

# Adventist Review



OUR FIELD  
AND SABBATH HERALD.



"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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### HYMN.

THERE is an eye that never sleeps  
Beneath the wing of night;  
There is an ear that never shuts  
When sink the beams of light.

There is an arm that never tires  
When human strength gives way;  
There is a love that never falls  
When earthly loves decay.

That eye is fixed on seraph throngs;  
That arm upholds the sky;  
That ear is filled with angels' songs;  
That love is throned on high.

But there's a power which man can wield  
When mortal aid is vain,—  
That eye, that arm, that love to reach,  
That listening ear to gain.

That power is prayer, which soars on high,  
Through Jesus, to the throne,  
And moves the hand that moves the world,  
To bring salvation down.

—John A. Wallace.

## 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.

### CHRIST MAN'S EXAMPLE.

BY MRS. E. G. WHITE.

THERE is nothing which will weaken the strength of a church like pride and passion. If one engaged in the work of God does things in contradiction to another engaged in the same work, that is strife and variance. If we do this to be esteemed or to exalt self, it is vainglory, and death to spirituality and to Christian love and unity of action. Let there be no spirit of opposition among Christians. Christ has given us an example of love and humility, and has enjoined upon his followers to love one another as he has loved us. We must in lowliness of mind esteem others better than ourselves. We must be severe upon our own defects of character, be quick to discern our own errors and mistakes, and make less of the faults of others than of our own. We must feel a special interest in looking upon the things of others,—not coveting them, not to find fault with them, not to remark upon them and present them in a false light, but to do strict justice in all things to our brethren and all with whom we have any dealings. A spirit to work plans for our own selfish interest, so as to grasp a little gain, or to labor to show a superiority or rivalry, is an offense to God. The Spirit of Christ will lead his followers to be concerned, not only for their success and advan-

tage, but to be equally interested for the success and advantage of their brethren. This will be loving our neighbor as ourselves; and an opposite spirit from this creates differences and alienations and want of love and harmony.

Oh, how out of place is all this strife for supremacy! Jesus alone is to be exalted. Whatever may be the ability or the success of any one of us, it is not because we have manufactured these powers ourselves; they are the sacred trust given us of God, to be wisely employed in his service to his glory. All is the Lord's intrusted capital. Why, then, should we be lifted up? Why should we call attention to our own defective selves? What we do possess in talent and wisdom, is received from the Source of wisdom, that we may glorify God.

The apostle would call our attention from ourselves to the Author of our salvation. He presents before us his two natures, divine and human. Here is the description of the divine: "Who, being in the form of God, thought it not robbery to be equal with God." He was "the brightness of his glory, and the express image of his person."

Now, of the human: "He was made in the likeness of man: and being found in fashion as a man, he humbled himself, and became obedient unto death." He voluntarily assumed human nature. It was his own act, and by his own consent. He clothed his divinity with humanity. He was all the while as God, but he did not appear as God. He veiled the demonstrations of Deity which had commanded the homage, and called forth the admiration, of the universe of God. He was God while upon earth, but he divested himself of the form of God, and in its stead took the form and fashion of a man. He walked the earth as a man. For our sakes he became poor, that we through his poverty might be made rich. He laid aside his glory and his majesty. He was God, but the glories of the form of God he for awhile relinquished. Though he walked among men in poverty, scattering his blessings wherever he went, at his word legions of angels would surround their Redeemer, and do him homage. But he walked the earth unrecognized, unconfessed, with but few exceptions, by his creatures. The atmosphere was polluted with sin and curses, in place of the anthem of praise. His lot was poverty and humiliation. As he passed to and fro upon his mission of mercy to relieve the sick, to lift up the depressed, scarce a solitary voice called him blessed, and the very greatest of the nation passed him by with disdain.

Contrast this with the riches of glory, the wealth of praise pouring forth from immortal tongues, the millions of rich voices in the universe of God in anthems of adoration. But he humbled himself, and took mortality upon him. As a member of the human family he was mortal, but as a God he was the fountain of life to the world. He could, in his divine person, ever have withstood the advances of death, and refused to come under its dominion; but he voluntarily laid down his life, that in so doing he might give life and bring immortality to light. He bore the sins of the world, and endured the penalty which rolled like a mountain upon his divine soul. He yielded up his life a sacrifice, that man should not eternally die. He died, not through being compelled to die, but by his own free will. This was humility. The whole treasure of heaven was poured out in one gift to save fallen man. He brought into his human nature all the life-giving

energies that human beings will need and must receive.

Wondrous combination of man and God! He might have helped his human nature to withstand the inroads of disease by pouring from his divine nature vitality and undecaying vigor to the human. But he humbled himself to man's nature. He did this that the Scripture might be fulfilled; and the plan was entered into by the Son of God, knowing all the steps in his humiliation, that he must descend to make an expiation for the sins of a condemned, groaning world. What humility was this! It amazed angels. The tongue can never describe it; the imagination cannot take it in. The eternal Word consented to be made flesh! God became man! It was a wonderful humility.

But he stepped still lower; the Man must humble himself as a man to bear insult, reproach, shameful accusations, and abuse. There seemed to be no safe place for him in his own territory. He had to flee from place to place for his life. He was betrayed by one of his disciples; he was denied by one of his most zealous followers. He was mocked. He was crowned with a crown of thorns. He was scourged. He was forced to bear the burden of the cross. He was not insensible to this contempt and ignominy. He submitted, but, oh! he felt the bitterness as no other being could feel it. He was pure, holy, and undefiled, yet arraigned as a criminal! The adorable Redeemer stepped down from the highest exaltation. Step by step he humbled himself to die,—but what a death! It was the most shameful, the most cruel,—the death upon the cross as a malefactor. He did not die as a hero in the eyes of the world, loaded with honors, as men in battle. He died as a condemned criminal, suspended between the heavens and the earth,—died a lingering death of shame, exposed to the tauntings and revilings of a debased, crime-loaded, profligate multitude! "All they that see me laugh me to scorn; they shoot out the lip, they shake the head." Ps. 22:7. He was numbered with the transgressors, he expired amid derision, and his kinsmen according to the flesh disowned him. His mother beheld his humiliation, and he was forced to see the sword pierce her heart. He endured the cross, despised the shame. He made it of small account in consideration of the results that he was working out in behalf of, not only the inhabitants of this speck of a world, but the whole universe, every world which God had created.

Christ was to die as man's substitute. Man was a criminal under the sentence of death for transgression of the law of God as a traitor, a rebel; hence a substitute for man must die as a malefactor, because he stood in the place of the traitors, with all their treasured sins upon his divine soul. It was not enough that Jesus should die in order to fully meet the demands of the broken law, but he died a shameful death. The prophet gives to the world his words, "I hid not my face from shame and spitting."

In consideration of this, can men have one particle of exaltation? As they trace down the life and sufferings and humiliation of Christ, can they lift their proud heads as though they were to bear no trials, no shame, no humiliation? I say to the followers of Christ, Look to Calvary, and blush for shame at your self-important ideas. All this humiliation of the Majesty of heaven was for guilty, condemned man. He went lower and lower in his humiliation, until there were no lower depths that he could reach in order to lift man up from his

moral defilement. All this was for you who are striving for the supremacy—striving for human praise, for human exaltation; you who are afraid you will not receive all that deference, that respect from human minds, that you think is your due. Is this Christ-like?

"Let this mind be in you, which was also in Christ Jesus." He died to make an atonement, and to become a pattern for every one who would be his disciple. Shall selfishness come into your hearts? And will those who set not before them the pattern, Jesus, extol your merits? You have none except as they come through Jesus Christ. Shall pride be harbored after you have seen Deity humbling himself, and then as man debasing himself, till there was no lower point to which he could descend? "Be astonished, O ye heavens," and be amazed, ye inhabitants of the earth, that such returns should be made to our Lord! What contempt! what wickedness! what formality! what pride! what efforts made to lift up man and glorify self, when the Lord of glory humbled himself, agonized, and died the shameful death upon the cross in our behalf!

Who is learning the meekness and lowliness of the Pattern? Who is striving earnestly to master self? Who is lifting his cross and following Jesus? Who is wrestling against self conceit? Who is setting himself in good earnest and with all his energies to overcome satanic envyings, jealousies, evil-surmisings, and lasciviousness; cleansing the soul temple from all defilements, and opening the door of the heart for Jesus to come in? Would that these words might have that impression upon minds that all who may read them would cultivate the grace of humility, be self-denying, more disposed to esteem others better than themselves, having the mind and Spirit of Christ to bear one another's burdens! Oh that we might write deeply upon our hearts, as we contemplate, the great condescension and humiliation to which the Son of God descended that we might be partakers of the divine nature, and escape the corruption that is in the world through lust! All haughtiness, all self exaltation must be put away from us, and we learn the meekness and lowliness of Christ, or we shall find no place in the kingdom of God. The life must be hid with Christ in God. The anchor of every soul is to be cast into the Rock cleft for us, that Rock which bears up a ruined world. Let us keep these things in our minds.

Pride of talent, pride of intellect, cannot exist in hearts that are hid with Christ in God. There would be no strivings to let self stand forth conspicuously unless Deity and humanity combined had stood in the gap to stay the sentence of a broken law. Its penalties would have fallen, without abating a jot of its severity, upon the sinful. It fell on Jesus, the world's Redeemer, to give man another trial. Then let us humble ourselves, and adore Jesus, but never, never exalt self in the least degree. God forbid that we should foster in ourselves independence. Make haste that none of us may occupy the fearful position of him for whom Christ died in vain.

Will my brethren consider that there is no royal road to heaven? The cross, the cross, lies directly in the path we must travel to reach the crown. Those who will not humble themselves even as a little child, said Jesus Christ, shall have no part in the kingdom of heaven. If the motive of all our life is to serve and honor Christ and bless humanity in the world, then the dreariest path of duty will become a bright way,—a path cast up for the ransomed of the Lord to walk in. If we are children of God, there will be countless opportunities for serving him by active ministry to those for whom he died. Jesus looks upon the wants, the necessities, of every soul, and ministers unto them by standing close beside the one whom he uses to be an instrument to help and bless others. All contentions, all envy, is grievous to Jesus Christ.

Basel, Switzerland.

#### THE BIBLE.—NO. 7.

BY ELD. J. P. HENDERSON.

"Some there are who read it out of spite.  
I fear there are but few who read it right."

"One of the most convincing proofs that the writers of the Bible are candid, truthful, and reliable in their statements, is the fact that they conceal nothing. 'There is nothing like flattery

or reserve in their narrations or their addresses. 'Their own frailties and follies, and the misconduct of their heroes and sovereigns, are recorded with singular and unexampled fidelity. They offer no palliation of their conduct, they conceal nothing, they alter nothing,' however disgraceful to the Hebrew worthies and to the Hebrew nation. No candid reader can peruse their writings attentively without observing that this is a just, though imperfect, representation of their character; nor can any one suppose that men of such a character would wish to deceive their readers.'

"They record the drunkenness of Noah, the prevarication of Abraham, the deception of Jacob, the adultery of David, the apostasy of Peter, the quarrel between Paul and Barnabas, and many other like sins of their most noted and prominent men. They do not stop to palliate them, nor excuse them. They state the naked facts, and leave them there."—*Bible from Heaven*, pp. 205, 206.

The biographies of men are usually written to flatter their nobler qualities, and if they have committed crimes, they are either unknown or purposely omitted. But writers of the Bible have "stated facts." Objectors to the Bible endeavor to make capital of these records, and to belittle the character of Bible men. "Was David," they ask, "a man after God's own heart?" "Was Paul, a murderer, chosen of the Lord?" They do not care to know that these words were spoken of David before he sinned, or that Paul repented, and that both men were humiliated and became humble as children before the Lord.

Again, they ask, "If the God of the Bible is unchangeable, how can he repent?" Some passages, as the following, are arrayed against each other as self-contradictory: "With whom is no variableness, neither shadow of turning" (James 1: 17); "For I am the Lord, I change not" (Mal. 3: 1); "And it repented the Lord that he had made man on the earth" (Gen. 6: 6); "And God repented of the evil, that he had said that he would do unto them; and he did it not" (Jonah 3: 10). In reading the Bible for "spite," they fail to "read it right," and do not see that all of God's dealings with men are conditional. A contract or an agreement between two parties is subject to change, even if God be one of the parties. Man, still being fallible, and liable to break his part of the agreement, may render it necessary for the other party to "turn from" or "change his purpose" in the matter.

In all fixed principles where God swears by himself (Heb. 6: 13), and where no part of the agreement is dependent upon the weakness of man, God is without variableness or shadow of turning. Man possessed his life on the condition of obedience (Gen. 2: 17); and whether God foreknew, or did not foreknow, he has ever since dealt with him as a free moral agent, and "repented," "turned from," or "changed his purpose" only as man deviated from the paths of rectitude, and made such a course necessary, or would return from his waywardness, in tears, and obtain God's promised favor. "If that nation, against whom I have pronounced, turn from their evil, I will repent of [i. e., turn from] the evil that I thought to do unto them" (Jer. 18: 8),—a passage in perfect harmony with all the Scripture, and with all of God's dealings with men.

The work of creation, it is said, did not occupy six literal days, but six periods of time. This involves "science and the Bible," a subject which we do not care to discuss in these short articles. We will give a few thoughts, however, that will aid the student in meeting these objections.

The following from Mr. Patterson is directly to the point:—

"If our objector had read the Bible attentively, he would have seen that it does not say that God created the heavens and the earth in six days. Before it begins to give an account of the six days' work, it tells us of a previous disorder. . . . It says: 'In the beginning God created the heaven and the earth.' It is as self-evident that this beginning was before the six days, as that the world must have existed before it could be adjusted to its present form. How long before, the Bible does not say, nor does the objector pretend to know. . . . 'But it is replied, 'Does not the Bible say in the fourth commandment that 'in six days the Lord made heaven and earth, the sea, and all that in them is?' etc.—True, but we are speaking just now of a very different work, the work of creation.'"—*Tables of Infidelity*, pp. 387, 388.

The matter hinges on the definition of the words "create," and "make"; and the six days, or definite time, begins with the last clause of the second verse of Gen. 1: "And the Spirit of God moved upon the face of the waters." Webster defines the primary, literal meaning of the word "create" as follows: "To produce; to bring into being; to form out of nothing; to cause to exist," etc. But the primary meaning of the word "make" is "to compel; to frame; to form of material." "He illustrates the generic difference of the two words by a quotation from Dwight: 'God not only made, but created; he not only made the world, but the materials.'"—*Id.*, p. 388. Thus the creation of the material substance of the heaven and the earth may have been ages prior to the six days' work in which it was prepared for the abode of man, and yet do no violence to a single statement in the Bible. As God is both creator and maker of the universe, the terms are often used interchangeably in speaking of his work; yet the difference may be easily discerned by consulting some dictionary, or by a moment's reflection. "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord, and there is none else." Isa. 45: 18.

This may seem to some as an attempt to compromise the statements of the Bible with infidelity. But as truth is the point sought for, there can be no compromise in stating what seems to be facts. It is true the work of the six days is just as much beyond our comprehension, yet it allows the geologist to continue in his "ages of eternity," and permits the Bible student to concentrate in a more definite manner the six days' labor; while the infidel is left to quarrel with the Bible relative to the power of God to perform.

#### MIRACLES.

In this, also, the power of God is questioned. "It has been argued that no amount of reasoning can authenticate the accounts of miracles, since a miracle is a violation of the laws of nature; it is contradicted by an unalterable experience" with so-called scientific facts.

Webster defines a miracle as, "An event or effect contrary to the established constitution and course of things, or a deviation from the known laws of nature." Wonders are being performed to-day by scientific men, and their frequency ceases to create comment; so if the miracles of the Bible were as common as births, no one would consider them a violation of the laws of nature. "A miracle cannot be proved to be any more a violation of the laws of nature, than the existence of the nature which is regulated by such laws. It may be more unusual, but not more supernatural. . . . The miracles of Scripture are better authenticated than the facts of science."—*Tables of Infidelity*, p. 275.

A miracle is simply the use of a higher power to arrest the progress of the lower. Every man possesses power to control the laws of nature to a certain degree, by arresting the laws of gravitation, or by transforming from their natural state the various materials of earth into practical uses of civilization, as, for instance, the manufacturing of a "ton of niter and sulphur into death and destruction." As "knowledge is power," and man is able to control and use the laws of nature more and more as his knowledge increases, so the work of miracles spoken of by the Bible can readily be seen to be the work of one who has supreme knowledge. A greater power may control a less; and He who is the creator of nature has unquestionable power to control the thing created. No testimony or proof can apply to the supernatural, as our understanding does not reach beyond the sphere of our knowledge. To question greater power than we possess is to measure the God of the universe by our own capacities. Even the infidel is able to perform miracles according to the power of the knowledge he possesses. In the universe there remains an unquestionable field of knowledge yet unfathomed by his finite mind.

#### IS GOD A JEALOUS GOD?

This question refers to the second commandment, and is usually asked with a design to slur the God of the Bible. "What a miserable being," says the objector, "to be jealous!" We allude to

it only to bring out the principle involved. Sin accrues where jealousy occurs without cause. Thus: "Be ye angry, and sin not;" "Whosoever is angry with his brother *without a cause*, shall be in danger," etc. "God is angry with the wicked every day."

The word "anger" is defined by Webster as, "A strong passion or emotion of the mind excited by a real or supposed injury to, or intent to injure, one's self or others." In the synonyms it is defined further as a "feeling of keen displeasure for what we regard as wrong toward ourselves or others. It may be excessive or misplaced, but is not necessarily criminal." "Stand in awe, and sin not; commune with your own heart upon your bed, and be still." Ps. 4:4.

Thus we see that jealousy has a principle of right that stands in defense of justice. Where is the true father or husband that would permit another man to enter his home and alienate the affections of his family from himself. Would he not feel jealous, and that rightfully and justly, too? So the God of heaven is just in requiring exclusive worship to himself, and jealous of that worship. Rival worship can no more be tolerated than Satan, a rival aspirant to a portion of God's kingdom, can be tolerated.

As "principle is greater than life," so any action exercised in defense of that principle is not, properly speaking, a violation of it, and cannot be sin. It may become a matter of necessity to take life in defense of the principle of life, or to be jealous in defense of one's home and inherited rights. So long as sin exists to seek their overthrow, so long will their defense be a matter of necessity.

**SOME PRINCIPLES FOLLOWED BY S. D. ADVENTISTS.**

BY A. SMITH.

SEVENTH-DAY ADVENTISTS as a people believe it is not right to differ with other people on points of doctrine, or faith, unless compelled to do so in order to be in harmony with revealed truth. As an example, we prefer to adopt the popular view that Christ was crucified on Friday, and rose from the dead on Sunday, the first day of the week, rather than the doubtful one entertained by some, that a longer period intervened between the crucifixion and the resurrection, as based upon Matt. 12:40.

We do not make use of the popular view as an argument having any weight. It is simply an existing difficulty, that it would be of no particular advantage to the cause of truth to surmount, if, indeed, it could be surmounted.

So, also, in ordinary business and social relations, we adopt the popular custom of mentioning the days of the week by their names, instead of by their ordinals, as anciently, concluding that no moral principle is violated in so doing. For the same reason we date our letters, periodicals, and business documents, and set our chronometers according to the popular standard, and not as did the ancients, by unbalanced lunations and diurnal divisions, believing that such a custom would be justly regarded as straining to a degree of tension that would be damaging rather than helpful to the cause of Sabbath reform.

We have an important message to bear to the world, and we cannot, therefore, afford to bar access to the hearts of men by being unnecessarily peculiar. For expediency we endeavor to imitate Paul. See 1 Cor. 9:19-22. But on questions of moral obligation, we wish ever to adhere to the principles brought to view in Dan. 3:16-18.

OF ONE MIND AND JUDGMENT.

We believe that differences of opinion may arise among us, and under certain circumstances be freely discussed; yet we also believe that it would be unwise and contrary to the spirit of the Third Angel's Message (Rev. 14:9), which we profess to be giving, to publicly teach opposing views, or such as do not meet with the approbation of the church in general. See 1 Cor. 1:10 and Phil. 1:27. Men differ so greatly in nationality, in temperament, in education, in social standing, and are so versatile, that differences of opinion, precept, and practice would arise in endless array, even in the church, were it not for the unifying influence of the Spirit of God. To become of one mind is to agree after proper discussion, and then stand by

our decisions, or voluntarily go out of the church, into the wide world, where we can find ample room to float the wildest theories.

COME TO-DAY.

BY S. O. JAMES.

"SEEK ye the Lord while he may be found, call ye upon him while he is near." "But the wicked are like the troubled sea, when it cannot rest." "Behold, I stand at the door and knock." "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Is it so that I may see  
What I ought to do and be?  
Is it possible for me  
To repent to-day?  
Can I do his bidding now?  
May I to the Saviour bow?  
Shall I seek the Lord? and how?  
Who will show the way?

Thus a youthful sinner sighed  
For the loved, the crucified  
Saviour who on Calvary died  
For unhappy men;  
And He heard the heart's low cry  
From his distant home on high,  
Sent his pity from the sky  
While he wept again.

And he sent the word of truth  
To that dear, repentant youth:  
"He that my commandments doeth  
Shall be loved by me."  
Then his peace was like a river,  
Flowing on and on forever,—  
Praises to the blessed Giver  
Who hath made us free!

Erring brother, take the best,  
Hear the precious heavenly Guest  
Asking now to give you rest,  
Knocking at your door;  
O renounce your life of sin,  
Wait no longer to begin,—  
Now, just now, let Jesus in,  
Grieve his heart no more.

**"THE PATIENCE OF THE SAINTS."**

BY ELD. A. O. TAIT.

PERHAPS there is no more significant statement than the above in all the Bible. The class spoken of in Revelation 14 who come in fierce contact with the beast and his image, have to undergo very perplexing trials. And they endure them so patiently that the prophet mentions it as a very prominent point in the character of God's people in the last days. When the time comes that a general persecution will be commenced against the adherents of the truth, it will bring upon us an amount of popular contempt that can only be endured by exercising the most perfect patience. When the jeers of a mocking crowd have to be met; when even our most intimate friends turn against us; when we shall be classed with the vilest of men, because we reject the man-appointed Sunday,—when these and many other things of an aggravating nature are forced upon us, it will, indeed, require the "patience of the saints" to enable us to endure it all with the grace of a true Christian.

There is something very significant in the statement, "Here is the patience of the saints," when we come to consider the connection in which it is used. The thirteenth chapter of the Revelation states the work to be performed by the two-horned beast in connection with the papal beast, showing their fierce persecution of those who adhere to the requirements of God. The fourteenth chapter contains a solemn warning, announcing that God's unmingled wrath will be visited on those who reject his claims and adhere to the institutions of these perverse apostate powers. Here the people of God will be brought into a strait that will strongly test the Christian experience and loyalty of every one. While God's requirements are plain, and his commands the most simple and reasonable, so that even the most ordinary mind is able to fully comprehend them, we find here the sorest trials brought upon his followers, because they persist in doing his will. These trials will be great, and it will require much patience to stand with confidence and wait quietly for the Lord to come to deliver us.

To be severely reproached and condemned for doing what we know to be right, will make us feel like taking our cases into our own hands, and trying to defend ourselves. But such a course would be wrong, further than to claim the protection of our civil laws. We will need then to have the lesson fully learned, to submit patiently to whatever God allows to come upon us, and to wait for

him to vindicate our cause. This will require a deep experience in divine things and in the work of God for this time. The patience required must be very great, or the prophet would not have been impressed to speak of it so clearly in this connection. Right when the wrath of the enemy is at its height, and he is doing all he can to drive us from our loyalty to God and his cause, and, too, when we are engaged in the "loud cry" against the work of the enemy, then it is that the prophet says, "Here is the patience of the saints." What an amount of calm trust is expressed in that one statement! Amid the fiercest contest the world has ever seen, the prominent virtue of the "saints" is "patience."

Perhaps some of us now may be at a loss to know whether we shall be able to stand at that time when so much patience will be required, and as the conflict draws nearer we are in a constant dread of being overbalanced and lost. But we need not be thus left in doubt. The amount of patience we have now is a fair index as to how we will do then. If we find ourselves ready now to give way under every little provocation, we will do the same then, unless we make a change.

The present is the time allotted to us for character-building, and the many little trials that we have every day are only so many passing opportunities to develop patience. When some little annoyance comes up in the family, or in our associations with the church or our neighbors, and we feel "stirred up" or like "boiling over," let us stop and curb those feelings; then is just the time to increase our stock of patience. All these little annoyances are quite similar to the greater ones we will have by and by. If we desire to stand in the "swelling of Jordan," let us be gaining strength for it by patiently enduring the trials of to-day.

**A MUCH-NEGLECTED DUTY.**

BY CALVIN GREEN.

WHILE the vast multitude disregard the claims of God's law to a greater or less extent, the Christian must pay due heed to every precept in order to live a blameless life and have "a conscience void of offense toward God, and toward men." While to love God with all our might, mind, and strength, and our neighbor as ourself, "is more than all whole burnt offerings and sacrifices," there is connected with this love on the part of the professed follower of Christ, many a duty which requires self-denial, sacrifice, and such a degree of faith in God's word as will prove to his neighbors, relatives, and brethren that his love is tangible and genuine. Love is more than a mere sentiment, a feeling expressed with the lips. Love to God will be manifested by carefully heeding his commands; and love to man will lead us to regard what is his, and what is for his good. This being so, how are we to regard those who fail to conform to some of the plainest teachings and truths in the word of God, and the very ones which, if heeded, would prove that our respect for his word and our love to him is not to be questioned? Let us, for example, take two or three of these commandments, and follow out the line of thought which they suggest, and then ask ourselves if we are neglecting them or if we really love God as we profess, and have that love for our fellow-men that is required?

First, "Thou shalt have no other gods before me." "Well," says one, "what bearing has that command upon me? I acknowledge this command, and believe I heed it."

Let us take the eighth precept, "Thou shalt not steal." "Steal! I am not aware of violating this commandment in the least," is voiced by many. But wait a moment, we have still another rule for our conduct to quote; and if after making an application of this you fail to see the point, and if, while disregarding this duty, you still claim supreme love to God, it is to be feared that you are deceived in regard to the depth and ardor of that love: "Thou shalt not covet" ought that is another's. Now, if we place anything in our affections before God, or do not implicitly restore to him what he claims as his own, we are transgressors of his law; we have, in fact and deed, other gods in our hearts before him. Again, if we do not regard another's rights to that which is lawfully his, but, without a just recompense, appropriate it for our own use, we are justly condemned for violating the eighth commandment,

and also the tenth precept of his law; forasmuch as we suffered a covetous desire to enter our hearts, and to germinate into a forbidden act.

We now come to consider how we may wrong God in a single duty, and break these three precepts by so doing. In the divine economy for the salvation of men, a system was introduced from a remote period, to meet the necessary expense of making known the truth to mankind; and it was so arranged by the great Benefactor of our race, as to lay upon no one an unreasonable burden, but that all who accepted this salvation should share alike in proportion as God had blessed them.

God's ministers and workers in his vineyard were to be provided for, that they might prosecute without embarrassment the work he had allotted them to do. We see this duty recognized at a very early period. Faithful Abraham accepted God's demand for a tenth of the spoils taken in war, and restored the remainder, which was considered as rightfully his, to its original owner. God's work even then was carried on by the children of men; and Melchisedek was recognized as his chief priest for the prosecution of that work. Jacob's promise to give a tenth of all God gave him, shows that a good understanding of God's claims was known, practiced, and taught by his father Isaac.

The acknowledgment of God's claim upon them was pleasing to him, and the early patriarchs are recognized, chosen, and blessed by him in a manner that calls forth a feeling of trust and obedience on the part of all God's true children for the generations to come until the end of time. To those who truly love God, these chosen ones will be a study and example; for as he blessed them for well-doing, they also will aspire to a like obedience, that they likewise may be blessed.

All the way through the history of God's people, we behold the tender care of the Father, yet with so jealous regard for his word, and obedience on their part to his commands, that their violation led to a chastisement in proportion to the sin committed.

With all of this in view, many professed Christians of the present day demur at what they term an arbitrary and unjust requirement, when it is shown to them that God claims as his, one tenth of all their increase, and will evade, if possible, the clear proof presented that these claims are just as binding upon his people in the gospel age as they were when the system of tithing was first definitely defined. How many of these poor souls would find in their hearts on a closer examination, other gods besides the Lord, and that they are righteously accused of robbing God in tithes and offerings, when commanded to bring *all* into the store-house! Mal. 3: 8, 10. Their profession of love is manifest in having other gods before them, and covetously appropriating to themselves that which the Lord claims as his own.

"My brethren, these things ought not so to be," especially since the Lord promises that if we will prove him by a proper discharge of this duty, he will "open . . . the windows of heaven, and pour . . . out a blessing, that there shall not be room enough to receive it." Remember, he is speaking to those who have been, and are still, robbing him of what is his; but we are taught that it is the "long-suffering of God" that prevents, a just judgment upon us, he being desirous that all should repent and come to a knowledge of the truth. Therefore he speaks to us, and upon us will come the blessing. How?—By ceasing to rob him. "Bring *all* the tithes into the store-house." In fact, "cease to do evil; learn to do well." Not to "muzzle the ox when he treadeth out the corn," neither to pass over "judgment and mercy," as the Pharisees did, and also fail to do that for which the Saviour gave *them* credit, namely, to be so strict in their tithes as to justly return even the tenth of their garden herbs. Let us all be careful that we are not found having some other god before the Lord in this duty,—which goes very far toward proving our love to him, and love to our fellow-men as to ourselves,—lest we be found at the great assize to have coveted that which was not our own, and to have broken that precept of the law which forbids our appropriating to ourselves that which rightfully belongs to another.

Knowville, Iowa.

—No one needs so much watching as he who is always watching others.

## HEALTH REFORM—A READING FROM THE "TESTIMONIES."

BY H. STEARNS, M. D.

### 1. WHAT is the health reform?

The health reform, I was shown, is a part of the Third Angel's Message, and is just as closely connected with it as are the arm and hand with the human body.—*Vol. 1, p. 486.*

### 2. From what source is it derived?

I was shown that our Heavenly Father has bestowed upon us the great blessing of light upon the health reform, that we may obey the claims which he has upon us, and glorify him in our bodies and spirits which are his, and finally stand without fault before the throne of God.—*Id.*

### 3. Why has this special light been given?

God's people are not prepared for the loud cry of the Third Angel. . . . In order to be fitted for translation, the people of God must know themselves. There are but few as yet who are aroused sufficiently to understand how much their habits of diet have to do with their health, their character, their usefulness in this world, and their eternal destiny.—*Id.*

### 4. Where is the proper place for health reform?

Its place is among those subjects which set forth the preparatory work to meet the events brought to view by the message. Among these it is prominent.—*Id.*, p. 559.

### 5. Is ignorance on this subject any excuse for us now?

Ignorance is no excuse now for the transgression of law. The light shines clearly, and none need be ignorant; for the great God himself is man's instructor.—*Vol. 3, p. 162.*

### 6. What is our duty in regard to this subject?

All are bound by the most sacred obligations to God, to heed the sound philosophy and genuine experience which he is now giving them in regard to the health reform.—*Id.*

### 7. Is it designed that this subject should be agitated?

He designs that the great subject of health reform should be agitated, and the public mind deeply stirred to investigate.—*Id.*

### 8. What should be the first study of our lives?

To keep the body in a healthy condition, to develop its strength that every part of the living machinery may act harmoniously, should be the first study of our life.—*Id.*, p. 486.

### 9. Why is it that our people are constantly retrograding on health reform?

Satan sees that he cannot have such a controlling power over them as he could if appetite were indulged. Under the influence of unhealthful food, the conscience becomes stupefied, the mind becomes darkened, and its susceptibility to impressions is blunted.—*Id.*, p. 569.

### 10. What is the duty of the ministers in regard to health reform?

One important part of the work of the ministry is to faithfully present to the people the health reform as it stands connected with the Third Angel's Message, as a part and parcel of the same work.—*Vol. 1, p. 469.*

### 11. Can we expect the outpouring of God's Spirit unless we first do our part?

The "refreshing," or power of God, comes only on those who have prepared themselves for it, by doing the work which God bids them, namely, cleansing themselves from all filthiness of the flesh and spirit, and perfecting holiness in the fear of God.—*Vol. 1, p. 619.*

## GOD'S PEOPLE A SEPARATE PEOPLE.

BY H. J. FARMAN.

"WHEREFORE come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." Many apply this text to conversion, and say that when a person makes a public profession of religion, then he has complied with the requirement. But to my mind this is not the full meaning of the text. It is true that in verse 15 the apostle inquires, "What part hath he that believeth with an infidel?" He also asks in the same verse, "What concord hath Christ with Belial?" This shows that he had reference to idolatrous worship, and that they should flee from all such; or, in other words, come out from among them, and be separate. And he adds in verse 16, "What agreement hath the temple of God with idols?" And in the same verse he says, "Ye are the temple of the living God." By comparing this with 1 Cor. 6: 19 and 3: 16, we learn that our bodies are the temple for the Spirit of God to dwell in. Can we, then, with these bodies at the same time serve God and mammon? See Matt. 6: 24.

Suppose we apply this to the eating of improper articles of diet. In this case we are often met with the declaration that it is not that which goes into the mouth that defiles a man, but that which comes out of the mouth. Suppose, then, we test

it by taking a dose of Paris green. How would this affect us? We should find that there are some things which would better not go into a man. When we try to present the health reform to those just embracing present truth, sometimes it is objected that this will make us very peculiar. But does not the Bible require a "*peculiar people*"? Titus 2: 14. Can we be a peculiar people and at the same time be like almost all the rest of modern religionists, whose habits of eating and drinking are not according to a healthful standard?—No, no more than a fountain can yield both sweet water and bitter. Can we be a separate and peculiar people, and wear gold, pearls, and costly array, which are forbidden by the apostles? 1 Tim. 2: 8, 9; 1 Pet. 3: 3, 4. We are often told by those who wear these things, that they do not idolize them; they wear them because they have been presented to them, or they have other excuses. If they do not idolize them, then why refuse to take them off, and become plain, as the Bible requires? The fact that they do not wish to lay aside their jewelry and costly array, shows that to some extent, they make an idol of it, and are not yet a separate and peculiar people, at least in this respect.

If we are to follow out the text, and come out from among them and be separate, and not to touch the unclean thing, why not make thorough work of it? Nothing short of this will save us. We should be a clean people in person and in dress. 2 Cor. 7: 1. Neatness and order should characterize every Seventh-day Adventist. "For God is not the author of confusion." 1 Cor. 14: 33, 40. Anciently, God made a breach among the people, because they did not seek him after the due order. 1 Chron. 15: 13; 13: 9, 10.

We must get rid of everything that the Bible condemns. All our defects of character must be overcome. In "Testimony No. 18," vol. 2, p. 355, speaking of Christ's second coming, we read that "when he comes, he is not to cleanse us of our sins, or to cure us of the infirmities of our tempers and dispositions. If wrought for us at all, this work will be accomplished before that time. When the Lord comes, those who are holy will be holy still."

"Come out from among them, and be ye separate" is an act that we must perform. We cannot keep the commandments of God and the commandments of men at the same time. How can we who believe the three messages of Rev. 14: 6-12, partake of the ordinances spoken of in 1 Cor. 11: 23-26, with those who are opposed to the truth and work of God for this time? In Rev. 14: 8 we are told that "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Babylon here cannot mean a literal city; for that was overthrown hundreds of years before this was written. But by turning to Gen. 11: 9 (margin), we find that Babylon was taken from the word "babel," which means *confusion*. Apply this definition to the popular churches of to-day, with more than six hundred different creeds, and hardly any two persons in them of the same belief, and do we not have confusion? Truly, the church has fallen from its early purity and unity, when all were with one accord. Acts 1: 14; 2: 1, 42-47.

When we consider the amusements that are resorted to in the popular churches, such as fairs, sociables, etc., to procure means to help forward the work of the gospel, we can see the moral fall of the churches. What has caused such a fall?—They rejected the light of the first message (Rev. 14: 6), given by Wm. Miller and his associates, in the great Advent movement of 1844. Since that time they have been growing less spiritual and more worldly, having a form of godliness, but denying the power thereof; and from such we are commanded to turn away. 2 Tim. 3: 1-5; 1 Tim. 6: 4, 5.

Lastly, as a body, they refuse to hear the Third Angel's Message (Rev. 14: 9-12), and purport to enforce a law that will squarely contradict the fourth commandment of the decalogue (Ex. 20: 8-11), by compelling people to keep the Sunday of the Catholic Church. Shall we, then, commune with them? and wherein they dress and eat and drink contrary to the Bible, can we join with them? The text says, No; come out and be ye separate. Read Rev. 18: 4, 5.

Rochester, Vt.

The Home.

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

A MORNING PRAYER.

BY N. W. VINCENT.

THE light of day is breaking,  
Night's shadows speed away;  
My heart with love awaking,  
Would now in secret pray;  
I'd join the birds in singing  
Our blest Creator's praise—  
To Christ love's tribute bringing;  
O God! inspire my lays.

Our Father, King, first blessing,  
O hallowed be thy name!  
Thy kingdom come, possessing  
Earth's haunts of crime and shame,  
So changing thy creation,  
Till, on this earth made new,  
Each saved, immortal nation  
Shall all thy pleasure do.

Our daily bread bestowing,  
Thy grace, O God! impart;  
May love, for hate, be glowing  
In every contrite heart.  
Our shield from fierce temptation,  
Our all in Jesus be;  
Thine be our adoration  
Through all eternity.

RESPONSIBILITY OF PARENTS.

"PARENTS are responsible for the work coming from their hands. They should have wisdom and firmness to do their work faithfully and in the right spirit. They are to train their children for usefulness by developing their God-given talents. A failure to do this should not be winked at, but should be made a matter of church discipline; for it will bring the curse of God on the parents, and a reproach and grievous trials and difficulties on the church. A moral leprosy that is contagious, polluting the bodies and souls of the youth, often results from a failure to discipline and restrain the young; and it is time that something was done to check its ravages."—*Testimony No. 32*, pp. 83, 84.

It seems to me that the above brings to view a responsibility and duty of the church which has been much neglected,—that of bestowing special labor on those parents that fail to control, discipline, and instruct their children. Such too often are permitted to pass along, nothing specially being said to them about their unruly, disobedient children. But the facts are understood by all, and are made matters of conversation and regret among the brethren. But should the church not feel a special responsibility in matters of this character? Its reputation is affected by disorder in the families of its members. Again, are those of that character not entitled to all the helps that should be found in church association? "Warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." Col. 1: 28.

I pity that minister who can visit among our churches, and have no words of instruction and reproof for the unfortunate parents who have not learned the importance of instructing their children, and enforcing parental authority. I also pity the minister who follows after such a laborer, and undertakes to correct these irregularities. He will have, first, the perverted ideas of the parents to contend with, and, secondly, all the force of example of the minister who has failed to do his duty. He will find it hard work, but the blessing of God will attend faithful labor in this direction.

Parents, "you should feel under obligation, by patient, painstaking effort, and earnest, fervent prayer, to so form the characters of your children as to make them a blessing in the home, a blessing in the church, and a blessing in society."—*Testimony No. 32*, p. 80.

"A blessing in the home." How can this be?—By having them under good government, trained to obedience, to respect the rights of one another, to respect their parents, to be courteous and orderly, gentle and obliging. If they are so trained at home, they will show it when away from home. "Mothers must be willing and even anxious to qualify themselves for their important work of developing the character of their children, guiding,

instructing, and restraining their tender charge. Fathers and mothers should be united in this work. Weakness in requiring obedience, and false love and sympathy,—the false notion that to indulge and not to restrain is wisdom,—constitute a system of training that grieves angels; but it delights Satan, for it brings hundreds and thousands of children into his ranks." "Any child that is permitted to have his own way, will dishonor God and bring his father and mother to shame."—*Testimony No. 32*, pp. 80, 81.

"A blessing in the church." Those who are taught obedience at home, will not forget it at the house of God. But if this part of the training is neglected in the home circle, it will be manifested in an enlarged degree in the house of God. Such will be found at church, if old enough to be out of the special care of their parents,—and some get old enough far too soon,—restless, moving about, talking, laughing, and playing during divine service. If only babes just commencing to walk, they will run all over the house, and attract more attention than the minister. Here, again, I pity the minister that will, under ordinary circumstances, go forward and preach without placing the stamp of God's disapprobation on such disorder. No child should be permitted by its parents to run about in a church during divine service, nor should the faithful minister permit it. Rather than suffer such a state of affairs to exist, it would be better to suspend the discourse till order is restored. Then when quiet reigns, proceed with the service. Thus we may expect the blessing of a God of order to rest upon our efforts.

"A blessing in society." If the home relations are right, the home training correct, it will be exemplified at home first, at church next, and, lastly, it will be manifested in society. Good breeding, proper instruction, and proper discipline at home, will be manifested wherever a child may go. But if the deportment of a child is defective at home, it will be so abroad. Children properly trained at home, will not feel when away from home that they must go on an inspecting tour all over the house where they may be, and handle everything within reach; and when they get through in the house, then go out into the flower garden, and lay their hands unbidden on whatever comes before them; or to the out-buildings, climbing upon the roofs as a better place for play than the ground; or to the lawn, climbing the ornamental shade trees.

No wonder that those families who have order about their homes, and taste in their efforts to make their appearance as inviting and cheery as possible, dread to have such children come near. But the reverse may be true. Children may be so trained that they will not lay their hands on anything unbidden. They may feast their eyes, stand and admire the beautiful; but for nothing will they lay their hands unbidden on that which belongs to another.

But worse than all, "a moral leprosy that is contagious, polluting the bodies and souls of the youth, often results from a failure to discipline and restrain the young. And it is time that something was done to check its ravages." This last declaration is fearful, alarmingly so. Yet many parents sleep over the pestilential hot beds of fashion in their children, apparently not dreaming of the smothering volcano of moral pollution that is housed under their roof; and when informed of the fact, they cannot believe it. Their children "are too good; they will not tell falsehoods." Many a poor child that should have been shielded and protected from such vices, has become a moral wreck for life, when if deluded parents had made themselves intelligent in regard to this prevailing iniquity, and placed a vigilant guard over their children, they would have learned that when Satan has obtained the reins of their children, and has thus led them, it is not then difficult for him to lead them one step farther,—to tell a falsehood to cover up their sin. May the Lord anoint our eyes with eye-salve, that we may see.

J. H. Cook.

THE RESURRECTION.

To those of us who have committed little ones to the silent grave, how precious are the words of the Bible, "They shall come again from the land of the enemy"! Those pretty little hands that so often have been lovingly held out to us

are not lost forever. Those little feet that were so precious to us, and which we took such pleasure in dressing with the tiny shoes and stockings, are precious to our hearts still, and as the Saviour said, in speaking of the dead, that all live unto God, so these little ones live unto us.

While alive and in health, we often saw them all unconscious in sweet sleep. We loved them then, and were glad to see them rest. Now they rest, but in a different condition. It is God's appointed way, and we may confidently await his time, and his promise that they shall live again will not fail. He teaches us by his works every day not to limit in our minds his power nor distrust his word. He suffers the cold snows and ice and frozen ground of winter to bury and hold fast the little tender rootlets in the earth. But when the balmy days of spring come, we find the bright, lovely little flowers springing up, seeming only to awake from a quiet sleep.

So our little ones will come forth. God will not disappoint us in this. It is his way to surpass our expectations in marvelous things like this.

"We may sleep but not forever."

B. F. MERRITT.

A VISIT TO THE SOLDIERS' HOME AT WASHINGTON, D. C.

It was a beautiful morning. The birds were twittering, and the soft freshness of the dew had not all gone, when the carriage that was to convey us to the Soldiers' Home drove to the door. For some days I had been confined to my room, and the fresh morning light, and the beauty without seemed doubly dear.

Two sweet old ladies whose faces were pale with the passing years, but lit up by the look of youth that comes with the love of God, sat opposite, smiling, and so wove themselves into the pleasure of the visit that I cannot forbear mentioning them in this sketch. Our driver, a good-natured colored man, whipped up his horses, and we sped over the beautiful streets of Washington. The streets are wide and all cemented, and fairly embowered with rows of luxuriantly leaved trees. It seemed to me I had never seen anything more lovely, as we caught glimpses of the domes and spires and tasteful architecture down the long perspective of the streets.

We soon left the city, and rode over the heights on the north. Among other lovely residences on these heights, is the home of the late Gen. Logan. It is a large, old-fashioned brick building, abundantly supplied with square windows and porches. Wide lawns surround the house, and it has the appearance of a comfortable family seat.

After an hour's drive we entered the road through the wood. It seemed like passing into the lost Garden of Eden. Great pines towered up, dark and rich, wearing a look of solitude in spite of the crowding, familiar trees on every side. The pines stand still as if in holy meditation; while the oak, and the poplar, and the willow rustle their leaves in continual whispers. I wish I could give you a glimpse of the beauty of that place. The soft sunlight, flecking the forest with gold finer than mist, and richer than the treasures of India, the velvet shadows of the pines, and the lace-like shadows of the branching trees fell over us like a benediction. The *arbor vite* reached out great palms of rich green. Their new, velvety, toe-like edges shone as if they had been dipped in a frost of gold. The needle pines looked like webs of gauze as we hastened by. Now and then, the clear trill of a bird dropped through the branches into our very hearts. Beautiful wild star flowers twinkled by the roadside, and branches and shrubs lifted up a thanksgiving of beauty to God. As we saw each leaf and flower turning its rejoicing face toward the face of the Father, our hearts burned within us, joining the forest's adoration.

We stopped where the ripple of a spring made pleasant music, and a little colored maid with great sorrowful eyes, loaned us a pail to dip in the sparkling water. While we drank, a colored man came up. Both of these dark faces seemed shadowed with a mute sorrow, and I wondered if the days of slavery had left that shade, or if their poor hearts were menaced in the chains of the dark, fallen angel.

We soon entered the gate leading to the grounds of the Soldier's Home. There are seven

hundred acres devoted to this purpose, through which are winding drive-ways reaching seven miles. In these shady drive-ways we met the "blue coats." I looked with interest on the men who had fought to undo "man's inhumanity to man," and to free their dusky brothers. A white signboard, on which was printed "Capitol Vista," pointed away through an arch in the woods opening out, it seemed, into an infinite spot of sky. Away in the mists of the sunshine, arose the snowy dome of the Capitol building. It seemed like a glimpse into a fairy city, white spires outlined faintly in the clouds and pale-blue of the sky.

Next, we came to a field, where the soldiers were engaged in planting, and in doing other farm work. Then we drove into the beautiful lawns surrounding the spacious home. The rustic seats were filled with soldiers. Some looked worn and sad; others wore an air of cheerful content. The broad steps were ornamented with cannon and ball, but peace reigned everywhere, and flowers bloomed along the paths. Through the windows we caught glimpses of the comfortable beds. Everything was in perfect order. Not far away was a beautiful library well supplied with interesting books. There are between six and seven hundred soldiers in the home at present.

At a little distance is the soldiers' cemetery, where seven thousand four hundred and fifty-five soldiers lie at rest, till the resurrection. They are buried in regular rows, and all have the same style of tombstone. A short distance farther on is the old Rock Creek church, built of brick brought from England in 1755. It is nearly covered with ivy. Its windows are of stained glass, picturing the faces and forms of several noted singers. The old Bible on the stand bears an ancient date. The surrounding grounds are fairly ablaze with flowers; and as if to remind the worshipers of the shortness and solemnity of time, the city of the dead crowds the paths. Many a mourner has wept over the beloved sleepers, only to rest soon beside them. Oh may the morning of Jesus' coming bring them face to face in awakening and never-ending gladness!

It is here where Gen. Logan lies. We paused reverently before his vault. A guard stands at the opening. The long coffin was covered with flowers, and a sweet perfume flowed from the place. Over him hung a large white anchor and cross. A white ribbon bore his name, the time of his birth and death. I thought how the angels had closed his life's record. The interval between the dates was only partially known to men, but in heaven "the books" will be opened, and the dead judged out of those things which are written therein, according to their works.

As we drove home, we saw the statue of Gen. Scott, who originated the idea of the Soldiers' Home. We felt grateful that the old veterans could rest under such shade and sunshine. Mother Coombs's face lit up as she said: "It all makes me long for our home in the new-made earth, where the flowers will never fade, nor our dear ones die."

FANNIE BOLTON.

## Special Mention.

### "THE SPIRIT WORLD."

"STARTLING MESSAGES FROM THE UNDISCOVERED BOURN."

THE Pacific coast seems to be one of the best places in the world for the development of Spiritualism and of mediumistic powers. And, as might be expected, there are a great many "test mediums" in various places; but they are especially numerous in San Francisco, where a great many seances are held by them.

The following from the San Francisco *Examiner* of May 9, under the headings which are over this article, is a fair sample of reports which frequently appear in the daily and weekly publications of this coast:—

"The most successful and interesting seance ever given by Mrs. Ada Foye, the test medium, was that held in Washington Hall, No. 25 Eddy

street, last evening. The house was comfortably filled with an intelligent and respectable audience, and Mrs. Foye's spiritual tests as usual were most extraordinary and wonderful. A conference meeting was held during the first half of the meeting, after which spiritual manifestations were given."

But the part that is of interest is to see the steps the Spiritualists are taking toward a profession of religion. Not long ago they were openly decrying the Christian religion, and their animosity to the Scriptures was quite outspoken. But now things are changing. They now not only profess religion, but also profess to have *the true religion*. They now use Scripture in their addresses, and often make quotations which they can use so they will appear to their advantage. Not that they regard the Bible as inspired; for if "cornered," they are always ready to discard it; but it gives them popularity to use it. They also sing church hymns, and are everywhere rapidly advancing to the standard of an "orthodox" church.

During the evening, Judge Swift was called upon, and said: "The Christian Church says that Spiritualism is of a devilish origin, but it is the true religion as taught by Christ, the humble Nazarene, when upon earth. There is a vast noticeable difference between the Christianity as given to us by the Saviour of mankind, and that of the church of this day and age." In his closing remarks he said: "It is sweet to the soul to know something of the philosophy of how departed loved ones come to us and give us joy and happiness."

Mr. W. H. Mills then followed by an address on 1 Cor. 12:1: "Now concerning spiritual gifts, brethren, I would not have you ignorant."

The same evening Mrs. J. J. Whitney, another celebrated test medium, gave some tests to an audience of probably 2,000 people, in Assembly Hall of Odd Fellow's Building. The meeting was opened by singing the popular church hymn, "Nearer, My God, to Thee." In some remarks that followed, she said: "This is my church—my sanctuary—and I hope it will be regarded as sacred."

After a large number of interesting tests, the *Daily Examiner* gives the following:—

"When the spirit of a boy gave his name, and called for attention, the developments created a sensation. The mother recognized the name, and, evidently being skeptical, arose and asked when her son had his photograph taken last. This seemed to stagger the medium for a moment, and she asked:—

"Do you absolutely demand this test?"

"I do."

"Wait a moment. He says, 'My picture was taken on the 21st of May, 1882.'"

"That's correct," said the lady as she resumed her seat, and the audience broke into an applause which had to be hushed."

Some of the mediums are making a specialty of independent slate-writing; and many an audience has witnessed these exhibitions given under circumstances that were entirely satisfactory to the most confirmed skeptic. The following is a report, published in San Francisco, that I happen to have at hand, illustrating the character of the exhibitions:—

#### "COMMITTEE REPORT.

"We, the undersigned committee, chosen by the audience at a public exhibition of independent slate-writing, given by Mr. Fred Evans, at Washington Hall, on Sunday, June 21, 1885, testify that the slates used were washed and sealed in our presence and to our satisfaction, and during the time the slates were in use, they were not removed from our sight. We distinctly heard the fragments of pencil between the slates writing, while holding them in our hands. When the writing was finished, which was denoted by three raps on the slates, Mr. R. B. Hall was selected by the audience to break the seals on the slates. When separated, one of them was completely covered with writing in patchwork form, embracing thirty communications, all in different hand-writing. Each member of the committee received messages

signed by relatives or departed friends; the remainder of the messages were recognized by different persons in the audience.

"The exhibition was given in daylight before an audience of about four hundred persons, and under conditions which excluded all chance of trickery or fraud.

"DR. THOS. C. KELLEY, 946 Mission St.,

"MRS. F. C. LANE, 3010 Folsom St.,

"WILLIAM KELLEY, 202 Second St."

I have seen a fac-simile of various slates which were written on before a public audience, and a committee of prominent citizens, in each case, chosen to testify to the straightforwardness of every act; and a person also chosen by the audience to break the seals. Under these conditions the spirits have written in over twenty different languages, produced the autographs of nearly all of the deceased prominent men, drawn some of their pictures on the slates, and sent almost innumerable messages to persons present.

While talking with me the other day, a medium alluded to the power that the Spiritualists had over the people, and the extent to which it has now spread; and then he closed by saying:—

"In less than twenty-five years, I won't say how much less, Spiritualism will embrace all the churches. In fact, they are really Spiritualists now, only they do n't know it. When they see a loving mother or a dear child that they have loved dearer than their own lives, come to them, and in their own familiar voices speak their names and talk to them, they will accept Spiritualism as true. If the spirits are around us, and they believe they are, why should n't they speak? Let me tell you, my friend, if you don't want to become a Spiritualist, take my advice, *let it alone*, and do n't you investigate it."

I told him that I would let it alone, but that I intended to "try the spirits," assuring him, however, that I would do it by the "law" and the "testimony," instead of by taking the spirits' words in regard to who they are. But how true were the words that he spoke, and how many of the people are ready—yes, waiting—to be taken by this delusive power! How much better to believe as the Bible says, that "the dead know not anything," and that these spirits "are the spirits of devils, working miracles;" and that this power is the one of which the Scriptures say, "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast!"

W. A. BLAKELY.

#### A SIGN OF THE TIMES.

ONE of the depressing signs of the times is the general decay of seriousness, which shows itself in many ways—in conversation, in literature, and in the occupations of life. How hard it is to engage anybody in a sober and earnest conversation! People like to talk well enough, and will talk without ceasing on the most trifling subjects. They are ready to gossip, to entertain each other with the small talk of society; but it is rare, in comparison, that we sit down with one who seems to delight in a conversation of a high kind. The mass of people do not even *think* seriously. They have no convictions, and do not care to have any, even while life is so solemn and earnest, and so swiftly passing away.—*Evangelist*.

—Most people would succeed in small things if they were not touched with great ambitions.

—Many a small man is never done talking about the sacrifices he makes; but he is a great man indeed who can sacrifice everything and say nothing.—*Dr. Munro Gibson*.

—Let your heart be as an altar piled up with pure desires; and as an altar is a place where things burn, so may your heart have burning desires kindled with God's love.

## Our Tract Societies.

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

### KANSAS TRACT SOCIETY PROCEEDINGS.

THE thirteenth annual session of the Kansas T. and M. Society was held at Garfield Park, Topeka, Kan., May 19, 1887, at 9 A. M., with the President, Eld. E. M. Kalloch, in the chair. The opening prayer was made by Eld. J. W. Bagby. The minutes of the last annual session were then read and approved.

On motion, the Chair was empowered to appoint the usual committees, which were as follows: On Nominations, Elds. C. W. Flaiz, John Heligass, and John Gibbs; on Resolutions, Elds. R. M. Kilgore, L. D. Santée, C. McReynolds; on Auditing, Eld. Joseph Lamont, Wm. H. Mills, and A. M. Morrill.

The President then spoke upon the general interests of the T. and M. Society, and the canvassing work in particular.

Adjourned to call of Chair.

SECOND MEETING, AT 9 A. M., MAY 22.—The Auditing Committee was called upon, and submitted the following report:—

We, your Auditing Committee, have examined the books of the Treasurer, and find them correctly kept.

JOSEPH LAMONT,  
WILLIAM H. MILLS, } Committee.  
A. M. MORRILL.

On motion this report was adopted.

The Nominating Committee reported progress, and asked further time. The Treasurer then read his report as follows:—

#### FINANCIAL STANDING.

##### ASSETS.

Due from districts,	\$1,278 83
" ministers and agents,	3,167 93
" other sources,	478 13
Cash on hand,	207 38
Merchandise,	2,631 67
Furniture and fixtures,	135 55
<b>Total,</b>	<b>\$ 7,899 49</b>
Total Mdse. handled during the year,	12,138 93
" sold	10,053 22

##### LIABILITIES.

Due REVIEW AND HERALD,	\$4,008 52
" Pacific Press,	476 08
" Good Health,	168 19
" reserve fund,	15 00
" canvassing fund,	6 10
" tent fund,	26 25
" Australian Mission,	4 70
" other sources,	29 41
<b>Total,</b>	<b>\$4,724 22</b>
Balance in favor of Society,	\$3,175 27

##### CASH RECEIVED.

Received from districts,	\$2,000 68
" ministers,	667 95
" agents,	2,229 87
" on Christmas donations,	1,041 26
" for European Mission,	17 01
" English Mission,	20 90
" Scandinavian Mission,	9 80
" African Mission,	17 27
" Australian Mission,	4 70
" Inter. T. and M. Soc.,	1 00
" reserve fund,	15 00
" tent fund,	3 00
" Topeka mission,	44 37
" Wichita mission,	10 30
" \$30,000 fund,	535 38
From other sources,	1,949 10
<b>Total,</b>	<b>\$8,567 59</b>

In addition to the assets given, there is a balance of doubtful old accounts, worth \$2,627.17.

The Committee on Resolutions then submitted the following report:—

After careful deliberation and consultation, we recommend the following concerning the canvassing work:—

Resolved, That all canvassers shall belong to a company organized for the canvassing work when practicable.

Resolved, That the State agent shall, with the advice of the Conference Committee and the President of the T. and M. Society, appoint a leader for each company, and for sufficient reason shall remove the same.

Resolved, That all canvassers shall contract with the State agent, to labor for a specified time.

Resolved, That each canvasser shall make a weekly report to the leader of his company, as follows: 1. No. of days engaged in canvassing. 2. No. of orders taken. 3. Style of binding. 4. No. of orders taken for periodicals. 5. Time of delivery. 6. Weekly expense account. 7. Date of

beginning work in any Tp., and date of finishing delivery. 8. No. of books delivered in Tp.

Resolved, That all books shall be ordered through the leader of the company.

Resolved, That leaders shall be responsible for all books ordered by them.

Resolved, That each leader shall make two weekly reports, one to the State T. and M. Secretary, as follows: 1. Name of book, and number of orders taken. 2. Style of binding. 3. Time of delivery.

The second report shall be to the State agent, as follows: 1. No. of canvassers at work. 2. No. days each canvasser worked. 3. Name of book and number of orders taken. 4. No. of orders taken for periodicals. 5. Weekly expense of each canvasser. 6. Time engaged in delivery, and number of books delivered.

Resolved, That the leaders shall receive ten cents on each "Marvel" sold and five per cent on all other sales made by the canvassers.

Resolved, That a fund of not less than \$200 be borrowed, and placed under the control of the State agent for the purpose of aiding agents to enter the canvassing work.

Resolved, That the canvasser shall report to the leader of his company the number of books sold in each Tp., and the date of finishing his delivery.

Resolved, That the leader shall report to the State agent the time of commencing the canvass in each Tp., and the date of finishing delivery, and number of books sold in Tp.

Resolved, That the State agent shall have the power to remove any canvasser from one company to another in the State.

Resolved, That the State agent shall be authorized to appoint special persons to assist companies in making delivery and collecting.

Whereas, With the growth of the cause in Kansas the labor of the State Secretary is continually increasing; therefore—

Resolved, That an assistant be employed to aid the Secretary in his work.

Resolved, That we will make increased efforts to conform to the resolutions adopted by the International T. and M. Society, and recommended by the State societies for the circulation of all our periodicals and publications, and in view of the rapid progress of National Reform, especially the *American Sentinel* and the *Sentinel* tracts.

Whereas, There is seen an alarming neglect in many of our districts concerning their indebtedness to the State society; therefore—

Resolved, That we recommend the State Secretary, directors, and librarians to hold in check, according to their judgment, such districts, local societies, and members as are so inclined; and that great diligence be exercised in collecting and remitting means for the payment of debts contracted in their respective fields of labor.

The following was recommended by the Auditing Committee:—

Whereas, The auditing of the books of the Treasurer of the T. and M. Society consumes much time; and—

Whereas, It is but simple justice to the Secretary, and also to the Society, to know the exact condition of the business which is already large and rapidly increasing; therefore—

Resolved, That we recommend that the President appoint a committee to examine the books, and also to take an inventory of stock prior to each annual meeting.

Resolved, That a T. and M. district, composed of the German element in the State, be added to the list of districts, and that it be known as the German District.

Whereas, A great lack exists among members in reporting their labor, which is detrimental to the interests of this very important branch of the work; therefore—

Resolved, That we recommend that a committee be appointed to present to the society a plan for keeping a record of missionary labor; or if it be not in session, to the President, Vice-President, or Secretary, at the earliest moment possible.

On motion, the report of the committee was considered, as follows: Resolutions one, two, three, five, six, seven, eight, ten, and eleven were spoken to by various persons and carried unanimously. Resolution four was amended by adding two items to be reported; namely, 9. No. of exhibitions, and 10. No. of hours' work per day. Resolution nine was amended to read as follows:—

Resolved, That a fund of not less than \$200 be borrowed, and placed under the control of the State agent, for the purpose of aiding individuals to enter the work; and that two per cent of all book sales made, be appropriated to keep this fund good and to repay it.

Pending discussion on resolution twelve, the Society adjourned to call of Chair.

THIRD MEETING, AT 8 : 30 A. M., MAY 23.—Resolution twelve was re-read and adopted. After some discussion, resolution thirteen was carried. Resolution fourteen was amended by adding the words, "and that such an assistant be appointed by the President and Secretary of the T. and M. Society and the Conference Committee." Resolutions fifteen to nineteen inclusive were carried.

The Committee on Nominations reported as follows: For President, A. G. Miller, Box 162, To-

peka, Kan.; Vice President, C. W. Flaiz, De Witt, Kan.; Secretary and Treasurer, L. Dyo Chambers, 813 Fifth St., Topeka, Kan.; Directors: Dist. No. 1, C. A. Hall; No. 2, C. W. Olson; No. 3, T. H. Wakeman; No. 4, J. W. Morrison; No. 5, S. N. Ayers; No. 6, L. A. E. Matthews; No. 7, W. H. Mills; No. 8, James V. Mack; No. 9, J. E. Welch; No. 10, G. D. Symms; No. 11, J. H. Coffman; No. 12, C. McReynolds; No. 13, J. P. Farnsworth; No. 14, Fred Scheeffler.

On motion, the report was adopted, the names being considered separately, the name of G. R. Thorn being substituted for that of C. McReynolds for Dist. No. 12.

The Chair afterward appointed as committee, according to resolution eighteen, C. W. Flaiz, and L. Dyo Chambers. On motion, the action of the Board in forming Dist. 13 was confirmed.

Adjourned *sine die*.

E. M. KALLOCH, Pres.

L. DYD CHAMBERS, Sec.

### SPRINGFIELD, ILLINOIS, MISSION.

OUR mission in this city has now been working about six weeks, and we can truly say that God has gone out before us. We have never, at any time in the past, seen the interest manifested that we see here. Over one hundred persons are deeply interested in the truth, and many of these are not satisfied to simply hear the subjects at their own homes, but they follow us from house to house, bringing their wives and children, and carrying their large family Bibles with them. At some of our readings over twenty persons gather around a long extension table, and together we read and study the word of God. We are reminded of Sr. White's statement, that she saw people going from house to house, carrying their Bibles, and reading the truth together.

The truth never seemed so precious as now. God's Spirit seems especially present to impress hearts. Favorable notices of our work have been given in the leading daily papers of the city, and several honorable men and women have called to inquire concerning our work. The workers have obtained 180 subscriptions for *Good Health*, and some other publications have been sold, amounting in all to over \$300. We are trying to seek God's help, that this interest may continue to increase and be properly developed. We hope our brethren in Illinois will continue to especially remember us in prayer.

GEO. E. STARR.

### CANVASSING AMONG THE HOLLANDERS.

PERHAPS it would be interesting to the readers of the REVIEW to know how the work is progressing among the Holland people. Two months ago I left Battle Creek to canvass for the *Bijbel Lezer*, and have thus far taken 365 orders. I took nineteen in one day, and have taken fifty-four in five days. Surely the Lord has blessed my labor, and to him be all the praise. The enemy is becoming aroused, and is trying to work against me. But there are precious promises in God's word for us; and he says that he can work and no one can hinder. It is the Spirit of God that works upon the hearts of people, that causes them to take the paper and investigate the truth of God. Many have already acknowledged that the seventh day is the Sabbath, but they do not feel the importance of obeying God instead of man. Oh that we may have much of the power of God, and thus be able to reach the hearts of these people, that they may obey God rather than man!

I shall leave Grand Haven June 16, and expect to reach Milwaukee, Wis., Sunday morning. I shall visit a few Hollanders there. I think I shall be in the State about two months, as there are about twenty-five churches. During my stay in the State, I should be glad to meet with our American brethren whenever the opportunity will permit, for I shall be cast among strangers. My address for a short time will be Milwaukee, Wis.

June 16.

R. J. STUREMAN.

—“If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work rightly upon minds, if we imbue them with true principles, with the just fear of God and love of our fellow-men, we engrave on these tablets something that will brighten to all eternity.”

## The Review and Herald.

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

BATTLE CREEK, MICH., JULY 5, 1887.

URIAH SMITH, EDITOR.  
L. A. SMITH, ASSISTANT EDITOR.  
GEO. I. BUTLER, S. N. HASKELL, CORRESPONDING EDITORS.

### CHRIST'S COMING—IS IT NEAR?

IN our previous articles upon this subject, we have spoken of the importance, the necessity, and the nature of the coming of Christ, and the effect it will have upon the cases of the righteous and the wicked. We have shown that this coming is one of the fixed events in the plan and purpose of God concerning this earth, as revealed in his word; that it is to be personal and visible; that it is attended with the resurrection of the dead and the breaking up of the face of nature, and brings a complete end to the present order of things; and that while the wicked find it the end of all their hopes, and the opening of the pit of eternal night, the righteous find it the radiant gateway to everlasting life and unending joy.

These points being settled beyond the possibility of contradiction, we now reach a question of all-absorbing interest: Is that coming, with its associate events, now near at hand? Are these the last days? Is this the generation upon which rests the responsibility of preparing to meet, personally, this amazing change? All kinds and classes of evidence which have any bearing upon this subject, respond to this question with a decided and emphatic, Yes.

There are some considerations of a general nature which may be properly considered at the head of the long list of evidences on this question.

1. There are but few who will contend that the present state of things is to continue forever. Generations are not to succeed each other, each in its turn dropping into the tomb, through an interminable future. God's word plainly declares this, and affirms that there is a day of Judgment appointed to close up and review all these ages of human probation.

2. This matter being regulated by a fixed plan, we inquire what great features of the plan of salvation were to be developed before the end. The time thus far passed over may be divided into four periods, or dispensations: the antediluvian, the patriarchal, the Mosaic, and the Christian. The Christian age is to be the last; for Christ in his opening sermon plainly intimated that the system he came to introduce should last till heaven and earth should pass. There is no other dispensation in probation to succeed this; and this has already extended over 1800 years, which is longer than any of the dispensations that preceded it. Has not all been accomplished by it which it was designed to accomplish? Why may it not very speedily close?

3. Truth for the world has reached its full development. In various ways God has communicated his will to men. He has communed with them personally, and his instruction has been preserved by tradition among men. He has taught them through types and shadows, gradually leading their minds to the highest forms of perfect truth. Finally the gospel truths of the present dispensation have been taught in all their clearness, and the volume of the sacred Scriptures completed. And this the world has had for over eighteen centuries. There is no new revelation to be made. What further wait we for in this direction? So far, then, as the development in this part of the plan of redemption is concerned, who can say that we are not near the end?

4. There are two special covenants brought to view in the Scriptures, called the first and the second, the old and the new. The first was made with Israel when they were brought out of Egypt (Ex. 19: 3-6) and continued in force till the first advent. The second was introduced and confirmed by Christ. This is to reach to the end, and introduce the church to the perfection of the heavenly state. Heb. 8: 11, 12. Under this covenant we have lived already about eighteen and one half centuries. There is nothing further in this direction. Who can say that the time is not near when the perfect blessings of this covenant are to be realized? The conclusion is natural and consistent that that time must now be at hand.

5. The preaching of the gospel has compassed the

earth, and penetrated to its remotest bounds. Commencing in Asia, and shedding its light at first upon the remotest East, it has come westward with the course of day, till, having traversed both hemispheres, it now looks from its watch-towers on our western coast, across the Pacific to the cradle of its beginning. What further can it do?

But, says one, the gospel has not yet converted the world, and therefore its work cannot be done. We answer that it has never been predicted that the gospel should convert the world. It is said that it should take out of the Gentiles a people for Christ's name (Acts 15: 14), and that it should be preached in all the world for a witness unto all nations, and then the end should come. Matt. 24: 14. And it has already been preached so extensively that the prophetic vision can be abundantly fulfilled which represents some 'as saved' from every nation, kindred, tongue, and people. But little, if any, of Matt. 24: 14 remains to be fulfilled. Surely the gospel has about finished its work.

6. Christ has certain well-defined positions to occupy, and offices to fill in the plan of redemption: (1.) As the author and introducer of the hope of salvation from sin; which hope was brought in when it was promised on the threshold of paradise lost that the seed of the woman should bruise the serpent's head; (2.) As the invisible leader and instructor of the people all through the typical dispensation (1 Cor. 10: 4); (3.) As our example and prophet here upon the earth; (4.) As our sacrifice upon the cross; (5.) As our great High Priest in the sanctuary in heaven; and (6.) As glorified King over all, when the work is accomplished. The first, second, third, and fourth acts in this great plan were long ago completed. For over eighteen hundred years our Lord has acted as priest. One change more shall install him as king, and redemption will be finished. No man can show that his priestly work is not about to close. On the other hand, it can be clearly shown that it is now almost finished. The reign of Christ as king is near at hand.

### UNCHRISTIANIZED.

THE *Christian Oracle* chooses a horn of the trilemma, and impales itself. The reader will perhaps remember a quotation in the *REVIEW* of May 17, in which the editor of the *Oracle* declared he would keep the Sabbath if an example could be found where a Christian had ever kept it. We referred him to the holy women who returned from the burial of Christ, and of whom Luke is particular to record that they "rested the Sabbath day according to the commandment," and at the close of the article, said:—

"Now we call upon the *Oracle* to stand up squarely to its pledge in the face of this testimony. No cowardice on this issue. Let it (1.) unchristianize those women, or (2.) keep the Sabbath, or (3.) repudiate its own pledge. On which horn of this trilemma will it choose to impale itself? We shall see."

And now we do see. In its issue of June 16, 1887, it makes a few quotations from our article, and attempts a reply. It takes the first horn of the trilemma, and says, "The *Oracle* is ready to stand up and say the women referred to were Jews." It thus unchristianizes those holy women, those intimate followers of Christ, in order to make it appear that their example in keeping the Sabbath has no force for us. Reader, what think you of that? Those holy women not Christians! The mother of Christ not a Christian! Those who had followed him, hung upon his teaching, and believed all he taught, not Christians! Now we had supposed that a follower of Christ was a Christian.

To try to put a bold face on its unpleasant predicament, the *Oracle* says: "Your trilemma has no horns, and it appears strange that you do not see it." And we can easily imagine the wry face it was making up all the while inside when saying it. It then betrays its consciousness of having taken an untenable position by hastening to change its base under the plea of restating its position. It says: "Again we repeat our pledge," and then asks where "an inspired apostle ever commanded a Christian to keep it," or where the "disciples of Jesus under the guidance of the apostles [!] ever kept it;" which is a very different thing. It thus virtually confesses defeat, and surrenders its first position.

But a few other statements of the *Oracle* demand a word of notice, they are so utterly reckless and un-

reasonable. Because the resting of these Christian women was before the Pentecost, the *Oracle* says: "To go back beyond the beginning of the Christian dispensation, to find where Christians kept the Sabbath day, is something we hardly thought possible even for an Adventist." And we respond by saying, that, to deny that the new dispensation began where the old one ended, is something we hardly thought possible even for a Disciple. To show when they have the new begin, we quote again: "The new institution or covenant began on Pentecost, not before, and there were Jews, but no Christians before that time."

We can find no language to express our astonishment at such a position. It is certain that the old dispensation ended at the cross. There the middle wall of partition was broken down (Eph. 2: 14); there the veil of the temple was rent in twain; there the enmity was abolished, and the law of commandments contained in ordinances was taken out of the way (Eph. 2: 15); there the handwriting of ordinances was blotted out (Col. 2: 14-16); there the shadow gave place to the substance (verse 17); and there of twain, Jews and Gentiles, was made *one new man*, so making peace. Eph. 2: 15.

Now who authorized the *Oracle* to throw in fifty-three days between the ending of the old and the beginning of the new? And what was the nature of that interregnum? The old had ended, the new had not begun. The old law was abolished, the new had not yet been promulgated. The world was then without law. By what will they be judged? or will all sinners during that most favored period, go scot free? The *shadow* ceased at the cross; but the *Oracle* jumps fifty-three days before it strikes the substance. Where is its philosophy? Where are its optics? Did it ever see a shadow snap short off and jump a rod or two before it came to the substance which cast it? Will the *Oracle* please take this proposition in before the philosophy class of its university, and see if such a thing could be.

But the Scriptures are positive on the point as to when the new covenant began; and it was at the cross, and not at Pentecost as the Disciples affirm. Paul says (Heb. 9: 16, 17), "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." Christ said when giving to his disciples a symbol of the blood he was about to shed upon the cross, that it was the blood of the new testament. Matt. 26: 27, 28: "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." Christ shed his blood upon the cross, and by that means, then and there ratified the new covenant, which was of force from that moment. It is the most transparent contradiction of scripture possible to say that the dispensation did not begin till fifty-three days later at the Pentecost, and we marvel that any one professing to believe the Scriptures should hazard such a statement. Here is a horn to the trilemma, which pierces the position of the *Oracle* to the very heart; and it must know it; or if not, others do. The new dispensation had come in; and the Christian women kept the Sabbath in this dispensation, according to a commandment which survived the cross and thus belongs to Christians. The man does not live who can successfully contradict this proposition. It is just such disconnected, disjointed, rickety theories as the *Oracle* sets forth that we object to. Let us have something that is connected and solid. No sensible man can believe that God suffered a great hiatus of fifty-three days in his moral government of the world.

Our astonishment grows as we continue to contemplate the position of the *Oracle*. There were no Christians, it says, till Pentecost. All were Jews up to that time. Then, presto! in a flash all became Christians. But what happened at Pentecost? Any new organization formed?—No. Any new institution set up?—No. The disciples were simply endowed with power to go forth and accomplish a work to which they had previously been commissioned. Any new truth imparted?—No; the object of the pouring out of the Spirit was to bring to their remembrance things they had already been taught. See John 14: 26: "But the Comforter, which is the Holy Ghost whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you."



This promise was fulfilled on the day of Pentecost. Christ had thoroughly taught and instructed his followers, and now by the Holy Spirit his teaching was brought to their remembrance. But the *Oracle* will have it that all Christ's teaching, and their acceptance of it, did not make them Christians, but when the Spirit brought this teaching to their remembrance, that did! Oh! logic! But the *Oracle* is not satisfied with its own position in reference to Pentecost; for it finally refers to the resurrection of Christ as set forth in Rom. 1:4, as the great event back of which we should not go for examples of Sabbath-keeping.

We wonder what the *Oracle* thinks Christ was doing through the three years and a half of his ministry; for it says: "Those women who followed Jesus and kept the Sabbath had no conception of the Christian institution." And again: "Those women kept the commandment because it was one of the Jewish laws, not because they were Christians or disciples of Jesus." Three years and a half under the teachings of Christ, and yet had n't learned a thing! The *Oracle* may set these women down as such poor dots, or Christ as such a poor teacher, if it chooses; but we shall do neither the one nor the other.

One more quotation must suffice: "From the beginning on Pentecost the Church of Christ was extended throughout the Roman Empire. The Acts of the Apostles gives its history, the letters of the apostles full instruction for the guidance of the disciples, and not one command or example of Christians keeping the Sabbath."

We know that many are inclined to give up and throw away the Old Testament; but here goes the record of all the evangelists, the direct record of the life of Christ and all his personal teachings. Dear brethren, we beg of you, do not thus repudiate the Saviour. You profess to be disciples—disciples of whom? Are you disciples of Christ? or only of Paul, or Apollos, or Cephas?

Be it understood, then, that the Disciples begin their Scriptures with the Acts of the Apostles, and look for their whole duty in the epistles, discarding the teachings of Christ as recorded by the evangelists. To such desperate straits are they driven to avoid the Sabbath. But strange to say, they find nothing for Sunday in what they retain, yet cleave to that as the great institution of the Christian Church. Verily, great is the mystery of theology.

THE BIBLE VS. THE KORAN.

In Stanley's "History of the Eastern Church," pp. 369-377, we find a very beautiful and striking contrast drawn between the sacred book of Christians and that of Mohammedans—the Bible and the Koran. Many enemies of God's word in these days affect to find a contrast between the Bible and other books which claim to be sacred, unfavorable to the former. A candid examination will every time show that their adverse decisions arise from the opposition of their unsanctified natures to the pure teaching and holy precepts of the Old and New Testaments. The more closely the subject is examined, the more striking does the superiority of our blessed Bible appear. What is true of the Bible as compared with the Koran, is true of it, in a general sense, as compared with all other so-called sacred books. It alone, as seen in the variety of its topics, the wide range of its subjects, the sublimity of its themes, the holiness of its teaching, the harmony of its different parts, though written by so many different men, and in so many different ages of the world, and its adaptability to all nations and to all time, bears the impress of the divine hand. Let us more fervently love, more cheerfully study, and more closely follow this Book of books. Mr. Stanley says:—

"The Koran has special claims on our attention as the sacred book of the world, which can best be compared with our own, and which, by that comparison, furnishes not merely an evidence to the divine supremacy of the Bible, but also brings into the strongest relief the true character of the contents and authority of the Scriptures, in contradistinction to the modern theories which have sometimes been formed concerning them.

"But the contrasts are far greater than the resemblances. I do not speak of the acknowledged superiority of the Christian doctrine, morals, or philosophy. For this, let a single instance suffice: What is there in the Koran that can be named, for a moment, as a proof of inspiration, in comparison with

St. Paul's description of charity? I confine myself to the contrast of form between the two books. The Koran shows us what the Bible would be if narrowed down to our puny measurements, and what in its own divine and universal excellence it actually is. In the comparison between the two, we clearly see how the Koran is marked by those attributes which we sometimes falsely ascribe to the Bible; how the peculiarities which we are sometimes afraid of acknowledging in the Bible are exactly those excellences which most clearly distinguish it from the Koran.

"The Koran is uniform in style and mode of expression. It is true, as I have just remarked, that when chronologically arranged, it exhibits to us, though in an indistinct form, the phases through which the mind of that one person passed. It is, as Mahomet's followers, called it, 'his character.' It is, in this respect, as the Old Testament might be if it were composed of the writings of the single prophet Isaiah or Jeremiah, or the New Testament, if it were composed of the writings of the single apostle St. Paul. It is what the Bible as a whole would be, if from its pages were excluded all individual personalities of its various writers, all differences of time and place and character. But the peculiarity both of the Hebrew and of the Christian Scriptures is, that they are not confined to one place, or time, or person. They abound in incidents so varied as to give to the whole book that searching application to every condition and character of life which has been a principal source of its endless edification. The differences between the several prophets and historians of the Old Testament, between the several evangelists and apostles of the New Testament, are full of meaning. On the face of each book we see what each book was intended to be and to teach. In each portion of each book we see what is prose, and what is poetry; what is allegory, or parable, or drama, or vision, or prophecy; what is chronicle, or precept, or narrative. The Bible is in this way not only its own interpreter, but its own guide. The styles of Scripture are so many Heaven-planted sign-posts to set our feet in the right direction. There is no other book which, within so short a compass, contains such 'many-colored [*πολλοχρῶμος*] wisdom,' such a variety of minds, characters, and situations.

"The Koran represents not merely one single person, but one single stage of society. It is, with a few exceptions, purely Arabian. It is what the Bible would be, if all external influences were obliterated, and it was wrapped up in a single phase of Jewish life. But in fact the Bible, though the older portion of it is strictly Oriental, and though the latest portion of it belongs, not to the modern, but to the ancient, and now extinct, world, yet even in its outward forms contains within it the capacities for universal diffusion. Emanating from Palestine, the thoroughfare of the Asiatic and European nations, itself a country of the most diverse elements of life and nature, it contains allusions to all those general topics which find a response everywhere. While the Koran (with a very few exceptions) notices no phenomena except those of the desert, no form of society except Arabian life, the Bible includes topics which come home to almost every condition of life and almost every climate. The sea, the mountains, the town; the pastoral, the civilized, the republican, the regal state can all find their expressions in its words. Women emerge from their Oriental seclusion, and foreshadow the destinies of their sex in European Christendom. And not only so, but Egypt, Chaldea, Persia, Greece, Rome, all come in contact with its gradual formation; so that, alone of sacred books, it avowedly includes the words and thoughts of other religions than its own; alone of Oriental books, it has an affinity of aspect with the North and the West; alone, almost, of religious books, its story is constantly traversing the haunts of men and cities. The Koran 'stays at home.' The Bible is the book of the world, the companion of every traveler; read even when not believed, necessary even when unwellcome.

"The Koran claims a uniform completeness of materials. It incorporates, indeed, some of the earlier Jewish, Christian, and Arabian traditions, but it professes to be one book. It has no degrees of authority in its several chapters, except in the few instances of direct abrogation of precepts. With these exceptions, it is entirely stationary. It has no progress, and therefore no sequence, and no coherence. The Bible, in all these respects, stands on what some

modern writers would deem a lower level, but on what is in fact a far higher one. Its composition extends over two thousand eventful years. In most of its books are imbedded fragments of some earlier work, which have served to keep alive and to exercise the industry and acuteness of critics. It is not one Testament, but two. It is not one book, but many. The very names by which it was called in early times indicate the plurality of its parts. The word 'Bible,' which by a happy solecism expresses the unity of its general design, is of far later date and lower authority than the words 'Scriptures, The Books, *Biblia Sacra*,' by which it was called for the first twelve centuries of the Christian era, and which expressed the still grander and bolder idea of its diversity. The most exact definition which it gives of its own inspiration is, that it is 'of sundry times and in divers manners.' In the fact and in the recognition of this gradual, partial, progressive nature of the Biblical revelation, we find the best answer to most of its difficulties and the best guarantee of its perpetual endurance.

"The Koran contains the whole religion of Mahomet. It is, to the Mussulman, in one sense, far more than the Bible is to the Christian. It is his code of laws, his creed, and, to a great extent, his liturgy. The Bible, on the other hand, demands, for its full effect, the institutions, the teaching, the art, the society of Christendom. It propagates itself by other means than the mere multiplication of its printed or written copies. Sacred pictures, as is often said, are the Bibles of the unlettered. Good men are living Bibles. Creeds are Bibles in miniature. Its truths are capable of expansion and progression, far beyond the mere letter of their statement. The lives and deeds, and, above all, the One Life and the One Work which it records, spread their influence almost irrespectively of the written words in which they were originally recorded. It is not in the close limitation of the stream to its present spring, but in the wide overflow of its waters, that the true fountain of Biblical inspiration proves its divine abundance and vitality.

"Mohammed's truth lay in a holy book,  
Christ's in a sacred life.

\* \* \* \*

"So while the world rolls on from change to change,  
And realms of thought expand,  
The letter stands without expanse or range,  
Stiff as a dead man's hand.

"While, as the life-blood fills the growing form,  
The spirit Christ has shed  
Flows through the ripening ages fresh and warm,  
More felt than heard or read."

AVOID THEM.

In the days of the apostles there were doctrines taught which the church was warned to shun, and emissaries of error whom the people were taught to avoid. It is especially so in these last days, when, according to the prophecies, false and deceptive doctrines were to abound on every hand. A specimen of this kind of literature has just fallen into our hands, a four-page leaflet, called "World's Hope Tract No. 1," and entitled "Good News for All." Quite an effort, we understand, is being made to circulate this among S. D. Adventists, and one of our workers has been appealed to, to translate it into German.

Under this sugar-coated heading is concealed the most damnable error. We call it "damnable" because it will surely lead to such a result with those who commit themselves to it. It is simply Universalism under another garb. It teaches that there are no "ifs" or "conditions" but God is so good, he will not suffer any one to be lost; that the plan takes in not only the church but "all men," and contemplates a "universal" restitution; that there is future mercy, as well as present, and that no man will be able to resist forever, etc., etc. The advantage persons gain by entering into the service of the Lord now is, they have the privilege of helping the rest in. How much the generality of the unconverted would be apt to care for this, when persuaded that their own salvation was sure ultimately any way, the reader can judge.

Such teaching is perhaps as alluring as any bait the Devil ever produced. That any who have ever been enlightened by the present truth should lend themselves to its circulation is astonishing. And we would say to our brethren, wherever this may come, that though its advocates may claim to be, or to have

been, Adventists, and hail from Battle Creek, it has nothing to do with present truth; it receives no countenance nor sympathy here. We warn all against them. Have no fellowship for them, nor bid them Godspeed in their misguided work. The object of these lines is to save any from being troubled by this work before they know its nature and connection. For the world's "hope," it holds out a delusion, and for its "good news," a lie.

#### CAMP-MEETING AT ALMA, MICH.

This meeting was held according to appointment June 22-28. The location chosen is a beautiful grove on the farm of Eld. A. O. Burrill, and adjoining the corporation limits of the village of Alma. The Toledo, Ann Arbor, & North Michigan R. R., passes close by the grounds, and all passenger trains stopped there for the accommodation of passengers. These grounds are the same as those on which our people held a camp-meeting four years ago, and in many respects are quite advantageous. The shade is abundant, pasturage and water very convenient.

Fifty-five family tents were pitched and occupied, in addition to which Eld. Burrill's large residence and capacious barn were thrown open for the accommodation of those in attendance. Eld. B. and his wife devoted themselves with unintermitting care to the promotion of the interests and welfare of the meeting. The number of people encamped was about five hundred, in addition to which about one hundred Sabbath-keepers and their friends came in by team to attend the services on Sabbath and Sunday. Some of the evening services were attended by a goodly number not of our faith, and on Sunday it was estimated that fully one thousand were in attendance.

The preaching devolved principally upon Eld. I. D. Van Horn, who proved equal to the emergency. Eld. Steward preached twice, Elds. R. J. Lawrence, F. D. Starr, M. B. and H. W. Miller, and Sr. E. S. Lane, once each. On Sunday morning, at nine o'clock, Prof. E. B. Miller gave a most excellent lecture on education, and at 10:30 Eld. Burrill lectured on temperance, using the physiological charts to illustrate his lecture. The sermons were mostly of a practical nature, dwelling largely upon Christian life and conduct, the dangers of the times, the necessity of seeking the Lord with earnestness of purpose, etc. With a view of awakening the unconverted, the plan of salvation was made prominent, and brought out with great clearness. The special revival work was begun on Friday, and continued, for the most part, during the Sabbath meetings, the result being truly encouraging. A spirit of deep humility and humble confession was quite prevalent, and a goodly number made a start for the first time to serve the Lord. Baptism was administered to six precious souls on Sunday afternoon, and on Monday, to twenty-six others, making thirty-two in all. Others, who started in the service of the Lord at this meeting, will go forward in baptism at a later date.

The Sabbath-school on Sabbath morning was organized and conducted by Eld. M. B. Miller, president of the State S. S. Association, assisted by several competent helpers. The school numbered about 400, and the collection was upwards of \$20.

The sermon Sunday afternoon was on the United States in Prophecy and the National Reform Movement. It was delivered by Eld. Van Horn, and was a very comprehensive consideration of the subject. The Lord helped him to so present the subject as to arrest and hold the attention of the large audience; and we trust make a lasting impression. As he reached such interesting points in the discourse as the recital of events in Arkansas in connection with the late enforcement of the Sunday law in that State, strong men were moved to tears, and those who were before idle listeners at a distance from the tent, crowded closer around to get the full meaning of the words. We afterward heard prominent men remark that they should keep close watch of events, and if the evidences continued to develop, indicating the correctness of the views presented by Eld. Van Horn, they should be Seventh-day Adventists. We believe that hundreds of excellent men and women are practically on the same basis, and will ere long take their stand for the truth.

At five o'clock in the afternoon of the same day, Eld. Miller preached on the Law and Gospel, and at 7:30 Eld. Steward preached on the Mark of the Beast. These three sermons were the only ones de-

livered during the camp-meeting that were upon distinctively doctrinal subjects.

In general and particular results, the camp-meeting was a pronounced success, and no doubt the benefits derived by those in attendance will be lasting. The last sermon of the camp-meeting, given by Bro. Van Horn, on Monday evening, was of itself worth to any one all the trouble and expense of attending the meeting, and those who returned home before that meeting sustained a great loss.

Considerable time was occupied on Monday in considering the educational work, as presented by Prof. E. B. Miller, of Battle Creek College; the mission work, by Eld. H. W. Miller; the canvassing work, by Bro. F. E. Belden; and the Sabbath-school work, by Eld. M. B. Miller. Book sales during the meeting aggregated about \$200.

The expenses of the camp-meeting were fully met by contributions from those in attendance, and upwards of \$150 were pledged for the Grand Rapids camp-meeting. This result was very encouraging, especially to those who were principally responsible in managing the meeting. A very general sentiment prevailed in favor of holding a camp-meeting at this place next year, and of having it come two weeks earlier, so as not to interfere with haying.

The camp-meeting was quite fully reported day by day, in the two leading daily papers of Saginaw (thirty-six miles distant); also reports were prepared and sent to about twenty weekly papers.

G. W. MORSE.

## The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—*M'Cheyne.*

### SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

#### 382.—JEWES IN TURKEY OBSERVING THURSDAY.

Is there any evidence that the Jews in Turkey observe Thursday as the Sabbath? L. A. T.

None that we know of. The party who claims that they do should be required to produce evidence or cease to make such a claim.

#### 383.—TIME OCCUPIED IN THE DESTRUCTION OF THE WICKED.

Would you infer from Isa. 10:17 that the destruction of the wicked will be accomplished in one year, allowing the "day" mentioned in the text to be prophetic? G. T.

It does not appear certain that the text in question is prophetic of the final destruction of the wicked. Isa. 37:36 records what may be accepted as a very complete fulfillment of chapter 10:17.

#### 384.—HERDING CATTLE ON THE SABBATH.

Is it right for a Sabbath-keeper to engage to herd cattle for the season, and attend to that business on the Sabbath the same as upon other days of the week? J. M. H.

Abraham had large herds of cattle and sheep which were herded, and his herdsmen were compelled to attend to that business on the Sabbath the same as on other days. We see no reason why the same custom is not admissible in this dispensation. The person so engaged should observe the Sabbath commandment to the best of his ability under the circumstances.

#### 385.—LOCAL ELDERS, BAPTISM, AND THE MARRIAGE CEREMONY.

What are the privileges of local elders with respect to administering baptism and performing the marriage ceremony? W. D. C.

They may administer baptism to candidates for their own church only. They are not authorized to perform the marriage ceremony.

#### 386.—JESUS, THE KING OF GLORY.

If Jesus is not yet "King of glory," why is it said of him that he is "crowned with glory and honor"? Heb. 2:9. J. M. H.

To crown does not necessarily mean to invest with kingly authority and position. In Ps. 8:5 it is said of man that he is crowned with "glory and honor"; but all men are not kings. One definition of the word "crown," as given by Webster is, "To bestow upon as a mark of honor, dignity, or recompense; to adorn; to dignify." In the resurrection and ascension of Christ, we see him shown special and very remarkable honor and dignity, also as the "minister of the Sanctuary and the true tabernacle." It must be evident that there are sufficient reasons to warrant the statement made in the text quoted by our correspondent, without making it necessary for Jesus to be literally the "King of glory." To all intents and purposes, however, it is admissible to call him by that title, as he will ere long be such in very deed.

## 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 UNANSWERED PRAYER.

"LORD, who am I, that thou shouldst call Thy servant to a task so great? Forgotten in my low estate, I, void of wisdom, power, and all The needs that on such service wait.

"The people know not who thou art; They would not heed my prayers or tears; A fugitive full forty years, Within the lonely desert's heart, How could I move their hopes or fears?"

"I am not eloquent. My speech Is slow, my tongue is shorn of grace. I dare not take the prophet's place Without the prophet's power to reach The heart of a despairing race.

"Send whom thou wilt! all choice is thine; Thou canst fulfill thy set decree Through other hands more meet to be Upborne in thy so vast design; But, Lord, beseech thee, send not me!"

Had Moses failed to go, had God Granted his prayer, there would have been For him no leadership to win, No pillared fire, no magic rod, No wonders in the land of ZIN,

No smiting of the sea, no tears Ecstatic shed on Sinai's steep, No Nebo, with a God to keep His burial! Only forty years Of desert watching with his sheep!

—Margaret J. Preston, in *Independent.*

### TEXAS.

BLACK JACK GROVE.—We have been at this place for more than four weeks. We have canvassed all the main points of present truth, and have given thirty-six discourses and a few Bible readings. Our book sales have amounted to \$20, and donations, \$8.75. The congregations have been good from the first, and they remain about the same. Between twenty-five and thirty have decided to keep the commandments of God and the faith of Jesus. The Lord only knows who will remain faithful until the end. We shall remain here with our tent until camp-meeting to bind off the work. May the Lord help us to labor to present every man and woman perfect in Christ.

June 22.

W. S. CRUZAN.  
J. M. HUGULEY.

### ARKANSAS.

HARRISON.—We have been here four weeks. The attendance has been good. Most of the best class of the citizens have attended our meeting a large share of the time. Three sermons have been preached against the Sabbath, one by Eld. Roach (Presbyterian), and two by Eld. Rose (Disciple), each taking substantially the same positions, following the line of argument given by D. R. Dungan in his pamphlet. Eld. Roach admitted that neither Christ nor his disciples gave any specific command for keeping Sunday. Eld. Rose had no rest day in this dispensation, but said that we should labor to enter into that rest that remains for the people of God.

We reviewed each one separately with telling effect. The Lord gave great freedom and power in presenting the truth. Twelve have signed the covenant, and many others seem fully convinced. The Methodist minister is to preach on the immortality of the soul next Sunday. They can do nothing against the truth, but for the truth.

June 24.

J. G. WOOD.  
J. A. ARMSTRONG.

### MICHIGAN.

CLARE.—We have our tent pitched in a village of about 1,500 inhabitants, and have held two meetings. The prospects seem encouraging, good attention and perfect order being omens, as we hope, of some success. Sabbath meetings will begin July 2, services to be held in the forenoon at ten o'clock. We invite the brethren who can conveniently do so, to come, praying that God may carry forward the work in this place.

June 24.

M. S. BURNHAM.  
J. C. HARRIS.  
L. O. MOORE.

WEBBERVILLE.—We began our effort here June 15. The attendance has gradually increased. Last evening the seating capacity of our tent was fully occupied, and it was found necessary to bring in extra seats. We have been favored with the assistance of many kind friends. But as usual the dragon head of

opposition has also made its appearance. An opposition sermon was announced before our meetings began; but the speaker afterward abandoned the idea. Yesterday we were rudely treated on the subject of the soul and spirit, to which we shall respond as soon as we can consistently do so.

We are in the midst of the Sabbath question, and are praying that the truth may meet its counterpart in many hearts; that the seed, though sown in weakness, may not all fall by the wayside, on stony ground, or in thorny places, but that some may bring forth fruit. We are assured that nothing can be done "against the truth, but for the truth." 2 Cor. 13:8. Remember us at the throne of grace.

June 27.

C. B. CHILDS.  
L. N. LANE.

INDIANA.

FOUNTAIN TOWN.—Our tent is pitched a few rods from this village, and meetings were begun June 16, with about seventy-five present. Since then the congregations have increased. Sunday night about 250 were present, while last night (Tuesday) fully 300 attended the temperance lecture, and seemed well entertained by the charts, and at the close, with the microscopical specimen from water. Four children's meetings have been held, and the attendance and interest have been good. The people are friendly, and our needs are very nearly supplied by them. We cannot tell what the result of this meeting will be, but the interest at present is good, and God seems to be blessing our labors. Remember the work in Southeastern Indiana.

June 22.

O. C. GODSMARK.  
W. A. YOUNG.

MOROCCO, NEWTON CO.—We located our tent and began meetings here June 8. We have given twenty-two discourses, and held a number of children's meetings. We have received a number of invitations to visit the people at their homes, and we try to improve every opportunity of getting the truth before them. Our meetings have been quite well attended, and a deep interest is manifested to hear the truth. We have spoken a few times on the Sabbath question, but cannot yet ascertain what the result will be. There are a number for whom we have much hope. Considerable reading matter has been circulated in this community, which we think is having a good effect, and will help in deciding the minds of the people. We have met with some discouragements, but now the interest seems to be deepening, and we hope that all things may be turned to the furtherance of the truth. Pray for us.

June 24.

B. F. PURDHAM.  
C. F. JENKINS.

PRAIRIE CREEK, POSEYVILLE, AND SULLIVAN.—Since our good State meeting, I have visited these places. At Sullivan a Sabbath school of twenty-three members was organized. This is the result of faithful missionary labor done by one of our brethren who lives near there, and about ten days' preaching and visiting. Nine adults lately commenced to keep the Sabbath there. I sold about \$17 worth of books, and obtained five subscriptions for the REVIEW, and also a club of five for the Instructor. The church at Poseyville had been under a dark cloud for some time, but the Lord came graciously near, and lifted the cloud, and once more the light of heaven shone in, and unity prevailed. Two were disfellowshipped.

I have commenced to labor among the Germans, but I find that to be successful we must unite the work in the two languages; that is, preach both in English and German. Bro. Kunkle is with me. Brethren, remember the German work in Indiana. There is much to be done. May the blessing of God rest upon us, while we tremble before its magnitude. For the present my address will be Bremen, Marshall Co., Ind.

D. H. OBERHOLTZER.

VIRGINIA.

MOUNT CRAWFORD.—We pitched our tent in a beautiful grove within a quarter of a mile of this town, and began meetings May 26. It was the only place we could get at that time. We have now been here nearly four weeks, and our congregations have averaged between 300 and 400. Thus far we could not wish for better order. The last week we have been in the midst of the Sabbath question, which has caused much excitement. The ministers have become very much alarmed, and they, with several of the prominent members of the leading denominations, met to devise a plan by which they thought to drive us out of the country. The plan upon which they decided was, to go to the man from whom we secured the ground, and tell him he must make us leave. This man had attended all our meetings, and was very much interested; and said he liked to hear us preach. They even went so far as to threaten that if he did not make us leave, they would take him to the river and duck him.

Through the influence of this party, he came to us the night of the 15th, and told us that we would have to leave; but as we had our meetings appointed up to Sunday night, he consented to let us remain that long. He told us that one minister in particular,

who is said to be quite a theologian, and had been regarded by the majority of the people as a very able man, advised him to make us leave as quickly as possible. We visited this minister the next morning, and asked him on what grounds he wished us to leave. He said that we were preaching heresy, false doctrine, and leading silly women astray, and injuring the community, and that he would do all in his power to get us out of the country. We asked him if he had ever heard any of our minister's preach. He said that he had not, and did not care to; but he had heard that we were preaching the old Jewish Sabbath, and leading the people back into Judaism. We asked him, if we were wrong, to please show us on what points. He replied, that he would not, for "it would be like casting pearls before swine." Then we wanted to know if he would not set the matter right before the people? He said that he would not while we were here; that after forty years' experience in the ministry, he had learned not to add more fuel to that already burning.

We publicly told the people of the statements made by the elder, and that unless we could obtain another place, we must leave. The people were very much stirred, and our friends went to work at once to get us another place. Sunday afternoon, two leading men of the Baptist church came to us, and said that we might have the beautiful grove in front of their church, on which to pitch our tent and to remain as long as we desired. So yesterday morning, several men, with their teams, came and aided in moving and pitching our tents, free of charge. We shall begin our meetings again to-night. The Lord has been good to us, for which we praise his holy name. Our book sales have amounted to between \$13 and \$14; donations, \$14.76. Our temporal wants are all cared for. We shall hold our first Sabbath meeting next Sabbath. We are enjoying much of the Spirit of God in the presentation of his word, and are of good courage.

June 21.

M. G. HUFFMAN.  
R. D. HOTTEL.

AMONG THE SCANDINAVIANS IN NEBRASKA.

For the last six months or more, I have labored principally among the Scandinavians in this State. During the greater part of January and February, I labored in a large Swedish neighborhood in Fillmore county. One Swedish family accepted the truth, and some Americans, so that a Sabbath school and also Sabbath meetings were established. In March I visited the Scandinavian brethren of the Otis church. I found a better spirit among them than I have seen for a long time. I trust that the trials through which they have passed, may help them to live nearer to God, and to draw them nearer to each other. One sister united with the church here. I also visited the churches at Blair and Fremont, which are largely composed of Scandinavians. I found them doing well; yet I desire to see a greater missionary spirit among them. I trust that God will bless their labors, and help them to put forth greater efforts in getting the truth before those around them who are yet in darkness. In May I held a few meetings with the Scandinavian brethren near Dunbar. Two were baptized, and united with the church. These were brought into the truth principally through the missionary efforts of the brethren. I trust they may continue to work for others, to get the truth before them, and thus gather sheaves for the great harvest by and by. I remained at home some of the time this spring, and tried to help and encourage the brethren there. Two who had moved to Calhoun were baptized, and united with our church.

From May 20-26, I attended an S. S. convention at the Decatur church. I also held some meetings for the youth and children. One young person was baptized, and united with the church. There are many young people here, and this church has a great work to do for them. I trust that God may bless the meetings that were appointed for the youth and children in this place. About two weeks ago I came to Omaha, to work among this class of people. This city is the largest in the State, and is said to contain about 90,000 inhabitants. There are about 15,000 Scandinavians, most of whom are Swedes and Danes. Five are believers in present truth, and these now meet every Sabbath for worship, others sometimes meeting with them. I am holding Bible readings among them in different parts of the city, and I also preach to them occasionally. Some appear much interested, and already believe some of the doctrines we teach. We hope to see these accept the truth ere long. There are also seven or eight Americans in this place who observe the Sabbath, so that we have religious services also in the English language.

We can make use of many of our periodicals; especially do we desire neat and clean publications in the Scandinavian, German, and Holland languages. We would like more *Sentinels*, *Gospel Sickles*, *Signs*, and health publications in the English language. We wish to thank those who have already sent publications to this place, but, brethren, please send more. Several hundred are taken from one depot each week. Thus you see they are in demand. Please send all English publications to Delia Fitch, 1812

Clark St., Omaha, Neb., and the Scandinavian publications to me at the same address.

Bro. Johnson, a Swede from Kansas, is here assisting me, especially by canvassing for the Scandinavian "Life of Christ." Thus far he has had fair success. There is also another Swedish brother who is canvassing among his people in one of the western counties. Dear brethren, remember the mission work in Omaha.

O. A. JOHNSON.

June 21.

MINNESOTA CAMP-MEETING.

This meeting was held June 15-21, at St. Paul, in Gray's grove, about three miles from the union depot. There were 150 tents pitched on the ground, with 900 Sabbath-keepers in attendance. Services were held each day in the German, Swedish, and Danish languages, as well as the English language. The outside attendance from the city of St. Paul was small, except on Sunday evening, when a large number were present. Some of the brethren were a little late in coming to the ground, although the greater part were there the first day of the meeting. Those who come late to the meeting, and go home before the meeting closes, sustain a great loss themselves, besides exerting a wrong influence over others. This should never be the case, when possible to avoid it. One of the pleasant features of the arrangement of the place was the electric lights which so beautifully illuminated the entire camp.

Dr. J. H. Kellogg was present on Friday, and occupied the forenoon and afternoon till evening. Much interest was manifested on the subject of health and temperance. Quite a number of subscriptions were obtained for *Good Health*, and a large number signed the teetotal pledge.

Sabbath was a day of special interest to our own people, as well as to many who were there seeking for light and instruction. At the close of the forenoon discourse, a heavy storm struck the camp, which flooded some parts of the ground, and did some damage to the tents. However, by three o'clock the storm had cleared away, and things were in readiness for afternoon services, which continued till near the close of the Sabbath, when an invitation was given for the unconverted and backslidden to express their purpose to seek God. Two hundred and fifty or more responded by coming forward for the prayers of God's people. Some of these dear souls found peace and joy in confessing their sins, and exercising faith in the precious Saviour.

The discourses on Sunday were designed especially to help outsiders. Prof. W. W. Prescott spoke at four o'clock in the afternoon on the subject of education, also Monday morning at 5:30. We only wish that his burning words of truth could have been heard and put into practice by all Sabbath-keepers having the responsibility of training children, and the young people, and middle-aged among us. We trust that many will be induced to avail themselves of the privileges of the Battle Creek College as the result of his earnest labors. Monday forenoon the revival effort was continued. Quite a number of candidates came forward for prayers. Some thirty-five presented themselves for baptism. Owing to the long distance they have to go, and the heavy rain, it was thought best that a good share of those desiring baptism should receive it at their own churches. A large number of ministers, canvassers, and workers go out to labor this year. The book sales the past year amounted to about \$21,000. More than one half of these sales have been in the Scandinavian and German languages. The tithes in the Conference during the last year have amounted to more than \$30,000. According to the facts and figures shown at the meeting, it was thought that it would have been \$40,000, had all paid their tithes. Over \$3,000 were pledged to help extend the work in Minneapolis. This was to pay for buildings already erected, and to help the Scandinavians in building a meeting house in that city.

The preaching was largely done by Eld. Farnsworth and the writer. If the many resolutions made are carried out, greater prosperity will attend the truth than we have seen in the past. There is no reason for discouragement in this large and growing Conference. A state of union and harmony prevailed. May God richly bless the efforts of his servants and people in this important field.

R. A. UNDERWOOD.

THE WISCONSIN CAMP-MEETING.

In company with Eld. Van Horn and C. Eldridge, I arrived at the Beaver Dam camp-ground on Wednesday, June 15, and found about 300 encamped. The workers' meeting had just closed, and all the different departments of the cause had been organized. Some of the committees had been appointed, and were already at work. The camp is located on the fairgrounds, joining the city, and is composed of fifty-eight family tents and five circular tents, besides the large pavilion. By Friday the number of campers had increased to about 400. The very best of order was maintained throughout the meeting. The attendance from without was not large, but those who did attend gave good attention to the word spoken.

Prof. W. W. Prescott had arrived in advance of us, and during the meeting labored to acceptance in behalf of the educational interests among us. His efforts were highly prized, and his influence in this direction will certainly be felt all over the State, and will be the means of increasing the attendance at our College, and the number of workers who will enter the great harvest field. When our people awake to the importance of this special education for a specific work in connection with the closing message, and exert themselves to make a sacrifice of means and of their own children, they will see the cause advance by increasing the workers, and also save their own households.

Dr. J. H. Kellogg was present, and gave two lectures in his usual earnest manner, on the subject of health and temperance, which were much appreciated by all present. His efforts to awaken a more lively interest on this subject, and to revive the operations of the health and temperance society in this State, were not fruitless. Officers were elected, and resolutions were adopted, both by the Conference and this society, which, if carried out, will place this branch of the work in its proper position in connection with the message.

The canvassing work received its share of attention, and the efforts of Bro. Eldridge to arouse to action and organization, that our books and publications may reach every nook and corner of the State, were most heartily approved by all present. The great importance of the canvassing work is being felt as never before. It is God's method of searching out the destitute; and when his plans are adopted, and systematically and energetically carried out, by those who have charge of the work, the message will reach every honest heart, and will soon swell into the "loud cry." Twenty-eight canvassers were enlisted, and will enter the field at once. Many more will engage in the work soon. The interest on the part of the brethren and sisters was so great, that many offered to make homes for the canvassers while engaged in the work in their vicinities; and in addition to free homes, teams were offered, to carry them from place to place, if they would labor in these important fields.

This is just as it should be; and when our brethren are as free to aid and entertain the canvasser as they are the minister, then the truth will prosper, and its power will be felt, where the minister's voice cannot be heard. If there is anything that the enemy hates, it is to see our books scattered so widely. May God speed on the canvassing work, and bless the workers.

Services were also held in the Scandinavian and German languages. Eld. Wilson, of Iowa, assisted Eld. Johnson in the services in the former language, and Eld. Westphal conducted the meetings in the latter.

The business meetings all passed off pleasantly, and marked unity characterized the councils and acts. Nothing occurred which showed a lack of love for, or confidence in, those who stand at the head of the work, and without a dissenting voice the old officers were re-instated by the Conference; and the finances were such that the bills payable were all met.

When the wants of the cause at large, and the necessity of paying past vows made under the influence of the Spirit of God were presented, and cash donations to the foreign missions were called for, those present responded with \$339.75 in cash; also pledges, to foreign work, \$17.50; to the cause in their own State, to city missions, \$572; to their tent and camp-meeting fund (cash and pledges), \$849.82. This was done freely, and the sentiment prevailed, and was expressed by the brethren of property, that, instead of disposing of their property by wills and legacies, to be devoured by lawyers and courts after they were dead, they proposed to be the executors of, and disburse, their own goods while they were living; and when probations should close, they wanted to have it all used up in the cause of the Third Angel's Message. This is certainly wisdom, and it is to be hoped that many in our ranks will do likewise. It is their salvation.

The preaching was mainly practical, relating to present work and duty. The Lord was present by his Spirit. The work of the Sabbath was fruitful. When the call was made for the unconverted to come forward for prayers, about one hundred responded. Almost all the young persons in the camp were among the number. Deep feeling was expressed with tears. Some confessions were made with contrition of heart, and pardon was sought for, which was freely granted. It was, indeed, good to be there. The workers all took hold and lifted with a free good will, and God blessed their efforts as they labored to bring souls to Jesus, and they were blessed themselves. There is no good reason why the workers in the various branches of the cause should not be faithful laborers on our camp-grounds. There are many whom they could reach by well-directed efforts put forth in love, that those from abroad cannot approach. The workers and the elders of churches are intimately acquainted with all, and are the ones who should have a burden for these souls that need salvation; and the labor thus wrought would prove a blessing to themselves, and greatly lessen the burdens of others and the danger of backsliding while on the camp-ground, as is seen on some occasions.

The work was continued on Monday, and instruc-

tion was given to those who were especially seeking for light. The Lord again came very near to his people, and blessed them. Twenty-one willing souls were baptized by Eld. Sharp, in a little lake about a mile and a half distant. The social meetings were all good. Expressions of hope and courage were spoken by many, and thanks to God for the love of the truth they had in their own hearts were heard from others. Those who sought the Lord, found him very precious. The love and union witnessed on the ground were indeed cheering, and those who have the great responsibilities to bear were much encouraged by this feature of the meeting, and expressed their regret that more of their brethren and sisters could not share the blessings of this good meeting. It was expressed by many, and it was the general feeling of all present, that this was the best meeting they had ever attended; and they thanked God for the bright prospects before them, believing that as he had shown his willingness to bless the labors of the past year, he would do so in the future. They start out from this meeting with five tents, well manned, each with its corps of canvassers. Some good will certainly be accomplished; yet the calls are more than can be filled, and the cry is for more laborers.

Those from abroad enjoyed the labor of this meeting very much, and we left this people feeling grateful for the blessings we had enjoyed with them, and a prayer that we might meet them again on the other shore.

R. M. KILGORE.

#### WISCONSIN CONFERENCE PROCEEDINGS.

THE seventeenth annual session of the Wisconsin Conference of Seventh-day Adventists was held on the Beaver Dam camp-ground, June 15-20, 1887.

FIRST MEETING, JUNE 15, AT 9:30 A. M.—President, Eld. A. J. Breed, in the chair. Prayer by Eld. I. Sanborn. Appropriate remarks were made by the President, outlining the work of the past year. The minutes of the last annual session were read and approved. Thirty-six delegates, representing twenty-six churches, were present. The church at Sextonville, with twenty members, and the church at Milwaukee, with eighteen members, were admitted into the Conference by vote. The Chair was authorized to appoint the usual committees. All visiting brethren were invited to participate in the deliberations of the Conference.

Adjourned to call of Chair.

SECOND MEETING, JUNE 17, AT 9 A. M.—The Chair announced the committees as follows: On Nominations, M. J. Bartholf, E. J. Rice, Neils Peterson; on Resolutions, T. B. Snow, W. S. Hyatt, R. M. Kilgore; on Credentials, P. H. Cady, I. Sanborn, Wm. Sanders; on Auditing, Alex. Paton, John Fletcher, Robt. Eager, Wm. Fox, Neils Peterson, M. J. Bartholf.

Thirty-nine new delegates were added to the list as members, making a total of seventy-five delegates, representing forty-two churches. The church at Rolling was admitted into the Conference, and delegates were selected to represent them.

Committee on Resolutions submitted the following:—

Whereas, We recognize the providence of God in the establishment of our educational institutions; therefore—

Resolved, That we will aid them by our prayers and means.

Whereas, We feel the great need of more laborers in the cause of God; therefore—

Resolved, That we will put forth every reasonable effort to encourage and assist the young men and women of our Conference to attend the College at Battle Creek, that they may prepare themselves to bear some part in the spread of the Third Angel's Message.

These resolutions were ably discussed by Prof. W. W. Prescott. Pending action, the Conference adjourned to call of Chair.

THIRD MEETING, JUNE 19, AT 9 A. M.—The pending resolutions were adopted without further discussion. The Committee on Resolutions presented the following additional report:—

Whereas, It is the tendency of our brethren and sisters to follow the fashions of this age of worldly pride; and—

Whereas, The Spirit of God has repeatedly exhorted us through the Bible and the "Testimonies," to put this pride of heart away, and to cultivate instead the graces of the meek and quiet spirit; therefore—

Resolved, That we will put pride and vanity from our hearts, and bring our lives and practices into harmony with the principles taught by Paul in 1 Tim. 2:9, 10, and by Peter in his first epistle (chap. 3:1-4) on plainness and simplicity of dress, and that we will be exemplary in this respect.

Whereas, There are among us those who are worthy, and dependent upon the charities of our people; and as the principles taught by our Saviour make it our duty to care for the poor; therefore—

Resolved, That we invite all our brethren and sisters throughout the State to donate a sum of not less than ten cents per month to a fund for the poor, to be paid to the librarian, in connection with missionary offerings, at each monthly meeting; and that this money be sent quarterly to the secretary of the State T. and M. society, to be disbursed by the Conference Committee upon order of the President.

Whereas, Much confusion has arisen in some of our churches with regard to the election of church officers; therefore—

Resolved, That when it becomes necessary to change such officers, it shall be done only under the supervision of the Conference Committee.

Whereas, Many of our brethren who have willed their property to the cause have failed to secure the benefit intended; and—

Whereas, The Spirit of God has given us express instruction on this point; therefore—

Resolved, That we urge our brethren who have means, not only to will it to the cause, but to use it in the cause while yet alive.

Whereas, Many of our brethren have been deprived of the privilege of attending our annual camp-meetings on account of failure of crops, and for other reasons; and—

Whereas, Our local camp-meetings have proved beneficial in the past; therefore—

Resolved, That we request our Executive Committee to hold as many such meetings, and in such places, as their judgment shall deem best.

Whereas, Many of our church clerks and treasurers have failed to make full quarterly reports, thus making it impossible to obtain a correct knowledge of the standing of the churches; therefore—

Resolved, That we urge upon them the necessity of performing this important duty.

Whereas, The General Conference Association has become incorporated as a legal body, and holds property in all parts of the world; and—

Whereas, Trouble and loss have resulted in consequence of the decay of many of our churches, and in consequence of illegal proceedings; therefore—

Resolved, That we recommend that all our church and Conference property be deeded to the General Conference Association.

Resolved, That we express our gratitude to God for the large measure of success which has attended our efforts to advance his cause during the past year.

Resolved, That we will show our appreciation of his goodness by drawing nearer to him, believing that much more may thus be accomplished by him through us.

Moved to adopt the report and vote on each resolution separately. Resolution three was spoken to by Eld. Kilgore and others, and adopted, the congregation manifesting their approval by a rising vote. Resolution four called forth considerable discussion. While it was still pending, the Conference adjourned to call of Chair.

FOURTH MEETING, JUNE 19, AT 5 P. M.—After further discussion, the pending resolution was laid on the table. The remaining resolutions, after being duly considered, were adopted.

The Committee on Nominations submitted the following report: For President, A. J. Breed; Conference Committee, A. J. Breed, P. H. Cady, H. R. Johnson; Treasurer, M. J. Bartholf; Secretary, M. P. Cady; Camp-meeting Committee, A. Paton, T. B. Snow, Wm. Sanders.

This report was adopted.

The Committee on Credentials reported as follows: For credentials, A. J. Breed, P. H. Cady, I. Sanborn, T. B. Snow, W. S. Hyatt, W. W. Sharp, H. R. Johnson, J. C. Nielsen, F. H. Westphal; ministerial license, A. Christiansen, F. W. Field, E. W. Webster, R. J. White, C. A. Smith, J. W. Westphal; colporter's license, R. P. Hanson, S. D. Hartwell, O. Oppgard.

The report was adopted.

The Treasurer's report being called for, the following was presented:—

Cash received,		\$7,862 72
Paid up deficiency of June 1, 1886,	\$ 80 35	
Cash paid out in current business,	5,859 15	
Cash to balance,	1,923 22	
	Total,	\$7,862 72

The report was accepted as read.

B. M. Shull was chosen by the Conference to audit the Treasurer's books.

Adjourned to call of Chair.

FIFTH MEETING, JUNE 20, AT 5 P. M.—The Committee on Resolutions submitted the following:—

Whereas, The various temperance organizations are connected with the movement to enforce Sunday observance or some other objectionable feature which we as a people cannot consistently indorse; and—

Whereas, In the providence of God we have in the Health and Temperance Society an organization which is free from these objectionable features; therefore—

Resolved, That as a people it is our duty to the cause of God, to enroll ourselves as members of this society.

Resolved, That we ask our Executive Committee to select and put to work suitable Bible workers in our large cities, as far as it is practicable to do so.

Under the discussion of resolution thirteen, earnest appeals for help were made for the work in different parts of the State. The resolutions were adopted by a unanimous vote.

The Auditor, in a verbal report, stated that by an error in posting (several credits having been posted twice), the amount of cash reported as paid out was \$70 above the amount actually disbursed.

The report was accepted.

A motion to take resolution four from the table was lost.

A vote of thanks was extended to the owners of the grounds, to those who gave us the privilege of obtaining water from their premises, and to the railroad companies for favors granted.

Adjourned to call of Chair.

SIXTH MEETING, JUNE 20, AT 10 P. M.—It was voted to waive the reading of the minutes.

Committee on Resolutions presented the following:—

Whereas, Our work is becoming so great and of so much importance; and—

Whereas, The time usually devoted to the camp-meeting is short; therefore—

Resolved, That we request our churches to elect their delegates in time to attend the workers' meeting.

Resolved, That we instruct our church clerks to forward the credentials of Conference delegates to the Conference secretary at least four weeks before the workers' meeting.

Whereas, It would be of great benefit to this Conference, as well as to the cause of health and temperance, to have some person engaged in the work of teaching health reform; therefore—

Resolved, That the Conference Committee select some competent person to enter the field and labor in this important branch of the work.

The resolutions were adopted.

Adjourned *sine die*.

A. J. BREED, Pres.

F. W. FIELD, Sec.

DISTRICT NO. 10, ILLINOIS.

DEAR BRETHREN AND SISTERS: God has been very merciful to us here in Illinois. Only a few weeks ago, we were all aroused by the attempt to pass a strenuous Sunday law in this State. How anxiously we pleaded with God for time to accomplish the work which remains to be done here! Now, since God has been so merciful as to extend our time, shall we return to drowsiness and inaction till the Lord of the harvest comes to reckon with the laborers; or shall we push the work forward, pleading with God for strength and guidance? Now as we are nearing the time when harvest will be over and farmers have a rest from the rush of business, those who have entered the canvassing work can begin the study of their books, and prepare for the improvement of their leisure time in the good cause, and gain an experience in the work which may be of inestimable value. May the Lord bless the laborers in Dist. No. 10.

R. L. WILDMAN.

TO S. D. ADVENTISTS IN IOWA.

UNDER the heading, "Conscience and Sunday Law," the *Iowa State Register*, of April 19, speaks as follows:—

"Several cities are making a vigorous effort to enforce the law against secularizing the Sabbath. In some places the scope of the law is restricted to exempt such occupations and business transactions as the public necessity and welfare shall seem to demand. But it is intended that the usual occupations of trade and commerce shall be suspended one day in seven as a matter, not of religious principle, but public policy. A man may voluntarily suspend his work on Sunday, and attend church from a religious conviction that it is the right thing to do. But he must suspend his work, even if he does not go to church, says the law, because public policy demands it, and the general welfare of society will be promoted by thus observing one day of rest in seven.

"An attempt is being made to enforce the Sunday law in New York City, and the working-men themselves have been the most active in asking for its strict enforcement. An interesting question has arisen in this connection with regard to the effect of its operation upon Hebrews, who observe the seventh day of the week instead of the first as the Sabbath. Several of this class had been arrested for violating the law by carrying on their regular business on Sunday, and had protested to the mayor against what they deemed an act of injustice. Mayor Hewitt wrote in response a letter to the editor of the *Hebrew Standard*, in which he says:—

I have read with care the communication which you have addressed to me in regard to the position of my fellow-citizens of the Jewish persuasion, under the law which requires the suspension of business on Sunday. The arguments which you advance would be very proper, and doubtless very effective, with the law-making power. As you very well know, I do not make the laws, but I am sworn to see them executed. The Sunday law has been the subject of judicial construction and it has been decided that it is based not upon religious principle, but upon public policy, and that it is to be observed by all citizens without regard to condition or religious belief. It does not deny to any portion of our citizens the right to observe the Sabbath day, and it does not compel any of them to do so. It merely provides that one day in seven shall be a day of rest; and inasmuch as that day cannot be made to suit everybody, a day is selected which suits the majority. Doubtless this inflicts a hardship on the minority; but under our theory of government it is a hardship which cannot be avoided.

If you can suggest any method by which the law may be amended so as to relieve citizens of the Jewish

persuasion from the practical hardship of the existing law, without destroying the very object for which the law is passed, it will receive my hearty support.

I notice that you protest against the arrest of "inoffending citizens" who conscientiously observe the seventh day, and the placing of them "in cells filled with the vilest of the vile." It seems to me that you beg the whole question when you use the words "inoffending citizens." The simple fact is that they violate the law, and the police have no discretion whatever as between transgressors, but must take them all to the same tribunal, and punish them in the same way. The remedy is for those citizens whom you regard as inoffending to obey the law, which will give them immunity from arrest.

I can assure you, in conclusion, that I have a great respect for the rights of conscience; but if the doctrine were once admitted that the law is to give way to every man who puts in the plea of conscience, the law would become a nullity.

"It will be seen by this that Mayor Hewitt takes the safe and defensible position, first, that law must be enforced so long as it is on the statute-books; and, secondly, obedience to law cannot be exacted or suspended according to individual ideas of conscience or religious principle. The polygamous Mormons have always defended polygamy as a religious institution which their conscience compelled them to sustain. Without in any sense attempting to compare the Mormons with any class or sect upon whom the observance of the first day of the week as the Sabbath would fall with any burden, Mayor Hewitt very properly says that the thing for those to do who feel that they are treated unjustly by the law is to have it modified so as to cover their cases equitably, if it can be done, and not to feel at liberty to disobey it, on the ground that their conscience does not approve of it. The Sunday law will necessarily work some hardships in all places; but where required by the public good, individual convenience and welfare must give way. The Sunday law is enforced because it is believed that public policy demands that one day in seven shall be given to rest. Under republican government, all laws rest on the foundation of the will of the majority, and are obeyed for that reason. To set up an individual belief or conviction, however honest and sincere it may be, as a justification for violation of law, would be subversive of the very principles on which law is established and society is governed."

The *Register* is a well-known paper all over the State of Iowa, as it pays regular visits to the majority of families, and hence speaks the sentiments of the same. Those who have not formed an opinion, will be ready to accept the arguments, and have their minds molded by such a paper. It seems as though the opposition to the truth of God has the frame-work of its building all prepared, and the material all at hand, that the building may be erected on short notice.

We can all see that the arguments presented in the above extract are quite plausible. So much so that a great many will accept them who would not if they understood the full import of this movement.

Brethren and sisters, what are we doing to enlighten such minds? Are we doing our whole duty? Are we acting a faithful part as believers in a message which depends upon its votaries for publication? It is quite clear to me that we are not half awake to the importance of the time in which we are living. It may seem that persecution has vanished, but it is only to be rekindled and revived by the rubbish already preparing, and it will become more wide-spread than ever before. Then why should we doubt when we see the last specification of prophecy being fulfilled? We have everything to inspire abiding faith and confidence. If God was displeased with Moses just because he spoke unadvisedly, and with the persecuted Paul, who deviated a little from a straightforward course, suffering two long years of imprisonment, what about those who profess to believe this truth, and at the same time drift along with the current, side by side with the world, at the same time knowing that if the warning is given, they must give it? We have a large number of brethren and sisters who ought to be in the canvassing field, and they could be if they would, and thus justify themselves before God, and enlighten their neighbors upon this important subject.

Many of our young people and those who have no particular family cares, have no excuse whatever for not entering upon this important work. They flatter themselves that some one else can do that work, or that there is plenty of time, and they need not hurry.

Let us consider carefully the extract from the *Register*, and see what an influence it will have all over the State. In this article is set forth the basis of their arguments, already framed for the coming conflict. And here we are, idly waiting for something to happen, we know not what. If something should happen, we have no decision of mind to do anything. We are in the vineyard of the Lord, with no definite object before us. If this is so can the Master say, "Well done, good and faithful servant"? Matt. 25: 21. May the Lord help us to be faithful.

J. H. MORRISON.

[Bro. Morrison's article has been waiting several weeks for publication, but it has not lost any of its force.—Ed.]

ENCOURAGE CANVASSING.

I NOTICE our Conference has passed resolutions to encourage the canvassing work. Such resolutions are good, and eagerly read by those at work, and those expecting to work. But we are led to ask, How much is intended by these resolutions? I fear that many get too narrow a view of what is meant by encouragement. If we see nothing more in the resolution than to urge some one out from home to offer our books for sale, the circle that bounds our view is too small. In the first place we must not get the idea that the work is all for some one else, and that we are only spectators. The Saviour will not say, Well done, good and faithful spectator; but, Well done, good and faithful servant. A servant means one who has rendered service.

As soon as we begin to organize companies for the systematic canvass of counties, then the calls begin to come in, "Come over and work our county." But such is not the Macedonian cry. That was "Come over and help us." The Macedonian call comes from parties already engaged in the work; but finding more than they can do, they call for help. A willing if not a ready response may be expected to such calls. If those desiring labor done in their vicinity would say, "Come over and work our county, and I will work the township in which I live," he would encourage the work.

Another way of encouraging and aiding, is to find a home for the workers over Sabbath and Sunday, till the county is canvassed. Let that be done free of charge. The need of a home for our canvassers is just as apparent as for workers in any other branch of the cause; and probably more sympathy should be shown canvassers than any other workers. Our people take pleasure in boarding the minister, washing his clothes, and furnishing a horse and buggy for his use. Why not do as much for the canvasser? Some agents have paid the cash for these accommodations, even among our own brethren. The minister and Bible worker get pay from the Conference, but the canvasser must make his work pay him, or work without pay. Instead, then, of its being an encouragement to him, it is a very effectual means of discouragement, to exact pay from the pittance obtained. Then, too, when books are to be delivered, how nice it would be if some good brother would say to the canvasser, "Here is my horse and buggy. I always furnish it to the preacher when he comes. He takes it to visit the sick or discouraged or those lately interested, or to go after his mail, or to do any errand he wishes. And now that you are working in the same grand cause, you may have my horse and buggy to make your delivery."

Brethren, do you know in such work that you are ministering to the wants of our Saviour? Matt. 25: 40. Our Saviour wants this work done. He has sent this canvasser out to work for him, and commanded him to go into all the world. Then encourage him in every way you can. The "Testimonies" (vol. 4, p. 390) say if there is one work more important than another, it is that of getting our publications before the public. This being the case, we want to let it be elevated in our estimation. We want to see our brethren and sisters of refinement, education, and financial worth engaging in the work. We want all to engage in it with a love for the salvation of souls, realizing that it is a means of getting the truth before the people, and that it is the only means by which some can be reached. Soon the work will be over, and the workers will receive their reward. Rev. 22: 12. If the work has been faithfully done, the reward will be eternal life. John 5: 29.

Some service must be performed in the vineyard if you receive the reward given at the close of the day. Read the parable recorded in Matt. 20: 1-16. It will avail us nothing to get into the market-place, and then not accept the invitation to work in the vineyard. JOHN W. COVERT.

TO THE BRETHREN IN KANSAS.

WILL the cause of the Third Angel's Message continue to advance in Kansas? This is a question that every lover of present truth would gladly hear answered in the affirmative. But to say "Yes" now means something more than mere talk for the brethren in this Conference. As the Conference is deprived of so many of its experienced laborers, and those who remain are nearly all engaged in tent work, it is impossible to fill the calls made for help at the July quarterly meetings. But no doubt our brethren will gladly make a sacrifice, and do without the desired help now, for the benefit of the interests being awakened by the different tent companies.

By the minutes of the last Conference, it will be seen that important steps were taken in regard to purchasing Conference property, and building. This has been a matter of considerable thought to many for some time, but we trust it has been settled satisfactorily to all. The buildings for mission purposes, T. and M. depository, and for storing Conference property, cannot be said to be for the benefit of any special locality, but for the entire Conference. We

trust the erection of these necessary buildings will not hinder the erection of buildings in other localities that are necessary for the advancement of the cause. It appeared that by uniting with the Topeka church in building, both the Conference and the Topeka church could be better accommodated, and at less expense, than to purchase and build separately. The recommendation, that the Conference proceed to raise means for this purpose, not having been carried out yet, we hope each church will consider the matter, remembering that it is the Lord's cause, and that as individuals each one will feel that their interest in the advancement of the cause can be measured by their interest in helping the Conference through this important financial crisis. The amount must be raised this fall or the interest of the cause will suffer. Some means have already been borrowed for the present emergency, and more are needed. Now, if all our church-members will act in harmony with the following program, the answer "Yes" can be given to the question at the head of this article:—

First, let all be punctual in paying tithes; secondly, let every one who has money to lend to the Conference a few months without interest, report at once to the president of the Conference; thirdly, let each one prepare to make a donation to the Conference this summer or fall, according to their several ability, even sacrificing to raise the means for the donation if necessary; fourthly, as soon as this article is read, let every one that has not already begun to prepare to attend one of the fall camp-meetings, begin at once to arrange their affairs to attend during an entire meeting. There will probably be no less than three of these meetings held yet this season. Our past experience has been that they are seasons of great spiritual benefit to those who attend them. Let each one come seeking God's blessing in faith, and we surely will not be disappointed. In this way the question can be answered to the glory of God.

How will we answer it? By being taken up with the cares of this life, thus allowing the cause to lag? or will we devote some thought, and some of our means to help answer the question? If we put our hands to the work with a *living* faith, the Lord will surely bless us, and answer our prayers. Dear brethren, this is the Lord's work, and we have faith to believe it will go forward. Let us seek God's blessing in his own appointed way, and go forward with the message.

CONF. COM.

## Special Notices.

### OHIO CAMP-MEETING.

We wish to call the attention of our brethren and sisters in Ohio to the fact that the time of our camp-meeting will soon be here. The appointment is already made for Cleveland, Ohio, Aug. 16-23. The workers' meeting will begin Aug. 9. Last year we had about 700 Sabbath-keepers on the ground. We ought to have many more this year. Some may think it a mistake to hold our camp-meeting so far to one side of the State, and that it will be out of the question for them to attend. I wish briefly to make a few statements as to why the committee have decided to hold the meeting at Cleveland.

In the first place, the camp-meetings have been more than once located in places as far distant as Cleveland. One camp-meeting has been held in Wood Co., also at Springfield, and Newark. All of these points are at one side of the great body of Sabbath-keepers in the State. Secondly, our camp-meetings are calculated to advertise our work, especially in the large cities, and our largest city mission is located in Cleveland. The Lord is blessing our efforts in this mission. There is nothing we could do to help the work in Cleveland as much as to have the camp-meeting there, and make it one which God can greatly bless.

We have felt much anxiety concerning the matter of locating our meeting the present season. We have had, thus far, the most unmistakable evidence that God would have us hold it at Cleveland. There are a few points which I wish to mention: It is no small matter to find suitable grounds in a large city like Cleveland, upon which to hold a camp-meeting. We have found such grounds located in the central part of the city, only one mile east of the public square, between Superior St., and Payne Ave., and one block north of Euclid Ave., which is regarded by travelers as the finest avenue in the world. These grounds were owned by U. S. Senator Payne. He has refused \$1,000 per day for the use of these grounds by showmen, etc.; but he has granted us the free use of them for fifteen days. A line of street railway cars runs on either side of the grounds, thus making them easy of access.

The two leading newspapers of the city have liberally offered to publish full reports of our meeting each day. The *Cleveland Leader and Herald*, the leading paper in the city, and one which has the largest circulation of any paper but one in the State, will give us from two to four columns per day. The *Plain Dealer* will also give good reports.

We want our brethren in all parts of the State to

begin at once to plan to work for the interests of this meeting. Plan to come, and bring your children, if they are of suitable age to be benefited by the meeting, and endeavor to get as many as possible of your friends and neighbors to come with you. Then let each one secure as large a list of subscribers as possible for one of these daily papers. The *Leader* has promised to give the fullest report, and is the largest paper. We want at least 1,000 subscriptions for these papers, for the week. This will include the Sunday issue. The price will be only twenty-five cents for each subscription. These will be mailed from the office of publication without additional postage. Here is missionary work, brethren. Let there be a general move on the part of all our churches and isolated Sabbath-keepers to get the truth before the public during the camp-meeting, by circulating these papers. Be particular about getting the *name* and *address* correct. We will give directions soon as to where you shall send the names and addresses. We expect reduction of railroad fare on all the leading railroads running into Cleveland from all parts of the State, probably on the certificate plan adopted last year. *i. e.*, to pay full fare to the meeting, then obtain a certificate of the agent certifying that you have paid full fare to attend the camp-meeting at Cleveland. This will secure your return at one cent per mile.

The success of the meeting depends upon the prompt, energetic efforts of all our brethren in the State. We want to see the largest share of our brethren at the commencement of the first week, as important instruction will be given to our librarians, church clerks, treasurers, and Sabbath school workers, in regard to keeping books, etc. We expect to have good help furnished us from the General Conference.

More concerning this meeting will be written and sent to our churches soon, giving particulars as to how to reach the ground, and concerning baggage, etc. Come, brethren, let us have the best camp-meeting ever held in Ohio. This is what we may have, and what we ought to have. If such is not the case, who will be responsible? We will do all in our power to make the expenses as light as possible. Those desiring to rent tents should address me at 103 Case Ave., Cleveland, Ohio.

R. A. UNDERWOOD.

## News of the Week.

FOR WEEK ENDING JULY 1.

### DOMESTIC.

—The Gentiles will oppose the movement for a State in Utah.

—The Rochester *Advertiser* offers Henry George a farm, if he will move on it and go to work.

—An excavation for a railway bridge near Portsmouth, Ohio, caved Tuesday morning, six men being crushed to death.

—It is stated that one American offered \$2,500 for a ticket of admission to Westminster Abbey, on the occasion of the jubilee service.

—A new substance has been invented for the soles of boots and shoes, which is said to be impervious to water, and wears better than leather.

—By the explosion of Laffin and Rand's powder mill at Wayne, N. J., Tuesday morning, three men were killed and many others wounded.

—Indian River, Florida, is said to be the straightest river in the world. A straight line can be drawn through it for seventy-five miles without touching shore.

—It is estimated that since the inauguration of the strike in the coke region three months ago, operators and employees have lost \$750,000 in wages and profits.

—Five destroyed a large portion of Elizabethtown, Ky., Tuesday night. The post-office, bank, and newspaper office were burned. The loss is estimated at \$100,000.

—The California State Vinicultural Commission estimates the wine crop for 1887 at 22,000,000 gallons. If the vintage equals the estimate it will be the largest in the history of that State.

—Within two hours four and one half inches of rain fell at New Orleans, La., Wednesday. Street railroads were washed out and buildings destroyed. The damage will be many thousands of dollars.

—The hostile Apaches have been driven back to the San Carlos reservation by Lieutenant Johnson's command, and have surrendered. A court-martial has been instituted to try the principal offenders.

—A strike of oilmen in the refineries of the Standard Oil Company at Cleveland, Buffalo, New York, Brooklyn, Pittsburg, Bayonne, and Oil City is threatened. Over twenty thousand men would be affected.

—Matthias Spilog, of Wyandotte, Kan., a full-blooded Wyandotte Indian, is worth over \$1,000,000, and is the richest Indian in the United States. The only millionaire of African lineage in this country is Ionic Lafon, a French quadroon, of New Orleans.

—The weekly-payment system went into effect the first of June throughout Connecticut. The law requires all corporations to pay 80 per cent of each week's wages to work-

ing-men upon application, the penalty of refusal being \$50, one half to go to the complainant.

—In a riot at Oakridge, La., Monday morning, six negroes and one white man were killed, and several white men dangerously wounded. A riot occurred in Rochester, N. Y., Monday, in which three officers were severely injured, and three citizens fatally wounded. The affair originated in a row between strikers and non-union men.

—Two very destructive fires have been reported this week, one in Chicago early Monday morning, which laid in ashes the Chicago Packing and Provision Company's plant, with a loss of over \$1,000,000, the other at Marshfield, Wis., which caused a loss of \$1,500,000, and almost entirely obliterated the town, leaving 2,000 people homeless. Five blocks were swept away at Hurley, in the same State, loss, \$150,000. The usual number of minor conflagrations were reported.

### FOREIGN.

—The discovery of six or seven miles of unexplored catacombs is reported from Rome.

—Gold is reported to have been discovered in paying quantities in the Battle River, Canada.

—A new treaty of commerce, friendship, and navigation has been settled between the Republics of France and Mexico.

—England is to have a silver dollar, or its equivalent. It will weigh 349 grains, and pass current at the rate of 4s., or one fifth of £1.

—Major Huize, who omitted to challenge to a duel a political opponent in the Reichstag election, who assailed his honor, has been retired from the service by the Court of Honor.

—A violent earthquake, lasting two minutes and twenty seconds, shook Guayaquil, the capital of Ecuador, Wednesday morning. Several buildings were wrecked, but no loss of life is reported. It is feared the shock caused heavy damages in the interior.

—While a party of 250 pilgrims were crossing the Danube River, near Paks, the boat on which they were making the passage was caught in a hurricane and capsized. Only a few of the party were saved. Over one hundred bodies have been recovered.

—Dispatches from England announce that the government will push the Irish land, supplementary crimes, and other measures, and the attitude of the Parnellites is said to savor of irreconcilable insurgency. Parnell is believed to be suffering from a cancer in the stomach.

—In the Sydney (Australia) light-house is the largest electric light in the world. It has a power of 180,000 candles, and may be seen from ships fifty miles out at sea. The next largest is in the Palais d'Industrie, and has a power of 150,000 candles. The largest light in America is 24,000 candle power. It is at San Jose, Cal.

—The floods in Hungary are subsiding. The towns of Mako and Veszely are now out of danger. If the present dry weather continues, the water in the flooded districts will be gone in six weeks. There is great distress among the inhabitants of the inundated regions, and there is danger of fevers arising from the decaying vegetables. Fifteen hundred farmers are totally ruined. The entire damage is estimated at \$5,000,000.

### RELIGIOUS.

—The annual clerical exodus to Europe is at its height.

—Pennsylvania has 8,776 Sunday-schools, Ohio 5,751, and New York only 6,584.

—The International Temperance Congress will be held in Zurich, Switzerland, on the 9th and 10th of September.

—It is stated that over thirty students at Cornell University have announced their intention to become foreign missionaries.

—The whole number of churches in the United States is 132,425; the whole number of ministers, 91,911; and of communicants, 19,018,977.

—A force of 2,000 colporters distribute printed sermons among the non-church-going people of Berlin, Germany. More than 100,000 sermons are distributed each week.

—Cardinal Gibbons denies the statement, alleged to have been made by Dr. McGlynn, at Buffalo, to the effect that the pope was desirous of having a nuncio at Washington.

—The statement is made, which it seems hard to credit, that a Roman Catholic church in New York City has introduced congregational singing, using many hymns from Protestant hymnals.

—The Chinese government has ordered that every foreign missionary shall henceforth hold a passport from his own government showing his actual nationality. All other passports will be invalid.

—There are about 16,500,000 Sunday-school pupils in the world, half of whom are in the United States, and nearly 2,000,000 Sunday-school teachers, of whom this country possesses almost three fifths.

—It appears to be definitely settled that New York City is to have a grand cathedral, which will compare favorably, as far as architecture and dimensions go, with many of the Old World. A committee is actively engaged in the work of selecting a site, and contributions are coming in from various quarters.

—On Tuesday, June 21, there was a "Jubilee celebration" in the Church of the Holy Innocents, New York City, in the form of "a solemn requiem mass for the repose of



The Review and Herald.

BATTLE CREEK, MICH., JULY 5, 1887.

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LATE CAMP-MEETINGS FOR 1887.

TEXAS, Fort Worth,	July 27 to Aug. 2
Virginia, Harrisonburgh,	Aug. 2-9
North Missouri, Chillicothe	" 2-9
Maine,	" 9-16
Vermont, Vergennes,	" 16-23
Ohio, Cleveland,	" 16-23
New England,	" 18-30
Illinois, Springfield,	" 23-30
New York,	Aug. 30-Sept. 6
West Virginia,	Sept. 6-13
Colorado,	" 6-13
Nebraska,	" 13-20
Michigan, Grand Rapids,	" 20-27
Missouri,	" 27-Oct. 4
Indiana, Indianapolis,	Oct. 4-11
Kentucky,	" 11-18
Tennessee,	" 18-25

Some of the dates in the foregoing list of meetings are according to the choice of those having the meetings in charge. This, of course, will be satisfactory to those concerned. Others we have arranged according to our best judgment. These latter may be considered merely as suggestions on the part of the committee, and if the friends wish to make any changes, they should write to the REVIEW Office at once.  
 GEN. CONF. COM.

On account of the fourth of July coming on Monday, this number is issued one day earlier than usual.

PARLIAMENTARY RULES.

THIS work still meets with unqualified favor. Agents who are handling it will find the following testimonials which Bro. Starr sends us from the Illinois Legislature, a help to them in introducing the work:—

"Smith's Diagram of Parliamentary Rules' is certainly a useful work. I have been familiar with the same for some time. I have freely used it, and find it a valuable as well as reliable chart of parliamentary rules.  
 J. C. SMITH, Lieut. Governor."

"After careful examination and use of 'Smith's Diagram of Parliamentary Rules,' and the key thereto,

I find that it constitutes a most ingenious, concise, and lucid exposition of parliamentary questions liable to arise in legislative or other deliberative assemblies. No person expecting to participate in deliberative assemblies should be without it.  
 "A. J. BELL, Senator."

"After having used for two years, 'Smith's Diagram of Parliamentary Rules,' I can without reservation pronounce it the most concise aggregation of parliamentary rules extant. No one after familiarizing himself with the Diagram, need for a moment be in doubt as to the proper application and power of any ordinary parliamentary question. I would especially commend it to all who are studying parliamentary law.  
 W. F. CALHOUN,  
 "Speaker, House of Representatives."

WORTH IMITATING.

OF the virtues of the scriptural method of raising money for church purposes, other denominations than S. D. Adventists can testify. The *Advance*, of June 23, has the following:—

"The North Avenue church, Cambridge, Mass., has been trying an experiment which is worth imitating by other churches. Wishing to raise a sum of money for a special purpose, the old-time fair with its attendant labors and vexations was first thought of. But a wise-hearted lady suggested that, instead, the old system of tithing be resorted to. The idea took, and circulars were mailed to every member of the church, asking them to contribute at least a tenth of their incomes for a month to this purpose. The response was most gratifying. About a thousand dollars were contributed by about two hundred persons, including some children, with no fret and no labor. And the burden was shifted from the shoulders of the women, the brethren being given an opportunity to do their share."

The tithing system is not only the scriptural method of raising means for religious purposes, but it is altogether the best working method in practice.  
 L. A. S.

SIGNS OF DEGENERACY.

It has been truly said that the beginning of ancient Rome's degeneracy was marked by her inclination toward the worship of brute force. When she began to neglect the cultivation of the virtuous principles which gave rise to her early greatness, and to manifest a fondness for the brutal physical contests which later became so popular as a national pastime, she started on that downward road which terminated in her overthrow by the northern barbarians.

Between the great ancient republic at this stage of her existence, and the great republic of modern times, a comparison might not just now be improperly made. We have not, indeed, the bloody gladiatorial shows which so delighted the populace of Rome, but we have others which indicate no less clearly a strong national tendency toward the worship of brute force. The largest gatherings in the country are witnessed at base-ball contests, and to be a professional ball-player is one of the loftiest aspirations of half the boys in the land. For the youth who can do the most terrific batting, no ovations are too grand, and no presents too costly. On an average, professional ball-players receive a larger salary than the presidents of our colleges. Prize-fights, rowing exhibitions, and other sports have increased in the last few years to a wonderful degree. The direction of all these tendencies is downward, and the nation which exhibits them manifests the first symptoms of a degeneracy which has disastrously overtaken some of the greatest nations of antiquity.  
 L. A. S.

HISTORY ON PAPAL INFALLIBILITY.

AMONG the many facts of history which refute the blasphemous papal assumption of infallibility, two have recently been brought into greater prominence by the action of Pope Leo, namely, the decree of Clement XIV., given in 1773, suppressing the order of Jesuits, and that of Pius VII., issued in 1814, which re-established the order. Of course infallibility could not have inspired two proceedings so opposite in nature; and recognizing this fact, one Abbe Chaillot, a Jesuit, recently wrote a work attempting to explain the matter by claiming that the order of Jesuits had greatly changed between the days of Clement and Pius. Of this attempt and what came of it the *Interior* remarks as follows:—

"Of course this volume, published a few years ago, went directly upon the Index Expurgatorius, and was tabooed. The author retracted, but he could not retract what he had proved. To extricate matters from

this inconvenient tangle, Leo XIII., the present pope, has declared null and void the bull of Gangenelli, or Clement XIV., by which we think he helped the matter not at all. But is not this a strange spectacle, that of the infallible of to-day saving the infallible of yesterday by revoking the infallible of the day before, and all perhaps, to find itself revoked by some other infallible of to-morrow?"

The Author of truth has seen fit that the power which proudly claims infallibility should leave on record indubitable proofs of its fallibility, which are too plain for its adherents to successfully cover up.  
 L. A. S.

PERIODICALS WANTED.

ANY person having back numbers of the REVIEW or any of the S. D. A. publications which they cannot use, will confer a favor on the Ottawa missionary society by sending them post-paid to me at Ottawa, Franklin Co., Kan.  
 MRS. P. P. WILCOX, Sec. V. M. Soc.

THE "SENTINEL" TRACTS.

I HAVE just completed a careful reading of the set of twelve *Sentinel* tracts, which were placed in my hands on the 2d inst. In my judgment they are just the kind of reading matter which should have a wide circulation at this time, especially throughout the United States and Territories. I wish a full set might be placed in the hands of every lawyer and legislator of the nation.

The tracts set forth in a concise manner the true animus of the so-called *National Reform* movement. And the series, consisting of six eight-page, five sixteen-page, and one twenty-four-page, is just that size to permit a quick perusal, while the sentiments contained in them are tersely stated, and contain food for long, continued, and careful thought. May these bearers of light soon find their way to the homes of thousands of people.  
 J. N. LOUGHBOROUGH.

TO CANVASSERS FOR THE "SENTINEL."

THE Pacific Press, Oakland, Cal., will allow twenty cents cash commission on subscriptions to the *American Sentinel* and the *Pacific Health Journal*. Canvassers collect fifty cents for a yearly subscription to either periodical, and send them thirty cents for each name. Write name and full post-office address plainly. Sample copies free. Address, Pacific Press Publishers, Oakland, Cal.

ASSORTED BACK NUMBERS.

Now is the time to do missionary work with the *American Sentinel*, as almost everybody is willing to read about the Sunday Question, Constitutional Amendment, National Reform Party, etc.

We will send assorted back numbers of the *Sentinel*, post-paid, for \$1.50 per hundred copies. Address, Pacific Press Publishers, Oakland, Cal.

IMPORTANT RESOLUTIONS.

At the annual meeting of the Pacific Press S. D. A. Publishing Association, held at Oakland, Cal., in April, 1887, the Committee on Resolutions—Elds. E. J. Waggoner, J. N. Loughborough, and E. W. Farnsworth—offered the following, which, after interesting remarks by Eld. R. A. Underwood, C. H. Jones and others, were unanimously adopted:—

Whereas, All the signs betoken a rapid and early fulfillment of the prophecy of Revelation 13, relating to the formation of an image to the beast, or the union of Church and State in this Government, under the guise of National Reform; and—

Whereas, The formation of this union is the one thing above all others that is to lift the Third Angel's Message to the highest and most important place in this world; and—

Whereas, The *American Sentinel* is wholly devoted to the discussion of this question, and to the exposure of the evils that lurk in the National Reform movement; therefore—

Resolved, That the circulation of the *American Sentinel* is directly in the line of the Third Angel's Message, in its most important phase.

Whereas, There is now being issued from the Pacific Press a series of *Sentinel* tracts, made up from the principal articles written for the *Sentinel*; therefore—

Resolved, That in harmony with the recommendation of the International Tract and Missionary Society, we urge our tract societies and our people generally throughout the country, to give the *Sentinel* and the *Sentinel* tracts the largest circulation possible.