writings had been quite extensively read by the people, so a large number were anxious to see her, and hear her speak. Persons who were anxious to arouse prejudice against her work, have been to a great extent disarmed, and a favorable impression has been left in the community, and the power of the gospel has been felt to an extent that will not be known till the judgment; backsliders were reclaimed, and many who were skeptical in regard to the spirit of prophecy existing in the church at the present time, have become firm believers. Eleven were baptized. About one hundred and forty dollars' worth of books were sold. A camp-meeting fund of \$234 was raised, and \$500 for furniture fund for the Australasian school, and about four hundred dollars on a students' aid fund. These funds will be considerably enlarged when the churches are visited. The tithes had increased the past year about five hundred dollars, being sufficient to pay all the laborers up to the end of the Conference year.

M. C. ISRAEL.

THE NEW ZEALAND CONFERENCE.

The fourth session of the New Zealand Conference was opened in the large tent on the camp ground, Station St., Napier, on Monday, March 27, at 10:30 A. M., the President, M. C. Israel, in the chair. The meeting was opened with prayer by W. C. White. Nineteen delegates were present, representing the following churches: Kaeo, Auckland, Gisborne, Napier, Wellington, and Kaikoura. Representatives from the General Conference: W. C. White, Mrs. E. G. White, and G. B. Starr. The President then briefly reviewed the work of the past year, and gave the numerical condition of the churches, the present membership being 267, an increase of thirty during the past year. At the request of the Chair, brother White gave instructions in regard to the duties of delegates and committees, and the spirit that should be manifested in conducting the business of the Conference.

On motion, the Chair was authorized to appoint the usual committees, which were as follows: On Nominations, Arthur Mountain, Wesley Hare, Thomas Ward; on Resolutions, W. C. White, S. Mc Cullagh, James Harris; on Credentials, G. B. Starr, John Glass, G. T. Wilson; on Auditing, John Paap, Abbottsford Smith, Edward Hare, William Forrest, Andrew Simpson, Wesley Hare.

There were six meetings held during the session. The Committee on Resolutions reported as follows:—

1. Resolved, That we extend a hearty welcome to Elder G. T. Wilson and wife, who have come to labor in our Conference, and that we express our gratitude to the General Conference for sending them to this colony, and also for the timely aid of Mrs. E. G. White, and Elders W. C. White and G. B. Starr.  
Whereas, The present camp-meeting has proved an occasion of great blessing to those in attendance; therefore,—
2. Resolved, That we hold our next annual Conference in camp-meeting.
3. Resolved, That we instruct the Executive Committee to provide for one general meeting to be held during the year in the northern part, and one in the southern part of the colony.  
Whereas, The first term of the Australasian Bible school has been favored with a fair attendance of students, and a full measure of spiritual blessings; and,—  
Whereas, Provision has been made to meet the demands of a large and increasing patronage; therefore,—

4. Resolved, That we express our thankfulness for the establishment of this school, and that we will encourage a large attendance from the young people in our churches who desire to fit themselves to become laborers in the vineyard of the Lord.

5. Resolved, That we express our approval of the following propositions submitted by the Australian Conference to us and to the General Conference for consideration:—

1. That the school be conducted during 1893 by the Australian Conference, and that its management be intrusted to a board of seven persons, elected at this session.

2. That the Board of Managers also act as a Committee on Plans of Organization.

3. That an outline of the general plan of organization which seems most feasible, be submitted to the General Conference for criticism, and that these plans be framed in harmony with the following suggestions:—

(a) That the management of the school, and the control of whatever property, real and general, which it may acquire, be vested in seven trustees.

(b) That these trustees be elected as follows: Four by the Australian Conference, two by the New Zealand Conference, and one by the General Conference.

(c) That a Committee of Council of fourteen members be chosen by the aforementioned Conferences, in the same proportion; viz., eight by the Australian Conference, four by the New Zealand Conference, and two by the General Conference.

(d) That the Committee of Council shall meet at least twice a year, with the trustees, for the consideration of general plans, courses of study, appointment of teachers, etc.

(e) That a deed of trust be drawn up, providing for the general management of the school on these lines, and providing for proper adjustment of the election in case the Australian Conference is at some future time divided into two or more Conferences.

6. Resolved, That hereafter the financial report of the Conference be closed with the last quarter preceding the annual meeting.

7. Resolved, That Article VII, Section 1, of our Conference constitution be amended by inserting the words, "having eight members," after the word "church," in the second line, and by adding the word "additional" after the word "every" in the third line, so that the section may read as follows:—

SECTION 1. The delegates of this Conference shall be elected according to the following ratio: Each organized church having eight members shall be entitled to one delegate, and one additional delegate for every additional fifteen members.

Whereas, It has been decided to hold our next Conference in camp-meeting; therefore,—

8. Resolved, That a camp-meeting fund be raised to provide for the necessary expense.

Whereas, In the establishment of the Australasian Bible school, it had been necessary to invest about four hundred pounds sterling in furniture, and another hundred pounds will be required to provide for the larger patronage of the present year; therefore,—

9. Resolved, That we invite the brethren and sisters in New Zealand to contribute £160 to the school furniture fund, and that cash donations be received by the tract society secretary, and pledges for sums to be paid in three and six months.

10. Resolved, That the Executive Committee of the Conference shall solicit gifts and loans to a fund to be called the students' aid fund, and that it shall hold the same and use to assist, by loans without interest, such worthy persons to attend our Bible school as may most quickly be fitted to become laborers in the cause of the Master.

The report of the Nominating Committee is as follows: For President, G. T. Wilson; Secretary, A. Mountain; Treasurer, The Tract Society; Executive Committee, M. C. Israel, S. Mc Cullagh, A. Simpson, John Glass; on School Location, J. Paap, Joseph Hare; Alternative, A. G. Daniels.

The Committee on Credentials and Licenses recommended that credentials be granted to M. C. Israel, G. T. Wilson, and S. Mc Cullagh; licenses to brother G. A. Anderson and sister M. Caro; missionary license to Andrew Simpson.

The reports of the committees were adopted and carried out as recommended, and the session adjourned on April 7, *sine die*.

M. C. ISRAEL, Pres.

ANDREW SIMPSON, Sec.

32.

THE NEW ZEALAND INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

The fourth session of the New Zealand Tract Society held its first meeting in the large pavilion on the camp ground at Napier, March 28.

After singing hymn No. 1251, prayer was offered by brother McCullagh, after which the minutes of the last annual meeting were read and accepted.

The President then gave an address in which the tract society work and workers was compared with the work of the minister. Some principles were presented which should characterize the work of those who labor in the gospel message.

A call was then made to give an outline of the work done by the canvassers during the year. This was responded to by brother Harris, the General Agent. He was followed by brother Parquharson, who spoke a few words about the interest which he found existing among people in the Canterbury Province, regarding our books which they were reading. In many instances the books had been carefully read, in some cases more than once, and

one or two had accepted the teaching of the fourth commandment.

The Chair was empowered to appoint the usual committees, and the following report was given: On Nominations, G. Masters, G. A. Anderson, John Glass; on Resolutions, W. C. White, G. T. Wilson, M. A. Connell.

On motion, the meeting adjourned to call of Chair.

SECOND MEETING, MONDAY, APRIL 3.—In opening the meeting, Elder Israel referred to the subject of the report of laborers, and called upon brother Simpson, who had been working as a colporter for some months. Brother S. gave an outline of the experience he had met with, and expressed himself as confident that a great and growing work was possible in this branch of the work, and many people were anxious to know more of the truth as presented in the word of God.

Brother Connell then followed, and gave many interesting reminiscences of God's power in leading the people to read the books delivered by the canvassers.

The report of local tract societies was then read by the State Secretary, also the business which had been done with them; another report of the missionary work done in the office was then presented, and reference was then made to tract distributors at railway stations. Brethren Simpson, Hare, Harris, and Connell presented some points connected therewith.

Brother White then spoke of the object of the distributors, and pointed out that care would have to be used in the selection of literature placed in them, and also the methods to be used; he pointed out some defects in our method of the distribution of reading-matter, and concluded by saying that the great thing was to use economical literature.

The President then presented the balance-sheet for the financial year ending March 31, 1893, which showed a debit balance.

Brother W. C. White spoke at some length on the report, and pointed out that God sometimes allowed reverses to come upon us as a lesson.

The Committee on Resolutions then presented the following report:—

1. *Resolved*, That we request the General Conference Association to appoint a district canvassing agent to take an oversight in Australasia.

2. *Resolved*, That we request the District Canvassing Agent and the Advisory Committee for Australasia to provide for such exchange of canvassers between New Zealand and Australia as may be thought beneficial to the prosperity of the canvassers and the work.

*Whereas*, A choice line of practical tracts have been brought out which are much needed for general circulation in our church tract and missionary societies, railroad stations, and distributors; therefore,—

3. *Resolved*, That we invite all our people to procure and use them freely in their missionary work.

4. *Resolved*, That we encourage our canvassers to use as help such works as "Steps to Christ," "Angels," and "Christ and his Righteousness," in place of works which do not contain religious instruction.

5. *Resolved*, That we request the Board of Directors to consider the advantages to our work of establishing book and tract depots in such cities as Auckland, Christchurch, and Dunedin, and the necessity of training competent persons to manage the depositories.

*Whereas*, The *Bible Echo* has proved to be an excellent missionary paper, and is well adapted to general distribution and sale; therefore,—

6. *Resolved*, That we invite all of our people in the New Zealand Tract Societies not only to read it themselves, but to do all they can to increase its circulation by sales, sending it out by mail and general circulation among friends and neighbors, and in securing subscriptions to it.

The Nominating Committee then presented a report, which was referred back for further consideration.

THIRD MEETING, APRIL 5.—The consideration of previous resolutions was resumed. Resolution 1, referring to the appointment of a District Canvassing Agent, was read; then brother White outlined the object and advantages of having such an officer over the work.

Resolution 2, referring to exchange of laborers, received much attention, and was taken up by brethren Hare, Harris, McCullagh, and W. C. White. The latter pointed out what the Advisory Committee referred to in the resolution, was expected to do.

The Nominating Committee then presented the following report: For President, M. C. Israel; Vice-President, S. McCullagh; Secretary and Treasurer, M. H. Tuxford; General Agent, James Harris; Directors: Dist. No. 1, G. T. Wilson; No. 2, A. Simpson; No. 3, The General Agent.

On motion of brother Wilson, the report was adopted by separate vote upon each item.

The resolution of directors' re-balance-sheet was then referred to, and on motion of brother Mountain, it was adopted unanimously.

The meeting then adjourned *sine die*.

M. C. ISRAEL, *Pres.*

M. H. TUXFORD, *Sec.*

NEW ZEALAND TRACT SOCIETY.

Report for Nine Months Ending Dec. 31, 1892.

No. of local tract societies,	8
" societies added during the year,	1
" members	190
" reports returned,	73
" letters written,	242
" " received,	154
" missionary visits made,	802
" Bible readings held,	50
" persons attending readings,	282
" subscriptions received for <i>Bible Echo</i> ,	40
" pp. tracts sold, loaned, and given away,	28,659
" " periodicals distributed,	3,151

Donations received for Orphans' Home, £5 6s. 10d.; foreign missions, £14 2s.; free-will offerings, 4s.; week of prayer, Napier, £8 15s. 5d.; Wellington, £2 18s.; canvassers, 10s.; first-day offerings, £3 9s. 4d.

MRS. M. H. TUXFORD, *Sec.*

Report for Quarter Ending March 31, 1893.

No. of periodicals put into railway distributors,	1,027
" " mailed for missionary work,	920
" letters written,	557
" " received,	500
" subscriptions received for <i>Bible Echo</i> , <i>Good Health</i> ,	109
Value of tracts and pamphlets, missionary, £4 18s. 9d.	

MRS. M. H. TUXFORD, *Sec.*

NEW ENGLAND TRACT SOCIETY.

Report for Quarter Ending March 31, 1893.

No. of reports returned,	139
" letters written,	940
" " received,	373
" visits made,	83
" Bible readings held,	149
" subscriptions obtained,	23
" periodicals distributed,	19,610
" pp. of reading-matter distributed,	191,432

Cash received on sale of subscription books, \$1,533.72; on books and periodicals, \$384.43; on fourth-Sabbath donations, \$151.55; on first-day offerings, \$165.94. Total, \$2,235.64.

E. T. PALMER, *Sec.*

WISCONSIN TRACT SOCIETY.

Report for Quarter Ending March 31, 1893.

No. of members,	1,258
" reports returned,	376
" letters written,	657
" " received,	252
" Bible readings held,	379
" subscriptions obtained for periodicals,	152
" periodicals distributed,	11,673
" pp. of books and tracts distributed,	139,803
" " tracts furnished by librarian,	35,894

Retail value of books, tracts, etc., furnished members by librarians, \$56.96; first-day offerings received during the quarter, \$271.35; Christmas offerings, \$39.76.

G. M. BROWN, *Sec.*

CANVASSING IN WEST VIRGINIA.

HUNTINGTON.—This is a beautiful city of 15,000 inhabitants, including the outlying towns and villages, which are immediately adjacent to this place. The population of the city proper is about twelve thousand. There are several manufacturing interests here; in fact, in point of commercial interest, this is the second city of the State, as well as the second in point of population.

There are located here at the present time, five canvassers (including myself) who are engaged in the sale of our books. There are a number of others who are in sympathy with us, and some of them are keeping the Sabbath; we expect soon to see them enrolled as members of the church. We are, however, in need of reinforcements; and if some of our brethren who want to do good, and use their influence where it will profit the cause, could be induced to come here, it would prove a benefit both to this people and themselves. Any person wishing further information in regard to the work here or the prospect of gaining a livelihood, will please address me as follows: C. B. Rule, 1,014 4th Ave., Huntington, W. Va.

AN APPEAL TO YOUNG MEN AND WOMEN IN BEHALF OF MEDICAL MISSIONARY WORK.

I HAVE taken the privilege of addressing you through the columns of the REVIEW, because I can, in this way, call the attention of many of you to the very important subject concerning which I am now impressed to write. I refer to the work of the Christian physician. God has, within the past few months, told us the importance which he attaches to this branch of the third angel's message, in the following words from the pen of sister White:—

"If you are a Christian and a competent physician, you are qualified to do tenfold more good as a missionary for God than if you go forth merely as a preacher of the word."

Many of you have feared to educate yourselves as physicians, thinking that such an education will

necessitate several years in the University and an outlay of a considerable sum of money. This is very true, and yet God, knowing just how long such a course of instruction will take, and just how much means will be required, has spoken to us in the following words:—

"We would that there were strong young men, . . . who had such a living connection with God that they could, if so counseled by our leading brethren, enter the higher colleges of our land, where they would have a wider field for study and observation. Association with different classes of minds, and acquaintance with the workings and results of popular methods of education, and a knowledge of theology as taught in the leading institutions of learning, would be of great value to such workers, preparing them to labor for the educated classes, and to meet the prevailing errors of our time. Such was the method pursued by the ancient Waldenses; and, if true to God, our youth, like theirs, might do a good work, even while gaining their education, in sowing the seeds of truth in other minds."—*Testimony No. 33,* pp. 111, 112.

Read the above carefully, and see if sin does not lie at our door for having so long neglected this work which has been intrusted to the younger members of God's family. While our young men and women should be gaining a thorough education in the higher colleges of our land; while some should be studying in the theological schools, and scores should be training for physicians and teachers in the medical and literary departments, sad to say, there are only a very few universities among the hundreds of this country in which our students are represented. Surely we have fallen far short of doing God's will in this respect. The time is short; but there is yet a great work to be done. We know that "sanitariums and colleges are to be built in foreign lands," but where are the physicians and teachers to come from? God has called upon us, and, because his physicians should have a more thorough knowledge of disease and its remedies than any other physicians, and because his teachers should be better qualified to teach than any other teachers, he urges us to go to the higher schools of learning, and become fitted to fill the most important positions in his work. What excuse can we make if we neglect to do his bidding, because we think "that time is too short." Already we hear the cry to us, "Come over and help us," "Send us teachers, and above all send us physicians." How often in sympathy we have prayed that the Lord would raise up laborers to go to India, to Africa, and to Japan. In the most solemn testimonies God has answered, "Prepare yourselves; I will send you." Godly physicians are needed everywhere. I wish that I could write something that would help you to see the opportunities which are open to such a laborer, and the glorious nature of this line of gospel work. A few years spent in the universities are not wasted, whatever branch we may study, and much more is this the case with the student of medicine. Immediately upon entering university, a world of young men and women surround one, all eager for information from whatever source it may come.

The Lord has most signally blessed those of us who are studying in the University of Michigan, now the largest university in America. A brief description of our missionary work will do more than anything else to show you that the time of preparation is not "years thrown away," but that the universities open before us the grandest field for work for Christ. For two years the *Sentinel* has been placed in the hands of hundreds of students, many of whom have been led from error to become the strongest advocates of religious liberty, by a perusal of its pages. In debates, thoughts and expressions taken directly from the *Sentinel* are used by the leading men and women of the University, to expose and crush bigotry and intolerance.

Day after day, opportunities are given us to help those about us in religious things. Some of our students spend all the time that they can spare in giving Bible readings. One of these classes is attended by twelve ladies, many of whom are becoming deeply interested in their soul's salvation. An interest is awakening throughout the city, so that entire strangers send to us, requesting permission to attend these readings. Others of our students spend much time in helping the sick and afflicted. I cannot hope to describe to you the good that has been accomplished in this way, nor the blessings which have come to the doers. But this much I do say, if I had a thousand lives, they would all be consecrated to medical missionary work.

Nor are opportunities lacking for our lady students. Besides nursing, a wide field of usefulness is opened to them in the kindergartens, which have been established by one of our lady students in the poorer part of the town. A few flowers taken to the poor and neglected, a little sympathy, or a hymn sung at the bedside, are small things, but they carry with them joy and the sunshine of Christian love to the poor sufferers.

Much good has been accomplished through our health principles. A goodly number of students have adopted them, and so pleased are they with the results of their experiment, that they in turn

communicate its blessings to their friends. Only a few weeks ago, a class was organized by one of our lady students, in answer to a request from several ladies for instruction in dress reform.

I need not write further concerning the work which God has wrought in this place. Our spare moments are crowded. Had our students ten times the amount of time to devote to this missionary work, we could not begin to fill all the opportunities which present themselves to us, almost unsolicited. God is willing to do even a greater work than this in all the universities of this land, but where are his human instrumentalities? Time spent in preparation is not wasted, far from it; and when the preparation is completed, as efficient physicians and teachers, and as already practical missionaries, we may accomplish more in one year than we otherwise could in ten. While humanity is calling to you for help, while God is bidding you prepare yourselves to help them, consider well if you cannot, with God's approbation, enter "the higher schools of the land," and there lift up the banner of Jesus to those who will themselves in turn become the teachers of the word.

Yours in the blessed work,

EDGAR CARO.

Medical Department, University of Michigan.

A LETTER.

DEAR BRETHREN AND SISTERS: If any among you are faint-hearted, you are the ones I wish to encourage. So many things are coming to pass to strengthen our faith in the message, that to falter and hesitate now is dangerous. First of all, brother or sister, do you follow the example of Daniel in regard to prayer? Do you thank our loving Father for the blessing already given, as well as ask for more? Do you remember to assemble yourself with his people, and let nothing but an impossibility keep you away? Then do you read your Bible daily, and the Testimonies, and the Review?—not a borrowed one, remember, but your own, because the borrowed one might not contain the article written for you. Read all you can, and then lend and give them, as the Spirit directs.

Also, my brother or sister, do you belong to our Religious Liberty Association? I know of many who do not, and now let me ask in the fear of God, what are we waiting for, before we accept every part of this last message with all our heart,—yes, and pocket, too? Our dollars go easily for self,—why not for the cause of God? Just now is the time to help, while the people are beginning to wake up to the dangers that threaten our liberties. Now all ye who are weak in the faith, come up to the help of the Lord against the mighty. Help with your prayers and your means. Talk courage, not doubt. Go forward in the strength of God, and shut the gaps behind you.

We shall not pass this way again. We are traveling toward the city of God. Keep pace with the advancing light; the journey will soon be over. And then, clothed in his righteousness, an entrance shall be ministered unto us abundantly, into the kingdom of our Lord and Saviour Jesus Christ. In view of these things, so near to come, dear brother and sister, let the weak say, "I am strong," yea, strong in the Lord and the power of his might. Are we glad, O so glad, that Jesus is coming? Let us act so then, by doing all we can to prepare for his reception. That is the way we do for earthly friends, and shall we not for a heavenly friend? May God grant us grace for this time of need.

MRS. M. L. SNYDER.

Special Notices.

WHO OUGHT TO TAKE THE MEDICAL MISSIONARY COURSE BEGINNING JULY 1.

THIS new course has been organized for the benefit of persons who expect to engage in active missionary work either in home or foreign countries. It is intended to crowd into this course the instruction which has heretofore been given in the Health and Temperance class each winter at the Sanitarium, and in the two years' Nurses' Training course. It is not expected that this course will be an exact equivalent of the courses referred to, although the instruction will cover the same ground and be essentially the same; but it cannot afford the same opportunity for practical experience that would be afforded by a longer time. However, as the purpose of this course is somewhat different from that of the courses referred to, being to prepare persons for a field of work at the earliest possible moment, a large amount of practical work will enter into it. This is the purpose of the requirement that five hours each day shall be devoted to practical work. No part of this time will be required in domestic work, except so far as is necessary to give the students a knowledge of cookery and of other branches of domestic work immediately

connected with medical work. It is expected, also, that the members of this class will have practical experience in Christian help work, and those who reach a sufficient degree of proficiency will be given an opportunity to engage in missionary work in Chicago, or some other large city.

In order to accomplish the work, which will be demanded of those who take this course, a very good preparation in the way of education and previous mental drill will be required. All who enter this class ought to have considerably more than a common school education. It is desirable that those who take the course should have had a high school education, but some may be received who may not have quite reached this standing, providing other qualifications are first-class. None will be received into the class who are not prepared to enlist in the work for a term of years, and to satisfy the Missionary Board that they are in earnest in their profession of interest in medical missionary work.

The opportunities for work are opening up in a most marvelous manner, and the field is constantly enlarging. Sister White, in speaking of this work, in a testimony dated Feb. 19, 1893, says:—

"The Lord move upon the churches! May the voice from the living oracles of God, the startling movements of Providence, speak in clear language to the church, 'Separate unto me Paul and Barnabas.'

"Holy and devout persons, both men and women, are wanted now to go forth as medical missionaries. Let them cultivate their physical and mental powers and their piety to the uttermost. Every effort should be made to send forth intelligent workers. The same grace that came from Jesus Christ to Paul and Apollos, which caused them to be distinguished for their spiritual excellences, can be received now, and will bring into working order many devoted missionaries. Let not a large number fold their hands, saying, 'O yes, let such and such ones go into untried fields,' while they themselves put forth no interested, devoted, self-denying labor, and expect the work the Lord has committed to them, to be done by proxy. There are those who, if they will deny self and lift the cross, will find that God will communicate with them as verily as he did with Paul and Barnabas. These are representatives of what very many should be. 'The Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call on him.'"

In another testimony relating to the same subject, dated Sept. 16, 1892, sister White says:—

"I could wish that there were 100 nurses in training where there is one. It ought to be thus. Both men and women can be so much more useful as medical missionaries than as missionaries without the medical education.

"If we would elevate the moral standard in any country where we may be called to go, we must begin by correcting their physical habits. Virtue of character depends upon the right action of the powers of the mind and body."

"Workers are needed now. As a people, we are not doing one fiftieth of what we might do as active missionaries. If we were only vitalized by the Holy Spirit, there would be 100 missionaries where there is now one.

"In almost every church there are young men and women who might receive education either as nurses or physicians. They will never have a more favorable opportunity than now. I would urge that this subject be considered prayerfully, that special effort be made to select those youth who give promise of usefulness and moral strength. Let these receive an education at our Sanitarium at Battle Creek, to go out as missionaries wherever the Lord may call them to labor."

In view of such stirring words as the above, how can young men or women who have good health and other requisite qualifications, and a genuine Christian experience, refrain from at once offering themselves as life volunteers for this noble work in behalf of fallen and suffering humanity?

All who are interested should address the undersigned for further information. J. H. KELLOGG, M. D. Battle Creek, Mich.

HAVE YOU ACTED?

DEAR reader, have you acted on the suggestions given in last week's REVIEW? Have you visited those in your locality who ought to take the paper, but where you are not certain whether they do or not? If you have not done so yet, do not fail to see them immediately; for you are depended on to do the work. It must be done. This line of work has been neglected long enough, and it must be attended to at once. We have already entered probation's eleventh hour, and soon the last moment will come.

As you visit some, you will find that they have one reason or another why they have not taken the paper, and perhaps why they think they cannot. But they must have it; and there are several ways in which you can help them in this. If they do not have the money, and cannot get it, offer to give them work enough to pay for the paper; get their boy or girl to help on the farm or in the house; lend them the money, and let them pay when they can; take pay in something which they can sell you; and thus in various ways take the last excuse away, and place the paper in their families for one year.

If you find those who are so poor that they cannot take it, and pay for it (and you will), do not fail to have them have it in some way. If you are able to pay for it yourself, make them a present of the paper for one year. If you cannot afford this, ask one or more to chip in with you and pay for it. When you pay for it

in this way for friends, the publishers will let you have it for one dollar and a half. Quite a number have taken advantage of this offer already, some sending the paper to as many as four names at least.

As you take names, be very careful to get the name correctly, spell it just as they do, and if they have a box or street number, be sure to give that also. Write as plainly as you can. Be very particular in giving the post-office, and unless it is a large and well-known office, give the county also. Never fail to give the State.

Many people think it is quite a little trouble to write, and feel that there is risk in sending their money, and perhaps for these reasons, simple though they be, they have allowed month after month to pass without sending for the paper. Now you save them all this trouble by taking their money, their name in full, post-office, county, and State, giving box or street number, and writing yourself to the REVIEW AND HERALD.

Perhaps you say that what I have just spoken of applies to yourself, that you dread the thought of writing a business letter. Well, I will tell you how simple it is. You write in the form given below, and the trouble will be nothing as compared with the good you will be doing:—

Holton, Kans., May 25, 1893.

REVIEW AND HERALD,

BATTLE CREEK, MICH.:—

Find inclosed six dollars to pay for the REVIEW for one year to the three following names:—

Geo. W. Brown, Box 735, Westfield, Jackson Co., Kans.; John P. West, 328 West Arch St., Ottawa, Kans.; Mrs. Huldah H. Monroe, care J. G. Munson, Hills, Kans.

Yours respectfully,

Mrs. Anna B. Hutchinson,

211 Jackson Ave.,

Holton, Kans.

Then inclose your letter in a good envelope, and plainly address it to the REVIEW AND HERALD, Battle Creek, Mich.

If you live near a money-order office, get a money-order, which will cost only a few cents, and is perfectly safe. If a bank is nearer, send by draft, payable to REVIEW AND HERALD. If you cannot get either, send a postal note; and if that cannot be had, put the money in a good strong envelope, and send it along. Really, very few letters are ever lost or stolen, so do not stand idle for any of these things.

If you find those who want the paper, but are too poor to pay for it, and you are not able, and cannot find those who can pay for it, send in the facts, with the name; for they must have the paper. And will not some, yes, many, of our brethren and sisters send in what they can donate to replenish the fund for this purpose? We know that there are many of this needy class who ought to have the paper, and "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Blessed words, and may they be said of you. C. F. WILCOX.

The Sabbath-School.

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

THE COMING OF THE LORD.

LESSON XI.—APOSTASY.

(Sabbath, June 10.)

1. REVIEW questions:—
  - (a) Give four texts that show that the world cannot be converted before the Saviour appears.
  - (b) Who only can be saved?
  - (c) How does the Lord work to get the people to believe?
  - (d) What can you say of the gospel of the kingdom?
  - (e) To what extent has this gospel gone to the world?
2. What does Paul say must take place before the coming of the Lord can be expected? 2 Thess. 2:3.
3. What message goes to the world before the Saviour appears? Rev. 14:8.
4. What is the meaning of the word "Babylon"? (See note 1.)
5. Who are in Babylon? Chapter 18:4.
6. How did God's people come to be a part of a fallen company? (See note 2.)
7. What class of professors does Paul say will come up in the last days? 2 Tim. 3:5.
8. What sins are found among them? Verses 1-4.
9. Of what are they to be lovers? Verse 4.
10. What is the extent of the sins of Babylon? Rev. 18:5.
11. What did Jesus say to his disciples about self? Luke 9:23.
12. What is said of covetousness? Col. 3:5.
13. What of pride? Prov. 6:16, 17.
14. What are the duties of children to parents? Ex. 20:12; Eph. 6:1; Prov. 23:22; Col. 3:20.
15. What position should God's people sustain to holiness? Matt. 5:48; Heb. 12:14.
16. What is said of thankfulness? Phil. 4:6; Col. 3:15.
17. What interest will the class mentioned in 2 Tim. 3:1-5 have in hearing the word of God? 2 Tim. 4:3, 4.
18. What will those who are called out be doing? Verse 2.

19. Have we come to the time when professed Christians are confused and fallen?

20. What should be the message for such a time? Rev. 18: 4.

21. What should be the character of those who give the message? Chapter 14: 12; 2 Peter 3: 14.

### NOTES.

1. The word "Babylon" is from Babel, which means confusion. When applied to a body of professors, it would signify that they were not united in the faith they held. By studying Rev. 14: 6-12 it will be seen that the term is applied to a people that live just before the Lord comes. (See verse 14.) They have not only become confused as to what the true faith is, but, by unlawful connection with the world, they have fallen from what they know to be right. Dr. Adam Clarke expresses their condition in his comments on 2 Tim. 3: 5, when he says, "Who have all their religion in their creed, confession of faith, etc., while they may be destitute of the life of God in their souls." There are several hundred denominations in the land that profess to take the Bible as the foundation of their faith; yet each one condemns all the rest, showing a state of confusion that turns sinners from the word of God. With their confusion they have so far retrograded from their original that it can be truthfully said, "Babylon is fallen."

2. Although the world denounces the fallen state of the church in the last days, God has not yet taken his Spirit wholly from them. He at one time blessed them, because they were living up to the light they had. Then they brought sinners into the fold, and were blessed in their work. But in turning to the world, the honest-hearted ones are still there, but do not enjoy the state of things they see. Finally the Spirit will be withdrawn.

## News of the Week.

FOR WEEK ENDING MAY 27, 1893.

### DOMESTIC.

—A fire at Saginaw, Mich., May 21, destroyed property valued at \$1,000,000.

—The United States is the first nation in the world's history to have three cities of over one million each.

—The World's Fair was opened for the first time on Sunday, May 28. A large crowd of people attended the Fair.

—The Illinois State building at the Fair was dedicated, May 18. A large concourse of people were in attendance.

—The subjects of Queen Victoria in Chicago, celebrated her birthday, May 24, with a brilliant banquet at the Virginia hotel.

—Heavy rains in New York and Pennsylvania have raised the rivers in those regions to a very high state. At Pittsburgh, Pa., much damage has been done.

—The Michigan House of Representatives has passed a Capital Punishment bill by a vote of fifty-six to twenty-five. It is thought that it will also pass the Senate.

—The World's Fair commissioners, May 28, by a vote of twenty-nine against twenty-eight, sustained the local directory in their decision to open the Fair seven days in the week.

—For fear of what may happen when the Chinese Exclusion act is enforced, the United States government has decided to send the cruiser "Baltimore" to Chinese waters.

—Great forest fires have prevailed lately near Iron Mountain, Mich. Ten men were surrounded by fire and burned to death in a lumber camp, May 21. Hundreds are fighting the flames.

—John L. Stevens, late United States Minister to Hawaii, has prepared a paper for the American public, setting forth his views of the Hawaiian government, and the urgent need of the annexation of the islands.

### FOREIGN.

—The revolutionists in Nicaragua have succeeded in overthrowing the government there.

—The Austrian government, in order to increase the fighting power of its army, has armed the 4,900 drummers with rifles.

—The czar travels in a train consisting of three shell-proof cars. The railroad is also lined with troops, one being stationed every twenty-five feet.

—The Canadian Parliament has revived the old English custom of ringing a curfew bell at 9 p. m. every evening. Children under seventeen years of age are not allowed to be in the streets after that time. The law is being enforced in some towns of Ontario.

—John Campbell Hamilton Gordon, earl of Aberdeen, has been appointed governor-general of Canada. He has the reputation of being an able and kindhearted man.

—During a late festival at Kamli, China, the building, which was composed of light and combustible materials, took fire, and 3,000 persons are supposed to have perished.

—The Prussian Minister at Rome, May 21, asked an audience with the pope. It was granted. The urgency of his request and the apparent secrecy of his visit, have caused much comment.

—M. Herbette, the French ambassador to Germany, having made some indiscreet remarks about the relation between Russia and France, has been called to France. It is thought that M. Herbette was a victim of a trick. No trouble is expected to arise from it.

### RELIGIOUS.

—Rev. W. R. McAll, founder of the "McAll missions" in France, died in Paris, May 11.

—The bill for the taxation of church property in Michigan was defeated in the House, May 23, by a vote of thirty-five against thirty-three.

—The settlement lately made with the creditors of Dr. Talmage's church was made on the basis of twenty-three cents on a dollar of the indebtedness.

—Dr. Talmage has succeeded in raising the amount of money necessary to raise the debt on the Brooklyn Tabernacle, and he will remain pastor of the church there.

—The New York preachers' meeting has asked the Methodist publishing agents to withdraw the Methodist exhibits from the World's Fair, in the event of Sunday-opening.

—The Dunkards of the United States are holding a great meeting at Muncie, Ind. A tabernacle that will seat 6,000 has been erected. It is expected that 25,000 Dunkards will be in attendance.

—The Jewish people all over the world celebrated Saturday and Sunday, March 20, 21, as days of special devotion in honor of the giving the law on Sinai. At this feast, children are confirmed in the Jewish religion.

—The Methodist Foreign Missionary Society has appealed to the President of the United States to make another effort to adjust our relations with China, so that missionary operations in China may not be hindered. The Society has also set apart May 28 as a day of prayer, that the government may be led to right action in regard to Chinese affairs.

## 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.			
*Pennsylvania, Williamsport,	June		6-13
New York, Cortland,	"		15-25
Canada, Ayers Flat, P. Q.,	"	29 to July 4	
West Virginia,	Aug.		
Virginia,	"		3-13
Atlantic,	"		17-27
Vermont,	"	24 to Sept. 3	
Maine,	Sept.		1-10
DISTRICT NUMBER THREE.			
*Indiana, Indianapolis,	Aug.		8-14
Ohio,	"		11-21
Michigan (State), Lansing,	Sept.	21 to Oct. 1	
Michigan (northern), Traverse City,	Aug.		21-28
Illinois (State),	"	28 to Sept. 4	
Illinois (southern),	Sept.		13-19
DISTRICT NUMBER FOUR.			
Wisconsin, Portage,	June		1-12
*Minnesota, Minneapolis,	"		13-20
*South Dakota, Madison,	"		21-28
Nebraska,	Aug.		22-29
*Iowa, Des Moines (Ingleside Park),	May	30 to June 6	
DISTRICT NUMBER FIVE.			
Texas,	Aug.		10-20
Arkansas,	"	24 to Sept. 3	
Colorado,	"	30 to "	10
Kansas,	Sept.		7-17
Missouri,	"	20 to Oct. 2	
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.

THE South Dakota Sabbath-school Association will hold its annual business meeting in connection with the camp-meeting, at Madison, June 21-28.

MRS. HATTIE KAUBLE, Pres.

THE next regular session of the South Dakota Conference and Tract Society will be held in connection with the camp-meeting, at Madison, So. Dak., June 21-28. We desire to have all the delegates there on Tuesday, that we may have the first meeting of the Conference on Wednesday morning, June 21.

N. P. NELSON, Pres.

### BUSINESS NOTICES.

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

WANTED.—A girl or woman to assist in doing general housework, where a few boarders are kept. Steady employment. Mrs. Emma Dykema, Box 59, Holland, Ottawa Co., Mich.

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

### PAPERS WANTED.

ANY Seventh-day Adventist periodicals will be thankfully received and used for missionary work, if sent post-paid to Aggie B. Olds, Box 3, Waldo, Ohio.

CLEAN copies of REVIEW, Signs, Sentinel, Instructor, and Little Friend, also tracts, sent post-paid, for missionary work, will be thankfully received by J. O. Johnson, 36 Pinkney St., Greenville, S. C.

CLEAN copies of REVIEW, Signs, Sentinel, and Instructor, will be thankfully received and used in missionary work, if sent post-paid to Mrs. Mary E. Nofstger, 120 West German St., Lancaster, Ohio.

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 6th St., N. E. Washington, D. C.

CLEAN, late copies of REVIEW, Signs, and Sentinel, will be thankfully received and can be used to good advantage in our tent work at this place. On announcing from the stand, a few days since, that we had papers to distribute, it was touching to see with what eagerness they were sought by the large congregation present, and we could furnish but a small portion of those desiring them. Please send post-paid to either of the undersigned at Gainesville, Ga.

R. S. OWEN,  
W. A. McCUTCHEN.

### DISCONTINUE PAPERS.

J. J. BARCOCK, of Manning, Scott Co., Kans., has enough papers for the present.

### SINGING-BOOKS WANTED.

WILL those who have copies of the song book "Joyful Greetings," that they can spare, notify Mrs. Mattie Reed, Elk City, Kans.?

### A REQUEST.

I FIND that in some way I have lost out of my file, REVIEW No. 34 for 1892. If any of the brethren have a copy of the same, which they can spare, and will mail it to me, they will greatly oblige.

W. H. LITTLEJOHN, Battle Creek, Mich.

## Obituary Notices.

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

WILLS.—At Corvallis, Oregon, May 10, 1893, May L., wife of J. W. Wills, aged 40 years and 14 days. Text, 1 Cor. 15: 22. W. C. WARD.

KINNEY.—Died at his home in Cross Plains, Tenn., May 1, 1893, my dear father, Francis Kinney, of diabetes, in the sixty-seventh year of his age. The burden of his mind during his last hours of consciousness was to "praise the Lord," and we believe that his life is hid with Christ in God.

W. S. KINNEY.

CRITENDEN.—Died at Willett, N. Y., March 28, 1893, of acute Bright's disease, Mrs. Mattie Critenden, aged 28 years and 5 months. She was formerly a member of the Seventh-day Adventist church in Nevada City, Mo., but has been for several years separated from those of like precious faith. She leaves a mother, husband, and two children to mourn her loss.

S. M. S.

WINN.—Died at her home near Lucerne, Ind., April 12, 1893, Susan Winn, aged fifty-six years. She had had the pneumonia, but heart failure was the immediate cause of her death. She was the wife of brother William Winn. Sister Winn has been a consistent member of the Methodist Church for years, until ten years ago, at which time she became convinced that there was advanced ground for Christians; hence she united with the Seventh-day Adventist Church, and was a worthy and devoted member until death. She was much beloved by her acquaintances in both denominations, because of her consistent Christian life. The funeral services were conducted by the writer, at the Methodist Episcopal church at Lucerne.

O. S. HADLEY.

WEAVER.—Died in Brady, Mich., May 16, 1893, of typhoid fever. Sister Elizabeth J. Weaver, aged forty-six years. She was a consistent and useful member of the Seventh-day Adventist church at Chesaning, and was held in high esteem by all. Her husband, though deeply feeling the loss, is comforted by the blessed hope. Discourse by the writer, from Rev. 14:13. M. E. CORNELL.

CRAPSE.—At the residence of her daughter, Mrs. Kate A. Crapse, at Sextonville, Wis., April 27, 1893, Mrs. Catharine A. Crapse, aged 68 years, 6 months, and 11 days. Sister Crapse had been present under the labors of Elder W. S. Hyatt, and had been a member of the Sextonville church since its organization. Elder C. W. Olds spoke words of comfort from Rev. 7:15. \*\*\*

PLANK.—Died at Maiden Rock, Wis., April 30, 1893, of typhoid fever. Verlie M. Plank, daughter of M. A. and G. A. Plank, aged 5 years, 5 months, and 26 days. Her death was sudden and attended with suffering. She was a loving and obedient daughter. The parents and friends sorrow not as those who have no hope, but look with bright expectation to that glad reunion with the Lifegiver comes. C. A. BAKER.

AYRES.—Laura E., daughter of Mary E. Ayres, died at her home in Bloomington, Ill., March 23, 1893, of measles and pneumonia. Before her sickness, she seemed earnest in serving the Lord, and during her illness she trusted in her Saviour, and was resigned to his will. Funeral services were held at her home, and then she was taken to Furley, Kans., for burial. We hope to meet her when Jesus comes. E. A. MERRELL.

EDISON.—Died of Bright's disease, sister Esther M. Edson, of Oswego Falls, N. Y., in the seventy-seventh year of her age. Sister Edson was the wife of Elder Edson, who was a devoted worker in the cause of truth. They were engaged in giving the first and second messages. She survived her husband eleven years. She leaves two daughters and one brother to mourn her loss. She suffered much in her last sickness, but was resigned to the will of God, and gave evidence of her acceptance with the Lord. Words of comfort were spoken by the writer. S. M. COBB.

DEHAVEN.—Died of consumption, April 26, 1893, Edward Dehaven, of the Winchester, Va., church, aged 31 years, 11 months, and 27 days. Brother Dehaven united with the Seventh-day Adventist Church two years ago, and was a consistent member. He has now turned aside to rest until the Master shall call him from rest to his reward. While we miss our dear brother, we sorrow, but not as those who have no hope; for we know that we will soon meet him again. Words of comfort were spoken by the writer, from Rev. 14:13. F. M. ROBERTS.

LA BARR.—At his home in Belvidere, Ill., April 27, 1893, of typhoid pneumonia, brother William La Barr, aged seventy-three years. Brother La Barr was a native of Delaware county, Pa. He was converted in 1838, and soon after joined the Methodist Episcopal Church. He moved to Illinois in 1857, and in 1879, he accepted the truth under the labors of Elder W. S. Andrews. Since that time he has been a prominent member of the Belvidere church. He leaves a wife, two children, and many warm friends to mourn his loss, though not without hope. Services were conducted by the writer. WILL D. CURTIS.

WALTERS.—At Spencer, Ohio, May 17, 1893, Mary J. Walters, aged 60 years, 6 months, and 7 days. She was taken with typhoid fever, and was sick only a few days. She was a devoted Christian and a faithful member of the church. Ten years ago she heard the angel's message, accepted it with all her heart, and became a burden-bearer in the church, esteeming it a privilege to suffer for Christ. Her husband died about two years ago. She leaves four sons and three daughters to survive her. The minister told the writer that she was a "mother in Israel," spending her time for the good of others. Funeral services by the writer. E. J. VAN HORN.

HAMEL.—Died at the home of her parents, F. W. and A. Hamel, Battle Creek, Mich., Flora E. Hamel, on May 11, aged 37 years, 4 months, and 7 days. She had been a sufferer for many years, and since the middle of the winter has been confined to her bed with catarrh of the stomach. During the last twelve months she had enjoyed a deep religious experience. Her study of the Bible was her greatest pleasure. Her kind and gentle disposition has won the Christian respect and love of all her relatives, and the many friends who mourn her loss. She was laid away in the Oakhill Cemetery, to await the Saviour's command, "Awake, awake, awake, ye sleeping saints, arise." PERCY T. MAGAN.

LEMON.—Died near Savoy, Tex., May 10, 1893, of blood poisoning, our beloved brother, D. R. Lemon, aged 33 years and 29 days. Brother Lemon embraced the truth in Missouri eleven years ago, and was a faithful member and worker in the time of his death. We shall miss our brother greatly; but at the time of his death he was superintendent of our Sabbath-school, librarian of our tract society, and president of our missionary society. He leaves a wife, two children, and many sympathizing friends, to mourn their loss; but we mourn not as those without hope. His last words were that his trust was in God, and that it would be sweet to depart this life and sleep in Jesus. ROCKIE HEWGLE.

MAXSON.—Died at Humboldt, Nebr., May 5, 1893, D. H. Maxson. He was born in New York, June 3, 1823, and had he lived a few days longer, he would have reached his "three-score and ten." He moved to Ohio in 1862. He enlisted the following year, and served three years in the Federal army. He came to Nebraska in 1866, and took a homestead in Richardson county, near Humboldt, where he lived until the time of his death. He was a member of the Seventh-day Baptist Church for several years. He embraced the present truth in 1877, the same year a Seventh-day Adventist church was organized at Humboldt, by Elders Boyd and Wing. Brother Maxson was chosen and or-

daind their elder, and he stood at his post until he was stricken down by death. His home has been the meeting place for the church for several years. He leaves a wife and four children. Funeral was held in the Baptist church, Sunday, May 7. Discourse by the writer, from 1 Cor. 15:26. DANIEL NETTLETON.

THOMPSON.—Died of cancer, in Battle Creek, Mich., March 31, 1893, brother Daniel Thompson, in his fifty-first year. He became interested in the Adventist faith in 1874, by reading a stray copy of the REVIEW. He visited the Sanitarium in 1879, and in June, 1880, began missionary work with emigrants passing through Battle Creek, and the same year by advice of brethren, continued work in the same line in Chicago, adding ship missionary work. He soon gained the confidence of railroad lines and steamers wherever he labored, having free passes on all lines. But little support was ever given him except what came to him voluntarily from those for whom he labored as missionary. He worked as a ship missionary at New Orleans one year, afterward settling in New York City. He was the first missionary to gain access to Castle Garden, where he continued his labors until he was stricken down by the incurable malady, cancer. When informed by Dr. Kellogg that his work was done, he replied, "The Lord's will be done." From this time until his death, six months later, he remained at the Sanitarium, where he had every care. He lingered until a skeleton, but suffered scarcely any pain, and was happy and joyful every moment. Thus passed away a humble, devout man, who gave himself wholly for the good of others, a man of unbounded faith, few faults, and no enemies—a most forcible illustration of how God can use a man who has had few advantages, small education, but fully trusting God for all things. He sleeps, awaiting a rich reward. L. McCoy.

THOMAS JEFFERSON ON RELIGIOUS LIBERTY. THE following letter was written by Thomas Jefferson, author of the Declaration of Independence, and the third President of the United States, to a Jew, Mr. Mordecai M. Noah. The letter was dated Monticello, Va., May 28, 1818. It will be seen by the letter that Mr. Jefferson thought the people were not up to the height that the laws would indicate. It also appears from his reference to "your section of our religion," that he did not consider that the Christian religion had any monopoly as the religion of this country. The broad spirit of liberty which pervades the whole letter is worthy of a careful study by the statesmen of this time. We take the letter from the Jewish Visitor of March 3:—

Special Mention: (Continued from 5th page.)

THOMAS JEFFERSON ON RELIGIOUS LIBERTY.

"Sir: I thank you for the discourse on the consecration of the synagogue in your city, with which you have been pleased to favor me. I have read it with pleasure and instruction, having learnt from it some valuable facts in Jewish history which I did not know before. Your sect, by its sufferings, has furnished a remarkable proof of the universal spirit of religious intolerance inherent in every sect, disclaimed by all while feeble, and practiced by all when in power. Our laws have applied the only antidote to the vice, protecting our religious as they do our civil rights, by putting all men on an equal footing. But more remains to be done, for although we are free by the law, we are not so in practice; public opinion erects itself into an inquisition, and exercises its office with as much fanaticism as fans the flames of an auto da fe. The prejudice still scowling on your section of our religion, although the elder one, cannot be unfelt by yourselves; it is to be hoped that individual dispositions will at length mold themselves to the model of the law, and consider the moral basis on which all our religions rest as the rallying point which unites them in a common interest; while the peculiar dogmas branching from it are the exclusive concern of the respective sects embracing them and no rightful subject of notice to any other; public opinion needs reformation on that point, which would have the further happy effect of doing away with the hypocritical maxim of 'intus et lubet, foris et moris.' Nothing, I think, would be so likely to effect this, as to your sect particularly, as the more careful attention to education which you recommend, and which, placing its members on the equal and commanding benches of science, will exhibit them as equal objects of respect and favor. I salute you with great respect and esteem. (Signed) THOMAS JEFFERSON. 'M. M. NOAH, Esq.'"

THE ATLANTIC SEA BED. PROCEEDING westward from the Irish coast, the ocean bed deepens very gradually; in fact, for the first 230 miles the gradient is but six feet to the mile. In the next twenty miles, however, the fall is over nine thousand feet, and so precipitous is the sudden descent that in many places depths of 1,200 to 1,600 fathoms are encountered in very close proximity to the 100-fathom line. With the depth of 1,800 to 2,000 fathoms, the sea bed in this part of the Atlantic becomes a slightly undulating plain, whose gradients are so light that they show but little alteration of depth for 1,200 miles. The extraordinary flatness of these submarine prairies renders the familiar simile of the basin rather inappropriate. The hollow of the Atlan-

tic is not strictly a basin, whose depth increases regularly toward the center; it is rather a saucer, or dish-like one, so even is the contour of its bed.

The greatest depth in the Atlantic has been found some one hundred miles to the northward of the island of St. Thomas, where soundings of 3,875 fathoms were obtained. The seas round Great Britain can hardly be regarded as forming part of the Atlantic hollow. They are rather a part of the platform banks of the European continent which the ocean has overflowed. An elevation of the sea bed 100 fathoms would suffice to lay bare the greatest part of the North Sea, and join England to Denmark, Holland, Belgium, and France. A deep channel of water would run down the west coast of Norway, and with this the majority of the floods would be connected. A great part of the Bay of Biscay would disappear; but Spain and Portugal are but little removed from the Atlantic depression. The 100-fathom line approaches very near the west coast, and soundings of 1,000 fathoms can be made within twenty miles of Cape St. Vincent, and much greater depths have been sounded at distances but little greater than this from the western shores of the Iberian Peninsula. —Nautical Magazine.

Traveler's Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 20, 1892.

Table with columns for EAST, WEST, STATIONS, and various train services (Day Express, Night Express, etc.) with corresponding times.

Daily, †Daily except Sunday, ‡Except Saturday. Accommodation Mail train goes East at 1.15 p. m. daily except Sunday. Night Express goes West at 12.05 a. m. daily except Monday. Trains on Battle Creek Division depart at 8.03 a. m. and 4.35 p. m., and arrive at 11.40 a. m. and 6.45 p. m. daily except Sunday. O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.



Chicago & Grand Trunk R. R.

Time Table, in Effect June 26, 1892.

Table with columns for GOING WEST, STATIONS, and GOING EAST, showing train schedules and times.

Where no time is given train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and mail trains, daily except Sunday. Pacific, Limited, Day, and Atlantic Expresses, daily. Meals served in C. & G. T. Dining Cars on all through trains. W. E. DAVIS, Gen. Pass. and Ticket Agt., Chicago. A. S. PARKER, Ticket Agt., Battle Creek.

# The Review and Herald.

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

BATTLE CREEK, MICH., MAY 30, 1893.

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## CAMP-MEETINGS FOR 1893.

See appointments on preceding page.

The watch-word for the present time: *Keep in line with the third angel's message, and keep pace with the work.*

The religious press of the country are quite generally agreed in condemning the late decision of the Supreme Court sustaining the Chinese Exclusion act, known as the "Geary law." When the same court decided this to be a Christian nation, the same press thought a "Daniel had come to judgment." Now they are not so certain. Be easy, gentlemen; if you take the Supreme Court for the highest authority in the universe, you will have to take the bitter with the sweet.

A Provincial Council in the north of Italy, after ostensibly debating the question of the temporal power of the papacy, came to the conclusion that the temporal power is of more importance than the unity of Italy, and should be maintained. The *Interior* does not think that this action was of their own free will, but was evidently dictated from the Vatican. It then adds: "This hopeless agitation of the temporal sovereignty of the Roman pontiffs is a sad waste of energy. But it has this to recommend it, that were it set free, it might be employed in a more dangerous direction. The Italian government does not like this constant iteration, and is occasionally provoked to retaliate. It has punished these Bergtmo councilors by depriving them of their offices, and sent them to private life."

Elder S. H. Lane, of New York, occupied the Tabernacle pulpit, Sabbath, May 27, speaking on James 5:7, especially with reference to the first clause: "Be patient, therefore, brethren, unto the coming of the Lord." We are in the time of patience pointed out in the prophecy. But while we have been waiting, and time has continued longer than we supposed it would, the work has all the time been growing, enlarging, and increasing in momentum, till it has reached its present wonderful state of development, and is agitating the world as it is to-day. The husbandman does not grow impatient so long as he sees that his crops are growing

and maturing week by week, and especially as he comes within a brief period of the perfected harvest. And there is where we are to-day, with reference to the fruition of our hope at the coming of the Lord.

Not much longer will people tell us, as they have in the past, that the Sabbath question is a matter of no importance, and that we are wasting our time over a dead issue. It will be seen that the whole soul of that great controversy which began with the fall of Satan, is involved in this question, and in its agitation it will reach the very climax of the intensity of its conclusion. And it is inevitable that it should be so; for the Sabbatic institution is the one symbol of the power of the contending forces. The true Bible seventh-day Sabbath is the symbol of the power of Jehovah, and the counterfeit first-day Sabbath, the symbol of the authority of the man of sin, the representative of all anti-Christian power in the earth. The true Sabbath is the sign, seal, or mark of the Lord Jehovah; the man-made Sabbath, the sign, seal, or mark of the man of sin. These two institutions are before the world; they are coming to the front; they have come to stay; they will develop character, make manifest such as have integrity and loyalty of heart, and test the world. And this is now to be the leading issue till the Lord shall interpose from heaven, to decide the controversy in behalf of his own truth, the glory of his name, and the salvation of his people.

## GREAT IS DIANA.

To what extravagance of expression, to what insanity of ideas, to what hallucination of mind, and to what infatuation of action, will the Sunday advocates abandon themselves, in their frantic vociferations over that fictitious institution of a Christian, civil, American, Sunday, Sabbath! The *Boston Daily Globe*, of May 19, publishes an account of a mass-meeting, in behalf of the Sunday-closing of the World's Fair, held in the First United Presbyterian church, in Boston, Mass., May 18.

At this meeting, Mr. Crafts undertook to give seven reasons for the Sabbath and for keeping it, meaning, of course, all the time, Sunday. The first reason he assigned was that it was instituted in Eden. But this was the seventh day, not the first. The second was that it is one of the laws of the decalogue. But this also was the seventh day, not the first. The third was, that the risen Christ kept the first day of the week as the Sabbath. But in this there is not one word of truth. The fourth was that the apostles kept it. But this is another assertion also in which there is not one syllable of truth. The fifth was, the law of the Church. But this is no authority whatever, if it is not in harmony with the Scriptures; and if it is, then we will take the Scriptures instead of the Church. The sixth was, the law of the State. But this is worse than the law of the Church; for the State has no right at all to meddle with religious matters. The seventh was, the law of nature. But this all depends upon special conditions, and determines nothing.

Then, after giving all these so-called "reasons," drawn from Eden, Sinai, Christ, and the apostles, he finds something *greater and better* than all these; and what, reader, can you imagine it to be? Here is what are reported to have been his words: "The newest and greatest law, however, is that of the President and Congress, that the Sabbath shall be observed at the Fair!"

O! this is the greatest law, is it? The President and Congress greater than the institution of the Sabbath in Eden, greater than Sinai, greater than the law and example of Christ and the apostles?

Verily, great is Diana; great is the President; great is Congress; great is Mr. Crafts; and great is the First United Presbyterian church of Boston, Mass., whom Mr. C. induced to write themselves down ecclesiastical dictators, by causing them to send a telegram to the President of the United States, to close the gates, if he had to call out the United States' army to do it!

## AN IMPORTANT DECISION.

The question of the legality of Sunday-opening of the World's Fair, by vote of Congress, under the Constitutions of the United States and of

the State of Illinois, will be argued this week in the United States Circuit Court in Chicago. The decision that will be rendered will be one of momentous interest and importance.

On its face it is simply a question of opening or closing the Fair on Sunday; but the real point at issue is the right of Congress to reach its hand over into any and every State in the Union and assume control of the management of State affairs. The ecclesiastics who have said, "We hold Congress in our power," know perfectly well, and it is their very knowledge which stimulates them to the most frenzied zeal in their un-American and anti-Christian purpose.

The World's Columbian Exposition is a corporation organized and doing business under the laws of the State of Illinois, and as such is subject in its management to the laws of that State. If Congress can rightfully dictate the management, in all points or in one point, of the Exposition, then the authority of the Legislature of the State of Illinois is gone, and the authority of every other State legislature goes with it. This is not all. The people of Chicago, of the State of Illinois, and of the whole United States, have rights in Jackson Park for the park is set apart and dedicated to the use of the people. These rights they have not given up, and neither the directory nor the national commission have the right to surrender these rights to anybody. If therefore the Fair is kept closed on Sunday, it will be in direct violation of the rights of the people.

The *New York World* well says:—

"Nobody has ever before contended that Congress has constitutional authority to enact Sunday laws, or other police regulations, for the several States, or for any part of any of them. There is no clause of the Constitution which even suggests grant of such power to Congress, none that can be tortured into such meaning, except by a construction which would sweep away all limitations, make Congress as absolute as the British Parliament is, and reduce the States to merely permissive governments, existing by grace of Congress alone."

The Constitution declares that "the powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people." This is why Congress has no constitutional authority to interfere in the management of the Exposition. That authority belongs solely to the State.

The argument in the circuit court will be upon a bill prepared by the district attorney, Mr. M. Christ, asking for a perpetual injunction to close the gates of the Fair on Sunday. The decision will rest with two circuit judges and one district judge, and Chief Justice Fuller, of the United States Supreme Court. Probably the latter will have a controlling voice in the result.

Nothing, however, can now undo the fatal work of Congress in giving ecclesiastical bigotry the upper hand in the shaping of national legislation.

L. A. S.

## THE PERSECUTIONS IN TENNESSEE.

The readers of the REVIEW will remember that when our brethren in Tennessee were tried last winter, one case was put over until the spring term of court. This case is up for trial this week. Another one has been indicted, and will be tried at the same time. Brother Allen Moon is on the ground, and writes us that the attorney-general is very bitter, and seems to be determined to push these cases as strongly as possible. Brother Moon says; however, that a great many of the citizens in that locality are very friendly toward us, and think the persecution is very unkind and unjust. We trust may be the means of bringing a number of them to the acknowledgment of the truth. But judging from the past record there, and the bitter spirit of the attorney-general, it is quite possible that more of our brethren will be serving their Lord in jail within a day or two after this issue of the REVIEW reaches its readers. The contest waxes hotter and hotter all the time; but the Lord is working for his people as never before, and let us go forward trusting in him.

A. O. TART

## OLD CHARTS WANTED.

THERE is quite a call for the old prophetic charts for private study, and for use in some of the mission fields. But that chart is out of print; and the new charts are too expensive for the purpose here referred to. Now as many of our ministers have supplied themselves with the new charts, and so of course have no further use for the old ones, it has occurred to the General Conference Committee that such brethren would be glad to donate their old charts to such as might desire them for the objects herein stated. If any have copies of these charts which they can spare, and would be pleased to use in this way, please notify the General Conference Committee of the same.