

# Advent 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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### FAITH.

GIFT of faith, transcendent treasure,  
In thy light the gifts of earth,  
All of profit, all of pleasure,  
Are as things of little worth.

Taught by thee, we calmly credit  
Wonders passing human ken,  
Knowing only "He hath said it,"  
Asking not the how or when.

Stayed by thee our footsteps follow  
O'er the desert's shifting sand,  
Through the Red Sea's wind-swept hollow,  
Onward to the Promised Land.

Clouds may gather round about us,  
Foes prevail to do us wrong,  
All within and all without us  
Share the conflict fierce and strong;

Doubts may threaten with disaster,  
E'en the very voice of prayer,  
Lifted to the loving Master,  
Seem to strike the empty air.

Then thy hand shall lift the curtain  
Hanging heavily between  
All the palpable and certain  
And the limitless unseen;

Lift our longing souls and show us,  
As upon the heights we stand,  
Clouds and conflicts far below us,  
Glimpses of the glory-land.

Yea, and in the strife's glad ending,  
In the triumph over death,  
We shall sing, to heaven ascending,  
"Thine the victory, O Faith!"

—Emma Smuller Carter.

## The Sermon.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, PREACH THE WORD."—2 Tim. 4:1, 2

### OUR SPIRITUAL WARFARE.\*

BY MRS. E. G. WHITE.

"AND I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. 2:1-5.

Paul had been at Athens, and his spirit was stirred within him as he saw the city wholly given to idolatry. Therefore he disputed in the synagogues with the Jews, and with the devout persons, and in the market-place daily with those with whom he came in contact. Certain

philosophers of the stoics encountered him, and some said, What will this babler say? Others said, He seems to be a setter-forth of strange gods; because he preached unto them Jesus Christ and the resurrection. Paul, standing in the midst of Mars' Hill, before the most educated and intellectual, met logic with logic, philosophy with philosophy, learning with learning, and oratory with oratory. At the end of his labors he looked at the result, and could see only three who had been benefited. He decided that henceforth he would maintain the simplicity of the gospel. He would preach Jesus Christ and him crucified.

He writes to his Corinthian brethren, "When I came to you, [I] came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified." He declares: "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent."

Peter exhorts his beloved brethren to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." He seeks to impress upon them that there is a necessity of increased knowledge daily, and that there is to be with the gospel believers a growing up in Christ, their living head. The individual Christian will grow in grace in proportion as he depends upon and appreciates the messages from God in preaching the word of God, and habituates himself to meditate upon divine things. We should ever keep in mind that unseen agencies are at work, both evil and good, to take the control of the mind. They act with unseen yet effectual power. Good angels are ministering spirits, exerting a heavenly influence upon heart and mind, while the great adversary of souls, the Devil, and his angels are continually laboring to accomplish our destruction.

There would be an additional solemnity, order, and reverence in the place where Christians assemble to worship God, could they realize that there are besides those whom their eyes rest upon, also unseen divine agencies. We have in our midst those heavenly messengers who listen to every discourse. And not only do the listeners pass under the inspection of these angels who keep up the communication between heaven and earth, but the minister, also, who preaches the word of God. And if the worshipers bear in mind that when assembled for worship they are in the company of beings who dwell in the presence of the holy God, earthly thoughts will be banished from their minds. To realize that these heavenly beings are in the midst of an assembly where the word of God is spoken by his messengers, solemnizes the heart.

The parable that Jesus gave of the sower was in these words: "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in the heart." Thus we see that Satan and his angels are also in every assembly where the gospel of the kingdom is preached. Then how important that we take heed how we hear! While the ministration of angels is in behalf of those who are assembled, the enemy is ever watching

the effect that the truth has wrought upon minds and hearts, and with an earnestness only equaled by his malice, he labors to thwart the operation of the Spirit on the heart of the hearer; for he sees that if the truth is accepted in the heart, he has lost his control over the individual who accepts the word of life.

Evil angels are as verily present on this occasion as are good angels, working every device of which they are capable, to make the message of God sent through his delegated servants of none effect upon the hearts of his hearers. They are earnestly seeking to counteract the heavenly influence of good angels. We should not be indifferent to the fact that good angels are ever present to minister unto those who shall be heirs unto salvation, and at the same time we are to remember that there are contending forces under the guidance of their master, laboring to effect our destruction. While we should be keenly alive to our exposure to the assaults of unseen and invisible foes, we are to be sure that they cannot harm us without gaining our consent; for we have on our side the armies of heaven to shield and protect us, and to press back the powers of evil that are constantly striving for the ascendancy over the minds and hearts of men. If we are dull, and think but little of the heavenly helps provided for us; if we are not striving with these angels to preserve purity of thought, and encourage the graces of the Spirit of God, thus working in unity with the holy angels in this contest, we shall not be aware of Satan's devices, and we shall not press close to the side of Jesus and of his holy angels; but we shall, through want of watchfulness and prayer, depreciate the power and evil designs of our most determined foes, and expose ourselves, and next there will be a falling under temptation, and then Satan will obtain the advantage.

We have not watched unto prayer as we should have done, but have worked many times in harmony with the enemy instead of vigorously resisting his insinuations. While the truth is being preached, Satan is waiting to drop in the seeds of questioning and of doubt. The truth is not treasured as a precious gem. The mind fastens upon the sentences, and the manner of the speaker does not exactly meet their ideas. There is not perfection in the language, and the defects are much dwelt upon. This is the work of the enemy, and the very truth you need, which God has graciously sent you, finds no entrance into your heart. But the seeds of doubt and criticism spring up in the soul, and Satan obtains a hold upon the mind to counteract the work of the heavenly angels by catching away the precious seeds that have been sown in the heart.

Those who are exalting education above everything else, may become much more intelligent in regard to the work that is going forward in this high contest of the two opposing forces between the principalities and powers. They need not imagine a battle going on in some distant field with celestial pomp, in all the terribleness of superhuman strength, but bring the imagination down to the reality of the war and conflict in the domain of the human heart, and give this battle the character of a moral conflict, a struggle between principles supported by opposite parties which appear as combatants. They must consider they are either to become champions of falsehood or of truth. But this view of things is not poetical enough for the fancy of very many who are

\* Discourse at Copenhagen, Denmark, June 4, 1887.

fighting with Satan the game of life for their souls.

This very place, this very assembly, is the scene of a hostile meeting of evil angels and the heavenly host. There is not an individual who does not furnish a field in his own heart for this strife between invisible powers. As the message of God comes to you, and sets before you your sins, and pleads for you to cease the transgression of the law of God, and points you to the provision made for your salvation by a sin-pardoning Saviour, and urges you to accept the truth, the words which God designs should reach the heart are the very weapons the evil angels love to seize, that they may, through their suggestions, blunt and throw away the very words of life, hope, and pardon; while the good angels are seeking to soften the soil of the heart, that the seed of truth may be planted in the understanding, and bring forth fruit to the glory of God. We are individually responsible for the result of this conflict. Neither good nor evil angels can reach their end successfully except they have the co-operation and the determined effort of the individual.

There is not the least excuse for any of us to remain in indifference, because angels of God are engaged in the warfare for our benefit, against the power of the adversary of God and of man for the soul. The light will gain no admission into the soul unless the door of the heart is open to welcome the Holy Spirit. In proportion as we work with the Holy Spirit's influence will the truth find admission to the soul, and transform the character. The truth must be received in the love of it, with meekness and with love. If you open your heart to receive the suggestions of Satan, in criticising the language of the messenger you will give evidence that you do not value the truth which he brings to you as a precious jewel. There is prejudice, and your unsatisfied likes and dislikes bar the way, and prevent the entrance of the message God has sent you in warnings, admonitions, and reproofs, which if you do reject, it will be at the peril of your souls.

There is great need for close watchfulness and most earnest prayer, lest we make a mistake and grieve the Holy Spirit of God by questioning and criticism, and so lose the force of the precious message. It is the truth we need in the heart to sanctify the soul. Satan plants his seeds of unbelief, of picking flaws, and of finding fault, when you should be diligently listening to the message which God is addressing to every one of you. He wants you to hear and obey, and so escape the snares which Satan has set for your feet. By cherishing doubts in thoughts, and expressing criticism, you can start a train of thought which will make the truth of God of none effect in the minds of those who have a constant struggle to cherish humility and faith, and they will give your words place in their heart, and thus lose the benefit of the message God has sent them. Anything like pride and wisdom of learning or science that you place between your soul and the words of truth spoken to you, will effectually close the door to the humble religion of Jesus Christ. The truth is a sanctifier of the life and character.

Our Redeemer did not come to our world with outward display. The people who rejected him saw nothing of heaven in his appearance. He was to them as a root out of a dry ground, without form or comeliness, that they should not desire him. They looked not upon a prince attended with armies and gorgeous display. They could not see hidden beneath the humble disguise of humanity the world's Redeemer. They saw before them a "man of sorrows, and acquainted with grief, . . . wounded for our transgressions, . . . bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Christ came to preach the gospel to the poor. He reached the people where they were. He brought plain, simple truth to their comprehension. How simple his language! Even the poorest, the unlearned and ignorant, could understand him. Not one needed go to a dictionary to obtain the meaning of the high-sounding titles or words that fell from the lips of the greatest Teacher the world ever knew. While the priests, the rulers, and the expounders of the law were considering themselves as the only teachers of the people, he told these learned rabbis that they were both ignorant of the Scriptures and of the power of God.

It is not the learning of the great men that unfolds to them the mysteries of redemption. Prophecy was open before these great men who claimed to be wise; but they knew not that Christ was the Prince of Light, with all their learning, and with all their wisdom, and with the plainest statement of facts concerning Christ and the manner of his first advent, his mission, and his work. Christ would receive the service of the learned, and of the great men, if they would join themselves to him; but Christ could not join himself to them; for they were not right. They were filled with self-sufficiency and self-esteem, seeking constantly for the supremacy, spurning everything that did not bear the appearance of worldly wisdom and national pride and religious exclusiveness. His work was to correct these evils, and attract men to virtue, to purity, to humility, and to God; to divest religion of the narrow, conceited formalism which made it a rigorous burden. He presents a complete, harmonious salvation to all. This salvation is great, because pardon to the transgressor of God's law is proffered; a righteousness is presented which will endure the scrutiny of the Omniscient, gain victory over the powerful adversary of God and man, and an eternal reward. It is the completeness of salvation which gives it its greatness. No man can measure it with the most thorough finite perception, nor can any contemplate it and continuously make it the matter of his study, without its reaching the untraceable majesty of its Author, and finite man becoming one with the Deity. The transformation has taken place. The child of sin, of transgression, and of wrath has become the child of God; he has passed from death unto life. Divine wrath against the impenitent transgressor will be proportionate to the extensive preparation and infinite sacrifice made to redeem him. How shall we escape, if we neglect this great salvation?

But let us consider, What reason has man to be puffed up? What reason has he to be proud of his religion? He has nothing but that which he has received from God the Redeemer. Learning of the very highest order cannot purchase heaven for any of us. The man possessing large estates and lofty mansions, who walks the earth with all the independence of Nebuchadnezzar as he walked in the palace of the king of Babylon, can claim the right to heaven only through humble obedience to all of God's commandments. And the king's thoughts found utterance in words, saying, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" The Lord heard the proud monarch, and while the words were "in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee." Neither riches nor honor can purchase one of the rich graces of the Spirit of God, or secure for man by all his wisdom a mansion in the heavens. The proud monarch of Babylon was made to feel that there was a power behind and above all his boasted wisdom. God simply removed from the proud boaster his reason, which was the gift of God, and he became degraded to the society of the beasts for seven years.

We would not demerit education. God designs we shall be students here as long as we remain in this world, ever learning and bearing the responsibility of teaching others by precept and example that which we have learned. But let no one place himself as a critic to measure the usefulness and the influence of his brother less educated than himself in book knowledge; for he may be much better educated in the practical knowledge of genuine godliness. "The entrance of thy word giveth light, it giveth understanding unto the simple." It is not merely the reading of the word or the theoretical knowledge of the Scriptures that gives the light and the understanding; for had this been the case, the Lord would not have said to the Jews, Ye are ignorant of the Scriptures and the power of God. The light and the understanding expressed here in inspired words mean, the Scriptures opened and applied to the heart by the Spirit of God which is brought into the practical life, and placed like solid timber in the character.

As the man is converted by the truth, the work of transformation of character goes on. He has an increased measure of understanding, in becoming a man of obedience to God. The mind and

will of God become his will, and by constantly looking to God for counsel, he becomes a man of increased understanding. There is a general development of the mind that is unreservedly placed under the guidance of the Spirit of God. This is not a one-sided education, which develops a one-sided character; but there is revealed a harmoniously developed character. Weaknesses that have been seen in the powerless, vacillating character are overcome, and continual devotion and piety bring the man in such close relation to Jesus Christ that he has the mind of Christ. He is one with Christ, having soundness and strength of principle, and clearness of perception, which is that wisdom that comes from God, who is the source of all light and understanding. The grace of God has fallen upon the humble, obedient, conscientious soul like the Sun of righteousness, strengthening the mental faculties, and in the most astonishing manner making those who long to use their capacity in the Master's service, small though it may be, strong continually by obedience and practice, and grow in grace and in the knowledge of Jesus Christ, and be bearers of much fruit to the glory of God, in good works. So that the men of learning and of high accomplishments have learned most precious lessons from the precepts and examples of the unlearned, as the world would call them. But could they have a deeper sight, it would be seen that they had obtained knowledge in the highest graded school, even the school of Jesus Christ.

Those who in this life want to become all that God designs that they should, will ever be learners. This knowledge will not generally come in a supernatural manner, although this is not impossible. There are stores of information to be obtained by pains-taking effort. Thus it was with Daniel. The fear of the Lord was to him the beginning of wisdom. Although he was in kings' courts, surrounded by temptations, he refused to participate in selfish indulgence that would weaken physical and moral strength. He kept close to God, and while he applied himself closely and earnestly to acquire all the knowledge possible, God added his blessing.

We read that Daniel purposed in his heart that he would not defile himself with a portion of the king's meat, nor with the wine which he drank. There was a firm stand taken to resist every inducement to selfish indulgence. As to the result, let the word of inspiration speak: "As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. . . . And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm."

Now while these youth on their part were working out their own salvation with fear and trembling, it was God who was working in them both to will and to do his own good pleasure. The conditions of the reward for our own good are as if everything depended upon ourselves. To make God's grace our own, we must act our part. There is a work that is laid before us to do, and this work must be done with fidelity, and the fruits we bear will manifest before God, before angels, and before men the character of our work. The penny was given to the laborer in the vineyard, but not to the loiterer in the market-place.

Of all the people upon the earth, the man whose mind is enlightened by the opening of God's word to his understanding, will feel that he must give himself to greater diligence in the perusal of the word of God, and to a more diligent study of the sciences; for his hope and calling are greater. The more closely connected man is with the Source of all knowledge and wisdom, the more he can be advantaged intellectually, as well as spiritually, through his relation to God. He will have clearer views, unbiased by his own ideas and judgment. His views will be broadened, his discernment quickened, and his understanding enlarged to contemplate the great truths of God's word; and the more he gains of heavenly knowledge, the better will he understand his own weakness, and the more humble will be his views of himself.

The opening of God's word is followed by remarkable opening in strengthening a man's faculties; for the entrance of God's word is the appli-

cation of divine truth to the heart, purifying and refining the soul through the agency of the Holy Spirit. He has genuine faith in the truth as it is in Jesus, and that faith works by love and purifies the soul. These are tried workers together with God, and God is to receive all the glory. Whatever progress we make, whatever good we accomplish comes from God, to be reflected upon others in good works, and reflected back to God, the great Source of light. It is the Spirit of God in the soul that quickens its otherwise lifeless faculties, and attracts the soul to God and to the truth. The intellectual talents owe all their advancement to God, and our religious life is dead and spiritless, unless the living Spirit is received from God the life-giving power. Without the enlightenment of his Spirit, we cannot appreciate the things of the heavenly world, and cannot have a relish for communion with God.

Religion is not a mere form. Pure and undefiled religion is the life of God in the soul, the abiding of Jesus in the heart. The thoughts are cultivated and trained to think and act in reference to the glory of God. The questions will arise in the mind, Will this course of action please Jesus? Shall I be able to maintain my integrity if I enter into this arrangement? Thus God will be made the counselor, and the soul will be brought into obedience to the will of God, and we shall be led into safe paths; and if we follow on to know the Lord, we shall triumph with the truth and have eternal life.

## 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."—Mat. 10:16.

### "DYING OUT."

BY A. SMITH.

So said a good sister at the close of a meeting which did not seem to be especially blessed by the presence of the Spirit of the Lord, owing, no doubt, to little unsettled differences existing among the members. Yes, thought I, the interest is dying out. Thus it was when Moses came down from Mt. Sinai, and found his people dancing around a golden calf; and that man of God must have felt in his inmost soul the lack of interest on the part of his people when God proposed to destroy them for their idolatry. And afterward, when the spies returned from the promised land with an evil report, and all the people wept in discouragement, and arose in arms against the authority of God, how he must have felt that the interest was dying out! But did Moses's interest wane at those trying periods?—No. With greater earnestness he pleaded for his stubborn people until he moved the arm of God in their favor. Where are the shepherds now that are as faithful as Moses was in all his house?

When Jesus in Gethsemane prayed in agony of soul, and his disciples could sleep indifferent to his sufferings; when arrested by a mob from the high priest, and his followers all forsook him and fled; and when in the judgment hall his most ardent disciple, having timidly followed him, denied his Lord and Master, was not their interest dying out? But did Jesus's interest in his wayward disciples die?

The interest of the Israelites waned at times to a discouraging degree, but they finally entered Canaan a great nation. The disciples forsook their Master and fled, their interest dying out under the flame of persecution; but twelve of them will be kings in the new earth, and doubtless nearly all the others will enter the heavenly Canaan triumphant victors. All glory to Jesus, the Son of David, who allowed not his interest to wane when that of his people was dying out!

Brother, sister, when the interest in the precious present truth seems waning, do not talk of its dying out, but go to the Great Physician, who can heal the sick or raise the dead, and you will have the joy of seeing the interest revive again. Under-shepherd, should your interest wane when the flock is torn by the wolf or bear? or should you at such times be earnest and faithful like the Great Shepherd?

### PSALM 68:13.

BY MRS. L. D. A. STUTTLE.

THOUGH dark and lone thy way may be,  
And darker still thy cheerless lot,  
And rougher grows life's stormy sea,  
There is a hand that guideth thee,  
Forget it not.

And though the petty cares of life  
May bear thy tired spirit down,  
Remember that beyond the strife—  
Beyond the vale with danger rife—  
There waits a crown.

Ah! yes, there waits a fadeless crown,  
A crown of pure, unsullied gold.  
Poor humble soul, be not cast down;  
Thy tired hands, though hard and brown,  
A harp shall hold.

O tired hands that weary oft,  
Ere sinks the sun in distant west,  
That other hands more fair and soft  
Be eased; though cruel lips have scoffed,  
Ye, too, shall rest.

O aching brow that throbs with care,  
With anguish, pain, and sad unrest,  
A radiant glory ye shall wear,  
And all the bliss of heaven share  
Among the blest.

O plodding feet that bravely still  
Along life's path go marching on,  
Cheer up, thine arduous task fulfill,  
Soon ye shall tread fair Zion's hill,  
When victory's won.

Ah! ye shall be e'en like the wings—  
The silvery plumage of a dove—  
All done with earth's corroding things,  
Ye, too, shall join the choir that sings  
In courts above.

Bancroft, Mich.

### THE BIBLE.—NO. 9.

BY ELD. J. P. HENDERSON.

#### APPARENT CONTRADICTIONS OF THE NEW TESTAMENT.

IN order to understand the Bible thoroughly, or any other book written in ancient times, it is necessary to have some knowledge of the times in which it was written. We must know something of the manners and customs of the people, the nature and lay of the country, their commercial intercourse and relationship with other nations, and the language and dialects in use.

To understand the teachings of the New Testament, we must associate ourselves with Christ and the writers of it. We must follow them in their journeyings among the rocks and mountains of Palestine. We must go with them in the desert places, or walk with them by the sea-side, or cross the turbulent waters. We behold the multitudes gathering about Christ, eager and anxious to receive whatever ministering gift he has to bestow upon them. We behold the miraculous healing of the blind man, the curing of the maniac, the raising of the widow's son, and the many wonderful things that were done.

Besides this, we hear the plain and simple, yet forcible, language used, often expressed in a figurative way, yet not to be misunderstood. To the poor fishermen Christ says, "Follow me, and I will make you fishers of men." To his disciples he says, "Behold, I send you forth as sheep in the midst of wolves." In his illustrations he says, "I am the vine, ye are the branches;" "I am the good shepherd, and know my sheep;" "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." All such expressions were well understood by the people, and could mislead no one.

Skeptics endeavor to involve some of these sayings in "absurdities" or make out of them what they are pleased to call "contradictions." Before noting some of these "contradictions," it will be well to reflect that the four evangelists of the New Testament—Matthew, Mark, Luke, and John—have each given us a separate memoir of Christ's life and teaching, one not knowing of the writings of the other. Yet so harmonious are these writings that it requires the closest scrutiny of the Bible's bitterest enemies to find even "apparent contradictions." It is a rare thing that two separate writers have ever given the biography of a single individual, and we might say an impossibility for them to do so, and not have some contradic-

tory statements. Yet here we have a precedent unequalled, of four writers independent of each other, working in perfect harmony.

Of the so-called "contradictions," we will notice first—

#### THE GENEALOGY OF CHRIST.

Matt. 1:1-18 gives forty-two generations, beginning with Abraham and ending with Joseph, the husband of Mary; while Luke 3:23-38 makes it fifty-six generations. The record in Matthew makes Jacob the father of Joseph, while that of Luke gives Heli as his father.

Dr. Bloomfield, in his Greek Testament, says this difficulty is explained "by supposing that Matthew gives the genealogy of Joseph, and Luke that of Mary; and therefore the former, who wrote principally for the Jews, traces the pedigree from Abraham to David, and so through Solomon's line to Joseph, the legal father of Jesus. It must be remembered that among the Jews legal descent is always reckoned in the male line. While Luke, who wrote for the Gentiles, traces the pedigree upward from Heli, the father of Mary, to David and Abraham, and thence to Adam, the common father of all mankind."

The Jews never permitted women to enter into their genealogical tables, as we are informed by various writers; and if the youngest member of the family happened to be a daughter, the name of her husband was inserted instead of her name, and he was reckoned as the son of one who was in reality only his father-in-law. According to the Talmud, Heli was the father of Mary the mother of Christ, and she was his only child and heiress; consequently, when Joseph married her, he became the only son and heir of Heli. The generations of Heli happened to be more than those of Jacob, the father of Joseph direct, which does no violence to the record.

#### LENGTH OF TIME CHRIST LAY IN THE TOMB.

"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12:40. "And it was the third hour, and they crucified him. . . . It was the preparation, that is, the day before the Sabbath. . . . Now when Jesus was risen early the first day of the week." Mark 15:25, 42; 16:9.

The expression used in Matt. 12:40 is what is known as a *synecdoche*; that is, a phrase in which a part is spoken of as the whole. Similar modes of expression are used in our day. For instance, "I was in the city all day," when it may have lacked several hours of it. Three days of grace are allowed on bills of exchange, yet if the bill is due on the third day of the month, say Monday, it is collectible on the fifth day, or Wednesday. So that it is actually only one whole day and a part of two days, instead of three whole days of twenty-four hours each.

"Day and night" was a common term among the Jews, who applied it to any part of the time reckoned as a day or night. In fact, we find that the scriptural method of computing time is to "reckon a part as the whole." In Jer. 25:1, the 33d month of Jehoiakim's reign is reckoned as belonging to his fourth year, when it was but two full years and the fragments of two others, not quite three years in all. So in Esther 4:16 and 5:1 a transaction is mentioned that proves that the expression "day and night" means only what we call a day. Esther and the Jews were to fast three days and three nights, and as the day on which the command was given is included, and the third day was the day of the banquet, also included, in reality there were but one whole day and two nights and a part of two other days, yet the expression covers three days and three nights. In Gen. 1 "the evening and the morning" reckoned as one day, occurs no less than six times. In Gen. 7:17 the term "forty days" is used for forty days and forty nights. In like manner the expression in Matt. 12:40 may be explained. As Jonah was three days and three nights in the fish, so the Son of man was to be in the earth; that is, simply three days, and not necessarily seventy-two hours.

"Three days and three nights" was the Hebrew form of expression, meaning the same as the term "day" when used by us. See 1 Sam. 30:12, 13. Jonah was swallowed by the fish one day (day and night), and was discharged from it the third day (day and night); so, also, Christ was



crucified, and rose again the third day (day and night).

THE HOUR OF THE CRUCIFIXION.

"And it was the third hour, and they crucified him." Mark 25 : 25. "And it was . . . about the sixth hour : and he saith unto the Jews, . . . Shall I crucify your King?" John 19 : 14, 15.

According to Dr. Clarke and others, the true reading of John 19 : 14 should be *trite*, the third, instead of *hekte*, the sixth, a mistake in copying which might readily have occurred, as the Greek letter *gamma*, used to denote three, might easily be mistaken for *sigmata*, which signifies six, the two characters being very much alike. This is more apparent from the fact that some ancient manuscripts read *trite*, third, instead of *hekte*, six.

TIME OF MARY'S VISIT TO THE TOMB.

"And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun." Mark 16 : 2. "The first day of the week cometh, Mary Magdalene, early, while it was yet dark, unto the sepulcher." John 20 : 1.

The grammar of the language gives the solution. John says, "While it was yet dark cometh Mary Magdalene," etc., which shows that she was on her way coming to the sepulcher while it was yet dark : and according to Mark they did not reach it until the rising of the sun.

Wakefield's translation fully sustains this position. He renders John 20 : 1, "Now upon the first day of the week Mary Magdalene setteth out early in the morning, while it was yet dark, toward the tomb."

The word rendered *cometh* in our version, is from the Greek word *erchetai*, and is the present tense of the verb *erchomai*, which is defined thus : "To issue, come forth, arise from," etc. Hence the literal reading of John 20 : 1 would be that Mary was coming forth, or arising from her home to go toward the sepulcher.

In Matt. 28 : 1, compared with the above texts, we have also an apparent contradiction, which is easily harmonized in the same way. Our version reads : "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene," etc. Wilson's Emphatic Diaglott renders it : "Now after the Sabbath, as it was dawning to the first day of the week, Mary . . . went to see the tomb." It is probable that the entire night was spent in anxious preparation for the anointing of the body (Luke 23 : 56) and in coming to the tomb, which they would scarcely dare to approach until broad daylight. The writers, knowing these facts, have clothed their expressions so as to include the work of the entire night.

The following, condensed from Mrs. H. V. Reed's writings, and credited to Dr. Horn, gives some of the reasons why these discrepancies occur :—

1. The different sources from whence the inspired writers draw their narratives. Thus, the twelve apostles were absent from Christ at various times, and all did not witness the events they record, but learned of them from others.

2. The different designs in writing ; e. g., Matthew wrote the genealogy of Christ for the benefit of the Jews. Luke gave it for the benefit of the Gentiles.

3. The same persons and places sometimes had several names, and one writer would use one and another, another. Thus he who was nominated for the apostle is called Justus, Joseph, and Barnabas. Acts 1 : 23. Josus and Barnabas are the names of the same apostle. "En-mishpat" and "Kadesh," in Gen. 14 : 7 are rendered *Magdala* in Matt. 15 : 39, and *Dalmanutha* in Mark 8 : 10. The country of the Gergesenes, in Matt. 8 : 28, is called *Gadarenes* in Mark 5 : 1.

4. Several persons and places sometimes had the same name. Thus there was one Bethlehem in the tribe of Zebulun (Josh. 19 : 15), and another in Judea. Matt. 2 : 6. There were two towns called Cana. Josh. 19 : 28 ; John 2 : 1. There were several Zechariahs, and Herods, etc.

5. Things were often related in different orders.

6. Sacred writers sometimes speak in general or round numbers, as we do to-day, and are not specific.

7. The writers sometimes quote from the Septuagint, and sometimes from the Hebrew text.

8. Some events are referred to by the writers of the New Testament which are not noticed in the

Old Testament, and which were undoubtedly found in books now extant.

While we are willing to admit that there are apparent contradictions, we positively deny that there is a single one in the entire Bible that cannot be accounted for.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money ; come ye, buy, and eat. . . . Wherefore do ye spend money for that which is not bread ? and your labor for that which satisfieth not ? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. . . . Hear and your soul shall live."

POINTED VERSES IN DULL CHAPTERS.

BY MRS. ADA D. WELLMAN.

SOME books there are in the Bible, which are but little read, except by students who peruse the Scriptures by course ; and then they are frequently read with a spirit of stolid perseverance, simply for the purpose of getting through them, in no expectancy of finding therein ought to reward the effort. Indeed, the heedless haste in which the attempt is made, would of itself quite preclude the liability of finding matter of interest.

But true it is that what seems to the casual reader the most tedious—and, in the mind of some, the most useless—portion of Holy Writ, has afforded to modern research strong proof of the authenticity of the Bible record, by its agreement with inscriptions found on recently exhumed tablets, pillars, and monuments from long-buried ruins. And, too, within a few years has been demonstrated the very essential character of Old Testament records which had previously seemed a prosaic recital of by-gone ceremonies, in demonstrating subjects of vital present interest.

A case in illustration of this is Nehemiah 3, which might be considered a chapter of uninteresting repetition, but where we find the refreshing account of how, at a time when hard work was to be done in Jerusalem, rulers, priests, merchants, ladies of high position, all enlisted in the laborious undertaking of removing debris, carrying stone and mortar, and laying the city wall ; not simply while the novelty lasted, but till the work was done, notwithstanding the inconvenience under which they labored, and the jeers of lookers-on ; not ostentatiously, for the sake of notoriety, but quietly and systematically, every one over against his own house—a model for benevolent work ever.

In Lev. 26 : 36 is depicted a guilty conscience, in language so replete with meaning as to well repay the time spent in reading the chapter. "I will send a faintness into their hearts ; . . . and the sound of a shaken leaf shall chase them ; and they shall flee, as fleeing from a sword ; and they shall fall when none pursueth."

In 2 Kings 5 : 1 is portrayed a combination of characteristics notably frequent in society at present, where is represented a man in prominent office, high in society, successful in many enterprises, of notable courage—"but he was a leper" ! If that physical infection of the East does not interrupt the career and thwart the ambition of many of to-day, an equally dreaded mental corruption seizes upon thousands possessing fine talent and bright prospects, blighting the name and fame of its victims, and appalling all who behold its dire results. Nor is the moral leprosy of enlightened society less infectious than the dread plague of the Orient ; and, unhappily, in few instances are the dangerous victims excluded from the presence of the untainted, but are free to roam at will, insinuating the subtle malady everywhere ; and statisticians of health and mortality could not compute the lives lost—virtually where not literally—nor the brilliant powers darkened by this social curse. 'Tis the biography of many an one of the world's richest intellects,—a man of excellent ability and high position, but a leper !

2 Kings 5 : 6 states that when the king of Syria learned that miraculous cures were wrought in Palestine, straightway he sent to the king of that country, begging him to restore to health the general of the Syrian army. But such a request seemed only a taunt to the monarch, so infinitely beyond his power was it, notwithstanding his eminence, to impart life to putrid flesh ; nor could any restore it, save the humble prophet of the

Lord. A similar circumstance was that where learned men went to Palestine to inquire for Him who should teach wisdom to the wise ; and they began their search at the capital city, but did not find such an one except in the poorest apartment of a village inn. Nor has God yet ceased to use the weak things of this world, and such as the self-sufficient despise, to confound the mighty.

In one of the most monotonous chapters of the Bible, the first of Numbers, is illustrated with decided force the possibility of promptness, even in those whose time is most fully occupied. One on whom rested responsibilities the most varied and important, received from the King certain orders "on the first day of the second month," and these orders, which implied much labor, he straightway proceeded to fulfill, as the record states, on that same "first day of the second month." It is somewhat of a reflection on those whose comparatively trivial cares and employment furnish an excuse for negligence. If our time is limited, there is the greater advantage in promptness to us, as well as the more obligation to others. The anxiety and distraction occasioned by work postponed for the future are considerable ; and the labor and time consumed, both for one's self and for others, by tardiness in meeting appointments, and by deferring duties, are deserving of recognition. It is a philosophical fact that a weight which one man could draw, would, if attached to the extreme end of a long rope, require the strength of a draft horse. Should we determinedly and persistently maintain the system and promptness of the great Hebrew general, we could more nearly approximate the extent of the undertakings he accomplished. The notorious thief of time robs us of opportunities also, for to neglect an opportunity is frequently to lose it. There is some foundation for the high-wrought sentiment, "There is a tide in the affairs of men, which, taken at the flood, leads on to fortune ; omitted, all the voyage is bound in shallows and in misery."

In 2 Kings 17 : 33, the extent of many an one's personal religion is gauged, where it is stated, "They feared the Lord and served their own gods." Heathen immigrants to the Holy Land, who had been terrified by the lions there, thought to secure safety by a form of worship to "the God of the land ;" but still they "served their own gods." Do none in our land to-day aim to appease the wrath of a just God by a superficial ceremony, thinking to gain by a little cunning what others have spent their lives to earn,—fearing God but serving self ?

Lev. 1 : 16 contains a hint of a sanitary precaution, from which we might gather a wise suggestion. Instructions were there given to the ancient Jews, to put the refuse from the meat offered in sacrifice, where the ashes were turned—a recognition of the utility of a disinfectant easily obtained.

Thus reward does not long elude any who "search the Scriptures." An alert reader will find due compensation in the perusal of any portion of the Bible ; but an indifferent reader will continue to consider it a dull book.

SINGULAR CONTRADICTIONS.

BY C. P. WHITFORD.

THE Southern Methodist *Sunday School Quarterly*, in its comments on the lesson for June 12, in speaking of the fourth commandment, says : "This commandment enjoins the duty of keeping holy the Sabbath day. . . . It was instituted at the beginning and, like marriage, belongs to the race. . . . The seventh day is the Sabbath," etc.

These are truthful statements simply, plainly, and unequivocally expressed. But here the writer takes a "new departure," and very ingeniously constructs a draw-bridge, on which the whole family of Sunday-school students can glide gracefully over the chasm, and take their stand firmly on the first day of the week. Is it not surprisingly strange that soon our clerical friend forgets what he has told us, "that the Sabbath was instituted at the beginning," "that the commandment enjoins the duty of keeping holy the Sabbath day," and that "the seventh day is the Sabbath," and immediately sets himself to the task of trying to make it appear that the *first day* and not the *seventh*, is now the day which the commandment en-

joins, and which is entitled to the sacred honor of being observed as the Sabbath? We will now give our readers the benefit of this wonderful discovery, made by the Southern Methodist *Sunday School Quarterly*.

"If we begin the count at the beginning of creation, as evidently we should, and count the six days in which God worked, then the seventh day would really be the *first entire day* of Adam's life, and we could say truly, that the Sabbath, as related to man's experience, was the *first day* and not the seventh. But the historian of Genesis, following the order of creation and the divine law, calls the Sabbath 'the seventh day,' and so it was, as related to the whole work of creation."

There! Is not that clear? He says: God's seventh day was man's *first entire day*. Well, what if it was? What possible change could be effected in the Sabbath by its being the "first entire day" of Adam's life? Can any one tell? Our friend says that the historian of Genesis, in the language of the divine law, *calls* the Sabbath, *the seventh day*; and so it was, as related to the whole work of creation. By which we are left to infer that as related to man and his duty to God, it was not the Sabbath. But we remember that 2,500 years later, when God gave his law amid the thunderings of Sinai, he spoke and said: "The seventh day is the Sabbath of the Lord thy God." Ex. 20:10. "If you say that when God speaks of the Sabbath day he means one day in seven but no day in particular, you are as far from the truth as if you had said that when he speaks of Moses, he does not mean any particular man, but some one of the Israelites. Moses was one of the Israelites, just as the Sabbath day is one day in seven. But when God says Moses, he means Moses, the son of Amram; and when he says 'the Sabbath day,' he means the seventh day of the week."

The following illustration, originally published in the *Gospel Sickle*, sets forth the folly of such reasoning in a forcible manner:—

Mary Jones kept the seventh-day Sabbath, Saturday, and on the authority of the Bible refused to believe that any other day would do. But Eld. Wood very lucidly showed her that one seventh part of the time—any one day in seven—was all that the law required. Meeting Mary a few days afterward, the following conversation ensued:—

"So, Mary, I hear you are married."

"Yes, sir."

"Married into Mr. Brown's family, I believe."

"Yes, sir."

"Mr. Brown has a fine family of boys any way; seven, I think. Which one did you marry?"

"Oh, no one in particular, just one seventh of them!" said the girl with a roguish twinkle.

"Ah! Oh—why—yes. I see, I see."

This same journal then goes on to say that "the historian of Genesis calls the seventh day the Sabbath." Yes, and the holy word of God speaks with no uncertain sound to every man in the wide world—"The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a *delight*, the holy of the Lord, *honorable*; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

The reasons for the institution of the Sabbath are given in the commandment itself: 1. God made the world in six days; 2. God rested on the seventh day. Is it not a fact to-day that God made the world in six days?—Yes. Will it not always be a fact that God made the world in six days, and rested on the seventh?—Yes. Then so long as the reasons for the institution of the Sabbath exist, will not the Sabbath remain? Everybody in the wide world will most emphatically say, Yes. Then we want to know if the "historian of Genesis" did not do right in calling the seventh day the Sabbath, even as it related to man and his duty to God? When God spake and said, "Remember the Sabbath day, to keep it holy," etc., did he not understand as well as did the editor of the above-named journal, that "the seventh day was really the *first entire day* of Adam's life?" And when our Saviour said, "The Sabbath was

made for man," did he mean that if we observe one day in seven, after six days of labor, we really and truly obey the spirit of the law?

Our friend says that as the law requires one day of rest after every six days of labor, we may begin our reckoning with the first secular day of man's life, or with the first day of his existence, or with the beginning of creation; and if we keep one day in seven, we obey the spirit of the law. This contradicts his statements made at first, when he said, "We evidently should begin our count of six days at the creation." But he now leaves us free to begin where we please, and after having worked six days, keep the seventh; no matter if it falls on Wednesday, it will answer the spirit of the law just the same as though it were Saturday or Sunday.

If it be true that "a Sabbath" falling upon any day of the week will answer the requirements of the law, most assuredly Sabbatarians stand equally upon as good Bible grounds in keeping the definite seventh day, specified in the fourth commandment, as do our first-day friends, who endeavor to keep the spirit of the law while violating its letter every week of their lives. The commandment is plain and explicit in reference to work on the definite day. It says, "Thou shalt not do any work," etc.; yet our first-day friends not only do common labor on this day, contrary to the plain and positive command "Thou shalt not," but they even claim to be keeping the spirit of the Sabbath law, while weekly living in direct and flagrant violation of its letter.

Again, they tell us that "God's will is the supreme law of the universe, and that when he reveals it to us, as he has done in the ten commandments, we are bound to obey it in every letter." Such a stringing together of contradictions by intelligent men, is a sad picture indeed. In one breath they will tell us that "the Sabbath was instituted at creation, and, like marriage, belongs to the race," while in the next they will tell us that "the first day of the week celebrates the resurrection of our Lord from the dead, and is therefore a holy day."

If the Bible were so self-contradictory as these men are who labor so hard to bolster up an institution which God has never commanded, and for which there is not the least shadow of support in his sacred word, then, indeed, we might well have cause to join the ranks of skeptics and infidels. Truly, we have reached the days when men love the religion of convenience, and do not love that which insists upon self-denial, faithful obedience, and the crucifixion of ourselves to the world. We believe that upon honest, *true-hearted* Christians rests the responsibility of setting forth the truth of God in its purity at this time. We must set ourselves to this work as those who labor to save the perishing, and who think not of their own ease or convenience or comfort. God calls us to labor and not to faint. We live in one of the grandest periods of earth's history, and yet one of the most solemn.

Truths which for ages have been lost sight of amid the rubbish of papal superstitions, are being restored to the church of God. The Sabbath comes down to us from the earliest hours of human history. There is nothing in the nature of the Sabbath that should limit it to any one age, people, or locality. It was made for the race, and every man of the race, be he Jew or Gentile, needs it every week. It is not a Jewish Sabbath, nor an Irish Sabbath, nor a French Sabbath; but it is the Sabbath of the Lord our God. A little child once said, "If Jesus didn't mean what he said, why did n't he say what he meant?" Just so. When the Bible says that the seventh day is the Sabbath, does that mean the first day? Then why did it not say so? If the Lord wished us to keep holy the first day of the week, why did n't he say so? Who will tell?

*Moultrie, Fla.*

#### IS IT A SABBATH?

BY ELD. A. O. TAIT.

WE often read the statement from the "National Reformers," that "God requires and man needs a Sabbath." I wonder where in the word of God they find the text stating that God requires a Sabbath? Surely it is not in the commandment; for it states very plainly, in not only our English Bibles, but also in the original Hebrew, *the Sabbath*. And we find it thus through-

out the entire Bible. God does not leave matters so loosely, and allow us to get the impression that we have a Sabbath, that comes at no particular time, and may fall upon any day.

Those who are so willing to talk of "a Sabbath," and say that "God requires a Sabbath," and that "man needs a Sabbath," have evidently been sorely pricked by slivers from the broken first-day-Sabbath arguments, and are now trying to get off on the plea that all God requires is a Sabbath. When they are trying to get a sentiment in favor of enforcing Sunday by civil law, and are met by the strong statements of Scripture that the seventh day, commonly called Saturday, is *the Sabbath* of the decalogue and of the Bible, the best excuse they can offer is that God only requires a Sabbath, and that it may fall on one day just as well as on another. But since the word of God is so plain on the subject, what excuse can man offer at the Judgment? Will he then dare say he thought God required a Sabbath, and that the commandment had reference to no particular day, when God in his word has so plainly said *the Sabbath*, and confined it strictly to *the seventh day*? Let those who think that God only requires a Sabbath, read again the commandment (Ex. 20:8-11), and notice particularly that the definite article *the* is before the word "Sabbath" every time.

#### PAY YOUR VOWS.

BY GEO. W. COPLEY.

A vow is a solemn promise made, usually, in gratitude for dangers averted or benefits bestowed. Some vows are made in the face of danger, as in a perilous sea voyage, an expected battle, an advancing cyclone, or some other threatening disaster. Other vows are made after the dangers are past, in the fullness of a thankful heart.

Whether we have made vows to God under duress or voluntarily from the promptings of a grateful heart, they should be faithfully paid according to the terms of the contract, without evasion or quibble. Vows made in storms are quite apt to be repudiated when the storms are over. God looks with disfavor on all broken vows, and, indeed, on broken promises of every kind. A person, whether man or woman, cannot be a Christian in the true sense, who lacks integrity of character. "She is only a wild and giddy girl, and is not expected to keep her promises," says a votary of society. God is no respecter of persons or sex, and he will as surely bring *her* into Judgment for breaking promises, or breaking faith of any kind, as he will the young man of like character.

The loose code of morals adopted by a false and hollow-hearted society, will not pass current with the immaculate Christ. He requires us to come out and be separate, if we would be his jewels. God is not pleased when men violate the contracts they make with others. He abhors everything false and deceitful in men and women. Why does he so uncompromisingly require promises to be faithfully performed?—Because the violation of promises, breaking of vows, repudiating of covenants, demoralize character, and help advance Satan's kingdom, while their faithful performance helps build up character, and assists the cause of Christ.

Christ came to destroy the works of Satan through works of righteousness; hence, every sin committed by man strikes a blow at the throne of God. Since sinners can never overthrow the kingdom of God, but through their sins antagonize God, and bring about their own destruction, why not listen to the counsel of wisdom, and turn from their evil ways and live? The character of those whom God will choose to dwell in the New Jerusalem, must be of a higher standard than that of those who have too little honor to pay their vows.

*Huntsville, Ark.*

—Little tools sometimes do great work. Small shot, at close quarters, are often very effective. A little tract seems like a very insignificant tool; but many a soul has been saved through the instrumentality of a tract. A tract can go where you cannot go, and do what you might never be able to accomplish. A person who sits at home, perhaps sick and helpless, may send out a tract which will carry the gospel of Christ into far-off lands.

## Our Tract Societies.

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

### MAINE TRACT SOCIETY.

THE general quarterly meeting of this Society was held at Waterville, June 12, 1887, at 9 A. M. Prayer was offered by Eld. S. J. Hersum. Report of last quarterly meeting was read and approved, after which the report of labor for quarter ending April 1, 1887, was read, of which the following is a summary:—

No. of members.....	242
" reports returned.....	50
" missionary visits.....	130
" letters written.....	194
" Signs taken in clubs.....	35
" new subscriptions obtained for <i>Good Health</i> , " pp. tracts and pamphlets distributed.....	8,716
" periodicals distributed.....	2,755
Cash received on donations, \$10.; on sales, \$102.74; on periodicals, \$56.66.	

After some very interesting remarks by the President, the meeting adjourned *sine die*.

J. B. GOODRICH, *Pres.*

MINNIE RUSSELL, *Asst. Sec.*

### CENTRAL EUROPEAN TRACT SOCIETY.

Report for Quarter Ending March 31, 1887.

No. of members.....	240
" reports returned.....	108
" members added.....	42
" " dismissed.....	3
" missionary visits.....	1,260
" letters written.....	557
" " received.....	22
" <i>Herold</i> and <i>Les Signes</i> in clubs.....	785
" pp. tracts, etc., distributed.....	36,608
" periodicals distributed.....	2,294
" new subscriptions obtained.....	11

Cash received on tract society fund, \$103.80; on periodical fund, \$83.70; on poor fund, \$5.85; on publishing house, \$44.23; on tent, \$1.73; on distributor, \$15.44.

NOTE.—By some means the following was omitted from our annual report which appeared in REVIEW of May 24:—

The Nominating Committee recommended that, in view of the fact that local societies formed in the surrounding countries have already been included in our general organization, the name of the Society be made to correspond to the facts by changing from *Swiss* to *Central European*; that for the present, each country be a district, Russia included; and that the officers for the ensuing year be, President, E. W. Whitney; Vice-President, Oscar Roth; Secretary and Treasurer, A. S. Bowen; Assistant Secretaries: French, Marie Roth; German, A. Kunz; Directors: For Switzerland, Eld. James Ertzenberger; Germany, Eld. L. R. Conradi; France, J. D. Comte; Italy, Eld. A. C. Bourdeau; Russia, L. Laubhan.

This report, after due consideration of the changes proposed, was unanimously adopted.

ADDIE S. BOWEN, *Sec.*

### A LIFE-SAVING STATION.

THE good ship *World* has had a long and stormy passage. Her crew has mutinied and thrown her chart (the decalogue) overboard, while the waves of infidelity have unshipped her rudder, the Bible. The winds of error and superstition have torn her sails and broken her cordage, and she is now going to pieces upon the rocks of Antinomianism. She has shown her signals of distress. The lightning's glare reveals the life-saving crew, alert and active, prompt to the rescue. The surging waters toss to and fro a struggling, drowning mass. Ropes of encouragement and buoys of hope are thrown out here and there. Many grasp them, gladly, thankfully, prayerfully, and live, while others clutch at bubbles and foam. Refusing the friendly rope within their reach, they close their eyes, and are borne away by the sharks of prejudice darting hither and yon in quest of victims. Others, still, though safely landed, oft take offense, turn about, and in spite of good counsel and advice, plunge in again and sink forever.

Many of the rescued feel a burden to work for those in danger, and bend every effort to the rescue. Others selfishly clamor for attention, and

impede their efforts, till those who might be saved weary of the struggle, drift out beyond, and are lost, lost, lost!

Are we doing anything to hamper the efforts of the life-saving crew, or are we trying to uphold their hands? M. B. DUFFIE.

## Special Mention.

### DR. MCGLYNN EXCOMMUNICATED.

WITHIN the past week the expectant ears of the people of this country have been saluted by a strange and unaccustomed sound,—the reverberations of the papal thunder sounding the dread fiat of excommunication. Not that one of her priests or bishops has raised his voice against any of her ecclesiastical dogmas—that spectacle has passed away with former centuries; but because of an offense purely political, and which in all probability never formed the ground of any previous dissension from the Roman Church.

The bolt descended upon the head of Dr. McGlynn on the 8th inst., in the form of the following brief from the Archbishop of New York:—

"TO THE VERY REVEREND-CLERGY AND THE FAITHFUL LAITY OF THE ARCH-DIOCESE:—

"Be it known that on the 4th day of May, 1887, the Sacred Congregation of the Propaganda admonished the Rev. Dr. Edward McGlynn, late rector of St. Stephen's Church, of this city, that he had already rendered himself liable to ecclesiastical censure by disobeying a positive command of the Sovereign Pontiff, given January 17.

"Wishing, however, to deal leniently with him, the Sacred Congregation, refraining from issuing the censure, and offering him further opportunity to be heard in his own behalf, gave him a final peremptory order to present himself at Rome within forty days from receipt of the letter containing such order, under pain of excommunication to be incurred *ipso facto et nominatim*.

"This letter was duly delivered to the Rev. Dr. McGlynn, and as he allowed the days of grace to pass unheeded, it became our sad duty to notify him that he had incurred, by his own act, this penalty of excommunication by name, whereby he is cut off from the communion of the Church, from its sacraments, and participation in its prayers. And should he persevere in his contumacy, will be deprived of right, after death, to Christian burial.

"It becomes also our duty to declare to the clergy and laity of our charge, which we do by these letters, that the Rev. Dr. Edward McGlynn is excommunicated *nominatim*, with all the penalties attached to this censure by the canons of the Church.

"MICHAEL AUGUSTINE,

"*Archbishop of New York.*

"C. E. DONNELL, *Secretary.*"

Not much resemblance, we imagine, does this mild edict bear to the anathemas which dissenters from the Church had to face in the days of the reformers. Rome then took care to accompany her curses with omens which in the minds of the superstitious people of those times, gave to them a terrible semblance of reality. When the papal interdiction rested upon a place, because of some heretic harbored in their midst, the cathedral doors were closed, the lighted candles before the altar were dashed to the floor, the bells were tolled, a fearful catalogue of curses was repeated, and all religious ceremonies and worship were suspended. When the terrified inhabitants could endure this state of things no longer, they would get rid of their troublesome guest in the best way they could. Such ceremonies at the present day would only excite ridicule and scorn, and hence Rome refrains from employing them. The world is more enlightened now than it was then, and Rome has been the loser by it.

The papal fiat of excommunication might fall with terrible effect in the Dark Ages, but in this age of the world it is little more than a failure. It is very much as though the Navy department at Washington should attempt to sink a rebellious

iron clad with cannon used in the Revolutionary War. They might have been effective then; but in this era of improved armor-plating they might as well be pop-guns so far as doing any execution is concerned. So with the once formidable machine from whose recesses are launched the papal thunderbolts. There has been no improvement in the machine over ancient times, while iron-clad armor has been provided for the objects of its attacks. Thus the bolt is likely to have little effect. Dr. McGlynn's Catholic friends have certainly not deserted him, and there seems to be little prospect that many of them will. A friendly priest made the remark that the archbishop's suspension of Dr. McGlynn had made suspension respectable, and the pope's excommunication had made excommunication ridiculous; and probably he was not far from right.

But let no one imagine that this incident—for it is but an incident compared with the mighty schemes Rome is working in various parts of the world—will be a check upon papal power and progress. Rome has never shown herself behind the times, and is not so now in any matters of vital importance. The event which will check her career, effectually and for all time, is not far in the future; but until that time, those who look for the overthrow must look in vain.

L. A. S.

### ORTHODOXY AND HETERODOXY.

DECLINE OF ONE AND INCREASE OF THE OTHER  
IN NEW YORK.

ON the above subject the *St. Louis Globe Democrat* of July 3, contains the following:—

"Orthodox persons often deplore the limited attendance at the churches, many of which are seldom, if ever, half full. There is room enough, it is said, in the 650 odd churches here, for at least seven or eight times as many persons as visit them, and yet their number is continually increasing. On the other hand, the regular attendance is reported to be slowly, though steadily, declining, despite the earnest efforts of the evangelical to counteract the decline. In the days before the war, it used to be said that strangers who went to church were frequently allowed to stand during service, and that thus the cause of religion was injured. If this were true then, it is true no longer. Now any decently-dressed man or woman—and people in New York are always particular about their clothes—is certain to be shown to a seat by a polite sexton or some of his assistants. The churches, even the most fashionable, are glad to encourage visitors, and members rarely neglect to show them any attention and courtesy. If the ecclesiastical edifices exhibit a dispiriting number of empty pews, their conductors are not to be blamed therefor; they certainly do their best to make it otherwise.

"VERY LIBERAL THEOLOGY.

"A few of the Protestant churches that are considered fashionable draw well. Among these are Grace (Episcopal), Fifth Avenue Presbyterian Tabernacle (Congregational), Fourth Avenue Presbyterian, Madison Avenue Presbyterian, St. Paul's Methodist. But the bulk of Protestant churches look so very empty, Sunday after Sunday, that I do not wonder that the devout among their congregations grieve.

"The most liberal churches, such as All Souls (Unitarian), the Messiah (Unitarian), and the Fourth Universalist, are numerous frequented. Prof. Felix Adler, the lecturer of the Ethical Society, so crowds Chickering Hall—its seating capacity is 2,000—every Sunday morning that the doors are closed promptly at 11 o'clock. As a rule, the more liberal the clergyman, the larger his congregation. But scarcely any preacher here of the least prominence can be accused of narrowness. Sermons have ceased to be dogmatic or doctrinal. They contain almost no theology; they are substantially moral lectures, and, whether Episcopal, Presbyterian, Baptist or Methodist, are marked by very little difference. The tendency of the time to relinquish sectarianism is particularly observable in the metropolis, where every man, whatever his denomination, has his own opinion on evan-



gical matters, and has no hesitation in expressing it either. A Brooklyn pastor of the true-blue type recently declared that the New York churches are so lax in faith and discipline as to indicate that they are rapidly going to the Devil.

"Fast as creeds are liberalizing, the people are liberalizing so much faster that those cannot keep pace with these. A very large class of the intelligent and thoughtful have no sympathy with ecclesiastic organizations. Many who were wont to go to church have given up going, though many more still go, for the sake of appearances, who have wholly discarded theology. Agnosticism has been accepted, within ten years, by hundreds, perhaps by thousands, who formerly assumed to adhere to the ordinary interpretation of the Bible. This new term has proved very convenient and gratifying to a host of doubters. It includes latitudinarians, rationalists, skeptics, deists, infidels, atheists. Men are often more alarmed at names than at what the names represent. I am acquainted with dozens of folk who would feel affronted to be called infidels or atheists, who have not the slightest objection to agnostic. Its significance is somewhat indefinite. Being Greek, it sounds learned, and denotes a degree of intellectuality. Oddly enough, I hear inquiries every few days as to the exact meaning of agnostic, which shows that the educated public has no very clear idea regarding it.

"AGNOSTICISM.

"Lately, in conversation with a well-known and able man—you would recognize him at once if I should mention his name—who was enlarging on the new movement, as he styled it, the subject of agnosticism was broached. He said that very few persons had any conception of its prevalence, in this city particularly; that any number of men and women believed in it thoroughly, but made no reference to it, unless the topic were introduced. He defined it to be not necessarily hostile to theology, but independent of it. It is religion, without supernaturalism, the religion of nature and actual life. There is not, nor can there be, sin or evil in belief or disbelief, which are conditions of the mind, having no relation to morals. An intelligent, independent man should believe nothing that cannot be proved. The end of life is not the pursuit of happiness, which is mere selfishness, but the discharge of duty. Utility, broadly and accurately considered, is the standard of right, which is best attained by the greatest freedom of thought and criticism. Nothing can be known of the truth or falsity of theology in this life, and, therefore, we should waste no time in thinking about it. Agnosticism provides a rule of conduct established by experience, sympathy, and the investigations of science. If we follow that rule, we do not need any religion in the accepted sense. That will enable us to live honestly, act nobly, help our fellows. If there be another life, of which we can never know anything here, we shall deserve it by the performance of duty. If there be no other life, we shall have acted wisely, and have done our best in this life by regulating our own conduct and striving to benefit our fellows.

"I have heard a great many talk on this theme, and this is pretty nearly their form of belief. It is said to be the practical religion to which thoughtful minds are tending here and throughout civilization."

MODEL FOR A NATIONAL REFORM EDICT.

THE National Reform movement is so nearly like the movement that led to the establishment of the papacy, that the teachings and doctrines of the Association, if compared with history, clearly indicate the successive steps that it will take in making the nation a persecuting power. The movement does not start by persecuting Christians or any one else; but the end to which this move will lead is evident, if we but consider the import of their words. It would not be "policy" to proceed in any such manner. It would not be following the foot-steps of the papacy, of which Lord Macaulay writes:—

It is impossible to deny that the polity of the church of Rome is the very masterpiece of human wisdom. . . . The experience of twelve hundred eventful years, the ingenuity and patient care of forty generations of statesmen, have improved that polity to such perfection that, among the contrivances which have been devised for deceiving and oppressing mankind, it occupies the highest place.—*Essays, Von Ranke.*

Daniel refers to the same power, in chap. 8, verse 25: "And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many." To begin with, they say:—

The constitution of Ohio begins with a confession of dependence on Almighty God as the author of the liberties it is made to preserve. It declares that "religion is essential to good government." And by "religion" it means just what this proposed amendment means,—in order that a State shall endure, its citizens should be religious men; should live according to the highest idea of morality, which, in this State, is the moral system of Jesus Christ; and that the State itself should conform to that idea of morality in its legislation and character, as it hopes for life. *That's all there is in this thing.*—*Remarks of A. D. Mayo, D. D., in Nat. Ref. Con., Cincinnati, O.*

Such a profession is the "policy" of the movement. It is by this policy that this movement, like the papacy in its rise, shall cause craft to prosper in his hand. The next thing to do is to deny the above, and go a step farther, which shows that that is not "all there is in this thing." The *Christian Statesman* of Nov. 1, 1883, says:—

An acknowledgment of God does not of itself impose any restraint on the conscience, nor fix a single law requiring obedience. We have it in our State constitutions, and it has little or no force. It would be complimentary, but not itself binding. . . . But we do not stop here. This is simply the foundation for an imposing structure. These principles are only premises, the conclusion is yet to come; and it has this dangerous character of the syllogism, that the conclusion must come, and come with invincible power."

And what is the conclusion? It is this:—

That such changes with respect to the oath of office, and all other matters, should be introduced into the body of the Constitution as may be necessary to give effect to these amendments in the preamble.—*Memorial to Congress in 1864.*

The next step is stated by Prof. C. A. Blanchard:—

Constitutional laws punish for false money, weights, and measures, and of course Congress establishes a standard of money, weight, and measure. So Congress must establish a standard of religion, or admit anything called religion.—*Speech in Pittsburg Nat. Ref. Con., in 1874.*

Well, what next? Their official organ says:—

Enforce upon all that come among us the laws of Christian morality.—*Christian Statesman, Oct. 2, 1884.*

That means, according to Webster, "to force; to constrain; to compel; to execute with vigor." So if any one objects to the so-called "Christian laws, institutions, and usages of our Government," they will compel him to submit. But suppose it is a citizen who believes in Christ, but differs with them in their interpretations of Scripture, what will be done then? This is answered by the Rev. Jonathan Edwards, D. D., LL. D., one of the vice-presidents of the association. After speaking of atheists, deists, and Jews, he says:—

The Seventh-day Baptists believe in God and Christianity, and are conjoined with the other members of this class by the accident of differing with the mass of Christians upon the question of what precise day of the week shall be observed as holy. These are all, for the occasion, and as far as our amendment is concerned, one class. They use the same arguments and the same tactics against us. They must be counted together. . . . They must be named from him [the atheist]; they must be treated as, for this question, one party.

After having counted them together, what will be done with them? Rev. W. J. Coleman, in reply to a question, states:—

The classes who would object [to the amendment] are, . . . Jews, infidels, atheists, and others. These classes are perfectly satisfied with the Constitution as it is. How would they stand toward it, if it recognized the authority of our Lord Jesus Christ? To be perfectly plain, I believe that the existence of a Christian Constitution would disfranchise every logically consistent infidel.—*Christian Statesman, Nov. 1, 1883.*

We then have another step stated by Rev. E. B. Graham, also a vice-president:—

If the opponents of the Bible [i. e., the interpretation that the National Reform party makes of the Bible] do not like our Government and its Christian features, let them go to some wild, desolate land; and in the name of the Devil, and for the sake of the Devil, subdue it, and set up a government of their own, on infidel and atheistic ideas, and then, if they can stand it, stay there till they die.—*Christian Statesman, May 21, 1885.*

And then, to carry it a little further, Dr. Jonathan Edwards, the reverend gentleman who declares atheism to be all that is opposed to National Reform, says:—

Tolerate atheism, sir? There is nothing out of hell that I would not tolerate as soon.

But as the seventh-day Christians cannot conscientiously, and hence will not, submit to these National Reform propositions, what will be done? Rev. M. A. Gault, a leading worker in the move-

ment, and a constant contributor to the *Christian Statesman*, says:—

Whether the constitution will be set right on the question of the moral supremacy of God's law in government without bloody revolution, will depend entirely upon the strength and resistance of the forces of antichrist.

And again:—

It cost us all our civil war to blot slavery out of our Constitution, and it may cost us another war to blot out its infidelity.—*Christian Statesman, April 1, 1886.*

To this extreme will these "Christians" go, if they find it necessary. What an imitation of the meek and lowly Jesus! For shame, that professors of the Christian religion should disgrace their profession in such a manner! The teachings of Christ are very different from the doctrines of the National Reform Association. The words of Christ in his sermon on the mount are, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. 5:44, 45. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Chap. 7:12. Hence the teachings of National Reform are exactly opposed to true Christianity, and every true Christian will have to oppose National Reform, and "take the consequences."

This, then, is the policy of National Reform: To profess that this movement means nothing (where such a profession is to their advantage); at the same time to have our National Constitution so changed that they can establish their ideas of the Bible and the Christian religion by law; to then establish and enforce them; to count all Christians who differ with them as atheists; to punish these "atheists" by disfranchising them; then to banish them, and if this does not succeed, to have in this country "another war to blot out its infidelity," and to "enforce upon all that come among us, the laws of Christian morality," even though it necessitates a "bloody revolution." This is National Reform in its true light! So when they are ready to send the Seventh-day Baptists and other Christians who oppose their movement, "to some wild, desolate land," to "stay there till they die," they can then (by simply substituting the word "Sabbatarians," who oppose their movement, for that of "Vaudois," and "National Reform" for "Romanism," with other slight changes) use the edict that was proclaimed in the Valleys of the Vaudois, on the 31st of January, 1686:—

1. The Sabbatarians shall henceforth and forever cease and discontinue all work on the first day of the week,—i. e., according to Constantine, on the "venerable day of the Sun."
2. They are forbidden to work for their daily bread on that day, under pain of death, and penalty of confiscation of all their goods.
3. All their ancient privileges, guaranteed by the old Constitution, are abolished.
4. All the churches, prayer-houses, and other edifices consecrated to their worship shall be confiscated.
5. All the preachers and school-masters of the Sabbatarians are required either to embrace National Reform, or to "go to some wild, desolate land," within fifteen days, under pain of death and confiscation of goods.
6. All the children born, or to be born, of Sabbatarians, shall be compulsorily trained up as National Reformers. Every such child yet unborn shall, within a week after its birth, be brought to the curé of its parish, and be brought up as a National Reformer, under pain, on the part of the mother, of being publicly whipped with rods, and on the part of the father, of laboring five years in the penitentiary.
7. The Sabbatarian preachers shall abjure the doctrine they have hitherto publicly preached; shall receive a salary greater by one third than that which they previously enjoyed; and one half thereof shall go in reversion to their widows.
8. All Sabbatarian foreigners settled in these United States are ordered either to become National Reformers, or to quit the country within fifteen days.
9. By a special act of their great and paternal clemency, the National Reformers will permit persons to sell, in this interval, the property they have acquired in this country, provided the sale be made to National Reform purchasers.

But I doubt very much whether they would be considerate enough to make the "special act." The above would probably be the spirit, if not the words, of a National Reform edict, banishing "atheists." And then will National Reform be in the high of its glory! W. A. BLAKELY.

—Be not diverted from your duty by any reflections the silly world may make upon you.

## The Review and Herald.

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

BATTLE CREEK, MICH., JULY 19, 1887.

URIAH SMITH, EDITOR.  
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### THE DANGER DISCERNED.

It is apparent to others, as well as ourselves, that the great and noble organization of the W. C. T. U. is being roped into connection with the National Reform Association, in such a way as to become a powerful auxiliary to it in its nefarious work of securing in this country the union of Church and State, and causing the enactment of such laws as will destroy religious liberty and bring oppression upon humble, conscientious Christians. While these movements are very significant to us on account of the prophecy which is fast drawing on toward its fulfillment in the religious amendment movement, others who make no account of the prophecy see, nevertheless, the real danger that is arising to religious liberty in this country on account of these things.

The Osceola (Iowa) *Sentinel*, of June 23, 1887, utters some stirring and truthful words on this subject, a portion of which we quote herewith. We should be glad if all could see the connection of these movements with prophecy. It would give them a view so much more comprehensive of the situation, and a so much clearer view of the evils that threaten us. But when, without this connection, the danger becomes so apparent that men are constrained to lift up a voice of warning, in reference to it, it confirms us in our view that we are right in supposing that these movements are included among those things which are "noted in the Scriptures of truth." The *Sentinel* says:—

"A prominent speaker at the late Adventist camp-meeting in Des Moines, mentioned a fact which needs sounding an alarm and calling a halt upon. It is the drawing of the W. C. T. U. into a movement for the enactment of national Sunday laws. While we do not feel much alarm over the uprising or likeness of any apocalyptic 'beasts' in the matter, its aspects in relation to our national liberty are serious enough. This is a country where, we boast and fondly believe, every man is free to worship God according to the dictates of his own conscience, and all that. Yet more than a score of men have been thrown into jails, and served out terms, because they honestly believed Saturday to be the Sabbath of God, and kept it, using the first day of the week as a work day. This, in the Southern States within the past two years, under 'Sunday laws.' Now the W. C. T. U. is an organization that has done a great work for temperance, and was originally a temperance order, almost exclusively. But it has gradually fallen under the domination of people who are perverting it, and its friends should waken to the danger and save it. It has been hitched to the car of this most fanatical and false, miscalled 'reform,' movement to make the observance of Sunday, the first day of the week, compulsory. When the State does that, religious liberty is dead, and a new band of Pilgrim Fathers will have to emigrate to some other land. It is not likely the most of this noble organization thinks or cares about this. It is the work of a few fanatics near its head, who are trying to wield its wonderful power in this direction. It is time that every member was aroused to the importance of the movement, and spoke her sentiments vigorously. The society should not be inveigled into the support of a measure that is so un-American, bigoted, and persecuting in its very essence."

### SUPPRESSION AND THE SHUT DOOR.

In the REVIEW of June 14, in the article "Visions vs. Visions," it was intimated that other articles on the questions of "Suppression," "Self-contradictions of the Visions," etc., might follow if it was desired. Letters and requests received since that time lead us to devote a few thoughts to these points.

In the matter of "suppression," we presume that the most of our readers, if not all, are well aware of the point at issue. It is simply this: It is claimed that the visions once taught certain views which were then entertained by those who were believers in the visions, but that a few years later the brethren discarded those particular views as unscriptural, and then to save the visions, undertook to suppress their

testimony on these points by leaving out and keeping out of sight a portion of what had once been published, in order to convey the impression that the visions had never taught anything of the kind; and it is further claimed that two things are proved by these facts: First, that the visions are of only human origin, and, secondly, that those who have had the charge of their publication were destitute of all moral honesty, willing to devote their lives to the enactment of a great farce, and satisfy their souls with conscious fictions.

The particular view in reference to which it is asserted that this work of suppression has been done, is what is known as "the shut-door view." That is, immediately after the passing of the time, and the consequent great disappointment in 1844, Adventists generally felt that their work for the world was done, and ceased to labor for the conversion of sinners. It is now claimed that in harmony with this, the visions of sister White taught that probation ended in the autumn of 1844; that there the door of mercy was shut, and that there could be no more conversions after that. After some seven years this view was discarded and an effort was made, so the charge runs, to suppress such portions of the visions as were supposed to teach it.

1. It is an interesting point to inquire when this work was done, and under what circumstances, and what methods were adopted to accomplish it. On the first day of May, 1853, we entered upon a connection with the REVIEW Office, which, with the exception of two brief intervals, has continued to the present time. During all these thirty-four years, therefore, we speak from personal knowledge when we say that there has not been the first suggestion, or the least indication of any desire or intention, to conceal or modify or in the least degree change anything revealed through sister White in vision. All that any one can claim has been done in this direction is therefore over thirty-four years in the past. So much for the time.

2. Now for the circumstances: The first vision was given shortly after the passing of the time and the great disappointment in 1844. In the summer of 1844, the wonderful experience known as the "midnight cry" of the parable of Matt. 25, had occurred. This experience, with the evident fulfillment of prophecy, and the indisputable expiration of the great prophetic period of the 2,300 days of Dan. 8, on the 10th day of the 7th month (Oct. 22), 1844, had made an impression upon some hearts which was not to be effaced. The great issue of that hour was whether that experience was light or darkness, the work of the Lord or the delusions of men. Some could not give it up, and the faith of that class is perpetuated in the S. D. A. movement to the present day. It was with reference to these movements and this situation that the vision was given, and among its utterances were the following:—

"But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising his glorious right arm, and from his arm came a light which waved over the Advent band, and they shouted 'Alleluia!' Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below. [It was just as impossible for them to get on the path again and go to the city, as all the wicked world which God had rejected. They fell all along the path, one after another, until] we heard the voice of God like many waters which gave us the day and hour of Jesus' coming."

This, including the words inclosed in brackets, was substantially as it appeared in a tract entitled "A Word to the Little Flock," published in 1847. But as it appeared in the first edition of "Early Writings," entitled "Experience and Views," the words enclosed in brackets were omitted and the word "soon" inserted to connect the sentences.

Here, then, is an inviting pasture for the charge of "suppression," and they haste to enter it. An effort is made to show that Eld. White held to the "shut-door" view down as late as May 1850, from an exposition of the parable of Matt. 25, published by him in the *Present Truth* of that month and year; but that he had changed his views by the time the vision

was published in "Experience and Views" in 1851; and hence that portion of the vision was then omitted, because it was not then believed.

But we have before us a fac-simile copy of a little paper called "Girdle of Truth, and Advent Review," published by Eli Curtis, of New York, and bearing date Jan. 20, 1848. In that paper this vision is published, *with the identical portion omitted* which it is claimed Eld. White suppressed in 1851. In an introductory remark Mr. Curtis says: "The following vision was published in 1845, '46, and '47." So it seems this vision was published only once with that passage in, but several times without it, and that, be it remembered, *before* the brethren had changed their views upon the shut-door question. This fact is fatal to the charge of suppression; for it is certain that so long as persons held certain views, and believed that the vision taught the same views, they would not suppress the vision on the ground that they did not believe them. Yet this vision was published in 1845-48, with the portion omitted which it is claimed was the grand foundation of shut-door views that were held and publicly advocated as late as 1850.

3. Again, if the charge of suppression is true, and there was really an intention to make the people believe that the visions did not teach views which they really had taught, something more would be necessary than simply to omit the objectionable passages in subsequent editions. An effort would certainly be made to gather in and destroy all the copies which had been put out before the public; and this could be easily detected. But has anything of this kind been done?—Nothing. No one makes any such claim. And if he did, not a particle of evidence could be produced to sustain it.

4. If it was the intention to suppress the teaching of the visions on what is called the "shut-door" subject, then why should not *all* the testimony of that nature have been suppressed? Can any one conceive a sublimer piece of folly than simply taking out a *portion* of the testimony, leaving in a remaining portion, and that, too, the most objectionable portion, as we shall show it is, from the objector's stand-point, with the idea of suppressing something not then believed? Even if it could be proved that these men were knaves, they certainly were not fools.

5. If the charge of suppression could be proved true, it would be nothing against the visions themselves; it would only show a very reprehensible course on the part of those who had charge of their publication; and they alone would have to bear the condemnation due to such a course.

6. With the first impression resting upon their minds after the great disappointment, that their work for the world was done (and it was practically, for the time being; for they could obtain no hearing anywhere), it was natural that those Adventists who could not give up the past should try to apply to the situation the shut-door of the parable of Matt. 25; and when they began to receive light on the sanctuary, about the first thing that arrested their attention there was the "closed door" of the first apartment, when the ministrations were transferred to the second; and of this, they would naturally, under the circumstances, take an extreme view, making it another pillar in their shut-door theory. Out of the narrowness of this view their minds were first led, and pointed to the open door of the second apartment by a vision in March 1849; and in connection with this it was taught that probation would not absolutely end till the ministry in the most holy place was closed. For we read in the *Present Truth* of September, 1849, over sister White's own signature, as follows:—

"When Jesus leaves the Sanctuary, then he that is holy and righteous will be holy and righteous still; for all their sins will then be blotted out, and they will be sealed with the seal of the living God. But those that are unjust and filthy will be unjust and filthy still; for then there will be no priest in the Sanctuary to offer their sacrifices, their confessions, and their prayers before the Father's throne. Therefore what is done to rescue souls from the coming storm of wrath must be done before Jesus leaves the most holy place of the heavenly Sanctuary."

So direct was sister White's teaching on this subject at that early date; yet it was not till the year following that Eld. White published the exposition of Matt. 25: 1-12, which is quoted to prove that he held the ultra shut-door views. And we may add that even after the publication of "Experience and Views" in 1851, when it is claimed that he had changed his views and suppressed the vision to correspond therewith, he still entertained the same view of the parable of Matt. 25 that he held before.



It is apparent from this that they did not consider the views taught by the visions and their views of the shut door dependent upon each other or antagonistic to each other; for it is certain that no one would undertake to suppress a vision because it taught shut-door views, and then continue to hold the same views himself. The idea is absurd.

7. We have said that expressions are retained which from the objector's stand-point are more objectionable than the ones which he claims have been suppressed. This we will now prove by another extract over which a very great "tempest in a" very little "tea-pot" is raised by the opponents of the visions. In the *Present Truth* of August, 1849, a vision was published in reference to the wonders of Spiritualism, then beginning to attract the attention of the world, and the spiritual apostasy of the great religious bodies of the land, owing to the moral fall experienced under the second message of Revelation 14, in which it is said:—

"I saw that the mysterious signs and wonders and false reformations would increase and spread. The reformations that were shown me were not reformations from error to truth, but from bad to worse [for those who professed a change of heart had only wrapped about them a religious garb, which covered up the iniquity of a wicked heart. Some appeared to have been really converted, so as to deceive God's people, but if their hearts could be seen, they would appear as black as ever]. My accompanying angel bade me look for the travail of soul for sinners as used to be. I looked, but could not see it; for the time for their salvation is past."

The words inclosed in brackets were omitted as the vision was published in "Experience and Views" in 1851. Now it is claimed that they were suppressed because we do not now believe that the time for the salvation of sinners is past. On this view we ask the reader to look carefully at what is omitted and what is retained. If the design was to suppress the testimony, it would be just as practicable and just as easy to suppress the whole as a part, would it not?—Most certainly. And if any one wished to keep out of sight the fact that the visions had taught anything in regard to salvation being past, if he had the least shrewdness, discernment, or common sense, would he not take out the whole passage, or at least that portion of it in preference to any other? We leave it to any reader if this is not the course he would pursue. Yet instead of this a little statement about certain hypocrites who would pretend to be converted when they were not, is omitted, and the objectionable sentence, "The time for their salvation is past," is retained. It is idle to talk about suppression under these circumstances. Again, we say, call the suppressionists knaves if you like, but don't set them down as so incomprehensibly stupid as this.

8. Those paragraphs which it is thought there has been such an effort to suppress contain nothing which is not in accord with the sentiments of this people to-day. So if there has been any attempt at suppression, it might just as well not have been done, so far as our present faith is concerned, for we indorse the very points claimed to have been suppressed. Then, it will be said, you believe that probation ended in 1844, and that there can have been no true conversions since that time?—Not by any means; and the visions teach no such thing. Take the quotation first given above. Its special design was to warn against the danger of giving up the light of the past experience. Those who do this, fall off the elevated path they are represented as traveling upon, down into the wicked world below, and become involved in the same darkness. "They fell," it says, "all along the path, one after another, until we heard the voice of God, like many waters," etc. The voice of God is yet future, and hence this vision carries us beyond the present time down to the end. Before we reach that time the remnant are to pass through an experience described in another vision given in 1849, and published in "Early Writings," pp. 29, 30. This speaks of the closing experience of the Church in the time of trouble, and their deliverance at the voice of God. Then another class was seen deeply bewailing their lost condition, as they saw written on their garments the fearful words, "Weighed in the balance and found wanting." Who are these?—The very ones described in the other vision who fell off the path of truth and gave up the light of the past; for they are those who have once had the truth and rejected it. They do not consider themselves as belonging to the world; for they plead with Christ for acceptance, and exclaim, "We have believed in thy coming and taught it with energy." That there will be just such a time

and just such a class, is clearly taught in the parable of the ten virgins, when the foolish ones return too late, and seek in vain for admittance; and by Christ's own words in Matt. 7:22: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Here is where they try to secure again the favor of God, get back upon the path, and go into the city with the overcomers. But can they do it?—No; it is as impossible for them to do this then, as it is for the wicked world whom God has rejected. The vision certainly carries us to that time, and there is evidently where this testimony applies. How gladly we would raise a warning voice to save any one from reaping such bitter fruits of his own self-deception and stubbornness and rebellion against the truth! But many will not hear.

The other extract relates to another class. To understand the closing statement, the previous portions of the vision should be studied, as published on pp. 34-37 of "Early Writings." It refers to certain ones who "steal the livery of Heaven to serve the Devil in," and under the garb of religion carry on a work of spiritual deception. The real object of these is to war against the truth. These engage in false reformations and revivals, and resort to mesmeric and other evil influences to carry on their work; but they do not have real travail of soul for sinners such as has been seen in the past, and would be seen in any genuine revival to-day. The reason why they do not have this travail of soul for sinners, is because they do not have any of the grace of God in their own hearts. They have given themselves to practice falsehood and deception, deceiving and being deceived. "The time for their salvation is past." By no fairness of interpretation, and no sound principle of logic, can this statement be transferred from this class, and applied to sinners in general. Mark the words: "My accompanying angel bade me look for the travail of soul for sinners as used to be." Where would she look for this? Would she look around among sinners for travail of soul for sinners?—Absurd! She would look to those who professed to be laboring for sinners, to those who were engaging in this false revival work. "I looked," she says. Where?—To these revivalists. She did not see the travail of soul; with whom?—With these revivalists. Why?—Because "the time for their salvation is past;" whose salvation?—That of the class to which her attention was directed—these false revivalists. It is scarcely less than an insult to common sense to try to apply it to any others. Mark what conclusion follows from the position of our opponents. They say the passage teaches that the time for the salvation of all sinners was past, and that is the reason why there was no travail of soul for them. But those to whom her attention was called are plainly described as "agents of Satan." Then the conclusion follows that if there had been any hope for sinners all these "agents of Satan" would be experiencing genuine travail of soul for them! They know that sister W. never designed to teach any such thing; and to put such a construction upon her language betrays anything but a candid and ingenuous spirit. She herself explains the matter on p. 2 of Supplement, giving the same solution of the matter that is herewith presented. She says:—

"The 'false reformations' referred to on p. 37, are yet to be more fully seen. This view relates more particularly to those who have heard and rejected the light of the advent doctrine. They are given over to strong delusions. Such will not have 'the travail of soul for sinners' as formerly. Having rejected the advent, and being given over to the delusions of Satan, 'the time for their salvation is past.' This does not, however, relate to those who have not heard and rejected the doctrine of the second advent."

This is plain and consistent; and authors usually have the privilege of telling what they mean by language they have used, and having it so understood. We do not suppose, and the vision does not teach, that all so-called revivalists are of this class. But that there are among them persons of this stamp, and will be more and more to the end, we have no doubt.

But is it not a great wrong that no marks have been used to indicate these omissions when they have been made? The latest attempt to fix a mortal sin upon somebody, toward a half a century ago, is a little 8-page tract designed to show that it was a

great crime that no marks were used to indicate the omissions above noticed. It would have been, of course, correct to use such marks; but it may be wrong to charge that they were purposely omitted with intent to deceive. It may have been because it was not understood that such marks were required, or because of carelessness in regard to inserting them. This tract may have come to the notice of some of our readers, and for this reason we refer to it. With ludicrous gravity it lays down the grammatical law on the subject in the form of a little primer, and then drones through the usual charges of suppression in regard to the foregoing extracts. But the author of the tract has suffered his printer to present him before the public in a most ridiculous light. He gives it the title "Marks or Ellipsis," instead of calling it, as it should be, "Marks of Ellipsis;" that is, marks indicating an ellipsis, or omission, of some word or words. So it goes through all the sub-divisions, running titles, and every reference to the subject in the work—"Marks or Ellipsis." Now, we would suggest to our friend, if he essays to appear again in print, that he should place his work in the hands of some one who knows how to use the English language. It sounds so utterly idiotic to keep hearing the expression over and over again—"marks or ellipsis."

To sum up the evidence, it appears—

1. That no suppression of the visions has been attempted within at least thirty-four years;
2. That no evidence of any intention to suppress them at that time can be produced;
3. That stronger expressions are retained than those which were suppressed.
4. That they do not teach the views on account of which they were suppressed; and—
5. That we now believe the very doctrines which the visions were suppressed for teaching.

But all this seems to go for nothing. They will not take our word in regard to what we now believe, nor sister White's word in regard to what she intended to teach, nor the evidences of the case that there was not and could not have been any suppression under the circumstances. What would satisfy this spirit we do not know. It is a spirit which accuses sister White of having a demon, and arraigns such men as Eld. Geo. I. Butler, the president of the General Conference, as a persistent and deliberate liar. But perhaps we should not be surprised at this; for we remember that our Lord himself was accused of having a devil; and if they call the Master of the house Beelzebub, how much more shall they call them of his household. But we do not care to be identified with that class in either its ancient or modern phase. We prefer rather to labor to come behind in no gift, waiting for the coming of our Lord Jesus Christ.

#### CAMP-MEETING AND COUNCIL IN NORWAY.

THE first camp-meeting ever held in Europe of which we have any knowledge, was held by our people June 8, at Moss, Norway. Moss is situated about forty miles from Christiania, on one of the numerous arms of the North Sea, which extend into the coast for many miles. The camp was situated in a grove about one mile from the city, and on the ground were eight lodging-tents, divided off for the accommodation of the brethren, while about fifty of those in attendance were otherwise provided for. Tents had been ordered from America, but as these did not arrive in time, other arrangements had to be made for a portion of the company. About 150 persons were in attendance at the meeting, and everything was as orderly, and passed off as pleasantly, with the blessing of God, as at any of our American camp-meetings.

The influence of the meeting was most excellent, although the people had been warned against us through the papers, which are largely under the control of the Lutheran ministers, who have much influence over the people in this country. But notwithstanding this, reporters for the press visited us, to learn about our people, and from one report which appeared in a Christiania paper, a very favorable impression was carried. Most of the preaching was done in the Scandinavian language. It seemed a little singular to be where the sun does not set at this time of the year until nearly half past nine, rising in the morning between two and three, with twilight nearly all night.

Following the camp-meeting was the European Council, everything passing off harmoniously. From

what we learned, it is evident that the cause of God during the past year has assumed a firmer basis, and in many ways is in a healthy condition in Europe. The past two years have shown marked improvement. The Third Angel's Message is the same the world over; and while the customs of the people may be different, the truth is to mold all mankind who embrace it. Whatever nation people may belong to who accept the message, the truth affects the heart the same, and there is the same union and sympathy; and wherever these principles are found, they leave their own mold.

It has been a severe struggle in Europe to bring about certain changes that seemed necessary, but with the present arrangements we see no reason why the work should not go forward in a way that will bring continued prosperity, and greater success than has been seen in the past. Experienced laborers will have to go from America to different parts of the world, and connect with missions, while many of those who embrace the truth in foreign fields, under the influence of the customs peculiar to their respective countries, will need to go to America to receive training there; and thus there will be a oneness, not only in the truth itself, but in the methods of labor.

It is now demonstrated that in the Scandinavian countries, where there are great difficulties in the way, canvassing can be carried on the same as in America. During the year, Eld. Matteson has held a training-school for workers, at Stockholm, and at the same time Eld. Olsen conducted one at Christiana. These two schools for colporters and canvassers have done much for the people. Out of twenty whom Bro. Matteson had in training, many of them unpromising individuals, eighteen have become successful workers. The length of time during which practical instructions were given in the various branches of the canvassing work was four months, the pupils also being taught many things necessary to enable them to become successful workers; such as writing, practical grammar, book-keeping, etc.

In Denmark the laws are very rigid in regard to selling books, and some of our people have already been arrested; but notwithstanding this, there are those who support themselves by the sale of our publications. Could some of our brethren in America, where the laws are favorable, be placed in this country, they would realize the importance of having an experience in America before entering a foreign field. Our people in America do not realize the blessings which God has given them there.

Many points were considered at the Council, one of the most important of which was the preparation of publications for the European fields. While the truth is the same, great care will be required in presenting it in some of the countries where the government closely scrutinizes all publications. Already in Germany some of our books have been rejected, not because of the nature of the truths they teach, but because of the manner in which the Catholic Church is spoken of. European authors would be allowed to say what they wished in exposing the papacy, but we will not be allowed to make use of American authors, although they may say the same things. Every nation has its own feelings of patriotism, and of jealousy toward other nations, and these are increasing more and more. They acknowledge their own authors, and no others. "Thoughts on Daniel" has also been condemned in some parts of Russia.

While the numbers in Europe are few, through their efforts, and through the publications and letters which have been sent from America, it is evident that the truth has found its way, not only into all parts of Europe, but also into Western Asia, and Siberia. God is working, and minds are being directed to the truth in all parts of the world. We wish we could present to our brethren in America the work as it appears to us. Colporters in Siberia who have embraced the truth, are going from house to house and carrying the same. We are notified that our workers in Southern Russia, when threatened with arrest in one city for teaching the truth, go to another, continuing the work; and while some of them have been followed from one place to another, God has gone with them, and as the result of Bible readings many have been led to embrace the truth. As the result of a few evening meetings, numbers have taken their stand, while at the same time the magistrates have been in search of those who are thus giving the people the truth.

It is under these difficulties that the truth is spreading in Europe, and we earnestly look forward to the

time when God will have gathered out from every nation, and kindred, and tongue, and people those who will be saved and stand upon Mount Zion. There is a great work before us, and it is high time that we seek God with all our hearts, and gain an experience which will prepare us for the struggle which is just before us. S. N. H.

#### SOME OBSOLETE? TEXTS OF SCRIPTURE.

Does any part of the Scriptures ever become obsolete? Reasoning from such texts as 2 Tim. 3:16, 17, and Rom. 15:4, we conclude that they do not; but judging from present appearances, we could not escape the conviction that they do. The Christian church seems to have reached a time when some things formerly written for its instruction and guidance no longer apply. Not only the types and shadows of the old dispensation, but some of the sayings of the apostles in the new, appear to have passed away. There has evidently come about a great change in the principles which were once the platform of the Christian church,—a change which none of the inspired writers foresaw, or if they did, they refrained from saying anything about it.

The Pharisees in the time of Christ doubtless considered their generation a great improvement upon the generations of Israel before them. They assumed to have risen to a higher plane of morality. Their fathers had been guilty of many transgressions, but not so with them. The spirit of the times had changed. "If we had been in the days of our fathers," said they, "we would not have been partakers with them in the blood of the prophets." Their fathers had also profaned the Sabbath and worshiped idols; but these evils, which had been such a constant menace to the tranquility of ancient Israel, and which had so often brought upon them the judgments of God, had passed away. How strictly they now observed the Sabbath, and adhered to the worship of the true God! They had outlived the day of wrath and judgments, and were only waiting for the Messiah to come and incorporate them into the glorious earthly kingdom which he was soon to set up.

Between that time and the present there is a striking similarity. How far advanced are we of the nineteenth century over the unfortunate inhabitants of other times! How superior to them in knowledge and civilization! We laugh at the ignorance and superstition of former centuries. We have risen far above that, and now stand upon the high plane of enlightened and progressive orthodoxy. The trials and difficulties of the early church have passed away, and we look forward with confidence to the speedy advent of the millennium—the glorious era when all within the limits of the kingdom of God will be prosperity and peace.

When Paul wrote to Timothy (2 Tim. 3:12) that "all that will live godly in Christ Jesus shall suffer persecution," he did not have in view the glorious era which the church should enter in the nineteenth century. He did not foresee the favorable time that was coming, when the followers of Christ would not need to suffer persecution; yet it has come, and it is our good privilege to have an existence in it; for surely we are not mistaken in assuming that the church now is not suffering persecution. We know that the patriarchs, the prophets, the apostles, the early church, and the martyrs suffered persecution, but what experience has the church of to-day had in that line? We have never heard them speak of any. They have not the faintest expectation of such a thing. The man who would suggest it would be laughed at. The era of persecution for conscience' sake has passed away. The instructions of Christ and of Paul upon this point were timely and important for eighteen centuries, but they are of no especial force now. The church has outlived those troublesome eras, and now has only plain sailing before her to the end of the voyage.

Another evidence of Paul's short-sightedness is found in 1 Cor. 1:26: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." So writes Paul to the Corinthians in the first century of this dispensation, but who would dare to affirm this of the church to-day. Are not those whom the world calls wise, and the mighty, and the noble, to be found within her pale, and in far greater numbers than can be found outside of it? We have never heard it mentioned that they were not. Either our judgment of what these terms mean is very much off, or the

church is to-day just the place where these classes are to be found. It was not so in the days of the apostles, or of the early church, or of the martyrs, or of Luther, Calvin, or Wesley; but the church has risen to a higher spiritual plane, and some of the impossibilities of earlier eras have passed away. Indeed, not only does the church to-day contain plenty of the "mighty" and "noble," but as soon as our newly-risen band of "reformers" get their ideas into practice, and religion is made a test for office, there will be none of this class *outside* of the church. Then this saying of Paul's, which already has so nearly lost its force, will be out of date entirely.

As these principles which circumscribed the condition of the Christian church have become obsolete, it might reasonably be inferred that some which pertained to the preaching of the gospel had undergone a like change; and such we find to be the case. The style of preaching conforms with the change in condition. In ancient times it was "Cry aloud! spare not! lift up thy voice like a trumpet, and show my people their transgression, and the house of Israel their sins;" and "Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." Now all that is needed is the reading of a few verses of Scripture, followed by a lecture on moral ethics. There is no occasion for reproof or rebuke, and the minister who would go to preaching doctrine would only show that he was narrow-minded. The effort of the truly wise minister will be not to preach any more doctrine, but to eliminate what doctrine the churches already have, to facilitate the grand idea of Christian "union."

The conclusion that the texts above referred to, or, indeed, any portion of the Holy Scriptures, have become obsolete, is rather at variance with our previous opinions, but we see only one way of avoiding it, and that is on the supposition that there is something wrong with the church. The language of these scriptures is simple and their meaning plain, and it is equally plain that they do not describe the condition of the church as it is to-day and has been for several decades in the past. There is, however, a text which does describe the present state of things exactly. In 2 Tim. 3:1-5 we are informed that the generation which will be living in the last days will have a form of godliness without the power—there will be church organization and the various ceremonies pertaining to divine worship, but, as a result of some apostasy from the ways of God, destitute of the Spirit which operates through them and gives them life; and this text, with the many unmistakable evidences that we are now living in the last days, points very strongly to the conclusion that this supposition is correct. The word of God has not become obsolete in any portion, but the church is wonderfully deceived as to her spiritual condition, having ceased to occupy that humble position which would largely exclude from her midst the mighty, the noble, and the worldly wise, and secure to her the privilege of sharing, with her brethren of former ages, in that persecution which is promised to all who will live godly in Christ Jesus. L. A. S.

## The Commentary.

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

#### SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

390.—SABBATH OBSERVANCE ON THE OTHER PLANETS.

Please explain how the inhabitants of the different planets belonging to our solar system can observe the Sabbath, as the length of the days on other planets varies from the length of the days on earth? W. T. D.

The time occupied by the revolution of a planet on its axis constitutes its day, and it matters not whether that time be longer or shorter. Seven of those days would constitute a week for each planet, respectively, and the seventh could be observed as the Sabbath as easily on other planets as on our own.

391.—FATE OF PHARAOH.

What became of Pharaoh after his hosts were drowned in the Red Sea? A. A. E.

He continued to reign king over Egypt until nearly or quite one hundred years old, when he died and was embalmed. His mummy was placed in the tombs of the kings at Biban el-Mulouk, a considerable distance up the River Nile from Rameses, where it was found July 5, 1881.

## 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.

### WORK FOR JESUS.

BY A. L. HOLLENBECK.

HARK! a voice now soundeth  
From the Father's throne;  
'T is the precious Saviour  
Calling to his own.

Up, arouse thee, sleeper!  
Work while mercy flows;  
Soon probation's moments  
Will forever close.

In the world-wide vineyard  
There is work for all;  
Tarry here no longer,  
Heeding not the call.

Cease, oh cease thy doubting!  
Bid the tempter go;  
Never say to conscience,  
I have naught to do.

Jesus calls for workers,  
Valiant, brave, and true;  
Tarry, then, no longer,  
There is work for you.

Take thy buried talent  
From the dust of earth;  
Leave it not to perish  
In the coming dearth.

Go and work for Jesus  
Ere the day is past;  
And some soul in glory  
You may save at last.

All who labor faithful  
In this vale of tears,  
Will have life eternal  
When the Lord appears.

Dundas, Minn.

### NEW ZEALAND.

KAEO AND AUCKLAND.—Since my last report I have visited the church at Kaeo. I found them of good courage in the Lord, and laboring as best they could to get the truth before the inhabitants of their district. After sending the *Bible Echo* to about 100 persons for three months, they wrote to each one to learn how they liked the paper, and whether they would like to subscribe for it. Of course the replies were various. Some expressed themselves as highly pleased with the paper, and sent a year's subscription, while others wrote that they had no sympathy with the views it advocated, and desired to have it discontinued. But as a rule, the *Bible Echo* is liked very much in New Zealand.

The roads were in such a condition that we could not hold services to any advantage at night. We had good meetings Sabbath and Sunday. All seemed hungry for the word spoken, and cheerfully acted on every suggestion made to advance the cause. Although 150 miles from any of our churches, they have their regular meetings every Sabbath and every quarter, just the same as do our churches in America. All, from the eldest to the youngest, attend the Sabbath-school, and take a commendable interest in it. They have purchased maps and blackboards, and endeavor to make the school a real success.

On account of the condition of the roads and the need of my presence in Auckland, it was thought best to make this visit a short one, and to return when the weather and roads were good, and hold meetings a few weeks. Father Hare came to Auckland with me, to aid in visiting the new Sabbath-keepers, dedicating the church, etc.; but he has been ill with a severe cold, so that he has not been able to do anything. His daughter Judith, who has been with us all summer, is very ill with typhoid fever.

The cause in Auckland is still onward. Some eight or ten have commenced to keep the Sabbath since we closed the tent meetings, while a few who began the observance of the Sabbath during the meetings have given up. I think there are about fifty-five still faithful. Our church building is so nearly finished that we are using it. The Lord has blessed us in this undertaking. We not only have a neat, substantial place of worship, but the interest our people and friends have taken in the work has established more firmly the message. Every thing connected with the work tends to convince us that the hand of the Lord is in it.

Since we began to build, the churches have manifested strong opposition. Sermons have been preached and articles written against us as a denomination, and against the truths we hold. It seems they thought our tent work was only temporary; that as soon as winter came we would leave, and the people would settle down as they were before, and the

whole thing would die out; but now that we are building, and establishing ourselves permanently in the city, they are disappointed, and are determined to do what they can to hinder us. I do not think their sermons and written articles have caused any person to give up the truth. On the other hand, the opposition is causing us to put forth more determined efforts to spread the light. To this end we have started the Auckland Tract and Missionary Society. Forty have their names enrolled as members, and others will join at their earliest convenience. We mean to put forth earnest, systematic efforts to get the message before the people in New Zealand.

We are now in the midst of winter, but it is not very severe. We have had one light frost. The trees and meadows are as green as they are in America at this time. It rains two or three days out of each week, and the other days are as pleasant as spring days in America. The climate is all that could be desired, but many of the people are criminally careless of nature's laws; hence they must suffer the various penalties.

We are of good courage in the Lord. He is favoring us more than we deserve. By his help we mean to push the work all we can in this colony.

June 20.

A. G. DANIELLS.

### ITALY AND FRANCE.

At the time of my last report, my brother had just joined us in the work in the Valleys of Piedmont. I had already been having good audiences in suitable halls. It was in the early part of the winter, and the inhabitants were all at their homes, which gave us a more favorable opportunity to visit them, and to draw near to them personally in presenting the truth, than we had ever had.

Besides myself and wife, and my brother, there were two colporters. We labored together for two months, and devoted our time to visiting families and to holding meetings in halls and in several stables. To us the atmosphere in those close, dark, and dripping stables seemed insupportable; yet we tried to go ahead with the work as if everything were suitable. When some felt as though they ought to obey, and spoke to their pastors about it, they were threatened that if they followed after us, they should have no more donations of money and of clothing from year to year; would not be employed to do any work; would not be allowed to participate at the communion; would not, when sick, be received for treatment in the hospitals, etc. However, including some who had previously decided to obey, we tried to hope that about ten persons would hold on to the truth. Others appeared interested; yet they seemed bound to the Vaudois church, feeling in no way disposed to leave it.

It was with some hesitancy that we decided to leave this interest in the early part of February, which was the most favorable time to labor in the valleys, to attend our annual meeting at Basel, Switzerland, which lasted four weeks. This session of the Conference was a profitable and blessed season to those who attended. The precious words of instruction and admonition which were spoken by sister White, were deeply appreciated by all present; and the several courses of instruction which the workers had the opportunity of receiving, were well calculated, under the blessing of God, to be of great benefit in laboring to advance the cause of truth.

After the Conference Bro. P. Audétat returned with us to the valleys. But Bro. J. Geymet went to labor for a time with my brother in France. I, too, was called to make preparations to labor in France, and also to have my family go to America, partly for the purpose of improving their health. We tried to strengthen the things that remained in the valleys. A few of the new friends withdrew from obeying, as they did the year before when they went on the mountains. Yet six of them held on to the truth, three of whom were received into the church. We were happy to see a brother who had spent six months in France doing colportage work among the Catholics, and a sister who had spent one year in South America, return again to us, feeling still determined to adhere firmly to the truth. A young sister who had backslidden started anew in the service of God. Before leaving, we enjoyed precious seasons in celebrating the ordinances at Torre Pellice and Saint Germain.

There are now three small companies of believers in the valleys, besides a few scattered ones who love the truth, and are trying to obey it. Owing to reverse circumstances, and to deleterious influences, etc., the work there has progressed slowly; yet we felt reluctant to leave the small beginning that was made, when we had planned to do our utmost, with the help of God, in continuing to advance the cause of present truth in that field. We left there a good tent, with convenient seats and stand, and two halls well seated, where for awhile Bro. Audétat, a colporter, is the only laborer. Pray that God may fit up, and soon send, the right men to labor in that difficult and yet important field.

I came to France the first of June. Tent meetings were being held by my brother, aided by Brn. Baudaut, Geymet, and Biglia, and by sister Patience Bourdeau, who gives good assistance in holding Bible readings, and visiting families; and interests were carried on in three or four villages. I am happy to

state that ten new ones are already keeping the Sabbath in one village where labors have been bestowed for some time; that two are obeying in another village; and that some are deciding to accept the present truth here in Calvisson, where we are holding tent meetings. The church in Nîmes is in a prosperous condition. The brethren and sisters there are of good courage in the Lord. Some of them have just attended a Sabbath meeting at the tent. I have labored at four different points as the way has opened. Brethren, pray for us. My post-office address for the present is Rue des Frères, Mineurs 5, Nîmes, France.

June 25.

A. C. BOURDEAU.

### NOVA SCOTIA.

HALIFAX, TRURO, AND TANCOOK ISLAND.—Since last report I have been laboring mainly at Halifax. The work there moves slowly. There are now in the vicinity six Sabbath-keepers who love the truth. Two of them are at Dartmouth, across the ferry from Halifax, and we greatly hope for others there who have been faithfully instructed by Bro. Rice. We hope, by faithfully pressing the importance of the truth, to lead them to take their stand among the remnant people of God. Besides in Halifax, also, are some of the first men and women of the city who evince true concern about these subjects, and read faithfully, and loan reading to others, and agitate the question among their friends. We hope to see much accomplished in the city. Bro. Walter's devotion to the truth is much to be commended. He leaves family and friends to join with us in the good and glorious work. He is making a success of canvassing, and is to be with me for this purpose, and to more fully study the truth. His wife's devotion is no less commendable.

We all went to Truro, June 7, where Brn. Corkham and Rice are still endeavoring, both by canvassing and holding meetings, to present the truth to the people. I remained but a short time. I visited New Glasgow with a view to commencing labors there, and also to meet Bro. Arthur of that place. But later I returned to Halifax, and prepared to visit Tancook Island, where I am now prepared to commence lectures in the Baptist church. There are about five hundred inhabitants, most of whom are thrifty and hardy fishermen. This to me is a great release from the bustle of the city. The quaint and quiet demeanor of the women, who, with sun-browned faces, take the hoe and go to the fields, engaging in all kinds of manual labor, together with the frank, energetic, but perhaps a little rough and uncultured, men, who at the earliest break of day betake themselves to their boats, although a new phase of life to me, is nevertheless quite agreeable to witness, and is, indeed, a rest to my spirits.

I informed the Baptist minister, the only preacher of the island, that I was an S. D. Adventist, and he kindly offered me the use of his pulpit the following Sunday, to introduce myself to all the islanders, and so secure their attendance at my meetings; and he promises to attend and thoroughly consider that which I shall present. He is a young man, and has but recently entered the ministry. My address will be Tancook Island, Lunenburg Co., N. S.

I. E. KIMBALL.

### MINNESOTA.

OWATONNA.—I have concluded my work at this place. The brethren and sisters have a nice commodious house for worship, situated on the corner of Grove and Pearl Sts. There are fifty-two members. They all seem to be growing in grace and in the knowledge of the truth. At our quarterly meeting the Spirit of God was evidently among us. Every one seemed to be deeply impressed with the solemnity that characterized the meeting. If they all continue to be faithful, and walk in the light, they will share in the abundant realities which God has in store for his people. I now go to Frazee City, to labor for awhile in that vicinity.

July 4.

M. H. GREGORY.

### OHIO.

LA GRANGE.—July 2-4 I attended the quarterly meeting of this church. This company is doing well. The Sabbath-school is in a prosperous condition, and occasional additions are being made to the church. We went to the river on Sunday, where four souls were buried with their Lord in baptism. I enjoyed this privilege of again meeting these dear brethren.

At the business meeting we stated to them the wonderful manner in which the Lord is going before us, and preparing the way for our coming camp-meeting at Cleveland, and the importance of each individual's doing all in his power to make this meeting the best and most profitable one ever held in the State. All seemed to realize their duty, and will, we believe, do all they can. Nearly every member of this church expects to attend the camp-meeting. I hope this good example will be imitated by all our churches throughout the State. Surely the Lord is in this work, and let us take courage and go forward.

W. J. STONE.



## IOWA.

COUNCIL BLUFFS.—We began tent meetings here June 30. Our location is all that could be desired. The people and the public press are friendly. The brethren here have assisted much in arranging for meetings and in making us comfortable. Our mission workers have done nobly. This is a city of 25,000 people. We have advertised liberally, but the attendance is small, ranging from forty to 125. Real estate boom, bridge success and excitement over it, with the great races in connection with other Fourth of July festivities, may account in a measure for the small attendance. We will labor on, hoping for a measure of success with God's blessing. We are located on corner of Oakland and Washington Aves.  
July 6.  
L. MC COY.  
W. H. WAKEHAM.

## WISCONSIN.

MILWAUKEE AND NORTH PRAIRIE.—July 1-4 I was with the church in Milwaukee. This was their first quarterly meeting, and all seemed to enjoy the blessing of God. Two were added to the church. One who had never met any of our people before, but had heard of the truth from one who apostatized, said she could not reject her Bible, and must keep the Sabbath. The report of the amount of T. and M. work done was very encouraging. Their tithe for the last quarter was \$126. Their Sabbath-school numbers about twenty-five members, and their donations for last quarter to the South African Mission was over \$24. There are several deeply interested for whom we hope.

We have pitched our tent in North Prairie, a small village ten miles west of Waukesha. Our first meeting on Sunday evening was well attended, but the farmers are in the midst of harvest, and the attendance is not large through the week. Bro. E. W. Webster and S. Swinsen are with me in the tent work. We hope the prayers of our brethren will go out with the workers as sharp sickles.

W. W. SHARP.

## INDIANA.

FOUNTAIN TOWN.—Since our last report our meetings have continued without much variation in the interest. There is yet a fair attendance of those who come regularly, and they are very much interested. The dragon is being stirred, and efforts were made to organize opposition by the other churches; but some of their members who have been attending the tent meetings regularly, opposed the movement, and it is silenced for the time being.

Last Sabbath seven heads of families came out to unite with us in observing the fourth precept; several others kept it at their homes. The children's meetings are quite a feature of the work here, and there is a genuine interest in them. The donations thus far amount to \$8.97, and book sales to \$5.50. We expect to see an improvement in these things; for there has been a scarcity of cash, until now the crops are going into the markets. The people are kind in caring for our table wants. We have many calls to visit, and some are coming to the tent to inquire more particularly concerning the truth. To the Lord be all the praise. We need the continued help of God, that we may be a further blessing to the work here.

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

## ILLINOIS.

KANKAKEE, PITWOOD, AND WATSEKA.—Leaving Watseka, I visited Kankakee July 4, 5, for the purpose of delivering "Marvel of Nations," for which I had obtained twenty-eight orders. The delivery was good. I also remained over Sabbath and Sunday, to assist in holding the T. and M. quarterly meeting of the Kankakee society. The results of this meeting were encouraging. Three members were added to the society, and a good spirit was felt by all. July 6 I returned with my sister Mary to Watseka, and from thence went to Pittwood, for the purpose of visiting in the interests of the district quarterly meeting. July 8 we returned to Watseka, and made preparations for our meeting, a report of which will be furnished by our district secretary. This was considered by all a very encouraging meeting, and all felt paid for coming.

Since leaving Kankakee, our canvassing work has been much more successful. The interest in the *Good Health* and kindred publications is very good here in Watseka, and the influence of our Sanitarium is very much felt in this place. A number of the citizens have visited it, and obtained lasting good. These take delight in speaking in its favor. There is also some interest here on other points of present truth, and one has promised to keep next Sabbath, and is anxious to read. The experience of the past few weeks has greatly encouraged us, and our desire is to continue in the work. We desire to be purified and strengthened for better service.

CHARLES STURDEVANT.

## MICHIGAN.

DECKERVILLE.—While waiting for the tent, Eld. Ballenger and myself held a few meetings with the Cedar Dale church. The brethren seemed to appreciate the kind yet faithful testimony of Bro. B., and we trust that an advance move will be the result. One more has taken a stand to obey the commandments of God. We have a good attendance in the tent, and the best of attention is paid to the presentation of the present truth. The prospect is favorable for success. Bro. Homer D. Day is with us, and is rendering valuable service.  
ALBERT WEEKS.

TECUMSEH.—We commenced meetings at this place June 21. Our tent is pitched in a quiet part of the town, and is protected from the wind. A combination of influences has worked against the interests of our meeting. We have now given twenty discourses. We have the Sabbath question fully before the people. Our congregations have ranged from twenty-five to seventy-five, with the tent quite well filled Sunday evenings. Those who attend the meetings are largely of the middle-aged and elderly people. Several times we have been on the point of moving to some other locality, but since the introduction of the Sabbath question there has been an increasing interest manifested. Last evening at the close of the meeting an expression was taken to ascertain how many believed the Bible to teach that the seventh day is the Sabbath. About twenty arose, five of whom promised to obey. There are others for whom we have hopes. We shall remain until we can feel clear that our work here is done. We shall hold our first Sabbath meeting next Sabbath. At present our temporal wants are partly supplied. Donations received have amounted to \$3.72.

July 12.

H. M. KENYON.  
A. W. BATHER.

## TEXAS.

WILSON'S CHAPEL, KAUFMAN CO.—I have waited some time before making another report, in order to ascertain the full results of the meeting; but rain has interfered with the meetings appointed for the last two Sabbaths for this purpose. But from what we have learned in visiting the people at their homes, I can give a partial report. Besides the five at Kaufman, five miles distant, there are eight or ten here keeping the Sabbath, who with the three near Egypt, not far away, make about eighteen who have taken their stand for the truth; and it is believed that there are still others who will do so.

The people have been very kind in supplying our temporal wants. Book sales amount to about \$18, and donations to \$3.55. I expect to take some orders for our periodicals before leaving. I shall remain here one more week, and do all I can for this people, and then I shall go to our camp-meeting. Some of them also talk of going.

July 10.

W. A. McCUTCHEN.

BLACK JACK GROVE.—We have been in this place now more than six weeks, and have given fifty-two discourses, held three Bible readings, and made fifty-seven visits. Our book sales amount to \$32. Thirty-five, all adults, are keeping the Sabbath, who but a few weeks ago knew nothing about the Third Angel's Message. We hear of several others who are obeying the truth, making in all about forty. Three ministers, two Presbyterian and one Methodist, have taken their stand with us. The people here have been very desirous of having the subjects we present, debated, and have sent for five different ministers, but have not succeeded in obtaining one yet. July 3 a Presbyterian minister gave a discourse on the validity of the Christian Sabbath, which was reviewed at the tent in the afternoon, with good effect, and it served to strengthen those who have taken hold of the truth. We shall remain here one week longer with the tent, and then shall ship it to the camp-ground, that it may be there on time. We are of good courage, and have the blessing of the Lord to a greater degree than ever before while laboring to save souls.

July 3.

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

## KANSAS.

WICHITA.—We pitched our tent in the southern part of the city, June 17, and were ready to begin meeting Friday evening. The attendance has been very irregular, ranging from fifty to 300. Some have decided to obey the truth. Others are deeply interested in these things, and are daily studying to know if they are so. Eld. O. Hill and wife have been with us so far, and have rendered valuable service in counsel and speaking. Our brethren have been very liberal in helping us arrange our tents, and in getting ready for the meeting. We realize we need the help of the Lord, and we are trying to draw near to him.

July 5.

AMONG THE CHURCHES.—After camp-meeting we visited the church in Cherokee county which we organized in April. We found all the friends mak-

ing progress in the work, and our meetings with them were truly encouraging. Four were added to the church by baptism. We took two subscriptions for the *Sickle*.

June 17-20 we were at Altoona. Here we organized a tract society of nine members. The ordinances were celebrated, and one sister united with the church by vote. We spent about two weeks at Fort Scott, and held several meetings with our home church. We labored hard to correct some evils that were threatening the prosperity of the church, and were thankful to see some improvement. Why should any one want to follow the foolish fashions of this sinful age? 1 John 2:15. We were made to rejoice by seeing four heads of families follow the Saviour in baptism, and unite with the church here.

June 29 we started for our new field of labor in Dist. No. 3. July 2, 3 we held quarterly meeting at Palermo. Six persons from Atchison united with the church by vote. Some of the brethren here bought a new tent this spring, which we have just pitched at Troy, the county seat of Doniphan county. We have held three meetings with a fair attendance.

R. F. BARTON.  
GEO. W. PAGE.

## PENNSYLVANIA.

PENNSBURG.—We have now been here about three weeks, and have just introduced the Sabbath question. The rainy weather has been against us, nevertheless the attendance at the meetings is good considering the busy season. The people show in many ways their appreciation of the word spoken. This seems to be the most moral place I have visited in this part of this great State. Brethren, remember the German work in Pennsylvania.

J. S. SHROCK.

WILLIAMSPORT.—We commenced a tent-meeting in this place July 9, and have now held three meetings. Rather an unfavorable report of our work appeared in one of the leading papers of the city; still the attendance was good at the first service, and last evening our tent was so full that we had to put up extra seats outside, and then quite a number had to remain standing. Excellent attention was paid to the word spoken. The people are very friendly. They inquire after our temporal wants, and invite us to their homes. And now we have come to feel that we have a great work and a grave responsibility on our hands, and we humbly ask the brethren and sisters, especially those of our own Conference, to remember the work here in prayer.

J. W. RAYMOND.  
J. E. ROBINSON.

WAMPUM, LAWRENCE CO.—We came to this place June 27, and pitched our tent. Our first meeting was held the evening of June 30. The attendance for the first few evenings did not meet our expectations, but in view of our having commenced so near the Fourth of July, we felt encouraged in believing that after that date we would be able to arouse an interest. We are glad to report that in this we have not been disappointed. The attendance has so increased that last evening many who were in the tent could not be seated, and a hundred or more stood outside. Thus far the people here have been very friendly. The Methodist Episcopal minister took up his appointment for last evening, and advised his people to attend our meeting.

We believe that there are honest souls here who can be reached by the truth. The contributions thus far amount to \$5.12. Reading matter is taken readily. Our hope and courage are good, and our desire is to sustain such a relation to the Lord that he may use us in his great work.

July 11.

L. A. WING.  
D. A. BALL.

## NEW YORK.

ALBANY, WATERTOWN, AND BROWNVILLE.—I closed my labors in connection with the Albany mission the last of April. While there I gave a short course of lectures at Bath, a suburb of Albany. The interest and attendance were small from the first. Bro. Wild assisted me throughout, and we, with the help of the sisters, tried to awaken a deeper interest, but could not. We put forth strong efforts to re-arouse the interest which had died out in Albany, but only a few came to our meetings. There were some interested ones, however, with whom the workers held Bible readings. A few took hold of the truth while we were there, some as the result of our meetings, others through Bible readings held by the workers. As our last effort we circulated some 12,000 Bible readings, in sheet form, which it was hoped might enlighten many concerning the truth. We had some precious seasons at Albany, and separated from the laborers with regret. Bro. Wild and family going to Newburg, and Mrs. Slocum, Jones, and Pettinger remaining. I earnestly hope that this mission may be supported.

May 1, I moved with my family to Watertown, where, with the exception of a meeting at Adams Center and Silver Hill, I labored up to the last of June. June 30 we held our first meeting at Brownville, four miles from Watertown. Although the

people know who we are, they do not seem prejudiced. The interest has increased from the first, and the Lord has blessed. Last night (Sunday) the people came out through a pouring rain, and nearly filled the tent. The donations were \$3.13. My brother, F. M. Wilcox, labors with me, with his wife, and Bro. and Sr. Oliver Ross have just joined us. We desire God's blessing, that we may so labor that God will give success. M. C. WILCOX.  
July 11.

AMONG THE CHURCHES.—After my last report I labored one week in Watertown, and then with my wife went to visit our relatives in Franklin and St. Lawrence counties, with whom we spent three weeks. We visited the Sabbath-keepers in Dickinson, and I spoke once in the F. W. Baptist church. There seems to be quite an interest in that place to know more of the truth. It is hoped that laborers will be sent there as soon as they can be consistently spared from other fields. I met with the friends at Rensselaer Falls, St. Lawrence Co., the last Sabbath in June. They seemed to appreciate the word spoken, and to still have a strong determination to gain eternal life. Sunday evening, in harmony with the request of the pastor and the earnest desire of many of my old acquaintances, I spoke in the Congregationalist church, to a large and attentive audience. The following Sabbath I attended the quarterly meeting at Buck's Bridge. The Lord was with us. I spent the time after the meeting closed until the next Thursday at physical labor in my father's hay field, when we returned to Watertown. Last Sabbath and Sunday we held the first quarterly meeting with the newly organized church here. The ordinance service was indeed a very solemn and impressive occasion. A tract society was organized, and one was added to the church. It is expected that there will be others baptized and added to the church next Sunday. We intend to start for Buffalo next Monday, stopping a day or two on the way with the church at Auburn. We expect that at least three will go from here to attend the training-school, to prepare themselves for the Lord's work. We are of good courage, and feel glad for a part in the blessed work. J. E. SWIFT.  
July 11.

VERMONT.

AMONG THE CHURCHES.—After my last report I labored a short time in and about Vergennes, and in company with Bro. P. F. Bicknell I next spent a few weeks in laboring in behalf of the Sabbath-school and canvassing work. I visited the companies of Sabbath-keepers in Cabot, Worcester, Wolcott, and Brownington, when it was thought best for me to return and take charge of re-opening the mission work in Burlington. Hence, Bro. B. and I separated at Irasburg, he going on with my team to Troy, Richford, Bordoville, and other churches in Northern Vermont, while I returned to this city via Burke, stopping a short time with the friends at this place. I visited six families, and had an excellent meeting at the home of Bro. Edwin Dodge.

I feel more than ever before the necessity of a close walk with God; and as the deceptions of Satan are increasing on every hand, I fear that unless as a people many take a more vigorous and determined stand for the truth, they will be left out. Who will it be? Brethren, let us arouse, and press with vigor on. The gates of eternal day are about to open, to let the righteous nation in who have kept the truth. Will you and I be ready, that an abundant entrance may be ministered to us?

June 6 I returned to Burlington, and we are now quite well arranged for labor in the new mission house here. Our company is rather small, there being only four of us at present; and Bro. E. P. Auger, who has been with us for some weeks laboring more especially in behalf of the French, has recently been called to Basel, Switzerland, and expects now to leave us in a few days, and hopes to become better fitted for labor among his own nationality in Europe or America, as the opening providence of God may direct.

The interest here appears to be quite good. Several subscriptions for *Good Health* have been secured, and upward of 100 copies of the Address on Social Purity and the health and temperance packages have been sold here in a short time, besides much other work. Two new ones have already expressed themselves as being determined to "keep the commandments of God, and the faith of Jesus." At our quarterly meeting July 2, 3, the importance of tithing was presented, and twelve have already signed a tithing paper, agreeing to pay a tithe of their income as God shall prosper them; and others, we understand, are waiting to sign it. Nearly sixty dollars tithes have since been paid. We feel to rejoice that this company of Sabbath-keepers manifest so earnest a desire to perform every duty which devolves upon God's children.

Brethren in Vermont, pray for the mission and mission workers in this city. While we feel ourselves weak, we desire that God may bless our efforts to the good of his truth and the inhabitants of this

place. Our address is 409 So. Union St., Burlington, Vermont.

F. S. PORTER.

July 8.

REPORT OF EUROPEAN COUNCIL.

THE fifth annual session of the European Council of Seventh-day Adventist Missions was held in connection with the camp-meeting at Moss, Norway, June 14-21.

The business of the Council occupied the time of ten meetings. The following delegates represented their respective fields of labor: B. L. Whitney, W. C. White, Mrs. E. G. White, and L. R. Conradi, Central Europe; S. H. Lane, Wm. Ings, J. H. Durland, England; O. A. Olsen, K. Brorsen, N. Clausen, Norway; E. G. Olsen, Denmark; J. G. Matteson, Sweden; J. Laubhan, Russia; S. N. Haskell, J. H. Waggoner, D. A. Robinson, and C. L. Boyd, the United States.

The Chair appointed committees as follows: On Nominations, W. C. White, J. G. Matteson, S. H. Lane; on Resolutions, S. N. Haskell, J. H. Waggoner, O. A. Olsen, W. C. White, L. R. Conradi.

On motion, the Chairman and Secretary were chosen a committee to recommend an amendment to the constitution, which will provide for secretaries for the missions boards.

Interesting remarks were made by the delegates on the progress and wants of the cause in the different fields. From these it appears that in many countries of Europe the laws are much less favorable for the spread of the truth than they are at present in Great Britain and America, but this does not prevent the inhabitants of these countries from taking a deep interest in the truth of God for our time. In Russia the principal difference between the Greek and Roman Catholic churches is that the former believe in the Bible, and allow it to be circulated, but only their special edition containing the Apocrypha. The agents of the British and Foreign Bible Society who go to this country, are obliged to distribute their Bibles in parts. There are sixteen or seventeen million people who have broken off from the State church and are desirous of obtaining more Bible knowledge. One hundred and fifty of these in the southern part of this vast empire have already commenced the observance of the Bible Sabbath. We have also one colporter in Siberia. It is well known that in the southern portion of this empire there is a class of people called *Molkania* (milk-eaters) on account of their vegetarian ideas. These were formerly banished because of their religious faith, but in their territory they have since become a wealthy and prosperous people. A portion of these also observe the seventh-day Sabbath.

Citizens of those countries having stringent laws are much better adapted for the colportage work in their fields than persons coming from other countries who are not familiar with the peculiarities of such administration.

The result of the two training-schools held the past winter in Scandinavia, shows the importance and utility of thus instructing workers. There were twenty in attendance at the school held in Stockholm by J. G. Matteson. Many of these were very illiterate, requiring instruction in penmanship and grammar, as well as in the principles and methods of colportage work; but at the present time eighteen of them are actively engaged as colporters, having the confidence and esteem of the people, and meeting with good success, especially in the sale of health publications.

The Committee on Resolutions presented the following, which were adopted:—

*Whereas*, Observation and experience have shown that colporting is a very important branch of our work in Europe, and that schools for the training of colporters have proved of great service to the cause, and especially has the success of the schools in Stockholm and Christiania shown the benefit of courses of teaching of sufficient length of time to give fundamental instruction in a thorough and systematic manner, combining theory and practice; therefore—

*Resolved*, That it is the sense of this Council that there should be a colporters' training-school in each of our missions, each school continuing not less than three months of every year.

*Whereas*, It is an accepted fact that the circulation of books is one of the most efficient means of extending the knowledge of the truth, and it being well known that not only the drift of thought varies greatly in different countries, but that the versions of the Scriptures vary considerably in different languages, so that an argument based upon certain texts in one language may have no force to people who read another; therefore—

*Resolved*, That we express our deep sense of the importance of having, not only correct translations of our books into other tongues, but also of having our English publications so revised as to meet the circumstances and wants of European readers.

*Whereas*, The work of preparing publications for circulation in the many countries of the Old World is becoming each year more important and more difficult; therefore—

*Resolved*, That we appoint a publishing committee of three for each of our mission fields, whose duty it shall be to decide what books shall be translated or revised, and what manuscripts of new works shall be accepted for publication, and to carefully examine each book in the manuscript, before it is printed. And further—

*Resolved*, That the committees for the coming year shall be,—

1. For Central Europe, B. L. Whitney, J. H. Waggoner, and L. R. Conradi.

2. For Scandinavia, J. G. Matteson, O. A. Olsen, and N. Clausen.

3. For Great Britain, S. N. Haskell, J. H. Durland, and S. H. Lane. And further—

*Resolved*, That we recommend that Bro. Haskell, Waggoner, Matteson, Whitney, and Conradi be an International Committee, to recommend the books which are needed first, to advise as to the conduct of our mission journals, and to take into special consideration the work necessary to put our good book, "Thoughts on Daniel and the Revelation," in such a form that it may be acceptable to the many thousands of readers in these countries.

*Whereas*, The present truth is fast going to all nations of the earth, and the work is growing so as to call to it the attention of all classes; and, as we shall need to be prepared to defend the truth if the learning and wisdom of this world shall array itself against it; therefore—

*Resolved*, That we consider it highly expedient to encourage individuals to go to the best institutions of learning, that they may become acquainted with the theories of those who may oppose the truth, and to act as missionaries.

*Resolved*, That we express it as the sense of this Council, that Bro. E. G. Olsen should attend the best school within his reach, in Copenhagen, chiefly for the study of language.

*Resolved*, That, in view of the great importance of extensively placing our publications before the reading public, and of the numerous favorable openings in Europe, both in England and on the continent, for putting them in libraries, reading rooms, and hotels, we cordially approve of the effort that has been made in this direction in Switzerland, to place files of our journals, in various languages, in the best hotels visited by tourists, and that we recommend the extension of this work.

*Resolved*, That we express our gratitude to the Pacific Press for its donation of \$1,000 in publications to the Central European Mission, and \$1,000 to the International Tract Society. And, considering that the field is so large, the work is so great, that this is but a small part of what is needed; be it further—

*Resolved*, That we invite the REVIEW AND HERALD to make a donation to the same objects, according to the great demands of the cause, the extent of their means, and the largeness of their hearts to meet the pressing wants of the precious cause of God.

*Whereas*, Hamburg is the most important sea-port on the continent, and a point at which access can be had to people of nearly all nationalities; therefore—

*Resolved*, That we recommend the establishment of a city and ship mission there as soon as experienced laborers can be secured to conduct the work.

*Whereas*, There is a demand for publications in the Russian language, and some of this nationality are already obeying the truth; therefore—

*Resolved*, That we publish some tract especially adapted to that field.

*Resolved*, That the constitution of the Council be so changed as to authorize the election of secretaries to the mission boards at the annual meetings of the Council.

The Committee on Nominations made the following report:—

British Mission, S. N. Haskell, J. H. Durland, and Wm. Ings. Secretary, W. A. Spicer.

Central European Mission, B. L. Whitney, L. R. Conradi, and E. W. Whitney. Secretary, John Vuilleumier.

Scandinavian Mission, O. A. Olsen, J. G. Matteson, and N. Clausen. Secretary, N. Clausen.

Council Executive Committee, B. L. Whitney, Chairman, S. N. Haskell, and O. A. Olsen. Secretary, J. H. Durland.

*Resolved*, That we recommend as delegates from this Council to the General Conference, O. A. Olsen from Scandinavia, S. H. Lane from England, A. C. Bourdeau from the Central European Mission, and W. C. White as delegate at large for the cause in Europe.

The following recommendations and requests were adopted:—

1. That we recommend Bro. O. A. Olsen to visit Germany and Switzerland before going to America.

2. That Bro. Matteson be invited to spend some time with Bro. Waggoner in Basel next fall, for the improvement of Scandinavian books.

3. That Bro. Clausen be recommended to remain in Norway as long as the circumstances of the cause seem to demand.

4. That Bro. Kunz be requested to arrange his matters which call him to America, as soon as possible, and return to Europe to continue in the German work.

5. That we invite Bro. Jean Schönemann from Perm, Russia, to come to Central Europe and work in connection with the German laborers.

6. That we recommend Sr. Addie S. Bowen to join the Bible workers in England, and, after gaining experience in Bible-reading work, to prepare to do missionary work among the French, by correspondence and otherwise.

7. In view of the necessities of the cause in the German work, there being so many millions of German-speaking people in several nations of Europe, and the great scarcity of laborers in that language, that Bro. Frank Starr be earnestly requested to act upon the vote of the last General Conference, and come to labor in Central Europe as soon as possible.

8. That Bro. E. P. Auger be invited to go to Switzerland to engage in the French work, as recommended by the General Conference Committee.

Bro. Olsen having introduced the subject of schools, it was moved, by Bro. White, That a committee of

five, namely, Brn. O. A. Olsen, J. G. Matteson, N. Clausen, Knud Brorsen, and H. Sten, be appointed a school committee for Christiana, to determine what shall be done, and to take steps to establish a school for the children of Sabbath-keepers.

*Moved*, That the next Council be held in Basel.  
—Carried.

*Moved*, That the Council express hearty thanks to the brethren in Norway for their kind care and entertainment of the delegates during this meeting.  
—Adopted.

*Whereas*, Our good book, "Thoughts on Daniel and the Revelation," is of great importance to our work, and the present German edition is not, in its present shape, fitted to be circulated, both as to translation and extracts; therefore—

*Resolved*, That we request the REVIEW AND HERALD to secure a new revision before publishing another edition.

During the session, Mrs. E. G. White gave stirring addresses, which showed the duty of those engaged in the work of spreading the Third Angel's Message, and the importance of making greater efforts to reach the people in Europe.

On motion the Council adjourned *sine die*.

B. L. WHITNEY, *Chairman*,  
J. H. DURLAND, *Secretary*.

## Special Notices.

### INDIANA CAMP-MEETING.

We have decided to hold but one camp-meeting this year in this State. We learn that the friends all over the State want to come to the Indianapolis camp-meeting and Conference. The meeting we had contemplated holding came in conflict with the Island Park Assembly, at Rome City. We cannot well obtain help for a meeting of later date until tent season closes, so we have decided to hold the State quarterly meeting at Ligonier, in order that the persons whom we expected to meet at the N. E. camp-meeting may come to Ligonier to the general meeting. Do not let your worldly interests keep you from the Ligonier meeting. Prepare your hearts, and arrange your business to attend also the meeting to be held at Indianapolis.  
WM. COVERT.

### INDIANA STATE MEETING.

We will hold the State quarterly meeting at Ligonier, Aug. 11-14. We desire to see a good representation of the friends at this meeting. We especially invite the brethren and sisters at Pleasant Lake, South Milford, Corunna, Wolf Lake, Warsaw, Brimfield, Leesburg, and Nappanee to be present. Let us seek the Lord for his special blessing to be poured out during the meetings.

Instruction will be given in canvassing, also in T. and M. work. We have decided to give class lessons for the purpose of teaching both officers and members how to work.

The meeting may be made a very profitable one, if all will come with a determination to make it one of prayer and work.  
WM. COVERT.

### NORTH MISSOURI GENERAL MEETING.

I AM in receipt of a letter from John N. Abbott, Chairman of the Western States Passenger Association, Chicago, by which I am led to believe that we will get one-third off on the fare to this meeting via the Wabash Road, from all points in North Missouri, including Kansas City and St. Louis. I have heard nothing from the H. and St. Jo. Road. Let all who can, come on the Wabash route, and it will be safe for every one to call for a certificate showing that full fare has been paid to Chillicothe, over either route; then if a reduction is granted over the H. and St. Jo, you will get the benefit of it. But if you neglect to get the certificate when you purchase your ticket, it will not be possible to secure any reduction. If the ticket agent has no printed certificates, have him write one and stamp it with the ticket stamp. At our Conference meeting south of the river, let all remember these instructions as to calling for certificates.  
H. D. CLARK, *Sec.*

July 12.

### NEBRASKA CAMP-MEETING.

SINCE the date of our camp-meeting has been decided, many, no doubt, have been anxiously looking for further particulars concerning it. The matter of location has caused no small amount of perplexity on the part of those whose duty it is to decide this question. We are anxious to have it at a place where it will give the most general satisfaction to our people, and be best for the general interests of the cause. This is very hard to decide, as there are so few desirable locations in the State. We desire to find a place easy of access for our people from all parts of the State, where there will be a fair outside attendance, water for baptism, and, if possible, some shade trees. As yet we have been unable to decide this question

We do not know whether or not we can please all; but we shall do the best we can, and report the result next week. There being no other camp-meeting in this State this season, we shall expect to see the largest attendance we have ever had.

Every endeavor will be put forth by us to make this the best and most profitable meeting ever held in Nebraska. There will be good help from the General Conference to labor in the English, German, and Scandinavian languages, and give instruction in all the different branches of the work.

### THE WORKERS' INSTITUTE.

This will commence Tuesday, Aug. 30, and continue till the close of the camp-meeting. During this time the Bible-reading work and canvassing work will receive special attention. In the Bible work we expect the help of Eld. George B. Starr; and F. E. Belden is expected to give instruction in the canvassing work. We would like to have a large number of our people take advantage of this opportunity to gain a knowledge of these two very important branches of our work.

A sufficient number of tents will be pitched to accommodate all who may attend this special drill, while the program for study, instruction, and work among the people will be about the same as at our city missions.

The forenoon of each day will be spent in class drill, while the afternoon will be spent in actual work among the people. Just before the camp-meeting commences will be the most favorable time to do this work, as the people will then be most anxious to become acquainted with our views.

All laborers are requested to hand in their reports to the auditing committee as early as Aug. 6, so all business can be finished up before the regular camp-meeting begins. All churches should elect their full number of delegates in time to be at the meeting at the date above mentioned. All who have tents should bring them. Those wishing to rent or purchase tents should write the Nebraska Tract Society at once, stating the size they desire, and whether they wish to rent or purchase.

J. P. GARDINER,  
A. J. CUDNEY,  
L. A. HOOPES, } *Conf. Com.*

### A DAY OF FASTING AND PRAYER FOR NEW YORK.

SABBATH, Aug. 20, is hereby set apart to be observed by our people in New York as a time for specially seeking the Lord. The need of such humiliation is felt by some, and we trust that all will participate in it, not simply as a matter of form, but with earnest purpose and a longing desire for God's blessing upon ourselves as individuals, and also upon the cause of God in our midst.

If there are any who cannot observe this appointed fast with a sense of their need of God's blessing, or from principle, firmly believing that they ought to put forth a special effort to seek God, we do not ask them to join in its observance. If we cannot participate in it without regarding it as irksome and galling, it will avail us nothing. It would not be an acceptable fast unto the Lord. We will present a few considerations why we ought to seek the Lord:—

1. Because of our condition spiritually as proved by the testimony of the faithful and true witness in the Laodicean message (see Rev. 3:14-21), and the recent testimony to our Conference.

2. The condition of the work in our Conference, caused by withholding tithes and offerings. Many of our people are robbing God, thus leaving his cause to languish. Our home missions are not sustained, and some of them must be abandoned unless contributions are made for their support. The Conference is unable to offer suitable encouragement to worthy persons to enter the work, because of debt. Only a few are taking hold of the plan devised last January, to pay off the Conference debt. Some have been faithful in carrying it out; the majority have done nothing.

3. Worldliness, pride, and self-indulgence are being manifested more and more among many of our brethren and sisters, while prayer, study of the word of God, the reading of the "Testimonies," and attendance upon the means of grace in our regular meetings and general gatherings are greatly neglected, and backsliding and apostasy are the result with many, and will be with many more unless there is a special effort made for them. Those who discern these things in our churches, ought to feel that they are their brother's keeper, and should seek God earnestly for themselves and those who are drifting from us, and for a genuine revival of religion in our midst, which is greatly needed.

4. The laborers in the field greatly need the prayers of the brethren and sisters for their success. Let them be especially remembered.

5. Our annual camp-meeting, which is to be held at Utica, Aug. 30 to Sept. 6, should be made a subject of earnest prayer, that the Lord's blessing may rest upon it, and upon the session of the Conference which will convene at that time.

May the Lord help us as a people to sense our dangers, and seek him as never before.  
M. H. BROWN.

### ILLINOIS ITEMS.

THE time of our camp-meeting is drawing near, and we are quite anxious that all should be done that can be done to make it a blessing to the Conference, and to our brethren generally. The general Conference is favoring us with all the laborers from abroad we could ask. We have definite word from sister E. G. White that she will be with us, and we have reason to expect that Eld. O. A. Olsen, also, will be present. Prof. W. W. Prescott, of Battle Creek College will attend, and labor for the youth and children. Dr. J. H. Kellogg will give instruction on his favorite topics, and those who hear him must be there the first day of the meeting. He can spend only one day with us.

### THE WORKERS' MEETING.

This meeting will begin Tuesday morning, Aug. 16, at which we hope to see all the workers in the State. This year we expect to give instruction to the workers in the cause, in more than one branch of the work. We have asked to have Bro. F. E. Belden attend our workers' meeting, to give our canvassers the benefit of his experience, and to instruct them in that important work. We expect also that Bro. C. Eldridge will be with us during a part of the meeting. Every canvasser, and all those who expect to engage in the work in any of its departments, either now or in the future, should not fail to secure the benefits to be gained at this meeting. If our librarians, church clerks, and treasurers will realize the importance of a better understanding of the work which they have to do, and are present, we shall be glad to help them all we can during this period of instruction. The labor this year will not be so great, because the park is all ready now for the meeting; and if our workers all take hold together, the work of putting the camp in order will be light.

The camp-meeting committee will be on the ground prior to the workers' meeting, and some tents will be erected to accommodate the workers. The dining tent, also, will be ready, and meals can be had in it on Tuesday, Aug. 16. All those who enroll their names as workers at the commencement of the workers' meeting, will be entitled to the privileges of the dining tent at reduced rates.

### RAILROAD RATES.

Arrangements have been made with the different railroads leading to, and in the direction of Springfield, to carry passengers at reduced rates. The Illinois Central, and Chicago & Alton R. Rs. will return at one third fare all who come over their lines, provided that they pay full fare coming, and obtain a certificate from our secretary on the camp-ground. On the Wabash and all the other railroads, each passenger must pay full fare coming, and obtain a certificate when he buys his ticket, which, being presented and signed at the meeting, will entitle the holder to return at one third fare. Purchase through tickets to Springfield, if possible. Do not forget to obtain the certificates at your home station, and at every other station where you have to purchase tickets; otherwise you will be required to pay full fare home. Particulars will be given in the future.  
R. M. KILGORE.

## News of the Week.

FOR WEEK ENDING JULY 15.

### DOMESTIC.

—Mormondom votes on the adoption of its new constitution Aug. 1.

—There were twelve cases of sunstroke, one fatal, at Cincinnati, Friday.

—A find of gold at the Ishpeming, Mich., mines has caused great excitement.

—Earthquake shocks were felt Monday morning at Rollingsford, Somersworth, and Barrington, N. H.

—The new directory for the city of New York, issued Monday, indicates a population of 1,600,000.

—It is estimated that the iron-ore production this year will be 1,000,000 tons in excess of the output for 1886.

—Judge Mc Comber, of Ida Grove, Iowa, has suspended Sheriff Parrott for refusing to enforce the prohibitory law.

—New York hotel-keepers may on Sunday sell liquor only to registered hotel guests at meals. The restaurants may not sell at all.

—Thursday was the hottest of the season at New York. There were six sunstrokes, and the suffering in the tenement district was reported as dreadful.

—Forest fires are raging in Pennsylvania, and already much damage has been done. A large bridge on the Addison and North Pennsylvania Railroad has been destroyed.

—Glass dollars, a dangerous counterfeit, are bothering tradesmen in a New York precinct. Glass gives a ring to the false metal. The glass dollar is brittle and may easily be broken with a hammer.

—Forty-five alleged pauper immigrants, who were landed Tuesday at Castle Garden, are held for examination. Thirty others were liberated upon their friends promising to take care of them.



Leaders of the Henry George or United Labor party are making a house-to-house canvass in New York, and they claim to have sufficient membership—75,000—to carry that city in the next election.

A collision occurred between freight trains on the Burlington and Missouri Roads, near Lincoln, Neb., on Friday, in which a bridge, two engines, and thirteen cars loaded with cattle were burned. Loss, \$200,000.

The mortality among New York Chinese from pulmonary complaints, is interesting that city's physicians. With one or two exceptions, every Chinaman dying in New York for several years has succumbed to consumption.

A fire causing damage estimated at \$250,000, occurred at Baltimore, Md., Friday. The St. Lawrence sugar refinery, and dwellings adjoining, were destroyed by fire at Montreal Canada, Friday, with a loss of \$500,000.

The fire in the Standard Mine at Mt. Pleasant, Pa., which started a year ago, has been extinguished after the destruction of property worth \$100,000. It was found necessary to flood fifty acres of under-ground workings.

The authorities in Nashville have acceded to the request of colored citizens by furnishing teachers of the negro race for the public schools attended by colored children. A similar request has been made by negroes in Georgia.

A disastrous flood occurred Saturday at Thompson Falls, Idaho, from the breaking of a big dam on the Blossom Lake. Many wagons and teams are reported to have been swept away. Bridges were destroyed, and it is feared a number of lives were lost.

A frightful accident occurred at St. Thomas, Ontario, Friday night, in which eight people were killed and scores injured. A freight car dashed into a car containing excursionists, and the oil in the cars becoming ignited, the two trains were shortly on fire.

Southern Arizona has been visited by severe rain storms and cloud-bursts. The Santa Cruz River is over a mile wide, and wash-outs on the railroads have been frequent and numerous. A freight train was carried away by a cloud-burst. Many head of stock were drowned.

Four years at Sing Sing, and a fine of \$5,000 constituted the sentence pronounced on Jacob Sharp, Thursday, by Judge Barrett in New York. The aged boodler heard his doom in silence. Attended by his wife, son-in-law, and grandson, Sharp was almost carried to the court room.

Knightsville, Ind., a mining town of 800 inhabitants was visited by a disastrous fire early Tuesday morning that destroyed the entire business portion, causing a loss of \$60,000. Six months ago a fire occurred that almost ruined the town, which had just been rebuilt, when this second blow fell.

Twelve miles of electric railway will be equipped this fall in Cincinnati. An electric plant is being put in for the Atlanta roads. The electric system of railroads is also to be introduced in Richmond, Va., St. Joseph, Mo., Wilmington, Del., Baltimore, Belleville, Ill., Davenport, Iowa, Windsor, Canada, and elsewhere.

Wednesday the police and fire department at Youngstown, O., headed by the marshal, attacked a force of men employed by the Pittsburg and Western Railroad Company, who were laying a track across Mill Street, compelled them to desist, and tore up the track. Clubs were used freely, and many of the combatants were wounded. The railway people threaten to sue the city for heavy damages.

On the evening of July 9, at Hurley, Wis., fire broke out on the stage of the Alcazar Theater, and within an hour the entire business part of the town was in flames, while seventeen persons had perished in the theater. The charred remains of nine persons have been taken from the ruins. Before the fire could be controlled seven blocks, comprising eighty buildings, were consumed. The loss is fully \$500,000.

The Prohibition State Convention at Des Moines, Iowa, Thursday, was composed of eighteen delegates. A full ticket was nominated, V. G. Farnham, of Plymouth county, being chosen for governor. The platform declares for separate political action in dealing with the liquor traffic; advocates more stringent amendments of the present prohibitive law; demands a reduction of passenger rates to two cents a mile; approves woman suffrage; and favors the establishment of postal savings banks.

In Wisconsin and Illinois the drought has become so terrible that public prayers are being offered for rain. The fences along the country roads and the dead walls of the villages are plastered with huge bills calling for special services at the district school-houses and churches. Fires are burning in the woods, and pastures for miles around are scorched. The farmers have lost many cattle in these fires, which seem to spring up in a dozen places at once. Reports from all parts of Henry and adjoining counties tell of intense suffering from the drought. The drinking-water in many towns has been polluted, and the white beds of the creeks are covered with decaying fish.

FOREIGN.

The Newfoundland fisheries this year have been the most successful ever known.

When last heard from, Stanley's expedition was nearly half its journey up the Congo.

It is stated that the proposed marriage festivities of the Chinese emperor will cost \$5,000,000.

The National League has declared its intention to resist the enforcement of the Irish crimes act.

A special papal mission has been sent to Ireland to obtain information respecting the condition of affairs.

The Empress of Japan, accompanied by a retinue of twenty persons, will visit the United States in October.

Sir Charles Dilke says a war between England and Russia is eventually inevitable, and of all the powers England is the most unprepared for war.

Order prevails at Honolulu. The new constitution is being prepared. Fear that his life was in danger led King Kalakaua to concede to the demands of the revolutionists.

Reports have been received at Copenhagen that a terrible famine is devastating Iceland. At Skagefjord many peasants and thousands of cattle have perished from want of food. The distress of the people is increasing.

A crowd of 30,000 assembled and cheered General Boulanger on his departure from Paris, and many houses and newspaper offices were illuminated in his honor. The government organs condemn the general for permitting the demonstration.

The war feeling between France and Germany is increasing, and the Berlin press, which is officially inspired, is very bitter in its condemnation of France. If the press faithfully reflects the disposition of the government, a war with France is seemingly only a question of a few days.

The "melograph" and "melotrope" are two little instruments invented by an ingenious Frenchman named Jules Charpentier, which it is claimed will enable a composer to record permanently by electricity music as it is played on the pianoforte, without the drudgery of writing.

RELIGIOUS.

The Society of Christian Endeavor, only six years old, now numbers 100,000 members.

Judge Noonan rendered a decision Friday, at St. Louis, that the Sunday law did not apply to base-ball games.

The minister of a church in Somerset county, Maine, it is said, has his sermons printed and sends a copy to each member who is absent.

Sam Jones and Sam Small started a revival in Rome, Ga., that has resulted in giving that city of 12,000 people over to prohibition by a majority of 520 votes.

Roman Catholic schools in England, so it is said, teach their pupils to argue controversially in favor of their religion, and so well that the average Protestant laymen find it difficult to answer them.

At the Sunday anti-poverty meeting the presiding officer dared the Vatican authorities to excommunicate Dr. McGlynn, and said if that were done millions of American Catholics would have to be excommunicated.

The Boston Post describes Massachusetts's new Sunday law as "an attempt at a compromise between wild Western license and puritanical strictness." The new law secularizes Saturday evening; by the old it was a part of Sunday, but no one knew it.

Two hundred churches in Glasgow, Scotland, are banded together in mission work. In one district in that city there are sixty-four churches, fifty-seven of which are in this work, furnishing 1,818 Christian men and women who carry the gospel to every home in that locality.

The disestablishment of the Roman Catholic State Church at Pondicherry is now an accomplished fact, and the ecclesiastical affairs of the ancient capital of French India will henceforth be administered by a foreign missionary society independent of local control and free of cost to the government.

The work of evangelization in Roman Catholic Belgium is in the hands of the Evangelical Society. Fully eighty congregations and preaching-places have been established; seventeen pastors, five candidates, and five colporters are engaged in the work, which is done in both the Flemish and the French language.

Appointments.

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

QUARTERLY meeting Mankato, Minn., July 23, 24. " " Garden City, " Aug. 31, Sept. 1. G. C. TENNEY.

The fourth annual session of the Virginia T. and M. Society will be held in connection with the camp-meeting at Harrisonburgh, Aug. 2-9. R. D. HOTTEL, Pres.

The fourth annual session of the Virginia Conference will be held in connection with the camp-meeting, at Harrisonburgh, Aug. 2-9. Would like all the delegates to be on the ground at the beginning of the meeting. I hope all the scattered brethren in the State will be present also. A. C. NEFF, Pres.

The quarterly meeting for Dist. No. 10, Mich., will be held at Bancroft, July 30, 31. Meeting to begin Friday evening at 7:30. The haying and wheat harvest will then be past, so that our brethren will be able to attend. We hope that a general interest will be felt in this meeting, and that many from different parts of the district will attend. Let every librarian in the district be present, and bring their accounts with them, that all differences may be settled. GEO. H. RANDALL.

Publishers' Department.

"Not slothful in business."—Rom. 12. 11.

The address of Eld. J. E. Swift and wife, until further notice, will be 128 Rhode Island St., Buffalo, N. Y.

RECEIPTS.

Notice of expiration of subscription will be given by special stamp on the margin of the paper. We should be pleased to receive your renewal at once.

NOTICE.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not in due time appear, and if books ordered by mail are not received, notice should be given. All other business is acknowledged.

Books Sent by Express.—G W Angleberger, C W Smouse, Mrs. Vesta J. Olsen, Sophia Wahlberg, Mrs. Libbie Griffith, Timothy Bryant, Geo. Rasmussen, J. F. Fraunfelder, Mrs. Jennie Sanders, Nelson J. Town, W. V. Field, Charles Frank, R. O. Ward.

Books Sent by Freight.—L. C. Chadwick, N. W. Neal, J. V. Willson, Eld. S. S. Shrock, W. R. Smith, G. Hale, S. L. Edwards, H. P. Holser, N. E. tract depository, W. E. Arnett, Flora T. Windsor, L. T. Nicola, C. N. Pike, Pacific Press, F. T. Poole.

O. H. T. D. Fund.—Stephen Alchin \$32.; S. N. Hastings 40.; J. S. Wicks 50.; Iowa T and M Soc 115.

S. L. Academy.—Iowa T and M Soc \$5.

Christmas Offerings.—Iowa T and M Soc \$6.10; Adolphus Smith 3.

Cash Rec'd on Account.—Mich T and M Soc \$94.40; Mich T and M Soc 103.56; Kan T and M Soc 100.; Iowa T and M Soc 483.06; Colo T and M Soc 250.; Mich T and M Soc 130.; Mich T and M Soc 84.85; Vt T and M Soc per C. N. Pike 31.; Tenn Conf per G. W. D. 35.65; Ohio T and M Soc 120.; Ind T and M Soc 125.; Tenn Conf per W. C. Sheppard 8.95; N. England T and M Soc 500.; Kan Conf per L. J. Caldwell 35.; Fla T and M Soc 100.

International T. & M. Soc.—Mich T and M Soc \$4.; Iowa T and M Soc 10.

General Conference.—J. P. Hunt \$7.70.

S. D. A. E. Society.—J. P. Hunt \$6.; J. Philo 2.; C. E. Sturgeon 5.; Iowa T and M Soc 50.

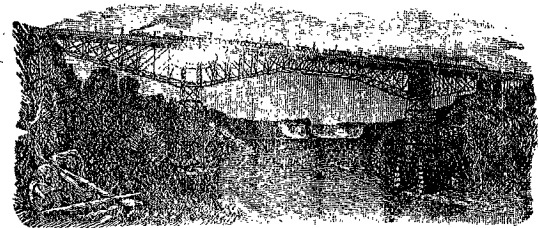
English Mission.—Mich T and M Soc \$2.50; Iowa T and M Soc 139.; Iowa T and M Soc 55.28.

Australian Mission.—Iowa T and M Soc \$45.; Margaret Potts 5.

European Mission.—Iowa T and M Soc \$165.; Iowa T and M Soc 55.28.; Lillie Huff 4.

Scandinavian Mission.—Iowa T and M Soc \$25.; Iowa T and M Soc 55.28.; H. C. Jorgenson 2.; Halvor Johnson 4.65.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTLEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST, STATIONS, and GOING WEST, listing times for various routes including Detroit, Ann Arbor, Jackson, Marshall, Battle Creek, Kalamazoo, Niles, Mich. City, and Chicago.

Gr. Rap. & Kal. Ex. Ivs. Kal'm'zoo 6.45 a. m., Bat. Creek 7.31, Marshall 7.57, Jackson 9.15, Ann Arbor 10.10, ar. Detroit 11.50 a. m. Retaining, leaves Detroit 4.00 p. m., Ann Arbor 5.30, Jackson 7.10, Marshall 8.20, Battle Creek 8.52, ar. Kalamazoo 9.45. All trains run by Ninetieth Meridian, or Central Standard Time. Day Express, Grand Rapids and Detroit Express, and Grand Rapids and Kalamazoo Express daily except Sunday. Pacific, Evening, and Chicago Expresses west and Atlantic, New York, and Night Expresses east, daily. O. W. RUGGLES, Gen. Pass. Agt., Chicago.

CHICAGO & GRAND TRUNK R. L.

Time Table, in effect May 15, 1887.

Table with columns for GOING WEST, STATIONS, and GOING EAST, listing times for routes including Chicago, Port Huron, Lapeer, Durand, Lansing, Charlotte, Battle Creek, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskell's, Valparaiso, and Chicago.

\*Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Chicago Passenger, Ft. Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, P. y and Atlantic Expresses, daily. Sunday Passenger, Sunday only. G. O. B. REEVE, Gen. Manager. W. J. SPIORER, General Manager.

The Review and Herald.

BATTLE CREEK, MICH., JULY 19, 1887.

CONTENTS OF THIS NUMBER.

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

**Poetry.**  
 Faith, Emma S. Carter ..... 449  
 Psalm 68:13, Mrs. L. D. A. STUTTLE ..... 451  
 Work for Jesus, A. L. HOLLENBERG ..... 459

**The Sermon.**  
 Our Spiritual Warfare, Mrs. E. G. WHITE ..... 449

**Our Contributors.**  
 Dying Out, A. SMITH ..... 451  
 The Bible.—No. 9, Eld. J. P. HENDERSON ..... 451  
 Pointed Verses in Dull Chapters, Mrs. ADA D. WELLMAN ..... 452  
 Singular Contradictions, C. P. WHITFORD ..... 452  
 Is It a Sabbath? Eld. A. O. TAIT ..... 453  
 Pay Your Vows, Geo. W. COPLEY ..... 453

**Our Tract Societies.**  
 Maine Tract Society, MINNIE RUSSELL, *Asst. Sec.* ..... 454  
 Central European Tract Society, ADDIE S. BOWEN, *Sec.* ..... 454  
 A Life-saving Station, M. E. DUFFIE ..... 454

**Special Mention.**  
 Dr. Mc Glynn Excommunicated, L. A. S. ..... 454  
 Orthodoxy and Heterodoxy, *Globe Democrat.* ..... 454  
 Model for a National Reform Edict, W. A. BLAKELY ..... 465

**Editorial.**  
 The Danger Discovered ..... 456  
 Suppression and the Shut Door ..... 456  
 Camp-meeting and Council in Norway, S. N. H. ..... 457  
 Some Obsolete (?) Texts of Scripture, L. A. S. ..... 458

**The Commentary.**  
 Scripture Questions: Answers by G. W. MORSE ..... 458

**Progress of the Cause.**  
 Reports from New Zealand—Italy and France—Nova Scotia—Minnesota—Ohio—Iowa—Wisconsin—Indiana—Illinois—Michigan—Texas—Kansas—Pennsylvania—New York—Vermont ..... 459, 460, 461  
 Report of European Council, J. H. DURLAND, *Sec.* ..... 461

**Special Notices.** ..... 462  
**News.** ..... 462  
**Appointments.** ..... 463  
**Publishers' Department.** ..... 463  
**Traveler's Guide.** ..... 463  
**Editorial Notes.** ..... 464

LATE CAMP-MEETINGS FOR 1887.

TEXAS, Fort Worth,	July 27 to Aug. 2
Virginia, Harrisonburgh,	Aug. 2-9
North Missouri, Chillicothe,	" 2-9
Vermont, Vergennes,	" 16-23
Ohio, Cleveland,	" 16-23
New England,	" 12-23
Kansas, Stockton,	" 18-28
Illinois, Springfield,	" 23-30
New York, Utica,	Sept. 6-13
Maine,	" 6-13
West Virginia,	" 6-13
Colorado,	" 6-13
Nebraska,	" 13-20
Michigan, Grand Rapids,	" 20-27
Missouri,	" 27-Oct. 1
Indiana, Indianapolis,	Oct. 4-14
Kentucky,	" 11-18
Tennessee,	" 18-25

GEN. CONF. COM.

THE MAINE CAMP-MEETING.

ELD. GOODRICH informs us that the date given in last week's REVIEW for this meeting, namely, Aug. 31 to Sept. 6, is unfavorable because the New England Fair comes off at Bangor Aug. 30 to Sept. 2, which would greatly interfere with the interests of the meeting. He suggests Sept. 6-13 as the date, and it is accordingly appointed this week at that date.

TO CANVASSERS.

ALL persons engaged in the canvassing work will find it to their advantage to take the REVIEW regularly each week, as important information is now being given in each issue concerning their special work. A new department called the "Canvassers' Question Box" has recently made its appearance, in which answers will be given to all questions that may be asked by persons desiring information on this subject. Last week some valuable hints were given. Questions with answers also solicited.

DATE OF ILLINOIS CAMP-MEETING.

To conform to other changes the date of this meeting was changed last week from Aug. 23-30 to Aug. 31 to Sept. 6. Eld. Kilgore writes us that the bills are all out and arrangements all made for the first date, and they cannot change to the second. There-

fore the date is put back again as at first, Aug. 23-30. This is final so far as this meeting is concerned, so remember the date Aug. 23-30. Bro. Kilgore writes that sister White promises to be at the meeting.

A RESURRECTION MONUMENT.

THE St. Louis *Republican* thinks it would be strange if such a great event as the resurrection of Christ should be left without a conspicuous monument of attestation, and then reasons that it must therefore be right that Sunday has been established in the place of the Sabbath, as the great memorial of that event.

It would be indeed strange if the event had been left without a memorial; but if the Bible has not given us one, has man any right to institute one of his own, especially such an one as makes void one of the commandments of God? The *Republican* need not, however, borrow any trouble; for the Lord of the Sabbath has himself provided an appropriate memorial of his resurrection in the ordinance of baptism—burial in the water and rising again from it, as Christ rose from the dead. There is therefore no need of robbing the Lord of his Sabbath, to meet a want for which he has already provided in another way.

A FAITHFUL ALLY.

The Reformed Presbyterian Church seems to be as faithful an ally to the National Reform Association as they could desire. In the Synod of that church held in Newburg, N. Y., June 4, it was "resolved to refrain from voting for any candidate for any office the incumbent of which must take an oath to support the Constitution of the United States as long as that Constitution fails to recognize the existence of God."

NOTICE.

ALL communications to the secretary of the New York Tract Society, should be addressed to me, No. 317 West Bloomfield St., Rome, N. Y., instead of Box 113 as heretofore. J. V. WILLSON, *Sec.*

DISTRICT NO. 3, MICH., ATTENTION!

YOU will notice in this issue of the REVIEW that a Sabbath-school convention is to be held at Coldwater, July 22-24. As this is the first meeting of the kind ever held in this part of the State, do all you can consistently to attend. Bring all the children. Do not let this opportunity of gaining instruction in so important a branch of the work pass by unimproved. Come one, come all, and may God bless the effort abundantly. ALEX. CARPENTER, *Director.*

NEW ENGLAND, NOTICE.

It will be noticed that the date of the New England camp-meeting has been changed from Aug. 18-30, to Aug. 12-23. This change has been made in order that we may be favored with the presence and labors of sister White, which can be secured at no other date.

We feel sure that all our brethren and sisters will be satisfied with this explanation for the change, and that none will be hindered by it from being at the meeting, in view of the fact that sister White will be present. More particulars in regard to the meeting next week. N. E. CONF. COM.

TENTS FOR THE NEW YORK CAMP-MEETING.

TENTS for our camp-meeting may be obtained this year at the following rates:—

18x25 ft.	\$5.00
14x15 ft.	2.50
12x17 ft.	2.50
10x14 ft.	2.00
9x12 ft.	1.75

All orders should be sent in by Aug. 10 without fail. Those having family tents of their own, which they expect to use on the camp-ground this year, should report the fact to the superintendent as early as the above date. The superintendent selected to fill the vacancy caused by the resignation of the one elected at the Conference last fall, is N. S. Washbond, No. 323 West Bloomfield St., Rome, N. Y. All orders for tents should be addressed to him. We hope all will order early. M. H. BROWN.

Canvasser's Question Box.

RULES OPEN FOR CATECHISM AND CRITICISM.

1. THE subscription book departments of the REVIEW & HERALD and the *Pacific Press* offices shall be recognized as the heads of our subscription book work in all territory occupied by them; and all who take agencies shall act in harmony with plans suggested by that department of the publishing house whose territory they occupy; said plans having been first approved by the Board of Publication, and the International Society at its annual sessions.

2. The tract societies in the several States shall act as the *sole agents* of the said offices of publication for all their subscription books, provided that an efficient man is kept in the territory occupied by them, who shall superintend the work of qualifying, appointing, and working local sub-agents in accordance with principles of order and thoroughness.

3. No agent in the employ of any of our tract societies shall be allowed to solicit orders for more than one of our subscription books at a time, except by the consent of the general agent.

4. Every State society shall furnish its local agents with our subscription books at fifty per cent off the retail prices, the transportation charges on books sent from the State depository to agents being in all cases paid by the latter (*unless ordered in lots of 100 lbs., and in sufficient time so that they can be sent by freight direct from the office of publication, in which case the office pays freight*).

5. Our tract societies shall do a cash business with agents.

6. No agent or other person shall be permitted to sell any of our subscription books who hereafter knowingly violates in a single instance the important rule of *one price*, except as herein provided:—

(a) That a book may be given away.

(b) That Seventh-day Adventist ministers, colporters, Bible workers, and all others who devote their *entire time* to any branch of the missionary work, may purchase our subscription-books of the State secretary, and for their own private use exclusively, at fifty per cent discount from the retail prices. If an agent furnishes them, the cost of postage, express, or freight should be added.

(c) That twenty per cent discount be allowed ministers of all other denominations.

7. The agent's regular commission on all subscription books hereafter sold by our ministers, colporters, or others, *not working under a regular contract*, shall constitute a canvassers' reserve fund, under the control of each State society; and this regular percentage on books thus sold prior to, or while an appointed agent is canvassing the territory, shall be paid to such agent on the completion of his work, if in the judgment of the secretary and the general agent such work has been faithfully performed. Otherwise the amount shall revert to the society.

8. Whenever and wherever our city missions are established, they shall be protected by the society in whose territory they are located, as sole agents for our religious subscription books, provided that they work in harmony with the plans of the general agent; and the usual agent's commission on books sold by mission workers who do not obtain their support by canvassing, shall be used for the support of the mission with which they are connected.

9. Agents shall take no orders outside the territory that has been assigned them, on penalty of forfeiting the profits on all such orders. They are required, however, to *work both sides of the road on their north and east boundary lines*, whether one or more townships or counties, and to *leave both sides of the road unworked, on the south and west* (unless in cases where their territory is not bounded by roads).

10. Agents working in the country should canvass from four to ten weeks before making a general delivery (according to the season of the year,) and, if not working with a company, shall in all cases send the State secretary full and truthful reports at the close of every week, giving the number of orders taken during the week, the styles of binding desired, and the time set for delivery; also sending a final order for the *total number* desired in sufficient time before delivery to enable them to fill orders promptly. If working with a company, weekly reports shall be made to the "leader," who in turn shall make a full company weekly report to the State secretary, and also the final order for books for the entire company.